

THE ADVENT SABBATH
REVIEW AND HERALD

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

How Long Must They Wait?

By L. H. CHRISTIAN

THE advent message was first preached in Liberia some twelve years ago. From the very first our missionaries found the people there interested in religious things and eager to learn the truth of God. The work has steadily grown until we now have two good mission centers and an ever-increasing membership. Our present missionary, Brother T. Ketola, is from Finland. In a recent report, he wrote as follows:

"I have just visited a village some distance from one of our mission stations. While I was there the old chief told me how he, even as a young man, had helped to build that village, and that from the very first they had arranged for a school. Their disappointment was great that they had to wait so long, but the years have gone by, and even yet we have not been able to send them a teacher. A little later came an earnest petition, not only from this chief himself, but from the leading men in that community, requesting that we begin a mission school. That was four years ago, and still we have not had a teacher for them. We wish with all our heart that it were possible for us to respond to this and to many, many similar requests that come from those who long for the word of God.

"On a recent trip I visited a new city that is rapidly growing at this time. Here I met a very prominent Liberian. He was chief for more than fifty different cities here and there in that part of the country. This is what he said to me: 'In my whole territory we have but one school, and the teacher there is not too competent. Kindly tell the mission committee that I am waiting for you dear people to send us soon a teacher.' Our only response to this request is that we have no teachers to send. At this time we are getting most earnest appeals from nearly all parts of Liberia, asking for teachers, as they greatly desire schools. It is really very sad to have to refuse so many of these touching, earnest prayers from the black people here in Liberia.

"In this country, as in all Africa, the government appreciates Christian schools. They are especially grateful for our schools, because we teach them not only the gospel of salvation, but also the gospel of health and the meaning of good citizenship. Shall we not all do more to help these needy brethren in Africa who, in their poverty and distress, look forward to a better way of living? They earnestly long to be free from the slavery of sin, and to live victorious lives through faith in Jesus our Lord."

We believe that this simple appeal from Brother Ketola will touch our hearts and lead us to do yet more for Liberia. That country with its great opportunities has a special appeal to all friends of freedom in America.

HEART - to - HEART TALKS by the Editor

The Blessed Hope

THE blessed hope set before the child of God is a home in the heavenly kingdom, companionship with the Lord Jesus Christ, with the holy angels, and with the righteous of all the ages. And the Master has gone to prepare such a home. When He was here on the earth, He notified His disciples that He was soon to leave them. Great sorrow filled their hearts. Then it was that the Lord gave to them this blessed promise:

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

The second coming of Christ to this earth to take His children home will be the coming of a friend, the dearest friend that His children have ever known, One who has been with them and stood by them in every one of life's experiences. He has joyed with them in their joys, and sorrowed with them in their sorrows. They have been able to bring to Him in prayer every fear and every doubt and every perplexity, knowing that He would not repulse them, but would lend His sympathizing ear to all their troubles.

This was the comfort given to the disciples. When Christ ascended, two angels appeared to the wondering gaze of those who were present on that occasion, and these angels said, "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

It will be the same Jesus who once lived on this earth who is to come back again, the same Jesus who walked with the disciples on the hills and in the valleys of Galilee, whose hand was outstretched on every occasion to heal the sick and the afflicted, who by His miraculous power multiplied the loaves and fishes to feed the hungry multitude. It will be the same Jesus who raised Lazarus from the dead, an earnest of the resurrection of all His children when He comes again, the same Jesus who withstood the temptations of Satan, who used every means in his power to divert Him from His great objective—the salvation of mankind. Our coming Saviour will be the same Jesus who was arraigned before Annas and Caiaphas, before Herod and Pilate, who in the Garden of Gethsemane uttered that agonizing prayer, "Father, if it be possible, let this cup pass from Me." But added to that request was the divine submission, "Nevertheless not as I will, but as Thou wilt." He was taken to Calvary, and there, amid the derisive taunts of the multitude, led by the leaders of the people He came to save, He was hung upon a cross. He suffered there for you and me. He experienced the same feeling

that the sinner will experience at last when he recognizes that there is no hope for him in the future. He cried out in His agony and grief, "My God, My God, why hast Thou forsaken Me?" But the Father had not forsaken Him. He was near to Him in the darkness. He gave to the dying Lord the same spirit of submission which marked His prayer in Gethsemane. With the cry, "Father, into Thy hands I commend My spirit," Christ gave up His life for poor, lost humanity.

The divine sacrifice was acceptable to the heavenly Father, and on the third day Christ came a triumphant conqueror from the tomb, and ascended to the heavenly courts above, where today He sits as our great High Priest.

And we have access to Him, even as did the disciples of old. Indeed, through the Holy Spirit we can come into closer association with the Lord than did His associates during His earthly ministry. And to this we are invited by the apostle:

"We have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. 4:15, 16.

And Christ the Lord is coming back again. "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28. And we who read these words are looking for Him. We have been expecting Him for many years. Hope long deferred makes the heart sick in the realization of earthly plans and purposes. But our hearts have not grown weary through the years as Christ has delayed. His delay is in His own wise purpose. He is gathering out by the means of His divine grace through the ministry of His gospel, those who shall constitute the inhabitants of His coming kingdom of glory.

And the signs show that His coming is near. One hardly needs to be a student of prophecy today to believe as he looks out into the world, with its complex situation, with its war and strife and bloodshed, its famine and pestilence, that this old earth can stand but a little longer. Every form of human government has been tried by the nations of men through the centuries. And upon the wreck of human hopes, after man has done his best and failed, Christ will set up His everlasting kingdom, which will stand forever and ever. And we, if faithful, may be among the inhabitants of that kingdom.

It behooves us now, while the hours of probation linger, to make sure work for eternity, to put sin out of our lives, by His grace to become pure, even as He is pure, because if we find a home in the kingdom of God we shall associate with the pure and the holy of all the ages. The sinner would find no joy in such association. To him heaven would be a hell, and life a misery. So the Lord, in His infinite love, deprives the finally impenitent of a life that has become a burden. This is the greatest act of love that He

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The Spreading Vine of the Advent Movement⁺

By W. A. SPICER

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

It was in 1855, eighty-six years ago, that, at the invitation of brethren in Michigan, the little headquarters the pioneers had established in Rochester, New York, was moved to this town of Battle Creek. It is wonderful how the vine of truth has spread out from that old headquarters, and the one that followed in Washington, to reach to the very ends of the earth. These eighty-six years have seen wonderful things in this cause of the advent movement.

It is according to the Scriptures that we use the figure of a vine, a plant, in describing the work of the cause of God on earth. In the eightieth psalm we are told how the Lord brought a vine out of Egypt and prepared a place for it, and planted it, and it filled the whole land. The same figure is used in Isaiah to describe the closing gospel work. In the twenty-fifth chapter the prophet says that "in that day" it shall be said: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." And "in that day," this day of the advent movement, we are

told in the twenty-seventh chapter, Israel—spiritual Israel, of course—will "blossom and bud, and fill the face of the world with fruit." And we have seen it. Our eyes behold the time when the vine of the advent movement is reaching to the uttermost ends of the earth, and clusters of fruit are hanging over the very edges of the world.

Our Publishing Work

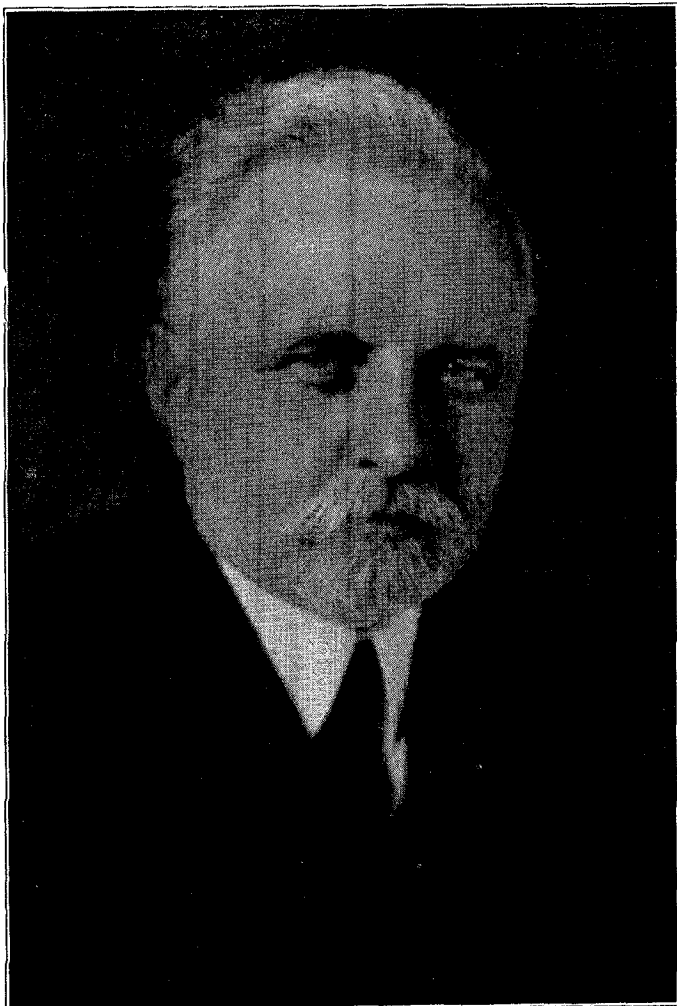
The first institution planted here in Battle Creek was the Review and Herald Publishing House. It was a tiny plant. Three brethren of Michigan were a committee to raise the funds for moving, and they called for \$200. Ah, how that tiny plant has spread. That house became the parent of a hundred printing plants, with twelve hundred employees, printing in 202 languages. I suppose there are between three and four thousand colporteurs selling these books and periodicals, and besides that, half a million people are scattering the printed page. That little plant has blossomed and brought forth the fruitage of a commandment-keeping people to the ends of the world.

There is no worldly appeal in the advent message, nothing that offers material inducements. It is the appeal of the gospel of the power of God to hearts that are convicted of sin and see in this message the power to save. Some have had a message of Sabbath alone without the prophetic truths. But there has not been power in that to bring the abundant fruit. Others have had the prophetic teaching, in a measure, without the Sabbath message. That has not brought the fruitage. The gospel for this hour combines the call to keep the commandments of God with the advent truth of Christ's soon coming; and everywhere that message has budded and blossomed and filled the face of the world with fruit.

Wherever on earth the seed is sown, the fruit springs forth. As on every continent I have seen the printed pages fluttering down from the presses, I have thought of that old saying of ours, "like the leaves of autumn," "like the leaves of autumn." At this Council our publishing brethren have been forming plans for a yet wider work in scattering the printed page.

Our Medical Work

The next institution that was planted here was the old Health Reform Institute, in 1866, the small building that some of the old gray-haired ones will remember standing in that grove of oak and hickory trees on Washington Street. That little plant has become the mother of 158 sanitariums, hospitals, clinics, and dispensaries which now employ 7,230 doctors, nurses, and others in min-



William A. Spicer

* Sabbath morning sermon at the Autumn Council, in Battle Creek, Michigan, October 25, 1941.

istering to the sick and spreading the good news of healthful ways of living. That little plant has budded and blossomed, and its vine reaches to the earth's end.

I was on a boat in the China Sea, traveling from Manila to Shanghai. My neighbor at the table was a bright, earnest Christian missionary woman, a Methodist. She said to me one day, "How does it come that everywhere, in the remotest places, you Seventh-day Adventists are in this medical work as the rest of us generally are not?" I could not enter into many details there at the table. But you know the story. The beginning of it was told by Mrs. White in the *REVIEW AND HERALD* of October 8, 1867: "It was at the house of A. Hilliard, at Otsego, Michigan, June 6, 1863, that the great subject of health reform was opened before me in vision." One who was there has told us of that Friday evening family worship hour in Brother Hilliard's home. You may see the old farmhouse still. As Mrs. White was praying in the family worship, she was taken off in vision and was unconscious for forty minutes, and the great subject of health reform was placed before her mind.

As a result she began to write, write, write. In three years the brethren were moved to build the little Health Reform Institute, the center of a movement for health, temperance, and ministry to the sick that today reaches to the ends of the earth. It was no popular cause, we might say, in that day. It brought no great support when our pioneers began to talk about graham bread or whole-wheat bread. Even we children had to share the reproach. I remember going more than once from my home the long way round to our school to avoid meeting boys who loved to call out to us, "Bran eaters! Bran eaters!" Long ago whole grain ceased to cause offense. This city is proud of one of its titles, "The Food City of the World." It was a great idea planted small in those old days, that has borne fruit to the ends of the earth.

Again, people used to laugh at the idea of a water cure. It was so much easier to swallow pills. But that agency of hydrotherapy has borne blessed fruit also in all lands. We have to have the sanitariums to care for the sick and as training centers for workers, as lighthouses in a dark and suffering world. But I sometimes think the biggest work our medical forces can do is to train a half million people to be teachers of the good way and understanding workers in the cause of healthful ministry in home and community.

Years ago in a region unknown to our fathers when that first little institution was planted, they told us of an illustrative incident of this community service. A baby was sick in a village. The neighbors knew not what to do. Somebody said, "Run for Mrs. G——. She is an Adventist. They know what to do." The runner came for Mrs. G——. Mrs. G—— came, got the women to bring in hot water. Soon she had some home hydro-

therapy at work. The baby came out of the convulsion. And the people said, "Yes, the Adventists know what to do."

I was repeating the story just year before last at a camp meeting in the country in which the incident took place. After the meeting a woman came up and smilingly told me, "I was the Mrs. G—— of the story."

Well, dear brethren and sisters, a work of world-wide ministry was started in that little Health Reform Institute of 1866.

Our Educational Work

The next institution planted here was the college, the parent of 250 colleges and academies and intermediate schools, of 2,626 church schools, with 6,535 teachers giving their lives to the training of our young people and children for the service of God.

Just the other day I saw a statement written by W. H. Anderson, one of our pioneers in African missions, saying that one fifth of our students in the whole world are in Africa. Truly it seems that the first may be last, and the last first, in our world of Christian education. The work that was started in the old college has extended to the very limits of the world.

I rejoice in those 6,000 teachers standing every day before their classes with the privilege of pointing every student to Christ, inspiring all to give their lives to carrying the message of salvation to men.

The last time I was in Eisenach, Germany, for the first time I came upon the old school that Luther attended as a boy. No postcard picture shop had any picture of it. Finally a man told me that he would go home and get me a photo that he had, and so I have it. They tell us the old schoolmaster there used every morning to take off his master's cap and salute the boys, saying, "I am saluting the coming man. I don't know what God will make of any one of you. One may be a lawyer, another a teacher, another a doctor, another a burgomeister [or mayor], or some one of you may be a great preacher. I don't know what God will do; and so I am saluting the coming man." Little did he know that that boy Martin, perhaps on the end of the bench, would be used of God to introduce a new era of revival and reformation in this old world.

What a privilege and what a responsibility those 6,000 teachers of ours have! Why, brethren, this work is not great in numbers, but in force, in power! It does not seem very much to the people of the world to say we have half a million members, but it means a lot to us, because we know the power of God to use a people who hold forth the word of life. The scripture says, "How should one chase a thousand, and two put ten thousand to flight?" I wish someone would work out that rate of progression a little further. But, brethren and sisters, we don't measure this

cause by numbers. It is the power of God in His cause that counts, the power of His truth for these last days of preparation for Christ's coming.

In Retrospect

Those were toilsome days, the old days. Looking back, do you know, it seems to me that our brethren had very little to point to in the way of current fulfillment of prophecy as compared with what we have now. Yet, I declare, their sermons were preached from the prophecies of things to come, and they have come! Those sermons of long ago made us live in times to come—like these days of ours when events are so swiftly passing. We grew up in the very atmosphere of intensity and expectation in which we live today, as prophecy is visibly fulfilling so swiftly all about us. We see that which was long expected.

We juniors of those days understood the preaching. We knew what was being said, and it stirred our hearts. I remember when I was about eleven or twelve years old, a sermon by Brother R. A. Underwood, then a man grown, a student at the college. (In those days we had grown men coming to college, fathers of families, bearded preachers who sat with us youth in our classes, studying language, studying history, studying Bible, getting ready to do stronger work for God. Yes, we had preachers like R. A. Underwood, R. F. Andrews, A. O. Burrill, O. A. Olsen, and others—men who were to bear major burdens in later days.)

As I started to say of R. A. Underwood's sermon, I do not know just what he said, but I know the text, in Jeremiah 12:5: "If thou hast run with the footmen, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace, wherein thou trustedst, they wearied thee, then how wilt thou do in the swelling of Jordan?" I know how it stirred my heart. Why, this denomination has been nursed on the Bible teaching of the tremendous times into which we are to come in the days of finishing the work of God. I would not surround those pioneers with any halo of distinction, or any sentimental romance of perfection. They were ordinary men, strugglers, just as our men are now. They believed this message, and they gave their lives to it, and God blessed them and blessed my boyish heart through them.

Now and then somebody comes along and wants to talk about the mistakes of the pioneers. Why, bless you, that is what I was doing when I was a backsliding youth right here in old headquarters. All the time there were tracts scattered over Battle Creek listing the supposed mistakes of the pioneers. And some poor men are repeating these criticisms to this day. One rarely hears a new one.

A Changed Vision

When I had backslidden after my baptism, I could recite mistakes of the brethren; but I think right down in my heart I knew there was nothing to it; for after I went over to Jackson in 1884 and got newly converted in camp meeting, and took my

stand to give my life to this work, as I came back to Battle Creek on the train I was happy. As I looked out of the car window, the clouds, the sky, the green grass, the trees—all were beautiful. Everything seemed new. And all at once I thought, What about the brethren? I had not thought of them before. Well, I said, they are all right. I thought, What about Sister White and the Spirit of prophecy? What about that? That's all right, too. I didn't know anything against it. Brethren, God made no mistake when He called a band of pioneers, human and faulty, and gave them gifts to build up this cause. They put their lives into it. They toiled. The fact that the cause was small didn't mean they had an easy time. I am sure there are gray-haired listeners today who remember the little General Conferences in the wooden church building where now the Tabernacle stands—when a General Conference brought but a fraction of what an Autumn Council now brings. They had their perplexities. Once in council there was a deadlock; they didn't know what to do. They were tempted to yield to depression and discouragement. Then James White said to his wife, "Come, Ellen; let's sing for them." They stood on the platform and sang together one of our old hymns:

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

Then the conference brethren joined in the chorus, "There's resting by and by."

"As the Days of a Tree"

This cause was built up by plain men and women who believed the truth of God for this time. Regardless of difficulty they put their lives into it, and it has grown until its branches stretch forth to the ends of the earth. In Isaiah 65:22, the Lord says, "As the days of a tree are the days of My people." The botanists tell us that every leaf on a tree has a little fiber that runs down through the tree, from the leaf to the branch, from the branch to the trunk, down the trunk into the very roots. And when the leaf has done its work and drops off in the autumn, the little fiber is left running down the trunk of the tree. All these fibers together help to make up the increased girth of the tree for the year. And so, brethren, many a leaf from the tree of this cause has dropped away; the men and women of the early years went to their rest. "There's resting by and by," they sang, and they are all resting now, those old believers whom we used to watch at the task. But their lives are here; the fiber of each life was left in the great trunk of the spreading tree of truth. They helped to build up this cause, and as they labored and put themselves into the work, so we must do.

The last time I was in London, I copied from our English hymnbook these stanzas of an old English hymn:

"We thank Thee for the fertile seed
That gave our righteous cause its birth;
We praise Thee for the later tree
Whose branches spread through all the earth.

"We thank Thee for the earnest men
Of sturdy faith and purpose true,
Who builded in the early days
And builded better than they knew.

"We thank Thee for the fruitful years,
The work that broader, deeper grew;
And for the leading that has kept
Us still to God and duty true."

The Prophecy Fulfilled

Why, brethren, this advent movement has gone absolutely as the prophecy foretold. The things the pioneers talked to us children about we see fulfilled and fulfilling before our eyes today. I come back to Battle Creek, where at the age of about eleven I was baptized in the Kalamazoo River, our baptismal place in those days, just below the Washington Street bridge; and as I return sixty-five years later I can bear witness that the service of God is good. He is merciful to the sinner, and He puts in our hearts the assurance of life eternal by Christ's grace. Not for worlds would I exchange this blessed hope of ours. Oh, young people, give your hearts to God and to His truth. Older ones, hold fast, that nothing shake you out in these days when the work is closing.

The prophecy foretold that this message would bud and blossom and fill the face of the world with fruit. Why, do you know, we find the clusters of this vine of truth out at the very edges of earth. At the last meeting they had in Norway, before this war broke out, one delegate came from Spitzbergen, right up next to the North Pole. I was intensely interested to read some time ago of a colporteur who sold books on Cape Horn, South America. Long we have talked about work on the island of Tierra del Fuego, farthest inhabited land to the south. But now about Cape Horn itself the books were sold, and there is a company at the town of Ushuaia on the Horn, or by it. This message has spread from pole to pole.

You will find Seventh-day Adventists in the most out-of-the-way places. This incident reveals it: When those rather famous men, Wiley Post and Will Rogers, crashed in their airplane on the shores of the Arctic, in Alaska, it was a Seventh-day Adventist schoolteacher who organized a band of Indians to go out and bring in the bodies.

Last year a sailing party started from some Pacific Coast point to spend a holiday among the South Sea Islands. They fell into a hurricane, and that hurricane drove them till one by one they died of exposure and for lack of water and food. Finally the battered hulk was tossed on a reef in the remote Fiji Islands. There was one woman in it, unconscious but just alive. The cabled newspaper report said it was a group of Seventh-day Adventist Fijians passing in their boat who saw the hulk and rescued the woman, just in time to save her life.

Into All the World

Shut your eyes and put your finger on the map of the world, and you are pretty sure to come close to some place that Seventh-day Adventists have reached. And if we are not there, we are on the way. The world understands that. The brethren in Australia told me of a travel film of Africa that was being shown. There were pictures of the pygmies or dwarf tribes, the most remote people of all Africa, living in the dark forests. The picture showed them unkempt and dirty; and underneath the picture, the photographer—nobody knows who he was—had put the title: "Waiting for the Seventh-day Adventists to come and clean them up." The world expects to find that fruitage in our work. God has given us a message that does just that thing, makes clean hearts and clean bodies all over the wide world.

Years ago an explorer and writer wrote an article under the title, "The Explorer Has Nowhere to Go." He said that the only part of earth that had not been surveyed was the interior of New Guinea, that big island north of Australia. But soon after that I read an account of a geographical congress in London, and somebody from Australia reported that gold hunters had found a way into the high interior of New Guinea, and had discovered tribes never known before. I clipped that account from the paper. I said to myself, "Just as soon as I get back to Washington I am going to send that report to Australia, and suggest that our brethren look the matter up." I still have the clipping; for when I got to Washington I found that the brethren had already gone there—gone in by airplane! A growing work has begun. I suppose our Brother Turner here has been in there himself by airplane.

This message is sweeping into every remaining corner of the world. Some of the brethren from China tonight will no doubt tell us the story of Lhasa—the last forbidden city on earth, with its open-door invitation to us. Why, brethren, the vine of this truth is blossoming and extending its tendrils literally to the ends of the earth. This means that the work is nearly done.

The Heavenly Pilot

Let us note some of the last things in prophecy. You know, the journey of the advent people is like a journey across the ocean. We have been watching the landmarks as we cross—watching to see how near we are to the heavenly harbor. Some two or three years ago, next to the last Atlantic trip I took, I think, we had watched for signs of progress toward the New York port. We had passed the Gulf Stream, that mightiest river of earth! It makes no noise, but it is the deepest, strongest, widest stream on earth, a thousand times and more the volume of the Mississippi. It takes the warm water out of the Caribbean and the Gulf of Mexico and pours it out in the very Arctic, keeping ports ice free right around to Finland. You have been reading about it lately in the papers. Then we came to the fog banks of Newfoundland. Soon the flight of the birds told us again that we were nearing the western conti-

nent. Then came the Nantucket lightship, away out from the New England coast; next we caught the faint outline of the Long Island shore. Down the coast we went until we were coming in between Long Island and the Jersey shore. Just a turn and we came into the mouth of the New York harbor.

But suddenly the great boat stops dead still! What is it? We are picking up a pilot. We have four men on board, the captain and his three officers, all skilled navigators. Yes, but when we get near the harbor there is a narrow channel, dangerous with shoals and rocks, and we must have a pilot who knows exactly day by day where the channel is. And so it is now as we near the heavenly harbor. The Lord's messenger cries out to us: "We need a pilot on board now, for we are nearing the harbor."—"Testimonies," Vol. V, p. 105. Oh, brethren, the most dangerous places of all are the last reaches of the journey. We must have a pilot, every one of us—and my heart cries out, "Jesus, Saviour, pilot me!"

The Heathen Awakening

Look at the last ten years, more or less. How swiftly events have been passing. There is that prophecy of Joel 3. The prophet cries out, "Multitudes, multitudes"—twice over he emphasizes it. Where do we look for multitudes? First of all to the Far East, the eastern and southern parts of Asia, where half the inhabitants of the world live. Then again, "Multitudes, multitudes!" We think of populous Europe. And what does the prophecy say? "Multitudes, multitudes in the valley of decision, for the day of the Lord is near in the valley of decision"—or of concision, or cutting off, as the margin has it.

Then it says, "Let the heathen be awakened." There are members in this Council who witnessed a waking up of China and the Far East just ten years ago this coming winter. We were in the midst of a general meeting in Shanghai, a Bible institute, and our work was carried on amid the crack of artillery and the crash of bombs. One could go out between sessions to the veranda of the mission office and watch the bombers diving down. There was nervous tension. We had to make a rule that anybody who put coal in the old iron stove should be careful in shutting the door, not to bang it; for the noise of the banging of that door was too much like the sound of explosions without.

The Chinese generals issued a proclamation. "Since January 29," they said, "the Chinese nation has risen from a long sleep!" And so the multitudes, multitudes of China did awake. "Let the heathen be awakened," said the prophecy. The generals' proclamation declared: "By the sun and the heavens above, we swear to exert ourselves to the utmost." It was in the terms of heathen worship of the heavens.

So Eastern Asia awoke; and I suppose it will never go to sleep again. From that blazing up of conflict in the Far East came conflict in Europe, and we are fully in the midst of the waking up of nations. In this prophecy of Joel we are told:

"The Lord will be the hope of His people," or, as the margin puts it, "the place of repair, or harbor." Verse 16. Amidst these events we are nearing the harbor, the harbor of the everlasting kingdom. We need the Pilot on board now.

New Ways to Trouble

Here is a word from "Early Writings" about this time:

"Could our eyes be opened, we should see forms of evil angels around us, trying to invent some new way to annoy and destroy us."—Page 59.

I have jotted down some new ways that have come in to trouble us in various lands:

No conference organization allowed in some countries.

Minister can serve but one church.

Only a citizen can be a minister.

Meetings only in registered chapels.

No public teaching of the second advent or the end of the world.

No doctrinal books to be sold from house to house by colporteurs.

No mission funds to be sent outside the country.

No collections in the churches.

Military conscription general.

Labor-union control more universal and more restrictive.

Anyone can add to the list—hindrances multiplied, that our fathers did not know.

The End Near

Again, here is a message for our time:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare."—"Testimonies," Vol. VI, p. 22.

You heard just now Brother Dick's announcement that Sister A. G. Rodgers would sing for us. Elder Dick told you about the long-continued efforts made to get Brother and Sister Rodgers, of England, off to their post in Jerusalem. They go via the Pacific, I understand, and up the Red Sea route. I can scarcely remember a time in the General Conference office during the last two years when the officers have not had some problem of getting a worker out to the East, the West, or around the world by some route or other. We never knew anything like that before. I have here [holding it up] the first passport that was ever provided for the foreign mission secretary, I think. It is one I secured in 1910 to get into Russian Finland. I had traveled without a pass for twenty years before that; and after that we needed no passports until the first World War. Since then one cannot go abroad without a passport. And now, after getting a passport, the important thing is waiting for the permit to go, and for a ship that is going through. "The passage from place to place," as we were told, has been "hedged with dangers on the right hand and on the left." We see it. Well, will the work be stopped? Oh, no. Listen! With the ear of

memory I can hear the pioneers singing up there in the old wooden church:

"But should the surges rise
And rest delay to come,
Blest be the sorrow, kind the storm,
That drives us nearer home."

Everything, brethren, is hastening this work on to the finish. We have seen strange things the last few years. There was a great religious congress in Northern Europe some years ago. Protestant clergy from this side were there, the Greek Catholic clergy were there—the archbishops and metropolitans and patriarchs of the Eastern Church. And when some of these Catholic officials got back to their homes in the Balkans, they published a statement saying that they had consulted with the representatives of the Protestant church in America, and asked, "What about these Adventists, what about these Baptists, who get financial help from America to work in our countries?" And here is what the Orthodox Catholics published on their return:

"This question was placed before the Federal Council of American churches. . . . Their answer to the Orthodox churches was that it recognized neither Adventism nor the baptism of the Balkan propagandists. This means nothing less than the disapproval of the sect proselytism by the highest religious authorities of America."

And promptly they launched a fiercer campaign of persecution. Churches were closed. Scores of our brethren and sisters went to prison. Men were stoned; they were beaten. A Protestant report of that congress said:

"For the first time in history the American churches, through their Federation, have been enabled to enter with the churches in Europe into mutual relationships, which are rapidly deepening and taking form."

For the first time in history, in a formal way, we may say, Protestantism in America had stretched forth its arm across the gulf to clasp hands with Eastern Catholicism, with the result that a new blow was dealt witnesses to the blessed truth of God. In this confederacy of opposition to gospel truth we may see beginnings of the fulfillment of prophecy that we have long been keeping in mind.

Cutting the Work Short

We see on every hand how God is finishing the work. In Joel 2 we read that He is to pour out His Spirit "upon all flesh." He is doing it. By His Spirit and by His angels He is speaking everywhere. We cannot measure it. He works beyond our knowledge. Down in the French-speaking island of Mauritius, that pin point of creation in the Indian Ocean, five hundred converts had been won. Oh, we thought, that is wonderful, in a generally Catholic field. Then the government took a new census, and one question on the census paper was, "What is your religion?" And 2,500 people wrote into the government census, "Seventh-day Adventist"! It is more than interesting; it is an index to what may be in other places.

We thank God for the many who come every year from the evangelistic efforts. But beyond

all these are multitudes, convicted and convinced, and someday, we are told, many of these will break loose and take their stand. How rapidly God can work by His Spirit and by His angels! "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" Heb. 1:14. There are more angels than there are people, and all the angels are sent into this ministry in some way, though God has commissioned men to preach the gospel. No wonder we are told:

"There are thousands upon thousands, millions upon millions, who are now making their decision for eternal life or eternal death."—"Testimonies," Vol. VI, p. 406.

The judgment is at hand. "With unerring accuracy," we are told, "the Infinite One still keeps an account with all nations."—"Testimonies," Vol. V, p. 208. In Romans 9:28, where the Lord says He will "finish the work," the margin says "the account." He will "cut it short." We cannot look into that account. We do not know how near we are to the final balancing of the account. Only we do know that we are so near that the great danger to each of us is that it will come suddenly, and we shall not be ready.

"Be Ready"

This is surely why Jesus says, "Be ready." And the messenger of the Lord has cried out, Be ready. Be ready in the morning; be ready at noon; "go to your rest at night with every sin confessed."

Even the Lord cannot keep us unless we let Him cleanse away our sins. Jesus, coming down to the crisis of the cross, said, "The prince of this world cometh, and hath nothing in Me." There was nothing the devil could get hold of in His life. That is the example for us as we come near the close of time.

Those three Hebrew children in Babylon could go by faith through the fiery furnace because their hearts were right with God. Two other Hebrew children tried it, and could not endure. You will read it in Jeremiah 29. Their cases became a proverb among the captivity in Babylon: "The Lord make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the fire." Why couldn't they go through like the three? They held to sin. "Because they have committed villainy in Israel," the Lord said. They had committed adultery and spoken lying words. Perhaps no one knew. But the Lord said: "Even I know, and am a witness, saith the Lord." And when they got to the trial, there was nothing that could keep them. We must let the Lord cleanse our hearts and give us clean hands and pure hearts, that we may come through these times of trial before us.

Let me give you in closing just one little picture to think of. We have had in the REVIEW a photo of that Solomon Island chief, our Brother Ragoso, standing here at Oak Hill Cemetery, in Battle Creek, by the graves of James White and Ellen G. White. He wrote back to his teacher, Mrs. J. D. Anderson, in Australia: "I saw the graves of the Juape Rani [the "Seven Days" people, as they call us], who began this work. I thought of the time when the graves will be opened. . . .

I want to be with them then." And so do I. Along with Ragoso, along with the old pioneers, and, oh, wonder of wonders, along with the saints of God of all the ages. The last thing in the advent movement, you know, is the coming of Christ and the rising from the graves of all the

saints of God. And then they and those translated without seeing death will all march in together into the city of God. When that great procession forms, may God in His mercy grant that I, a sinner redeemed, and all of us may be there with them and go in to the heavenly city.

"Take Heed That No Man Deceive You"—No. 5

The Church and the Kingdom

By VARNER J. JOHNS

ERROR is hydra-headed. One error calls a multitude to its support. Modern "dispensationalists" have wandered into strange bypaths in their fanciful and un-Scriptural dividing of God's dealings with men into so-called "dispensations." Not the least in the list of errors is their teaching in regard to the "church" and the "kingdom."

According to the Scriptures, the hope of the ages was realized in the coming of Jesus and His ministry among men. At the very beginning of His ministry, "Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the gospel." Mark 1:14, 15.

The gospel message was a kingdom message, and the kingdom message was the very heart of the message of Jesus. Moreover, "the kingdom of God" was "at hand" when Jesus began His ministry. The "gospel of the kingdom" is the only gospel that is known or taught in the Scriptures. And this "gospel of the kingdom," so Jesus declared, would be "preached in all the world for a witness unto all nations" before His second coming.

Error Concerning the Kingdom

According to the "dispensationalists," the "kingdom of God" was not "at hand" in the days of Jesus, but was a future kingdom of earthly grandeur to be set up on this earth, in which the Jewish nation will be restored, and the Jewish people would have another opportunity for salvation. The dispensationalists draw a line of separation between the children of God who lived before the cross of Calvary and those who have lived since that time. Before the cross was the kingdom; since the cross is the church. After the church is translated, then the kingdom will be established with a return of the Jews to Jerusalem. Thus Moses and Paul, both of them Jews, both of them servants of the most high God, belonged to different groups; Moses was saved by the keeping of the law, without grace, and Paul was saved by the grace of God, but without the keeping of the law; Moses was in the kingdom, Paul was in the church.

All of this is Babylonian confusion, and is not in any way connected with Bible truth. The fact is, grace was the only means of salvation for Moses as well as for Paul, while law was as solid a foun-

dation for Paul as it was for Moses. The fact is, Moses belonged to the "church in the wilderness" and Paul to the church of his day, but it was one church, with one Lord, one Saviour, one standard of righteousness, and one means of redemption. The fact is, the kingdom of grace was preached by Jesus, proclaimed by the apostles, and is the gospel message entrusted to the church, until that glorious day when the church militant becomes the church triumphant, and when all the believers of the ages, Gentiles as well as Jews, are translated into the kingdom of glory.

Bible Teaching Concerning the Kingdom

Let us notice briefly the Scriptural teaching in regard to (1) the kingdom, (2) the restoration of Israel, (3) a second chance.

1. The Kingdom

Your Bible teaches that the whole message and ministry of Jesus and of His disciples was a "kingdom" message, and a "kingdom" ministry.

John the Baptist preached, "Repent ye: for the kingdom of heaven is at hand." Matt. 3:2. Jesus preached the same message, "Repent: for the kingdom of heaven is at hand." Matt. 4:17. Jesus commissioned the disciples to preach, "The kingdom of heaven is at hand." Matt. 10:7.

But the Scofield Bible teaches that Jesus abandoned this message about a kingdom "at hand" and substituted in Matthew 11:28 a "new message"—not the kingdom, but rest and service. According to this stupendous error, the Lord then formed a "new family of faith," and postponed the "kingdom" until Israel would have a "second chance" and a "restoration" in the last days.

The Bible records no such change in method or message. When the Lord Jesus was on His way to Jerusalem and to death, He sent forth "seventy" with the same message as was given to the twelve: "The kingdom of God is come nigh unto you." Luke 10:9.

The words translated "at hand" and "nigh" are, in the original, the identical Greek word. The commission to the seventy, near the close of the ministry of Jesus, was the same as to the twelve at the beginning of His ministry. He said, "Preach, saying, The kingdom of heaven is 'at hand.'"

Moreover, it was this very message, according to the book of Acts, that was preached by Paul and the other apostles. The last verse of the

book reads: "Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ." Acts 28:31.

As a result of such preaching, believers everywhere were saved from sin and "translated . . . into the kingdom of His dear Son." Col. 1:13. John, on the Isle of Patmos, bore witness in the words, "I John, who also am your brother, and companion . . . in the kingdom . . . of Jesus Christ." Rev. 1:9. And it was "this gospel of the kingdom" that was to be "preached in all the world for a witness unto all nations" before the second coming of the Lord Jesus Christ. Matt. 24:14.

Why does the Scofield Bible seek to have us believe that the "kingdom of God" which was "at hand," and a very present, living, redeeming message in the days of Jesus and the apostles, was not really at hand, but was "postponed" to the distant future? The answer is, Its interpretation of Scripture is based on a false premise. This false premise was the baseless assumption that the prophets in predicting the coming of the Messiah were foretelling the restoration of the *earthly* kingdom, and *earthly* glory, of *natural* Israel. With this false premise, came the equally false conclusion that the expressions "kingdom of God" and "kingdom of heaven," as used by Jesus, referred, not to the church He was then building, but to the *earthly* kingdom of *literal* Jews. The premise is false; the conclusion is false.

Two Phases of the Kingdom

There are two phases to the "kingdom" message of the Bible. First, there is the kingdom of grace into which all believers are translated when they accept salvation. Second, there is the kingdom of glory, which is established eternally at the

second coming of Christ. This kingdom of glory is not an earthly kingdom, of literal Jews, to be established in Jerusalem after the church is "caught away." In every instance where the word "kingdom" is used by Jesus and the apostles, it is the *believers of the church* who are *citizens of the kingdom*. The kingdom of glory is a heavenly kingdom; its citizens are the redeemed of the ages. Let us note a few texts.

"Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3.

"Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world." Matt. 25:34.

"Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." Luke 12:32.

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." John 3:5.

"That ye would walk worthy of God, who hath called you unto His kingdom and glory." 1 Thess. 2:12.

"That ye may be counted worthy of the kingdom of God." 2 Thess. 1:5.

"The Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." 2 Tim. 4:18.

"Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" James 2:5.

"For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:11.

If words have meaning, then the members of the church—those who now are enrolled in the books of heaven—are the citizens of the kingdom. All the believers in Christ, Jew and Gentile, are heirs of the kingdom and the glory to be revealed. The believers in Thessalonica and in Ephesus and in Galatia and in the churches of this our day—these are those who are counted worthy of the kingdom of God. They who are "born of water and of the Spirit"—these are those who enter the kingdom.

From the beginning to the close of His ministry, Jesus preached the gospel of the kingdom. After His resurrection, Jesus continued to preach the same saving message, "speaking of the things pertaining to the kingdom of God." Acts 1:3. The apostles preached the kingdom as a present reality, "persuading the things concerning the kingdom of God." Acts 19:8. The gospel message was a kingdom message. The saved of the ages are the citizens of the kingdom. There is but one gospel for the world. Jew and Gentile are saved by the same blessed gospel, and in the same wonderful way. Jesus is the door into the kingdom.

How is it that men reject this fundamental Bible truth and substitute for truth an error that destroys the blessed gospel of our Lord? It is because of the fanciful and unscriptural theory of a future restoration of literal Israel in their Palestinian homeland. This vain dream of the ages among the Jews has been accepted and promoted by some twentieth-century Gentiles, and has *altered* the whole current of Christian thought. A pyramid of error has been built upon this false foundation. It is well that we test this theory by the word of truth.



Hitherto

BY GEORGE C. HOSKIN

THE Lord has led His people hitherto.
Within our shores, in heathen lands afar,
When funds were scarce and men to go were few,
He went before, and gates were left ajar
At His command. He brought the far-off cry
Of pleading souls to those who would not fail,
And led them to explore. He would supply
The will to do, the courage to prevail.

Henceforth His men will bravely, firmly press
Along through vexing strife and stormy skies,
And winds that harbor ill and blow distress
Until the work is done, in sacrifice.
And when in that fair land He bids us rest,
With fruits of loving toil we shall be blest.

EDITORIAL

"O Come Let Us Worship"—No. 1

A God-Directed Service

THE psalmist knew the blessedness of worship. He expressed himself on numerous occasions in soul-stirring words regarding the experience of worship. How often our hearts have been lifted into the presence of God as we have heard the reading of the ninety-fifth and ninety-sixth psalms. "O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God; and we are the people of His pasture, and the sheep of His hand." "O worship the Lord in the beauty of holiness: fear before Him, all the earth."

Then there is David's plaintive psalm of regret because he was forced to be absent from the house of worship, the eighty-fourth psalm, verses 1, 2, 3, and 10 reading, "How amiable are Thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God. Yea, the sparrow hath found a house, and the swallow a nest for herself, where she may lay her young, even Thine altars, O Lord of hosts, my King, and my God." "For a day in Thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

The Experience of Worship

Anyone who has not felt his soul stirred as such words as these have been read knows little of the true experience of public worship. It is God's plan that His people on stated occasions should come apart from the world and be shut in with Him where their souls may be lifted above the sordidness of life, where they may catch a glimpse of the pure and holy One, and where they may get a clearer vision of that divine nature which the redeemed must possess.

The Sabbath service is the one service of the church in which those who claim to be God's children come together to pay homage to One who should be supreme in their lives every day and hour. Without such an assembly for worship we lose the sense of unity and reverence.

Every phase of this service should be directed toward God. He should be first in the whole program. Whether one is to sing, to pray, or to preach, he should remember that thereby God is to be glorified. Not the man or the woman who takes part, but God, should be the center of interest. They are but the human agents to make the presence of God more evident. Those who assume responsibility for any part of the Sabbath service should first learn the meaning of the words of John the Baptist, "I am *the voice* of one crying, . . . Make straight the way of the Lord," and, "He must increase, but I must decrease."

The human element is to be in the background as much as possible. True worship is attained only in proportion as this ideal is achieved. Therefore in everything that is said, whether in the introduction of musicians or speakers or in the regular announcements, this thought should be kept in mind. When the Sabbath program is planned so that few announcements and no introductions have to be made, the various parts of the program moving along with well-planned and unostentatious precision, this matter of the human element will be less conspicuous.

Worship Not Entertainment

The Sabbath service should never take the form of an entertainment or a social gathering. While the gathering together of the members of the church is a joyful occasion because of the feeling of fellowship engendered, yet the atmosphere must be distinctly spiritual and not social. Furthermore, all personal visiting should be confined to periods apart from the hour of worship.

Hosea declares, "There shall be, like people, like priest." By these words he means that the priest will be affected by the desires of the people. This should not be. The priest should not look to his people as his guide for shaping the Sabbath hour of worship. He should look to his God. But the reverse is too often true. What will the people enjoy? What will the people like to hear? is too often the criterion for planning a service.

While the pastor should be aloof from such influence, yet it is a very real problem in his experience, especially in these days of the automobile and numerous churches, when the people can readily go to some other church than the one where they hold their membership, and where they should attend. But how often the answer to the questions, What is the program? Who is the speaker? determines the place where one attends church. This may be one place this week, another place the next. Not only do the people who have acquired such a habit know little of the spirit of worship, but the pastors who plan their program to cater to such an influence are not fulfilling their solemn responsibilities. When the people have learned to exalt the thought of worship, then the pastors will be encouraged to pattern their services after the divine plan.

Avoid Discordant Notes

When the people have gathered for worship, and are quietly waiting to hear, as it were, the voice of God, the leader of the service should be careful never to strike a discordant note. A witty phrase that creates a laugh; an irrelevant remark

that has little to do with the spirit of worship; harsh criticism of men or apostate groups that detracts from the word of edification; church difficulties that should be discussed in councils apart from the hour of worship; the element of commerce, even though it be the selling of good Seventh-day Adventist literature; high-pressure methods for the raising of goals, even foreign mission goals; and a hundred other matters can easily break the feeling of awe and reverence that should dominate the Sabbath hour of worship. Some of these things may find their place on other occasions, but not in the one hour of the week which should be wholly devoted to the spirit of worship.

This does not mean that we should not have special speakers on occasion, but let them be chosen, not for their abilities to entertain, but because they have a message from God for the people. A sermon on foreign missions, including stories of victory over ignorance and superstition, can well be adapted to the spirit of worship. Let there be special music, but let it be such music as will leave the listeners thinking of God and wanting to be more like Him, rather than the person who performed and the quality of his effort. Yes, and on occasion let there be presented experiences of home missionary work, and words of encouragement regarding the missionary activities of the church, but let even this be God directed and presented in a manner that befits the manner of worship. Even the announcements that must often be made should not be those which strike a discordant note in the hour of worship.

Appreciation of What Is Fitting

We must train ourselves in the spirit of worship, so that we are ready to detect that which is

discordant, and be ready to co-operate with the pastor or elder who bears the sacred responsibility of arranging an hour when the members of the flock can come before God and express in a united and tangible way their adoration and gratitude for Him who has both created and redeemed them. That which may not be discordant on other occasions may be distinctly so in the special hour of worship. Chatting and laughing are not discordant when some ditty is being played on some social occasion. But when a magnificent and solemn musical classic is being rendered, then it is that the actions of those not in the mood of appreciation and awe are most discordant. So it is in the hour of worship. Those who come to the house of God for worship desire order, quietude, restfulness, but when either the leader or some of the people have little appreciation of the spirit of worship, the whole service may be disturbed. Thus those who come to be blessed go away disappointed, and those who come for other reasons gain little.

The spirit of worship can be induced only when the worshipers come with a sense of awe and reverence. If we come merely to hear a man preach, or meet those of like faith, the incentive to reverence is lacking. Only as we look upon the Sabbath service as one which is distinctly directed toward God, as one in which we are to meet with Him of whom the angels sing, "Holy, holy, holy, Lord God Almighty," can we gain the particular and important blessings that accompany divine worship.

We need to sense more fully the importance of the words of inspiration, "Stand in awe, and sin not," and, "The Lord is in His holy temple: let all the earth keep silence before Him."

F. L.

Our Responsibility to the Church—Part I

THERE are some things hard to imagine. For example, a religious organization without a church. Whenever we think of this advent movement, we think of it in terms of various churches in which our membership is found and to which we go on the Sabbath day. The great majority of us would be appalled at the thought of having no church in which to worship. We can think of no calamity worse than that of having all our church buildings suddenly blotted out, or what would be equally disastrous, locked up by some hostile government decree, so that we could no longer enter their portals. There are few Adventists who would not be ready to say frankly and sincerely that they enjoy attending church and would not wish to miss the service on the Sabbath day.

It is very proper that we should express ourselves thus. It would certainly be a tragedy if we did not find pleasure in attending church, and did not receive a blessing from the services. But what some of us fail to realize is that there are no

blessings without duties, no privileges without responsibilities. The very existence of a church depends upon our realizing this fact and upon our willingness to bear our share of the burden.

Our Response to Call to Church Office

Right at this time of the year, nominating committees are seeking to find men and women to fill the various offices and carry the various burdens of the church for the next year. What should be our attitude toward an invitation to service in some capacity? That is a highly practical question that will confront a great many of our people at this time, for there are a great many offices to fill in most churches.

There are situations at times that prevent us from responding favorably to an invitation to serve. There may be sickness or some abnormal condition which patently prevents us from doing what would normally be our part. But barring abnormal situations, we believe that there is only one proper response from a church member when

he is asked to serve. That response should be a willingness to do his very best in the office that is offered to him.

Sometimes a member feels incapable of carrying an office. He may hesitate from no lack of good religion or sincere desire to see the work of God advance, but only from a feeling of insufficiency. Even then we doubt very much whether he ought to decline the invitation. It is frequently the case that such an individual underestimates the possibilities that there are in him, in service for God. He may fail to see what his brethren in the church see of latent talent. He may surprise himself in what he is able to accomplish for God when he moves forward in faith, endeavoring to discharge the work laid upon him.

An Attempt to Escape Responsibility

When confronted with a request to bear a burden in the church, some seek to justify a refusal by declaring blandly that there are many others in the church who can do the work as well as or even better than they. Such an answer, even if true, ought never to be given, for it reveals a basically wrong conception of our relationship to the church. It is patently an endeavor to escape responsibility, and the church of God can never grow strong with a membership that seeks to find excuses for shirking burdens.

Such an excuse reveals a further mistaken conception of the church and its organization. The church is built on orderly principles. Therefore, if we are to follow out the apostle's injunction that all things be done decently and in order, so important a matter as the selection of officers in the church, can never be left to the passing whims or fancies or desires of the different members. And certainly there would be little decency and less order if the church were forced to maintain its organization while chronically confronted with the attempt of each member to escape responsibility because, forsooth, the other members ought to be able to carry the responsibility.

The question is not whether others can do the work as well as we, but whether a responsible, duly constituted committee of the church, chosen to select the officers for the church, has asked us to fill a certain office. If this reasoning be not sound, then there is something wrong in the idea of seeking to fill church offices through a nominating committee.

We believe that there are some—we like to feel that they are a small minority—who need to have a quickened sense of accountability to the church in the matter of using their time and their talents in its behalf. In the Scriptures the church is repeatedly likened to an army, an army that must go out and do battle. Now we have never heard of a man's joining an army because he wanted relaxation, certainly not if he volunteered when war was on. A man volunteers for army service because of a sense of loyalty, of love, and of duty. He realizes that there must be work performed, and that though he may be only one of a million men, there are definite duties for him to perform.

Must Develop Sense of Duty

We believe that if the church of God is to be ready for the more arduous times that are ahead, we will have to develop more fully than ever before a high sense of duty and obligation to the church, a greater readiness to take tasks that are laid upon us, a greater willingness to put our hearts into labor and service. We must never view the church as set up simply to provide us a resting place on the Sabbath morning. We should view it, instead, as a rallying point for militant service for God. True, the church should be viewed as a place where we can draw away from the world. But what we need to be on our guard against is drawing into ourselves and forgetting that we have an obligation to give of ourselves, to pour out of our energies in behalf of the church.

There are some who feel that they have discharged their full responsibility to the church if they give faithfully of their means. Now liberality to the Lord is to be commended, and we do commend it, but in the name of reason how can we carry on the church of God simply with a pile of gold in the middle of the room? What does it avail if all of us pour our money in one great heap and then sit down in our respective pews and fold our arms? Money means nothing unless it is put into action. Contributions are lifeless unless there are men and women to use them for God. True, the contributions we give for lands afar can be translated into the willing labor of missionaries abroad. But the principle applies as truly in the home field as in the mission field. There must be missionary-minded men and women to use the means if the means are to avail anything at all.

Indeed, the very fact that our contributions are largely for fields abroad and not for the maintenance of our local church, makes it all the more necessary that there be a superabundance of willing service and talent in the local church. We rarely pay any officer, even in our largest churches. This, in the last analysis, is a source of strength and not of weakness, provided there is a clear realization in the hearts of the members that the duty is squarely theirs to carry the burdens of the church.

F. D. N.

The Blessed Hope

(Continued from page 2)

could manifest to those who have rejected His name.

To us there comes this admonition from the apostle Paul:

"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.

IN MISSION LANDS

A Visit to Assam

By R. S. FERNANDO

WE have long looked forward to the day when we would have the privilege of welcoming to our sisterhood of schools the new school in Assam, and it is with happy hearts that we announce the opening of the Assam Co-educational High School at Jowai on April 20, 1941, with an opening enrollment of twenty-seven students.

Jowai is the chief town in the Jaintia Hills, and is located thirty-three miles south of Shillong. It was my privilege to visit the school with Pastors Barrowdale and Ashlock and G. B. Hoag a few days after the school was opened. In the Assam Hills there are few motor roads and no railroads. All supplies from a pin to an iron beam are carried on human backs. Most of the hill folk have never seen a train, and many not even a motorcar. It took us about ten hours to guide our ponies along the bridle trail from Shillong to Jowai. The return journey, however, was made in about half that time.

O. W. Lange, one Jaintia, two Khasi, and two South Indian teachers comprise the present staff. The daily program outlines primary, secondary, and high-school classwork up to the ninth standard. Because of our restricted budget, it is not possible to fully staff the school, or to accept all who want to attend.

The school for the present is housed in rented quarters. The government has granted permission to acquire three hundred to 350 acres of land at a site about four miles from Jowai. This plot will include a valley of thick jungle, with a small but rapid river flowing through it. There are also two or three springs on the higher slopes of the hills. Funds have been provided for the erection of an administration building, a dormitory each for boys and girls, a principal's bungalow, and two teachers' cottages. The Assam hill buildings are not of brick and mortar, but are largely of wood and corrugated iron. Wood is quite cheap, and in general the building costs in this area are considerably lower than in the larger centers of India. We are hoping to put up most of these proposed buildings and open school next year on the new site.

This institution will not only serve the Khasi and Jaintia Hills, but will draw students from the many other surrounding states and political divisions of Assam. Already two students from the Lushai Hills are attending our school. Earnest appeals continue to come to us to open up work in that section of Assam as well. Just now, however, we do not have enough evangelists to take care of our growing work in the Khasi and Jaintia Hills. There is only one native evangelist for all of Assam, and even he cannot devote his

full time to direct evangelism. The other native workers, five in Jowai and two in Shillong, are connected with schoolwork. A well-equipped and prosperous church school is being conducted in the Shillong church basement rooms. There are ten or twelve Adventist children and nearly a score of children of adherents and inquirers in attendance.

"Jublei"

All along the way from Shillong to Jowai, we were greeted by friendly villagers, including Sabbathkeepers, known to the Ashlocks and the Langes, with their usual salutation, "Jublei," meaning "God bless you." Evangelistic efforts of two to four months' duration have been held in some of the villages we passed through. Among those who have had the privilege of preaching in the Khasi and Jaintia Hills are Brethren Burgess, Barlow, Lowry, Woodward, Larsen, Jensen, Ashlock, and Lange. Soon after the arrival of the Langes in Jowai, Brother Lange wrote, "Truly we have had an abundance of evidence to encourage us to believe that God is going before us. I have never been in a place which looked so promising. The first Sabbath I was here nine came to the Sabbath school without invitation. The second Sabbath, when Mrs. Lange was here, twenty-five came. The third Sabbath there were fifty-seven present, and at the prayer meeting about fifty." The attendance since has increased to 250, and all this without advertising, mechanical helps, meeting hall, Bible workers, or brass band. To accommodate the crowd, they are making use of the sitting room, the dining room, the kitchen, and all available space in the rented house in which the Langes live. In Shillong, despite organized opposition, the interest is still very good. Though more than thirty members have had to leave for Jowai, the new church building in Shillong cannot hold all that come to the meetings. On a recent Sunday night three meetings were held in three different places, and it is estimated that more than seven hundred heard the message that night.

Indeed, the time has come for us to put forth our utmost effort in the evangelization of the villages of these hills, but funds will not permit us to employ any more workers in Assam this year. Are these people, who are so ready to respond to the invitation to come, to be left to perish because of lack of funds? May we who have the light in these days of our opportunity exchange our earthly riches, so soon to be consumed, for the riches that through the eternal ages will shine with ever-increasing luster, by supporting our world-wide mission program through liberal mission offerings.

The printed page is being freely used in this field. More than a dozen different Khasi tracts and pamphlets are in circulation. For the first time the Senior Sabbath School Lesson Quarterly appeared in print this quarter. Suitable lessons are still being mimeographed for the juniors. A large number of English Crisis Series, Conflict of the Ages Series, and other denominational books have been sold. The book display in the Shillong mission house prominently exhibits the word of

God in Assamese, Bengali, English, Khasi, and Nepali.

The baptized membership of the Assam Mission at the end of 1940 stood at fifty-two, with fourteen in the baptismal class, and a Sabbath school membership of 140.

We pray for God's blessing and guidance upon our believers and workers in Assam as they unite "to win men to Christ, to establish them in His church, and to train them for His service."

The Spirit of Sacrifice

By R. M. MOTE

THRILLING—yes, even to those of us who spent from ten to thirty years in mission service—are the reports of our Missionary Volunteers. In Africa, the Missionary Volunteer Society embraces also the scope of activities covered by the home missionary society in the homeland. All, old and young, join together in Missionary Volunteer activities in Africa.

Now come with me to our African camp meetings. Friday night is usually given over to our various Missionary Volunteer leaders to relate their experiences. Listen to some of our missionary leaders give their reports of souls won to Christ. At one camp meeting you will hear of one hundred souls won to Christ, at another 105, at another 168, at another 245. Is it any wonder that this year in Southern Rhodesia more than five hundred new believers will be baptized as the result of the work of our laity?

Now let us listen to some of these Missionary Volunteer reports. One society found an old woman and her granddaughter who were living on the water of boiled roots. They were on the verge of starvation. A meeting of our Missionary Volunteers was called, and they planned an Ingathering campaign for food. From this endeavor they received grain enough to last this aged mother and her granddaughter a whole year. Another mother whose husband was a leper was given food and clothing. Another society reported that they were able to induce the owners of ten span of oxen to plow gardens all day for an old mother who had recently lost her husband by death. Others tell of crops' being harvested for the aged and the sick, and some told of homes that were made for the afflicted. Others tell of the sick being healed as the result of prayer. Another relates the story of an old leper who had been cast out of the village to die an untimely death. A home was built for this leper, and blankets and food were supplied, by our Missionary Volunteers.

Does the African know the meaning of sacrifice? some ask. I am prompted to say that the African knows far more about making a covenant with God by sacrifice than many of our European or American brethren and sisters. Like Abraham of old, they look forward to the time when they will be privileged to see that city whose builder and maker is God. They have no abiding city here in this old world. I have witnessed many a touching scene during our African camp meetings.

At one of our camp meetings one of our African fathers was listening to the stirring appeal to sacrifice. He had but two oxen with which to do his plowing. When the call came to sacrifice, he stood up. One ox was given. The family must now join together and dig their gardens with hoes. This year has been a year of famine. One of our old fathers said the other day, "We haven't had a year like this for ten years. The government is having to supply food to the inhabitants of many sections of Southern Rhodesia." Yet in spite of this fact, I am certain that the camp meeting offerings of our African brethren in Southern Rhodesia for 1941 will exceed £400.

My dear brethren, the believers in Africa are heart and soul in this message. Our people here know what it means to sacrifice. Our people here know the full meaning of "Go ye." In fact, our ordained ministers are taxed to find time to supervise the soul-winning activities of our lay members. Now, now is the opportune time to quickly finish the work in Southern Rhodesia. The rapid growth of our work makes it imperative that we have another European worker to help supervise our African workers in the finishing of the work in Southern Rhodesia. Will you not make a covenant with God by sacrifice that the work in this field and in Africa as a whole may quickly be finished?

His Boundless Grace

BY QUEDA B. HUGHES

"Be not dismayed," hear the Master call;
"My grace is sufficient for thee.
Be not afraid though the heavens fall;
My grace is sufficient for thee."

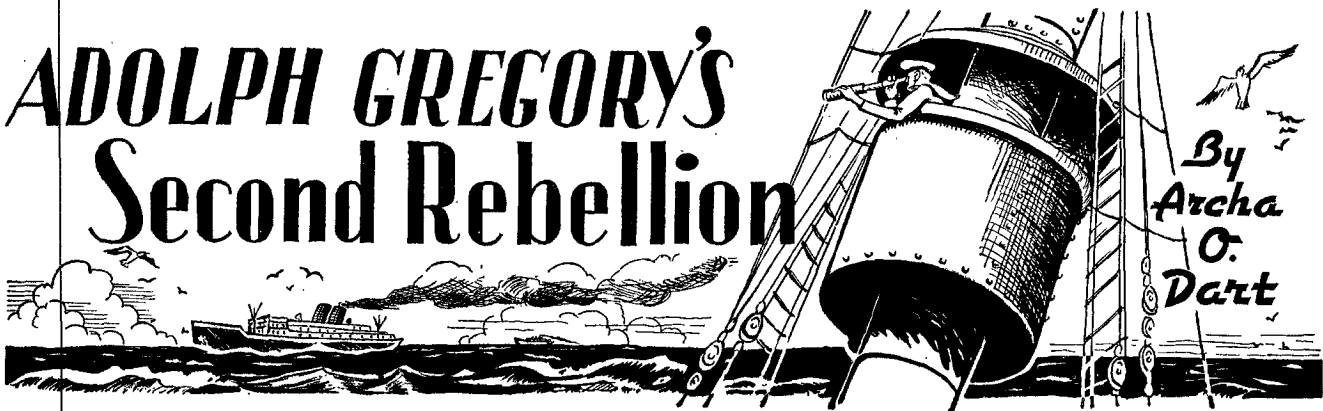
Trials and heartaches that come each day
Are steps that we climb, you see;
And courage He gives as we hear Him say,
"My grace is sufficient for thee."

The bird shut away in the darkened room
Will sweeter and sweeter sing.
If we but trust through the dark and gloom,
We, too, will sweet praises bring.

So let not thy spirit through sorrow and falls
Embittered and hardened be;
But trust in that still small voice which calls,
"My grace is sufficient for thee."

Conducted by Ruth Conard

ADOLPH GREGORY'S Second Rebellion



The story thus far: Adolph Gregory ran away from Hilltop School, an Adventist academy, where, though not a Christian, he had been sent by his aunt. He joined the Navy. In the faraway port of Shanghai, China, he became interested in Christianity from the *Watchman* and the *Signs of the Times*, which were left by some mission worker on the ship on which he was stationed.

THEY say religion will keep a person from making a 'mark' in the world, but when the world is destroyed, what will become of the 'mark'? Adolph reasoned as he scanned the horizon from the crow's-nest. "Should a Christian not accomplish all that he desires in this short life, he will have the opportunity to reach the highest goals attainable in the world that will never be destroyed.

"Why should anyone in his right mind serve the devil anyway?" he continued to reason. "Everything that he offers turns out just like his offers of pleasure. He leads one step by step from nervous excitement down, down to abject despondency. The shows, theaters, dance halls, and gambling dens open the doors wide to debauchery and moral bankruptcy. The devil tries to take away man's purity, his courage, his manhood, and to debase him into a weak, cowardly knave. Haven't I seen many a wreck the devil has made? I have been on the wrong side. I have been rebelling against God and His love. It is high time for me to rebel against my deadly foe, the one who hates everything good, high, and holy."

Removing his sailor's cap, Adolph fell to his knees and poured out his confession to God. Swaying in that little basket between the sea and the sky, he felt a great load roll from his soul; and he rose from his knees a changed man. He resolved to give himself wholly and completely to his new Master from that time on.

Adolph had fully made up his mind to become a Christian; yet he did not know how. He wanted to find someone who could teach him how to study his Bible and how to be a true Christian. Just as soon as the ship came to anchor in Hong Kong, he obtained a pass to go ashore. After making a number of inquiries for a Protestant minister, he at last found himself knocking for entrance at a Seventh-day Adventist compound. The Chinese worker who met him at the door invited him in and called the missionary.

"I am in rebellion against the devil," he began without further introduction or salutation, "and I want to know how to be a Christian. Will you tell me?"

It was a new experience for the evangelist, but the request was so clear and positive that it did not need to be repeated. He gladly opened his Bible to the fifteenth chapter of Luke and read the story of the prodigal son, emphasizing the fact that it was when the prodigal came to himself, or when he began to see things as they really were, that he decided to return to his father's home.

Adolph sat speechless as the missionary read and explained the scripture. Truly he had wandered far from his Father's home. But he had come to himself, and was longing to return. When at last the study was over, Adolph made arrangements for another study the next day. As long as his ship stayed in Hong Kong, Adolph was a regular visitor at that mission station.

One afternoon Adolph came walking into the mission compound with such emphatic strides that the evangelist knew he had made his decision on something. But he did not have to wait long to learn the nature of the decision. When Adolph was halfway across the chapel, he shouted, "I am going to be a missionary. I want to go to the interior of China and begin preaching the gospel right away."

"But can you leave the ship as quickly as that?" the evangelist questioned.

"Oh, I'm going to desert the ship and start preaching the gospel to those heathen people 'way back there in China."

The mission director smiled at the boy's enthusiasm, and, patting him gently on the back, said, "Young man, there are two things standing in your way that will keep you from becoming a successful missionary right now."

"What are they?" Adolph asked anxiously.

"The first is, you cannot be a true missionary for the Lord and a deserter at the same time. The second is, you ought to go back to school and receive the training that will fit you for useful service."

"But think of the time it will take," urged Adolph. "I enlisted for four years, and still have eighteen months left. It will take four, five—maybe six years to finish college. I can't wait that long. I must begin preaching *now*. Think what the devil could do to those poor people during all that time."

"God bless your earnest zeal, son," the kind minister encouraged him, "but you must remember that the work of a missionary is to instruct people to do the right thing in the right way at the right time. You cannot lead people to do the right thing while you yourself are doing something that is not right."

"Do you mean to say that I can't work for God for six or eight years yet?"

"Not at all, Adolph. Every day God sends you opportunities to do something for Him. But I take it for granted that you plan to throw your whole life into working in His vineyard, and remain there until He comes, if it be His will."

"Exactly," Adolph answered with a finality in his tone that invited no uncertainty. "I plan to put every ounce of strength into His service as long as I shall live on this earth."

"A noble decision," the evangelist assured him. "And you are determined to accomplish the *most* while you are working."

"Of course."

"Then a few more years in school will be a decided advantage to you. By the way, what is education?"

"It is going to school and learning various things," quickly came the answer.

"Oh, I thought you would say that," smiled the minister. "Your answer may or may not be correct. You might go to college and learn how to play football or how to repair a motor."

"What is your definition of education?" asked the alert student.

"I think the best definition I ever heard for education," said the minister, "is this: 'Education is the preparation for the duties and responsibilities of life.' In other words, education is not the taking of a course that is separate and apart from life's duties and responsibilities. Time spent in securing a good education is never wasted."

"I guess you are right," Adolph admitted.

"Enthusiasm is essential," continued the evangelist. "I am delighted to see the zeal you have. But suppose your ship were sent against the enemy, and suppose the officers and crew were in such haste to win a complete victory that they sailed right for the foe, with an empty vessel."

"That would be inviting certain defeat," Adolph responded readily.

"So it would. The wise officers load the ship with ammunition and other supplies, and see that the ship is in the best of condition before they offer battle to the enemy. Then when they meet the foe, they are more sure of victory."

"You are right."

"In other words, the officers go through a waiting period of preparation that is necessary before they engage the enemy. You are eager to go against the enemies of God. Therefore you need to go through a period of preparation, so that your

efforts will be successful and you will come off victorious."

"I see the point, sir. I shall go to school just as soon as I can. But those eighteen months—how can I wait those eighteen months before I can begin to prepare?"

"Another thing," continued the minister, apparently not heeding the fact that Adolph had already made up his mind to go to school, "suppose that your ship should load up with iron ore instead of shells before it met the enemy."

"That would weight it down and make it worse than having an empty vessel," Adolph exclaimed.

"You are right; and did it ever occur to you that getting a wrong kind of education is actually worse than having no formal education at all?"

"Just what do you mean?" inquired Adolph.

"It is much safer and better to have no learning than to have the wrong kind. Suppose I knew nothing at all about antidotes, and I should accidentally drink some lye. I would not rely on my own knowledge, but call a physician. On the other hand, suppose I had gathered some information from unreliable sources and felt that I knew exactly what to do. I had heard that any acid would counteract any alkaline; so I took muriatic acid."

"That would be the last of you," Adolph observed.

"Yes, so it would. My incorrect knowledge would prove my undoing. It would be worse than no knowledge at all. But a missionary is dealing with something that is far more important and far more delicate than the administering of medicine to a poisoned man. Sin is poison. We, as ministers, must give the correct antidote."

"What! You mean a missionary must have *more* skill than a physician?" asked Adolph in surprise.

"I mean just that," calmly replied the evangelist. "A physician is dealing with life which, at best, seldom lasts one hundred years. A missionary is dealing with life that is to last hundreds and thousands of years—through all eternity. A mistaken physician, though conscientious, may send a patient to his grave. A mistaken minister may turn souls into eternal darkness."

"A missionary has a very responsible place to fill, doesn't he?"

"Yes, indeed. That is why it is so very necessary to have the right kind of education. You must know the Bible, must know the plan of salvation, before you can teach it to others. Should you go to a worldly college and there be taught the false theory of evolution, or even have your own spiritual vision of Christ's soon coming dimmed by the unbelief of the world, your usefulness would be greatly weakened, if not ruined altogether. You would be loading your ship with iron ore. If you are to preach Christ, you must attend a Christian school and learn of Him."

The visit had to be cut short, for it would soon be time for Adolph to report for duty aboard ship. As the two knelt together in prayer that afternoon, the minister asked God to bless the converted sailor boy's zeal and to open up a way whereby he could be in one of our colleges soon.

(To be continued)

WORLD-WIDE FIELD

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

Among Our Schools in South America

EDUCATION in South America has much in common among all twenty countries, although in each it has an individual pattern. The general plan of education reflects European influence in the use of what is sometimes called the "spiral system." This plan is built around the idea of teaching a little of a subject each year over a number of years. For example, mathematics, science, language, history, etc., are begun in the first years of school in a very elementary form and followed with increasing difficulty to the close of the secondary course. This system has certain advantages in teaching mastery of subject matter through a slower acquisition of new material and a constant review of what has been learned. Some disadvantages of the plan are the large number of subjects students "carry" at one time and the tendency to look upon education as an accumulation of a mass of facts rather than an experience in living, with knowledge as a servant rather than as a master.

In describing our work in South America one should really divide it into two parts: east and west, with a third division comprising the Amazon basin. However, in this report, we shall discuss only the first two sections indicated. In the western part of the continent there are four countries in the South American Division—Ecuador, Peru, Bolivia, and Chile. Each country is distinct and different; yet all have much in common, such as the

Spanish influence and the Indians. In this part of South America we have four training schools for workers, and in each of the countries mentioned we have primary schools that work up to about the fourth or fifth grade.

Inca Training Schools

The Lima Training School has been preparing workers for the Inca Union, which includes Peru, Bolivia, and Ecuador, for many years, but only recently has it been designated and organized as the Inca Union Training School. C. D. Christensen with his staff of loyal and capable teachers is doing an outstanding task in preparing young people for active participation in giving the third angel's message and for successful living as Christian youth.

Industrial education is receiving its rightful emphasis in the curriculum of this school. A well-organized bakery provides work for young women. There are made good bread and other products, which are sold by young men, with bicycle delivery. A small farm and dairy provide additional opportunities for training and service. The business interests of the school are under the able direction of Elmer Christie, whose wife brings loving and thoughtful ministration to the girls in the school home.

The Inca Union reaches from the boundary of Ecuador in the north to the borders of Chile and Bolivia in the south, and from the placid

waters of the Pacific Ocean on the west to the far-flung reaches of the mighty Amazon and the high, barren, wind-swept plateaus of the high Andes and the borders of Brazil on the east. This large and interesting mission field is presided over by L. D. Minner as director, assisted by P. H. Barnes as secretary-treasurer. Pastor Ray Jacobs has charge of the Missionary Volunteer and educational departments of the union. The home and field missionary work is in the charge of F. B. Moore, who is on furlough now in the United States. The educational work, under Pastor Jacobs and his associates throughout the field, is maintaining a healthy growth in spite of constant problems and difficulties.

There are two other training schools in the Inca Union, both of which are conducted for the purpose of preparing native Indian workers, chief of whom are teachers. One of these institutions is the Lake Titicaca Training School located near the town of Juliaca in Peru—on the great Andean highland—more than 12,000 feet above sea level. Here we find a thriving school of native Indian youth drawn from the homes of our Indian believers throughout the Lake Titicaca Mission. Rug making by the Indian girls is one of the chief industries of the schools. In making the rugs, the raw alpaca wool is used, and every process is handled by these Indian girls from the coarse, dirty pile of raw wool, to the carding, spinning, and weaving. Some of the wool is dyed different brilliant colors—orange, green, or violet—but much of it is woven into



Workers From the Two Swedish Conferences, in Attendance at the Ministerial Institute Held at the Swedish Missionary School, August 27 to September 8

rugs with the natural colors. Various designs are woven into the rugs, such as the alpaca or llama, and the balsa—the native Indian boat made of woven straw which is used on Lake Titicaca. These rugs are sold all over Peru and provide welcome revenue for the students and the school.

The other native Indian training school is located at Cochabamba in Bolivia. Professor E. U. Ayars is in charge. He is assisted by capable national and native teachers whose lives are fully dedicated to this important task, than which there is no higher. The farm connected with this school affords necessary work for many students, besides providing vital and important revenues for the operation of the school. A contemplated power and dam project in this vicinity promoted by the Bolivian government may render worthless some of the best bottomland of the school. We hope this will not result unless adequate compensation is received from the Bolivian government to enable the school to move and build in another suitable location.

Chillan Training School

The fourth training school for national workers located on the west coast of South America is the school situated near the town of

Chillan, Chile. This institution has grown and prospered in recent years under the able and untiring leadership of J. H. Meier, who is assisted by his capable wife and a corps of earnest teachers whose best gifts are given unstintingly to the youth of this school.

The devastating earthquake of 1939 wreaked terrible destruction on the city of Chillan and the surrounding country, and on our school as well. However, the work of God is not stopped by earthquakes, for there is still a large work to be done in Chile. Through local, union, division, and General Conference help a well-appointed, new administration building has been erected, and funds provided at the close of the 1941 Autumn Council make certain that a new boys' dormitory will be provided, probably this will be in time for the opening of the school year in March, 1942.

The Chillan Training School is primarily for the Chile field, which is in the Austral Union, but it is interesting to note that many students from other parts of the union come here for training. A number of leading workers now in the field received their training at Chillan. In a later report we shall speak of the schools in other parts of South America. JOHN E. WEAVER.

sincere greetings. They look forward with joy to that great day when the redeemed shall come from the four corners of the earth and be gathered on the sea of glass. And they have reconsecrated themselves to God's service to hasten that happy day. G. A. LINDSAY.

Winter Term of the Theological Seminary

THE Seminary year now consists of three terms of nine weeks each—a summer term from early in June to mid-August, a winter term, beginning this winter on January 20, 1942, and extending to March 23, and a spring term which immediately follows, March 24 to May 25. The new calendar with the shorter summer session enables teachers who attend to also have some relaxation before returning to their teaching. The winter and spring terms coming together will also make it possible for teachers who can get a leave of absence for the second semester, to do a very substantial part of their work toward their graduation by one trip to Washington.

Some changes have been made in the winter term offerings as published in the 1941-42 bulletin. On the suggestion of our conference presidents, the course in Methods of Evangelism is to be given during the winter term. Evidently a larger number of our ministers can attend during the winter term than during the spring term, although it is hoped that many of those who come can continue during both terms, thus accomplishing a full semester of advanced study.

In harmony with the recommendation of the recent General Conference session, a course in Advanced Bible Workers' Methods has been provided. This is to be taught by Miss Louise Kleuser, an associate secretary of the General Conference Ministerial Association. There is rejoicing among our Bible workers because of this provision. This class in Methods, together with other courses in Bible, Archeology, History, or Biblical Languages which they may be able to take, furnishes a fine opportunity to our experienced Bible workers for self-improvement. In these days of unprecedented urge for greater and more effective evangelism, it is the purpose of the Seminary board to give to our evangelistic workers such help as will enable them better to answer the challenge of this new day.

It has also been arranged to offer during this winter term classes in speech, which are not listed in the bulletin. Mrs. Ivamae Small Hilts will offer Persuasive Speaking, Voice and Diction, and Radio Speaking. Another offering not hitherto announced is a course in

Workers' Institute in Sweden

THE workers in the two conferences in Sweden were called together for a joint ministerial institute at the Swedish Missionary School, August 27 to September 8, 1941. Twelve precious days were spent in prayer, study, and meditation.

It was a great disappointment to us, however, that we could not carry out original plans for this meeting. We had planned to call in all the conference workers in the East Nordic Union field. But as Finland became engaged in the war again, most of our workers in that field were drafted either for hospital duty or for other noncombatant service, and the institute had to be confined to the workers in Sweden.

We were glad, however, that both the conference presidents from Finland could attend, and they joined with the workers from the union conference and the leaders in Sweden in conducting various parts of the program of the institute. We were also happy to have P. G. Nelson, the president of the West Nordic Union Conference, with us a few days, and his help was also greatly appreciated.

The daily program was heavy, but well balanced, so that it never tired us. The day was divided into six periods. We began the day with a devotional hour. Different brethren led out in the study of the word of God. Then followed a season of earnest prayer. The keynotes of

the Bible studies could be summed up in preparation for the reception of the latter rain, and a more Christlike ministry. Truly our hearts did burn within us as we were brought face to face anew with the great and wonderful promises both from the Bible and from the writings of the Spirit of prophecy.

During the other periods we studied about the ministry, evangelism, pastoral work, and the departmental work in the churches. A special round-table hour in which various problems were discussed was greatly appreciated.

One interesting feature of the institute was the evening meetings. These meetings were devoted largely to the study of important Bible doctrines and topics on the prophecies. These studies were not just popular presentations. Rather, they were the findings after thorough research study of the various subjects. After the lecture a brief discussion followed. We found how firm is the truth that the pioneers in the advent movement discovered after much prayer and diligent search in the Scriptures. The passing of the time has confirmed the doctrines that we as a people hold.

The two conferences in Sweden employ sixteen ordained ministers and twenty-two licentiate ministers and Bible workers. The total membership in Sweden is about 3,125.

All the workers send all the Adventists throughout the world their

the department of church history in Historiography and Bibliography.

In theology we give this winter as general advanced courses, The Sanctuary, Doctrinal Teachings of Jesus, I, and Prophets of the Assyro-Babylonian Period, while graduate students are offered The Priestly Code in Israel and The Doctrines of God and Christ, I. In the archeology and history of antiquity department a general course in Near Eastern Antiquity is offered, which furnishes a very fine background for all future study of the Old Testament. Graduate work in this field is offered, the particular course to be covered to be arranged. In the church history field there is open to special and unclassified students a course in The History of Christianity in America, The Reformation to 1700, and Historical Developments of Prophetic Interpretation. Graduate work is offered in Early American Revival and The English Reformation. The graduate courses listed for the Biblical languages department are Greek Translation, II, Beginning Hebrew, and Hebrew Translation, I. If all these classes should not fill and other work in New Testament Greek or Hebrew should be desired, that probably could be arranged. We also offer Ecclesiastical Latin for the benefit of those majoring in church history. Classes are offered each term in Elementary Research for special and unclassified students and Research Technique for graduate students.

For further information and application forms, address M. E. Kern, Theological Seminary, Takoma Park, D. C.

"A Thoughtful Hour Each Day"

"It would be well for us," admonishes the messenger of the Lord, "to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones."—"The Desire of Ages," p. 83.

Would it not be really worth while to do just this? There is a wonderful promise connected with it—an assurance that our Christian experience will be greatly helped in three ways: (1) "Our confidence in Him will be more constant," (2) "our love will be quickened, and, (3) "we shall be more deeply imbued with His Spirit." Who does not long for such an experience?

Those who are following the systematic Spirit of Prophecy Reading Program and the many others who will join with them in this plan for the new year will, during the early months of 1942, have their atten-

tion directed especially to the life of our Saviour, for "The Desire of Ages" has been selected as one of the two books for the year. This volume—beautiful in its language, gripping in its account, touching in its picture of the labors of the Man of Sorrows—is regarded by many as the masterpiece of literature from the pen of Mrs. E. G. White.

"The Desire of Ages" is more than a mere chronicle of the biographical events in the life of the Master while He was on earth, although it is of deep interest to trace His footsteps in order from the manger to the cross. The incidents and teachings are placed in a setting of detail that illuminates the narrative and aids greatly in an understanding of the Scriptures. Every chapter contains deep spiritual truths, adapted to the individual needs of men and women living in these troubled days. Those who grasp its lessons are sure to be drawn nearer to the Saviour by the cords of love.

"Early Writing" is the second Spirit of prophecy volume chosen for 1942. This book is precious to scores of thousands who through its pages have gained a knowledge of the divine revelations to Mrs. E. G. White in the early days—views of things to come, which brought comfort and cheer and instruction to the pioneers of the message. Its lessons and its terse account of great conflict between Christ and Satan, with its unveiling of events in the climax of the controversy, are of particular value to us today.

"A thoughtful hour each day." Is this possible in these strenuous days? Is the time available? How can we have it?

The Spirit of Prophecy Reading Program suggests the reading of three pages a day, or twenty-one pages each week. This will take from ten to fifteen minutes if one reads thoughtfully. Then while one is walking, driving, waiting for appointments, or while busy at the workbench, in the field, or with the home duties, the precious truths read may well serve as the basis for meditation. Men who have diligently used their spare moments have learned foreign languages or mastered sciences by employing five or ten minutes a day. Would it not be worth while to see what could be accomplished by daily systematic reading and meditation in "looking to Jesus," our perfect example for living, our sacrifice for sin, our mediator in the courts above, and our coming King?

This reading plan now enters upon its third year. From reports received, we know that thousands of Seventh-day Adventists in this and other lands have been reading each day or each week the assignments which have been made. While three pages a day does not seem very much, the course in a year covers two volumes, making an

aggregate of about eleven hundred pages.

The REVIEW AND HERALD, the Youth's Instructor, and the union conference papers will continue to feature the program by publishing daily and weekly assignments. Before the close of this year, a convenient assignment leaflet which is well suited as a bookmark, will be made available without cost, in all our churches in North America.

We heartily invite our brethren and sisters everywhere to share in the blessings of "spending a thoughtful hour each day in contemplation of the life of Christ," by following the Spirit of Prophecy Reading Program for 1942.

W. H. BRANSON.

Fort William, Ontario, Church Dedication

THE dedication of a church always means advancement and success. On Sabbath, November 15, the Fort William church in Ontario was dedicated to God free from debt. This is a real achievement for our believers in that city.

A few years ago they laid plans for the erection of a church building. Thursday evening, November 13, the first service was held in the church auditorium. Acting Mayor Wilson of Fort William and Mayor Cox of Port Arthur were present, and made appropriate congratulatory remarks. After this the writer delivered the sermon.

At this first meeting it was learned that there was still \$225 to be raised before the church could be dedicated free from debt on the Sabbath; so an appeal was made, and more than \$200 was subscribed, the major portion of which was paid. Sabbath morning when the dedication took place, all the money had been assured; so the building was dedicated to the Lord free from debt. We are grateful to the General Conference for the amount they sent to help in the erection of this building.

At the dedication service not only the church members of Fort William were present, but also those from Port Arthur, and many friends from the city. The sermon delivered by the writer was based on the words spoken by Jacob anciently, "How holy is this place! This is none but the house of God. And he called the name of the place Bethel." Luther's translation. The dedicatory prayer was offered by S. G. White, president of the Manitoba-Saskatchewan Conference.

The church building at Fort William surely is a presentable memorial to the advent movement. It is a plain structure, but very neat in every respect. May this place ever be a true Bethel to those who worship there.

W. B. OCHS.

THE ADVENT REVIEW

"REVIEW" EXTENSION

Illinois Conference

By L. E. LENHEIM, *President*

OUR weekly church paper is a periodical of outstanding merit, and should be received as a welcome visitor in every Seventh-day Adventist home. It serves a twofold purpose in building up the spiritual life and acting as an informant concerning the progress of our world-wide work. The cost of the REVIEW is negligible in comparison with the wonderful benefits derived from it. It is a vital link connecting the denomination with the advent believer, and at the same time it enlarges the spiritual vision and enables the reader to see Christ in the midst of a dark and despondent world.

The Illinois Conference will never be satisfied until the REVIEW AND HERALD is in the home of every believer. At the present time we are laying definite plans for the promotion of the REVIEW, and we shall give our very best efforts to the end that every family in our field may receive this paper.

Michigan Conference

By TAYLOR G. BUNCH, *President*

TO me the REVIEW AND HERALD comes each week like a visit of an old friend whom I have known all my life and whose absence would leave a vacancy impossible to fill. My father and grandparents accepted the message in 1873 in Milton, Oregon, and became charter members of the first church in what is now the North Pacific Union. The REVIEW began coming to their home even before they became members, and continued visiting my grandparents' family as long as they lived and my parents' family as long as they lived. I have been a subscriber for about thirty-five years. The REVIEW has thus served three generations in our family.

I do not see how any Seventh-day Adventist can afford to do without its weekly visits. If all our people would read its timely messages from week to week, the troublesome question of apostasy would be largely solved.

The Michigan Conference will make a special effort during the forthcoming campaign to place our church paper within the reach of every member in our territory.

South Dakota Conference

By H. L. RUDY, *President*

THE South Dakota Conference has taken very definite steps in making sure that the REVIEW AND HERALD subscription campaign will be successful again this year. We have secured the list of subscribers for the various churches,

and have supplied the home missionary secretaries with the same. We trust that as a result of this and other promotion material which we have already sent out, not only will the old subscriptions be renewed, but many new ones will be taken. Personally, I am a thorough believer in the reading of the REVIEW AND HERALD. It is a part of Seventh-day Adventist Church affiliation. As this excellent church paper comes to the home from week to week, it not only brings messages of encouragement in the faith, but supplies that lack which so easily occurs in the lives of individuals when they are isolated or otherwise removed from direct church fellowship.

We shall do our very best to make the REVIEW AND HERALD campaign a success in South Dakota.

Ohio Conference

By W. M. ROBBINS, *President*

THE REVIEW is greatly appreciated by all loyal Seventh-day Adventists, and a campaign is now being launched with the goal of placing it in every Seventh-day Adventist home in the Ohio Conference.

We have received through the Spirit of prophecy the very definite instruction that "those who consent to do without the REVIEW AND HERALD lose much." All who faithfully read the REVIEW can testify to the truthfulness of this statement. It would seem only reasonable that every Seventh-day Adventist family who believe in the REVIEW and truly want it can have it coming to the home every week.

A special campaign price will be effective December 1 to January 17. The REVIEW for one year is \$2.25, the Big Four for one year, \$3.25, and the Family Group for one year, \$5.75. We hope that all who are not already subscribers for the church paper will avail themselves of this very special opportunity.

I quote from "Testimonies," Volume IV, page 599: "Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. . . . Through its pages, Christ may speak to them in warnings, in reproofs and counsel, which would change the current of their thoughts, and be to them as the bread of life."

We are encouraged to read all our good books and periodicals, but the above quotation gives the very definite counsel that the REVIEW AND HERALD should be read by every Seventh-day Adventist family. We believe that every district minister

and local church elder should take the above counsel seriously, and definitely set a goal for all the churches in the district to place the REVIEW in every Adventist home. If the proper promotion is given, the attainment of such a goal is not impossible. It will result in a special blessing to our people, and will greatly strengthen the churches in every district, because—

"The REVIEW is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers. If any are too poor to take it, the church should, by subscription, raise the amount of the full price of the paper, and supply the destitute families."—*Id.*, p. 598.

With this very direct counsel from the messenger of the Lord, the evangelist should not feel that his work is complete until every effort is made to make the new Sabbathkeeper a reader of the REVIEW. Never was it so important for Seventh-day Adventists to subscribe and read the REVIEW as it is today.

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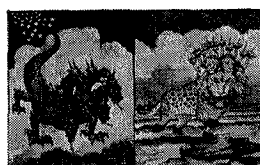
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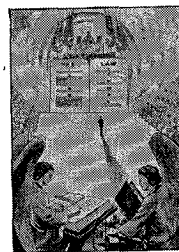
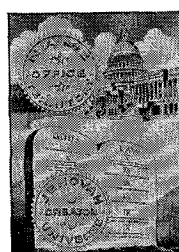
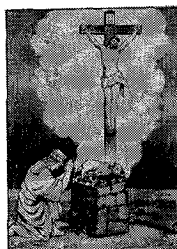
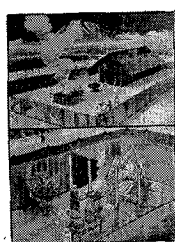
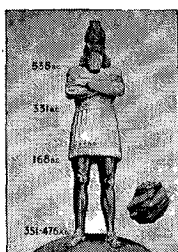
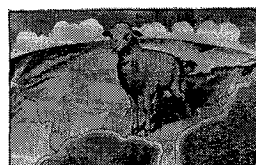
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» ORDER FROM YOUR BOOK AND BIBLE HOUSE «

OF SPECIAL INTEREST

"Be of Good Cheer; . . . Be Not Afraid"

WE live in a world of fear. Distress of nations and perplexity exist on every side. The nations of earth are engaged in a great life-and-death struggle. This is accentuated in the recent declaration of war on the part of Japan against the United States. This involves this country directly in war in a way and in a measure which has not been true heretofore. It involves this country in the war which already covers four fifths of the world's territory and of its inhabitants.

A correspondent in the *New York Times* of November 9 states: "Of the two billion people and the fifty-five million square miles of this earth, more than four fifths are now directly or indirectly involved in war. In the vastness of the battle fronts, in the number of men and machines engaged, and in the totality of its impact on both combatants and noncombatants, the present conflict already has surpassed anything the world has seen before."

Truly, as never before in the history of the world, the plowshares and pruning hooks are being beaten into swords, as stated by the prophet Joel. The resources of peace, of manufacture, of agriculture, of practically every industry, of inventive genius, are being made to serve the purposes of warfare. It was of this very hour, we may well believe, that the Saviour said in enumerating the signs of His second coming: "Upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21:25, 26.

And so we say again, we live in a world of fear. We know that the present outlook will bring distress of mind to many of our fathers and mothers, readers of this paper. They will fear that their sons, from training camps where they now are, and others from training camps to which they will soon be called, will be sent overseas to engage in active combat. We of course cannot tell how this will be.

As citizens of this country, those of us who live in the United States, we must be loyal to our Government in this time of national emergency. We have a duty both to God and to Caesar. We are instructed by the Lord to render unto Caesar the things that are Caesar's, and unto God the things that are God's. We are to support the government under which we live in every measure and undertaking that does not violate the relationship which we sustain to God.

What, then, in such an hour as this is our recourse? To whom can we go for help? To what power can we look for guidance and direction? In such a time, the precious assurances of the word of God come home to every believing heart. When the disciples of old were in imminent danger of losing their lives, the word of Jesus to them was, "Be of good cheer; it is I; be not afraid." And this is the message which comes to us from His word today, "Be not afraid." "Be of good cheer."

Our times are in God's hands. He still keeps account with nations, and He keeps account with individuals. His eye is upon His children. He remembers them today, even as He has remembered His children of old. His eye was upon Daniel in the lions' den, and He wrought for him a wonderful deliverance. He protected Shadrach, Meshach, and Abednego from the burning fiery furnace to which Nebuchadnezzar had consigned them. And His promise to us through His prophet should come with great assurance: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2.

And again, the prophet gives this assurance to Israel of old and to Israel today: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10. And so, the only thing for us to do in an hour like this is to do as Jesus bids us, "Be still, and know that I am God." Ps. 46:10.

We cannot read the future, but it is ever plain to the Infinite One. He knows the end from the beginning. He knows what waits on the morrow in the experience of every one of His children. We are seeing today that which we have looked for for long years. And while we deplore the situation that exists, while we bemoan the fact that in the casualties of war thousands of men are being sent daily to untimely graves, many of them, perhaps, who know not the Lord as their Saviour, we still may see in the conditions in the world around us the harbingers of a better day, indications that the Lord Jesus Christ is soon to come and establish His kingdom of peace. Let us rest our hearts in this assurance.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though

the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof." Ps. 46:1-3.

F. M. W.

The Nation-Wide Broadcast

THE REVIEW of December 25 will carry a full announcement regarding the new nation-wide radio broadcast of the advent message over the Mutual network. A list of stations will be given, as well as the exact time when the broadcast will be given over the respective stations.

Post cards and folders are being printed and will soon be rushed to our churches for distribution among those not of our faith, and it is hoped that all our people will co-operate heartily in informing the public of this very important broadcast of the message.

The radio program will be just like a series of meetings. Those who will do the broadcasting plan to cover the entire third angel's message in the fifty-two sermons that will be given in 1942.

The first broadcast will take place on Sunday evening, January 4, and will originate in Los Angeles, California, under the caption, "The Voice of Prophecy."

Let us all begin now to pray every day for the success of this great undertaking.

W. H. BRANSON,
for General Conference
Radio Commission.

YOU will be happy to know that in the Harvest Ingathering campaign which has been carried on in Shanghai with just the few folks left there, \$50,000 has been collected. This is the most we have got from that city, and it has been done largely with just a few workers. Mrs. Oss has had a large part in it, and with her Mrs. Crisler, Miss Mount, Brother Dinsbier, and Brother Oss. The Lord has especially blessed them in giving the people liberal hearts, so that they have given this year from two to five times as much as they gave last year. One man who gave \$50 last year gave \$500 this year, and probably fifteen or twenty firms have given \$500 each. I do not suppose we have ever had as good a response as this before. We haven't heard from other parts of the field, as the campaign is just getting under way. In view of the situation in Shanghai, our folks there started early, and by the opening date of the campaign they had \$20,000.—*S. L. Frost to E. D. Dick, letter dated Sept. 29, 1941.*