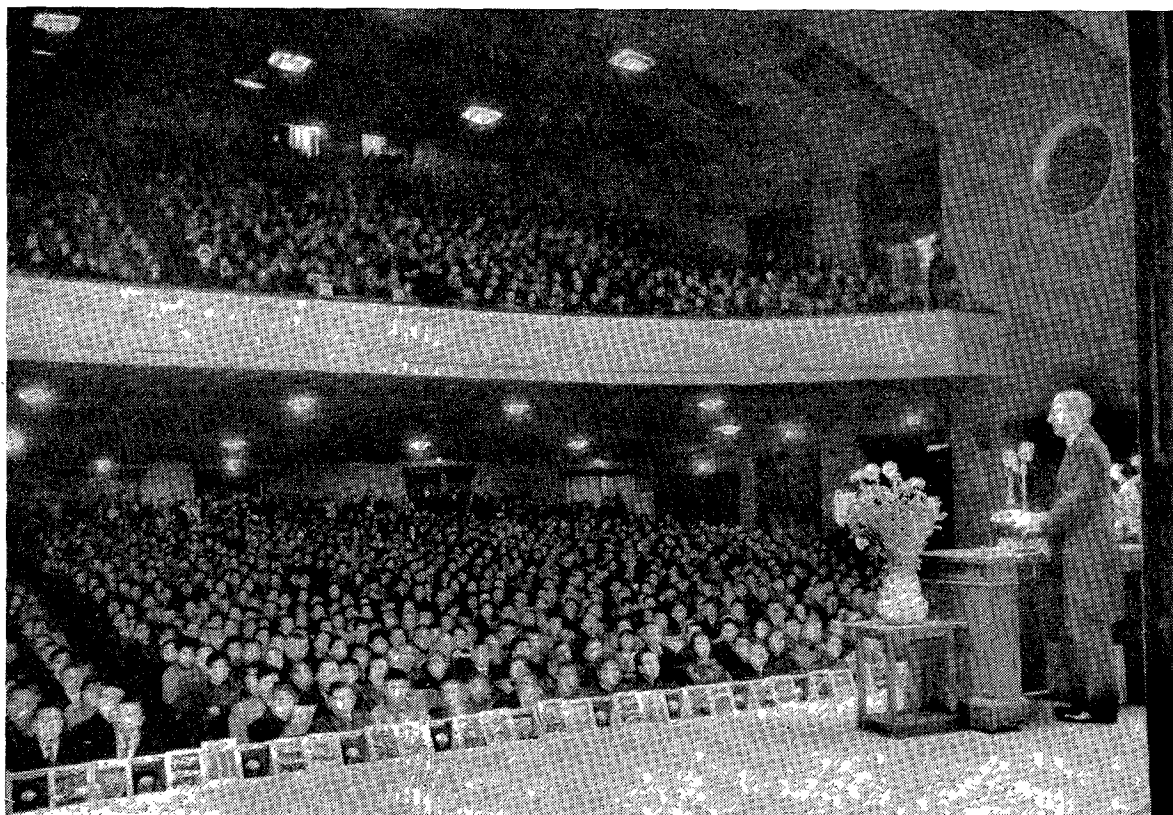


# The Advent REVIEW AND HERALD Sabbath

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## *Greater Evangelism in Japan*



PAUL H. ELDRIDGE

B. P. Hoffman Speaking Before a Record Audience in Tokyo

By PAUL H. ELDRIDGE  
*President, North Japan Mission*

**M**ORE than three thousand people, probably the largest group ever to attend a Christian service in the history of Japan, were in attendance at a meeting sponsored by the Voice of Prophecy on December 23, 1948, in Tokyo. One of the city's finest auditoriums was secured for the occasion, and B. P. Hoffman spoke in Japanese on the topic, "Christianity and Today's Japan."

This meeting came as a thrilling climax to a series of evangelistic services which had been held four times a week in a smaller auditorium.

For nineteen evening meetings the people walked past rubble piles in the street, and did not seem to take as strange the climb up five flights of stairs, only to sit in an unheated hall. Even under such forbidding circumstances the smaller meetings had averaged about seven hundred in attendance, but it was felt that we should make at least one attempt to reach a far larger audience. For this purpose the larger hall was secured for one meeting only; and as the accompanying picture shows, the entire seating capacity was filled, with many people standing.

*(Continued on page 20)*

# In This Issue

FRONT PAGE	- - - Greater Evangelism in Japan
EDITORIAL	- - - Page 3
Time of Jacob's Trouble, Part II—"From This Faith We Will Not Be Moved"—An Anti-Sabbath Argument That Missed the Mark—The Apostasy of Ignorance and False Doctrine	
GENERAL ARTICLES	- - - Page 7
The Work We Are Called to Do—The Program of Country Living—God's Eternal Purpose—God's Everlasting Kingdom—The Sacred Rite of Baptism—The Times of Volume Five	
THE ADVENTIST HOME CIRCLE	- - - Page 13
A Plea—Parents' Fellowship of Prayer	
REPORTS FROM ALL LANDS	- - - Page 15
See the Blessing of the Lord Here—I Was a Drunkard, and Ye Took Me In—Open Doors for the Gospel Messenger in China—A Monument to Ingathering Work—Five Thousand at Baptism—Correspondence School Fruitage in Malaya—Africa's Great Need—Report From the Philippines—A Priceless Gift—General Conference and Overseas Spot News—North American Spot News—Notice—Church Calendar	

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## ITEMS OF INTEREST

[These news items are taken from Religious News Service. We do not necessarily concur in statements made in these items. We publish them simply to give our readers a picture of current religious developments.]

¶ LOUISIANA Baptists recently had what they called "will-making week." Dr. Herschel C. Pettus, director-treasurer of the Louisiana Baptist Foundation, urged that "every adult Baptist should make a will and include our Baptist work in it. No stewardship program is complete without the making of a will. It is just as important to provide for the wise use of our possessions after we die as it is to use them wisely while we live."

¶ AFTER lengthy debate the Foreign Missions Conference of North America, meeting in Buck Hill Falls, Pennsylvania, for its 55th annual session, voted against affiliating with the proposed National Council of the Churches of Christ in the United States of America. Fifty-one delegates favored the merger, and 63 opposed it. Twelve delegates abstained from voting. A two-thirds majority of the voting delegates was required for approval.

¶ THE 26,823 churches affiliated with the Southern Baptist Convention reported 312,246 additions through baptism in 1948, the largest number in the history of the denomination, it was announced in Nashville, Tennessee, by Porter Routh, statistical officer. Baptisms reported by churches in the 21 States of the convention territory exceeded the 1947 total by 27,094, and pushed the membership to a new high of 6,491,981. Southern Baptists do not accept infants for baptism or membership.

¶ A MOVEMENT toward organic unity among Lutheran Church bodies took a significant stride forward in Minneapolis, Minnesota, in action described as "epoch-making in American Lutheranism." Thirty-four representatives of the eight member bodies of the National Lutheran Council gave unanimous endorsement to organic union and approved appointment of a 15-member committee to prepare a structural plan for a united Lutheran organization.

¶ DR. JOHN A. MACKAY, president of Princeton Theological Seminary, declared in Lawrence, Kansas, that the "most authentic and most agonizing need of the present generation is a faith to live by. Speaking at the opening session of the first ecumenical student conference of the United Student Christian Council, Dr. Mackay asserted that "God is the answer to the most acute problems of contemporary society."

¶ MOUNTING opposition from lawmakers, clergy, members of the medical profession and veteran's organizations appeared to have sealed the doom of the legalized mercy-killing proposal made by 379 Protestant and Jewish clergymen from New York State. Since the State legislature received a petition signed by the clergymen urging passage of a bill authorizing mercy killing, the legislators have been besieged with statements from other sources in opposition to the measure.

¶ OBSERVANCES will be held in London in 1949 to commemorate the 400th anniversary of the first Book of Common Prayer used in services of the Church of England. Plans for the commemoration are being made by a special committee appointed by the Archbishops of Canterbury and York. The celebrations are expected to reach a climax during the months of May and June. The present official prayer book of the Anglican Church is that of 1662, based upon the first prayer book prepared by Archbishop Cranmer of Canterbury in 1549, but containing revisions made in 1552, 1559, 1604, and 1662.

¶ A TOTAL of 5,612,087 persons throughout the United States took part in activities sponsored by the National Conference of Christians and Jews during the past year, it was announced in New York by Dr. Everett R. Clinchy, N.C.C.J. president. These individuals, who in most cases are leaders in their communities, participated in an aggregate of 44,556 work sessions and discussions, according to the announcement. The program of the national conference was promoted during the year in 6,558 schools, 714 colleges, 1,302 P.T.A.'s, 5,672 churches, 982 women's clubs, 3,031 service and civic clubs, 1,061 youth groups, 1,274 labor unions, and 400 other organizations of various types.

## 75-50-25 YEARS AGO

1874

¶ *Svensk Advent Herald* is the title of the new Swedish monthly published by the Review office. The first number is already out on its mission of awakening an interest in the doctrine of the second coming of Christ among the Swedish people. Five hundred and fifty copies have been sent out. Others are ready for the mail as soon as names and addresses can be had to which to send them.—Editorial Note.

1899

¶ A REPORT comes from W. A. Mc Cutchen concerning a trip which he recently took through a portion of western Texas: "The first stop was made twelve miles east of Roby, Fisher Co., and twenty-five miles from the railroad, where a ten-days' meeting, covering the week of prayer, was held. A few of the Sabbath-keepers living within a radius of from twenty to fifty miles had gathered here, and we had some precious seasons together. The last Sabbath of the meeting, a church of seven members were organized, with a full set of officers."

1924

¶ J. McGEACHY, who has spent a few years in Egypt, will soon be in Mesopotamia. He will be located at Mosul, the site of ancient Nineveh. There is a church of eight members there at the present time. This church was organized by W. K. Ising when he recently visited that field.

## Heart-to-Heart Talks

### Time of Jacob's Trouble

#### In Two Parts—Part Two

**W**E QUOTE again the words of the prophet: "These are the words that the Lord spake concerning Israel and concerning Judah. For thus saith the Lord; We have heard a voice of trembling, of fear, and not of peace. . . . Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it." Jer. 30:4-7.

There are many in the world today who comprehend, in some measure at least, the conditions that exist in the world, the disintegrating influences that are in operation. Many are endeavoring to avert the threatened ruin. Will they be able to do this? Out of the chaos, will it be possible for them to bring order?

I appreciate very greatly the noble stand that is taken by some of the statesmen of the world. They are exerting themselves to the utmost to avert threatened war. They are doing all they can to eliminate or hold in check the spirit of crime which, like a great flood, has been sweeping over the world. These men in authority should have the prayers of Christian believers, that God may give them wisdom, and that they may be guided in their praiseworthy efforts. We would indeed that they might succeed, but realize that they cannot. They are coping with evils beyond their control. To this fact the messenger of the Lord bears this testimony:

"There are not many, even among educators and statesmen, who comprehend the causes that underlie the present state of society. Those who hold the reins of government are not able to solve the problem of moral corruption, poverty, pauperism, and increasing crime. They are struggling in vain to place business operations on a more secure basis."—*Testimonies*, vol. 9, p. 13.

#### A "Great Terror" Upon the World

It was in the year 1904, when the messenger of the Lord sent out volume 8 of *Testimonies for the Church*, that she made the following statement as to conditions which would soon prevail:

"Transgression has almost reached its limit. Confusion fills the world, and a great terror is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise." Page 28.

Men's hearts are indeed failing them for fear, as foretold by our divine Lord, and the "great terror" of which His messenger wrote forty-four years ago has indeed come upon the human family. It shows that the end is near, that end which "is soon to break upon the world as an overwhelming surprise." May God grant, in His infinite mercy, that the end of all things shall not come as an overwhelming surprise upon the church of God. It is for us to watch and be ready. It is for us to realize, by the things that are now taking place in the world around us, that we are living in the closing days of earth's history. No man living knows what a day may bring forth. We know not what the morning paper will reveal of new changes and conditions which have reached their climax through the night, which will have a far-reaching effect upon the history of the world.

Had not the angels of God held in check the winds of war, the world ere this would have felt the mighty impact of the last great conflict. In the seventh chapter of Revelation there is given us a prophetic picture of "four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree." Verse 1. The sea here represents the nations of earth. (Rev. 17:15.) The four winds of prophecy are the symbol of international strife and warfare. (Jer. 25:31-33.)

#### Holding the Four Winds

Apparently these angels having the winds in charge are about to let them loose upon the earth. John then sees another angel, who has the seal of the living God, and with a loud voice this angel cries to the four angels to hold the four winds, saying, "Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:3. This, of course, as we have understood for years, is the sealing message of God, the proclamation of the Sabbath truth, attested by the power of the Holy Spirit, which is to go to the world immediately preceding the coming of the Lord. This message cannot well do its work amid scenes of warfare, blood, and carnage; and so the Lord commissions His angels to hold back the spirit of strife and commotion until His work is accomplished.

But the holding will not be for long, for the Lord declares, through the apostle Paul, that "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. We shall never be able to measure by statistics and computations to what extent the message has gone. God will work even outside the organized agencies for the giving of the closing gospel message. Today we find in some parts of the world men and women who by their own study of the Bible are looking for the coming of the Lord, are endeavoring to obey His law, and have taken their stand upon the great Sabbath truth, the testing truth of this generation. In these last days He is pouring out His Spirit upon all flesh. We cannot measure its operations, but we do have the assurance that God will finish His work, and that it will be cut short in righteousness.

#### "Prepare to Meet Thy God"

The message to every believer today is, "Prepare to meet thy God." We are to seek this preparation in our own hearts, and we are to seek to bring others into this same state of preparedness. Woe to him who is today found in a state of indifference. "Curse ye Meroz, said the angel of the Lord, curse ye bitterly the inhabitants thereof; because they came not to the help of the Lord, to the help of the Lord against the mighty." Judges 5:23. God is doing a great work in the world today. His message is going to earth's remotest bounds. We cannot afford not to have a part in it. We cannot remain indifferent to the solemn claims of Heaven upon our time and talents.

What a responsibility is thrown upon us who know the Lord! Do we enjoy the sweet assurances of His forgiving love? Do we know the peace that passeth all understanding? Do we know what it is to find in Him a refuge from the storm, a shadow from the heat? Then it is our blessed privilege to go forth to be ministers of His grace and tell

others of the source of our hope and comfort. It is our duty to do this; but even more, it is our privilege. And we shall find a ready audience. Every community has its sorrows and its griefs, individuals and families longing for something outside of themselves, for some sustaining power to hold them calm and steady amid life's conflicts.

Thousands are wondering what present-day conditions mean. They are looking forward with fearful forebodings into the future, because they know not what a day may bring forth. How their minds would be stabilized if they understood the prophecies relating to the present day. What joy it would bring to their hearts to know that present conditions, sorrowful and tragic as they are, are harbingers of a better day, heralds of the coming of the King of Peace. And what joy we shall have throughout eternity if we shall be the ones who will bring this peace and salvation to their souls.

F. M. W.

## "From This Faith We Will Not Be Moved"

THE inauguration of Harry S. Truman on January 20 as President of the United States was an event that should provoke serious reflection on the part of all Americans. Christian people, with a sense of loyalty to their Government, will take time to appraise the inauguration and reconsider the responsibility of citizenship in a country whose leader has been elected by the people to be their chief servant. This is possible only in a free country. We should all thank God that America is still free and that we have the privilege of choosing who shall occupy positions of executive and legislative authority in the land.

The fact that the President belongs to a certain political party is beside the point so far as Adventists are concerned. America has had Presidents from both major parties who have unselfishly sought the welfare of the nation. Behind these duly-elected Chief Executives, our people, as loyal citizens, have rallied without partisan bias for decades. We thank God, however, that we have never, as a church, aligned ourselves with political factions. In this country and in other countries Adventists are loyal citizens, but they do not dabble in politics. Thus they are not seeking political rewards or currying political favor. Neither do they ask special privileges of the Government in return for standing by at the ballot box during election. Rather, they owe and pledge allegiance to the great nation itself which stands so nobly for the defense of individual rights.

Adventists follow the Bible rule of rendering to Caesar "the things which are Caesar's; and unto God the things that are God's." To the Government we pay our dutiful support and patriotic devotion, being willing with other good citizens, if need be, in the event of war, to sacrifice life itself for the nation we love. The ideals we hold, however, lead us to seek an avenue of ministry to our fellow citizens in time of war that perpetuates our peacetime objectives of seeking the salvation of human beings. Thus we seek to minister healing while participating as servants of our Government in noncombatant capacities.

### The Right to Follow Conscience

It is only when the laws of the Government conflict with the laws of God that we find any unwillingness on our part to go along with the state. A violated conscience would make hypocrites of us. And hypocrites are always poor citizens. At this point we must render to God the things that are God's. We do the state a service by insisting courteously upon our rights to worship God ac-

cording to the dictates of conscience. Incidents are not lacking in peacetime and in war that have served to remind men in authority that the Government was established by the people to protect their rights. It is the responsibility of men in authority to respect the conscience of the individual however lowly he may be, even if his own conscience may differ with the party in question.

We rejoice in the President's inaugural statement representing the position of this Government "that all men have the right to freedom of thought and expression." We further rejoice in the declaration that "*from this faith we will not be moved.*" (Italics ours) Concerning the future, President Truman said,

"I say to all men, what we have achieved in liberty, we will surpass in greater liberty. Steadfast in our faith in the Almighty, we will advance toward a world where man's freedom is secure. To that end we will devote our strength, our resources, and our firmness of resolve. With God's help, the future of mankind will be assured in a world of justice, harmony and peace."

The preceding statement is a noble declaration of sincere conviction and purpose. Seventh-day Adventists can all unite in praying that even "greater liberty" will be achieved.

We are delighted to see the leader of our nation championing the cause of freedom. It is true, as he stated in his inaugural address, that the nations of the earth "look to the United States as never before for good will, strength, and wise leadership." America will be in a position to provide this leadership only if she remains free. But what will happen to this prestige if our liberties disappear and the hand of God's blessing is withdrawn from us? Then we shall know something of the heartache of devastating crop failures, famine, pestilences, vast industrial strikes, heartbreaking confusion, and turmoil. (See *The Great Controversy*, pp. 589, 590.)

### What Does the Future Hold?

According to Bible prophecy, that time is coming soon. It will probably be under circumstances of great confusion and turmoil that our Government will take the final, decisive step in violating the concept of religious freedom, by passing some sort of national Sunday law. This will result in the persecution of minority groups. It will not, as it is hoped, bring the blessing of God upon the nation but will rather serve to bring about greater distress and trouble. The nations of the world will imitate the example of this country. The result will be widespread religious legislation and universal persecution of Sabbathkeepers.

We do not know just when the time will come when this nation will cause "the earth and them which dwell therein to worship the first beast." Rev. 13:12. But we know that that time is very near. For the present, every indication is that our President, our congress, our supreme Court, and our Government are pledged to preserve the liberties of all the people. Let us pray for the peace of the land and for the blessing of God upon our President and all our civil leaders. Let our people in other countries pray for their rulers, and for the nations of which they are a part. The civil power may be sure of the loyalty of Seventh-day Adventists, who are not political dabblers. The sincere discharge of our Christian responsibility includes loyalty to the higher powers. Our petition is that Christ's will may be done in this free land as it is done in heaven. But we know that there can be no abiding security until Christ comes whose right it is to reign over the entire earth. For the blessed return of King Jesus we earnestly look. May God hasten the day when the Prince of Peace shall appear! D. A. D.

## An Anti-Sabbath Argument That Missed the Mark

IN LAYING hold of any kind of argument that can be used against the Sabbath of the Lord, men often sadly miss the mark. Sixty years ago a minister of ours forsook our faith and joined the Baptists. Much was made of it at the time, and still much is made of writings of his against our faith and work. Yet thousands of Baptists have joined the Adventists. And I have never heard of one who afterward wrote a book against the Baptists.

One thing our former worker did in his writings was to make use of a story that a fanatical group in England, a hundred and fifty years ago, kept the Sabbath. For that matter it is hard to see how that has anything to do with the fourth-commandment declaration: "The seventh day is the sabbath of the Lord thy God." It might have some application if we Adventists were the originators of the declaration. But it is the Lord, the living God, who declares it. Whether some fanatical movement believed it once, makes no argument that men today who fear and honor the Lord our God should not obey His commandments.

### A Ridiculous Comparison

Sixty years ago, when he left us, joined the Baptists, and was encouraged by them to write against Seventh-day Adventism, our former D. M. Canright suggested in his book a comparison of our movement with a work led by one Joanna Southcott, of England. Her followers were said by an encyclopedic writer to have kept the seventh day. She claimed inspiration, and her work came ere long to nothing. The argument, apparently, was that the work of Seventh-day Adventists would, therefore, come to nothing. Here was a story that lent itself to being used to heap ridicule upon our church, as many a story was used to bring ridicule upon Baptists in the days of their early growth.

It was in 1888 that the opposer began writing against Adventism. It happened that in 1888 I was doing editorial work on our paper in London, England. It was easy to go down to the British Museum Library and check up on this old, so-called Sabbathkeeping movement. I found that if anybody now were to bear the reproach for Miss Southcott's errors and failures, it would be the Baptists, Methodists, Episcopalians, and any Sunday-observing people who have circulated the story as a reflection upon Adventists. Miss Southcott, apparently, grew up among Methodists; seemed to get a large measure of her following from the Episcopalians (the Church of England); and, so far as I could find, kept Sunday, just as Baptists and others in the great churches have done. As opposers are still circulating the story that Elder Canright told on the strength of some encyclopedic writer who gave no authority for it, I may justly quote the following from my notes made in 1888—notes sent to the General Conference at the time:

### Regular Sunday Services

"I have looked through seven volumes of doggerel verse dictated to Joanna Southcott's scribe (about the year 1801 and onward), and not a word could I find referring to the Sabbath question, or even teaching any special ritual or service.

"The daily papers and the magazines and reviews of her time have considerable to say of the doings of Miss Southcott and her followers; and although reference is often made to Sunday services and to various peculiarities of the sect, not a word do they say of seventh-day observance.

"Kirby's *Museum of Eccentric Characters*, published shortly after her death, has these references:

"'On Sunday, July 31, 1814, the Reverend Mr. Tozer asserted in the pulpit of Joanna's chapel,' etc.

"'On Sunday, August 28, 1814 (the day on which the whole of Joanna's chapels closed), Mr. Tozer declared,' etc.

"R. Hann published a pamphlet shortly before her death, entitled *Remarkable Life of J. Southcott*, in which he said:

"'She has a chapel in Duke Street, near the obelisk, where they have preaching every Sunday, and afterward the liturgy of the Church of England is also read. They minister in the chapel the sacrament of the Lord's supper the first Sunday in every month, and profess themselves members of the Church of England.'

### Ordinary Business on Saturday

"A daily paper, dated shortly before her death [which occurred Dec. 27, 1814], told of a lady of title who had personally applied to a celebrated shoemaker in Bond Street on Saturday last, and instructed him to make without delay a pair of satin shoes' [for the expected Shiloh, the child of Revelation 12:2, to which Miss Southcott was to give birth. It should be said that this woman was evidently of good moral character. She was only deceived].

"One other newspaper item, of the last days of her life, states, 'The cradle which was made in the city was removed on Saturday last to the suburbs.'"

Let that suffice from those notes of sixty years ago. The findings show services to the last on Sundays, and incidental references show the followers doing ordinary business on Saturday. The poor woman's physical condition that misled her and her followers was a pathological difficulty that brought her rather sudden death at the last, as the medical authorities certified. Think of it! For sixty years our friends of other churches have circulated the story that these people kept the Sabbath, and because of this, for some strange reason, Seventh-day Adventists are to be considered fanatical.

Most evidently Miss Southcott and her followers kept Sunday. They read the Church of England ritual in their Sunday services. They did business on Saturday, just as all Sundaykeepers do. For that reason shall we use the story to suggest some reproach against our Sundaykeeping friends? Any regard for logic and good sense forbids such a thing. Yet for these sixty years, opposers of the Sabbath have sought somehow to make poor Joanna's self-deception an argument to warn people from giving obedience to the Sabbath of the Lord their God. W. A. S.

Beware of Apostasy—2

## The Apostasy of Ignorance and False Doctrine

CLOSELY related to the apostasy that results from apathy is the apostasy that results from ignorance.

Indeed, the reason why some church members become apathetic is that they continue to remain in virtual ignorance of the great truths and the great program that distinguish this movement. An ignorant church member has no rootage. There are great and distinctive doctrines that mark the Advent Movement. These must be understood clearly if we are to know why we stand apart from all the world and from all other religious bodies as a unique movement making ready for the kingdom of God.

There are those, at times, who seek admission to the Adventist church with the guileless statement that they like Adventist folk and they would like to join the church. Now we may be glad that our membership leads such lives as to cause others to want to draw near to us. And we may be glad, indeed, that the good Spirit of God is stirring men to a realization that the church has something of value to offer. But we do not believe that the Advent Movement is made strong by taking into fellowship any individual who has no other reason for desiring membership than that he likes Adventist folk.

This movement would soon lose its solid foundations



if it began to rest only on the likes or dislikes of its various members. There must be other and stronger reasons, and those reasons must be founded in Scripture. There are times when our likes, our moods, our desires are wholly undependable, in fact, even treacherous. The only sure protection against changing moods in regard to our religious life is to have both feet resting squarely on the eternal truths of Scripture.

### Our Hope in Scripture

If we constantly study the Bible, we shall find ourselves increasingly persuaded, for example, that the Sabbath is the seal of the living God, the test designed of Heaven to mark His children in the last days. Our constant study will intensify our conviction that the great prophecies of Scripture are all rapidly being fulfilled, that the coming of Jesus Christ is near at hand. Our study will bring us enlarged conviction that at the ending of the 2300-day prophecy in 1844 a movement arose to carry on a work foretold by the prophets.

All this and more will become firmly fixed in our minds as we study, and it is this firm fixing of truth that provides one of the greatest protections against apostasy.

But we will want to do something more, even, than study the Scriptures, primarily important though this is. We will want to fill our minds with the good literature published by this Advent Movement, very particularly literature that gives the story of the growth of the movement, books of mission advance, books that enrich our spiritual living and apply the principles of Scripture to our daily experiences. To be enthusiastic about the Advent Movement we need to read the accounts of its progress and victories. And unless we are enthusiastic we will hardly be active or successful church members; we will ever be prey to the temptation of the devil to turn aside. The church member who allows himself to stay in virtual ignorance of all this enlightening literature, makes himself a most likely candidate for apostasy.

### A Program of Life

To remain firm in the faith calls for a certain program of life. Let that simple, elementary truth never be forgotten. We are not sure of salvation simply because our names are on the church book. The Scriptures declare that he that shall endure unto the end the same shall be saved. And it can be said without any fear of contradiction that the ignorant church member is not likely to endure unto the end. Indeed, he is almost certain to fall by the wayside.

Most of us find time to read our daily newspaper, a magazine or two, and an occasional book. All of us have some time to read. The trouble is that we sometimes spend that available time simply on the newspaper or a secular magazine or book. It is perfectly right that we should be informed on world affairs and have a wide range of worth-while knowledge about the sciences and other branches of learning. But there is no branch of learning important enough to take precedence over spiritual things. That is what we sometimes forget.

### Drifting in Foggy Sea

No matter how wide our knowledge of secular affairs may be, that knowledge will not enable us to give a reason for the hope that is within us. And if we cannot give such a reason to others, we will soon discover that we cannot give a reason to ourselves. That means we are drifting in a foggy sea, not quite knowing where we are or whither we are going. Under such conditions almost anything can happen to us spiritually. And there is great probability that one of two things will indeed happen to us. Either we will drift out of the church into the world for lack of any clear conviction in our souls

as to why we should stay in the church, or else we shall be enticed to one side, by a false light, and find ourselves wrecked on the rocks of a false religion.

That brings us squarely to the consideration of a closely related cause of apostasy, the apostasy of false doctrine. The twin evils of apathy and ignorance make us susceptible to the evil of false doctrine. Sometimes we think that the only danger that we must guard against in our spiritual life is the danger of falling into open sin, or of going over to the world, as we say. There is an equally great danger that we must guard against. The devil tempts some with open sin, and others with the lure of the world and its bright promises, but there are still others he tempts with false teachings.

Repeatedly in the description of the signs of the times, as recorded in the twenty-fourth chapter of Matthew, is found Christ's warning: Beware lest any man deceive you. Today, more than ever, false teachers are abroad in the world. Every brand of delusion is being disseminated. This, of course, is in partial fulfillment of the warning: "Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." Rev. 12:12.

### Deceptions of Deserters

Not the least of these deceptions are those presented by men who have once been with us, and who affirm that they have advanced light. They offer strange new interpretations of old truths. They paint a picture of the Advent Movement as something forsaken of God, spiritually dead, and as failing to advance into great areas of truth that they have now discovered. Fortunately, they gain few, very few, converts from the ranks of this movement. But any is too many. Nor would there be any if all our members maintained an active interest in the program of the movement and maintained an intelligent relationship to it by careful study of the Word and of the literature of this movement. That literature reveals that God is with us, despite all our frailties, and is giving great and glorious success to the preaching of this Advent message.

### Uniqueness of the Movement

We are a peculiar people. We are odd, or so the world declares. At least we are very different, and we must be. Occasionally some of us feel a little embarrassed by our difference from the world. But instead of being embarrassed by our differences, we can be enthusiastic about them, provided, always, that we know the reasons why we are different, and are sure that those reasons are good. Thus knowing, we shall not easily be led astray to one side or the other into some delusion or deception that would seem to make religious living easier for us or in some way free us from the uniqueness of the Advent Movement.

We live in this world as a unique people. We hope to leave this world in a unique way. We hope to be lifted bodily out of it by translation. Our assurance of participation in that last unique act can come only by holding onto the faith and the truths which we have received.

F. D. N.

In the future, deception of every kind is to arise, and we want solid ground for our feet. We want solid pillars for the building. Not one pin is to be removed from that which the Lord has established. The enemy will bring in false theories, such as the doctrine that there is no sanctuary. This is one of the points on which there will be a departing from the faith. Where shall we find safety unless it be in the truths that the Lord has been giving for the last fifty years?—*Review and Herald*, May 25, 1905.

## The Work We Are Called to Do

By W. S. Lawrence

**W**E ARE a special people, and have a special message to give to the world. It is God's last message of warning to a sinful world. It is found in Revelation 14:6-12. This message produces a people that keep God's commandments and have the faith of Jesus. They will walk as He walked. (1 John 2:6.) We read that the great danger for us as ministers and people is that we may "forget the way the Lord has led us." The great truths that have made us a people, if preached today, will keep us a people, and will add to the fold such as will be saved.

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light-bearers. To them has been entrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention."—*Testimonies*, vol. 9, p. 19.

### Salvation Involves Obedience

Some seem to be getting the idea that we have not been preaching the right way, that we should not emphasize commandment keeping as the all-important thing, but "just preach Christ." These people fail to recognize the fact that salvation involves obedience. Romans 6:16 says, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" (See also Rev. 22:14.) The invitation to salvation from sin, as recorded in Isaiah 1:18, is based on our willingness to obey. "If ye be willing and obedient, ye shall eat the good of the land." Isa. 1:19.

The rich young ruler was plainly told by Christ to keep the commandments. Sin is defined as breaking the law. (1 John 3:4.) And the penalty is death. (Rom. 6:23.) But we can be saved by grace if we "be willing and obedient."

Although Paul in answer to the jailor's question, "Sirs, what must I do to be saved?" said, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house," the scripture tells us further that "they spake unto him the word of the Lord, and to all that were in his house." Acts 16:30-32. After teaching them the Word of God, He baptized them. He followed his usual custom, as we see from Acts 28:23, which says, "When they had appointed him a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening." Paul taught men that they could not please God without obedience to His law, and that they must have the spirit of Christ to enable them to keep it. (Rom. 8:7-9.)

### World Judged by God's Law

A part of our work is to warn the world that it is to be judged by God's holy law. (James 2:10-12.) It is by this law that we have the knowledge of sin (Rom. 3:20), and we are led to seek forgiveness and the grace of Christ to keep God's holy law (Rom. 8:7-9). We are to preach the third angel's message with a loud voice. (Rev. 14:9-12.) We must expose the beast's power and his work in changing the law of God. If we fail to preach this message, we shall fail to finish the work we have to do.

"The third angel of Revelation fourteen is represented as flying swiftly through the midst of heaven crying, 'Here are they that keep the commandments of God, and the faith of Jesus.' Here is shown the nature of the work of the people of God. They have a message of so great importance that they are represented as flying in the presentation of it to the world. They are holding in their hands the bread of life for a famishing world. The love of Christ constraineth them. This is the last message. There are no more to follow; no more invitations of mercy to be given after this message shall have done its work. What a trust!"—*Ibid.*, vol. 5, p. 206.

"There is to be no change in the general features of our work. It is to stand as clear and distinct as prophecy has made it. We are to enter into no confederacy with the world, supposing that by so doing we could accomplish more. If any stand in the way, to hinder the advancement of the work in the lines that God has appointed, they will displease God. No line of truth that has made the Seventh-day Adventist people what they are, is to be weakened. We have the old landmarks of truth, experience, and duty, and we are to stand firmly in defense of our principles, in full view of the world."—*Ibid.*, vol. 6, p. 17.

Let us rise as one man, and proclaim the commandments of God and the faith of Jesus with new vigor and faithfulness. This is no time to compromise.

"The three angels of Revelation 14 are represented as flying in the midst of heaven, symbolizing the work of those who proclaim the first, second, and third angels' messages. All are linked together. The evidences of the abiding, ever-living truth of these grand messages, that mean so much to the church, that have awakened such intense opposition from the religious world, are not extinct. Satan is constantly seeking to cast a shadow about these messages, so that the people of God shall not clearly discern their import, their time and place; but they live, and are to exert their power upon our religious experience while time shall last."—*Ibid.*, pp. 17, 18.

## The Program of Country Living

By E. A. Sutherland, M.D.

**A**S SEVENTH-DAY ADVENTISTS, we accept the message that we should leave the cities and find homes for our families on the land. But how shall we approach the problem that calls for such a marked change in our manner of thinking and living?

It is not difficult to give verbal consent to the necessity of finding a home on the land. We face the prospect of a war more terrible than anything in the past. There is a feverish anxiety among nations as they think of the atomic bomb, one blast of which can put whole cities out of existence.

### Leadership Needed

We conference workers may predict the conditions to be expected in the near future, but leadership is needed if the people of our city churches are to find country homes and learn how to maintain themselves from the soil. Volume nine of the *Testimonies*, page 116, tells us this leadership belongs to those who have the spiritual oversight of the churches. Volume eight instructs these leaders to act as nurserymen who are to transplant the crowded trees (church members) and give them a chance to grow.

Others besides the ministers should be teachers. People now living in the country who have learned by experience how to maintain themselves from a few acres of land should become teachers by precept and example in the art

of country living. In the twenty-eighth chapter of Isaiah is the statement that the Lord is interested in our agricultural problems, and that He will give wisdom to the plowman and the fruit raiser. What a wonderful school it will be when our Christian farmers answer the call to teach these lessons of cheerful, hopeful, grateful handling of the soil.

A search will reveal a wealth of literature telling city people how they can make a living on a small tract of land, where to locate, and how to make a beginning. Such literature should find a place in our libraries and on our home reading tables.

### The Place for Our Schools

The ideal place for our schools is on the land. Our teachers should be rural-minded, and their instruction should direct the minds of students to the works of God, to His standards of living, and to the necessity of getting out of the cities and onto farms of their own.

When children and youth are getting this instruction, the hearts of fathers and mothers will be turned to their children, and changes in family life will come naturally.

We place too little emphasis on the importance of training the youth to answer the call of the Lord. Our schools can wield a powerful influence when they have the right location and are staffed with rural-minded teachers.

A little over a year ago when the Review and Herald Publishing Company put out the pamphlet entitled *Country Living*, it was thought a five-thousand edition would meet the need. Now fifty thousand copies of this little piece of literature are out among the people. This shows the keen appetite our people have for information on this important subject of leaving the cities for a home on a small tract of land.

### The Financial Problem

If the financial problem staggers you, remember that God has a thousand ways to assist His people when they have it in their hearts to do as He directs. It is not money that He lacks but men.

We are further instructed that we are not to seek homes on the land merely to save ourselves and our families. We are to go forth as teachers in the broad sense of the term. Groups of Christians, living the simple life on the land, gaining their livelihood from the soil, should unite in operating rural medical institutions that will bring the wealthy to us for healing. That is one avenue through which we can assist in fulfilling the promise of financial assistance. We lead them to better health; they accept the principles of health, rural life, proper diet, right thinking; and they are coming nearer to the Lord as a result of knowing us. This is a testimony in favor of operating many small sanitariums in connection with our group rural centers.

### No Time to Be Idle

The world is ripe for the types of enterprises we have been commissioned to operate for the Master. It is no time to be standing idle in the market place. Speed should characterize our work of preparing rural centers for medical missionary activities.

Through the Commission of Rural Living the General Conference is promoting this work in every way possible to encourage our leaders and lay people to take their place in a movement, which is now due, that will be characterized by increasing power as we approach the end.

THE birds fulfill God's purpose, as they make their long migrations from land to land, guided through trackless space by the hand of infinite power.—*Testimonies*, vol. 8, p. 327.

## God's Eternal Purpose

(Based on Romans 9 and 10)

By L. H. Christian

CHAPTER 9 begins a new and profound section in Romans, which goes to and includes chapter 11. Tersely, yet lucidly, Paul sets forth God's eternal purpose in history, in races, in nations, and in the selection of men. He shows the relation between this divine blueprint for humanity and the work of grace seen in the church and in individual believers. The revolutionary teaching of Christianity concerning the equality of man before God and the high evaluation and dignity of the individual—not alone as a member of His church, but as a citizen of the universe—made such a statement a compelling necessity.

The Jews in those times regarded themselves as the special people of God, a divinely favored race whom God loved more than any other people; and they strongly objected to Paul's position that the Gentiles were "fellowheirs" and on the same footing with them. The Gentiles, on the other hand, despised the Jews as clannish and conceited, and ridiculed their conception of the true God. In the newly established church back there, as in many churches since, those vexing questions needed a clear answer, and Romans delves into these problems and gives the only true solution.

### Duty to One's Own Nation or Race

It is significant that Paul began this chapter by a clear-cut statement of his own personal position. He was a Jew and had, because of education and family connections, occupied a prominent office among his own people; and though God had called him to be an "apostle of the Gentiles" and though the Jews hated him, he still had a deep love for his own race and people. He recognized that he even had a special responsibility for his own. Adventists, especially in America, need to meditate on this today. We are of different origins. Our forefathers came from different parts of earth—from Africa, Asia, or some land in Europe. We are not to despise or to forget our own kith and kin, even if we have changed our homeland.

We need that love which led Paul to say, "I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." Rom. 9:3.

### An Unfortunate Interpretation of Chapter 9

The doctrine of election and predestination has caused much discussion through the centuries. Churches have split on these ideas; precious souls have been lost because theologians have presented dogmas that even now confuse some and limit the truths of salvation. A few still quote Romans 9:15, 16 as if it spoke of our personal choice and acceptance of Christ, but that certainly is not what it refers to. God does say, "I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy." But to apply those words to the eternal salvation of the individual believer is an entire misunderstanding of Paul's whole line of thought and argument in Romans 9.

This chapter does not primarily deal with the "election of grace" which is taught so clearly in chapter 11. (See verses 5, 6.) We must remember that there is an election of individuals to ancestry or position; there is also an election of a group, like the Levites, to fulfill a certain official calling or work; and of a whole nation like Israel, with a special purpose in God's great plan. (Num. 18:6, 7; 17:2; 2 Peter 1:10.)



In chapter 9, verses 7-21, Paul speaks especially of the election, or calling, to a position, or work as either individuals or nations.

The first verses of chapter 9 speak of Israel, or as we say, the Jews, showing that Paul is discussing the question of a nation chosen of God. It is impossible to apply verse 15 or 18 to our personal salvation. To do so makes God alone responsible for our eternal destiny, and thus contradicts the clear teaching of the Bible regarding personal choice.

In verse 11 we read of an election, but it is not the election by grace to a home in heaven; neither is it of our own seeking, but of God's calling.

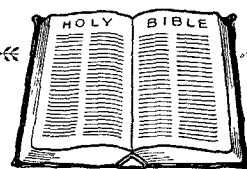
The choice of Isaac in preference to Ishmael and the other sons of Abraham was not a choice for heaven or perdition but a choice for a position as an ancestor of the Promised Seed. In like manner, the election of Jacob instead of Esau was not one of salvation, but was a call of God to a certain place among the ancestors of Christ. God calls one youth to be college president, another to be a colporteur. Paul was thus elected as a chosen vessel. (Acts 9:15.)

The choice of Abel instead of Cain or of Jacob instead of Esau was in no way the result of some arbitrary choice on the part of the Lord.

"Cain had the same opportunity of learning and accepting these truths as had Abel. He was not the victim of an arbitrary purpose. One brother was not elected to be accepted of God, and the other to be rejected. Abel chose faith and obedience; Cain, unbelief and rebellion. Here the whole matter rested." —*Patriarchs and Prophets*, p. 72.

The choice of the Pharaoh of the Exodus was a selection by God of a man on whom He might show His might. This does not in any sense mean that Pharaoh had been destined from eternity to be lost, or that God wanted him to perish.

One leading part of this eternal purpose of God in the nations is to make known His own power, as well as the principles of His moral rule of the universe. In the case of Pharaoh and others like him God meant to accomplish some great design in their lives, and He selected them with this in mind. Just why one man has great gifts by nature and another limited endowments is a mystery to us. None of us has a right to complain be-



## God's Everlasting Kingdom

By Louise C. Kleuser

### *What Did Jesus Reveal to Pilate About His Kingdom?*

Ruled by love, not force. Eternal and does not perish. "My kingdom is not of this world: if My kingdom were of this world, then would My servants fight." John 18:36.

### *What Is Satan's Supreme Ambition?*

To be exalted as God and to rule a kingdom. "All these things will I give Thee, if Thou wilt fall down and worship me." Matt. 4:9. (Isa. 14:13, 14.)

### *To Whom Did God Reveal the Secrets of History?*

Through Daniel the secrets of God's plan for earth's nations were revealed to King Nebuchadnezzar in his dream of the great image. Dan. 2:28.

### *What Two Reasons Were Given for This Dream?*

To reveal the future, and to save Daniel and his friends from death. Verse 30.

### *What Had Nebuchadnezzar Seen in His Dream?*

"Thou, O king, sawest, and behold a great image." Verse 31. This image's head was gold, its breast and arms of silver, its thighs of brass, its legs of iron, its feet a mixture of iron and clay. A stone from the mountainside smote the image on the feet, ground it to pieces as chaff; and the wind swept it away. The stone became a mountain filling the earth.

### *What Developments and Changes Were to Affect These Earthly Kingdoms?*

1. Babylon, the golden kingdom, was to pass away. "Thou, O king, art a king of kings. . . . Thou art this head of gold. And after thee shall arise another kingdom inferior to thee." Verses 37-39. The Medo-Persian kingdom followed the Babylonian in 538 B.C.
2. Medo-Persia, the silver kingdom, was to pass away. "Another third kingdom of brass . . . shall bear rule over all the earth." Verse 39. The Grecian kingdom overthrew the Medo-Persian in 331 B.C. at the decisive battle of Arbela.
3. Grecia, the brass kingdom, was to be displaced by Rome. "And the fourth kingdom shall be strong as iron: . . . and as iron that breaketh all these, shall it break in pieces and bruise." Verse 40. The kingdom of Rome followed the kingdom of Greece—Battle of Pydna, 168 B.C.
4. Rome, the iron kingdom, was to be divided. "And whereas thou sawest the feet and toes, part of potters' clay, and part of iron, the kingdom shall be divided." Verse 41.

Rome ruled for about six hundred years. Then it began to disintegrate, and was finally torn apart by the invasion of barbarian tribes, corresponding to the ten toes of the image. These were the Alamanni (Germans), Franks (French), Burgundians (Swiss), Suevi (Portuguese), Anglo-Saxons (English), Visigoths (Spanish), Lombards (Italians), Heruli, Vandals, and Ostrogoths. Rome's fall is generally dated A.D. 476.

5. Rulers and nationals would intermarry. "And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men." Verse 43.

At the outbreak of World War I many of the ruling heads of Europe were related by blood or ties of marriage.

6. Nations of Europe would never permanently unite. "They shall not cleave one to another, even as iron is not mixed with clay." Verse 43.

Various forms of union and federation have been attempted. The League of Nations tried it. The UN is working at it now. Men can never achieve permanent unity in Europe or in this world. God has spoken.

### *What Was Revealed Concerning God's Everlasting Kingdom?*

God's kingdom would follow the breakup of earthly governments.

"In the days of these kings [kingdoms, or powers] shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever." Verse 44.

### *How Did the Revelation of This Dream Affect Nebuchadnezzar?*

1. "Nebuchadnezzar fell upon his face, and worshipped." Verse 46.
2. Admitted, "Your God is a God of gods, and a Lord of kings, and a revealer of secrets." Verse 47.
3. "Made Daniel a great man, . . . chief of the governors . . . of Babylon." Verse 48.

### *What Divine Truth Does This Dream Teach Us in These "Latter Days"?*

Before we can enter God's celestial kingdom, His kingdom of grace must be set up in our hearts. (Luke 17:20, 21.) Jesus is its ruler, and its throne is the mercy seat. (Heb. 4:16.) Its reign is righteousness and peace. (Rom. 14:17.) As we pray, "Thy kingdom come," our hearts must be surrendered to His will. We either fall on Christ the Rock (Matt. 21:42-44), or He destroys us at His coming (Dan. 2:35, 44).

cause we do not have the gifts of others. God in His inscrutable foreknowledge foresees what all will be, and chooses accordingly. Paul in this chapter really defends the sovereign right of the Lord to govern as He sees best for His own glory and for the good of the human race. In this sense, too, are we to understand the words that the Lord hardened the heart of Pharaoh. The meaning is that his heart was hardened against letting Israel leave Egypt.

### The Choice of Nations

The parable of the potter and the clay in Jeremiah cannot be applied to our individual salvation. God is speaking there of the choice of the nations, and the principles according to which He decides the fate of the nations of earth. (Jer. 18:6-10.)

These elections were all for "vessels of wrath," or "vessels of mercy," of "honour" or "dishonour." Rom. 9:21-23. In recent years we have seen so many of these "vessels of wrath"—cruel dictators that lead only to carnage and destruction—that we need not name them.

With verse 24 Paul turns to another election of a people to be the people of God. He explains the foundation on which that spiritual nation of the New Testament is built. There he comes back to personal salvation in righteousness by faith, showing that what he had already taught in the early chapters on that topic is the basis on which the Christian church rests.

Verses 27 and 28 introduce the doctrine of righteousness by which we become the children of God.

The choice of this new nation would be according to righteousness, because the one and only test of citizenship among this people was righteousness. The Jews had possessed some knowledge of that; what philosophy or art was to the Greeks, or law to the Romans, righteousness was to the Jews—a national instinct and goal. But though they followed after the law of righteousness, they did not attain to the law of righteousness. (Rom. 9:30, 31.) But the Gentiles, which followed not after righteousness, have attained to righteousness. It was not lack of zeal that caused the Jews to fail in their search for holiness of life, for they were most earnest in their pursuit. They failed to find righteousness "because they sought it not by faith." They did not know what righteousness really was, but "being ignorant of God's righteousness," they went about to establish their own righteousness.

The experience of the Jews in the days of Paul is being repeated by professed church members today; and not only Catholics but, sad to say, many others are in that great error. Even Protestants need to study this subject; in fact, although we hold that Adventists understand and live righteousness by faith better than some other Christians, we need to meditate with care on this doctrine.

### One Way to Righteousness

From the beginning of creation until the time that sin entered there was but one way to righteousness. This was the way of willing and perfect obedience. The angels heard the commands of God and found their delight and liberty in obeying. Their spiritual, sinless nature was in complete harmony with heaven's law of love. With the entrance of sin both angels and men lost their innocence, and the former way of righteousness failed in the lives of those who had sinned. Not merely had they failed in outward deeds; but their very inmost nature, changed and marred by sin, brought them into conflict with the character of God so that a new way to righteousness must be found. This new way to attain righteousness is Christ, the "new and living way"; that is, it is "the righteousness which is of faith." Rom. 9:30.

That is the message of Romans 9 and 10. Today, too, God is choosing a new nation, the Israel of a living faith revealed in experimental religion.



## The Sacred Rite of Baptism

(Concluded)

By L. C. Evans

AS WE begin to seek for eternal life, there is only one source to which we can turn for light on the subject. As we turn to this infallible guide, the Bible, we find that there are five essential steps which must precede baptism if we are to have Jesus enthroned in the heart, and if we are to become "dead to sin," ready for the burial service in the watery grave. These five steps are absolutely necessary if we are to avoid being buried alive to sin.

First, we must be *taught*. Jesus commanded His disciples, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you." Matt. 28:19, 20. From these words we can readily see that certain things must be made clear to the candidate for baptism. Why should we be baptized in the name of the Father, the Son, and the Holy Ghost if we have no conception of the meaning of being baptized?

### To Believe in Jesus

The second step is that we must *believe*. To be taught a thing does us no good unless we believe. We must absolutely and unreservedly believe that the Bible is our guide and that Jesus Christ, the "pearl of great price," is our personal Saviour. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:16.

Genuine belief will bring us speedily to the third essential step, which is *repentance*. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2:38, 39.

### The Confession of Sin

True repentance leads immediately to the fourth step which all must take who would be saved. That step is *confession* of sins. No repentance is genuine that does not lead to a godly sorrow for sin. If we are truly sorry for our sins, we will want them eliminated from our lives; and the only way this can be done is to confess them to God in the name of Jesus Christ. We might ask this question, "What will take place if we do confess our sins?" A good question indeed, and here is the answer: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. This is God's answer to our question. Yes, it is for you, it is for me. Any sin is forgiven when it is confessed and *forsaken*. (Prov. 28:13.)

This brings us to the last, or fifth, step—that of *faith and acceptance*. Though this should be the easiest of all to grasp, it seems that more fail here than on any other one of the five essential steps. Many are willing to be taught, willing to believe what they have been taught, even to the extent of weeping with tears of repentance. To this they are willing to add the confession of every known sin to God. And then their faith seems to come short of believing that Jesus really means what He says in regard to the forgiveness of their sins. We must put away the thought that His promises are not for us. He is anxiously waiting to take us just as we are, remove our polluted and sin-stained garments, and clothe us with the spotless robe of His own righteousness.

It is at this point that we need to read over and over again the sweet promises of God: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

### When Jesus Is Enthroned

As these blessed promises of God are dwelt upon, the Spirit of God draws near to strengthen our wavering faith. Then, finally, as the Spirit comes in more direct appeal, and faith looms above the horizon of discouragement and despair and lays hold firmly upon the Word of God, then and there the divine promises become a living reality in the human heart. The surrender is made. Jesus at last has been fully enthroned. The new birth has taken place. (John 3:5.) The heart and soul are flooded and illuminated with a new life from above. The promise of Ezekiel 36:26, 27 is fulfilled: "A new heart also will I give you, and a new spirit will I put within you, . . . and cause you to walk in My statutes, and ye shall keep My judgments, and do them."

Now that the surrender is made and Jesus has been admitted to the throne of our hearts, the answer to the question of how He is *dethroned* becomes a simple one. The reason Jesus has come to abide in our hearts is that we were led by the Spirit of God to become willing to make the surrender of our hearts to Him. Just as long as we remain willing, He will govern, guide, and control us in every walk of life. However, just the moment we refuse to permit Him to have His way in our lives, that moment Christ is dethroned, and self is placed in control. Not only must the heart be voluntarily surrendered, but it must be kept voluntarily surrendered.

The individual who has had this experience is ready for baptism. He is "dead . . . unto sin," and "alive unto God through Jesus Christ our Lord." Rom. 6:11. Now that he is ready for baptism, how shall he be baptized? What form of baptism is he to follow? There is "one Lord, one faith, one baptism." We are now ready to search the Word in regard to this important matter.

When it comes to example, we certainly have no higher authority than that of Jesus Christ. If it can be definitely proved from the Bible just how Jesus was baptized, that alone should settle the matter as far as we are concerned, for He is our example in all things. Turning now to Matthew 3:16, we read, "Jesus, when He was baptized, went up straightway out of the water." Here it is clearly stated that when Jesus was baptized He came up "straightway out of the water." He could not have come up "out of the water" unless He had been down in the water; and because baptism is declared to be a burial (Col. 2:12), it is very clear why He had been down in the water with John, who baptized Him.

### An Actual Burial Service

Now, for positive proof that it was an actual burial service, let us turn to the book of Romans, chapter 6 and verse 4: "Therefore we are *buried with Him by baptism* into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."

Bible baptism is shown here to be a burial. After one has become dead to sin, as pictured to us in the sixth chapter of Romans, he is ready for the burial service, ready to be "buried with Him by baptism," ready to come forth to "walk in newness of life." The only way to bury anything is to cover it up. Thus is revealed to us from the Word of God the true form of baptism.

### Is Baptism Essential?

In closing, may we ask ourselves the following question: "Is baptism essential?" The answer is, yes, for the following reasons. As pointed out before, it is a command of the Lord Jesus Christ. (Matt. 28:19.) This reason alone should forever settle the question in our minds and lead us to comply as quickly as possible with the command. Another reason is that it is by this means that we become a part of His body, the church. It is the outward sign to the church and the world that we have accepted Jesus as our Saviour. If the surrender to Him has been full and complete, we shall earnestly desire this sacred rite. (1 Cor. 12:12, 13; Rom. 6:1-14.) Again, to be baptized glorifies God, but to refuse baptism signifies that we have rejected the counsel of God. In Luke 7:29, 30 we read, "All the people that heard Him, and the publicans, justified God, being baptized. . . . But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of Him." From these verses we can see God's reaction to our refusal to obey in this matter.

Not only is it essential to believe, but one must both believe "and be baptized" if he expects to be saved. "He that believeth and is baptized shall be saved." Mark 16:16.

Surely with all this array of Bible evidence presented to us, we ought not to put off this vitally important matter. We recognize that the vast majority of those who read these lines have already been buried with their Lord in baptism. If so, will you not renew your baptismal vows to God at this time? If you have not yet obeyed your blessed Lord in receiving this sacred rite, will you not decide now, this very moment, to do so? Remember, "Now is the day of salvation." If any man hear His voice, let him harden not his heart.

### The Historical Setting of the Testimonies—5

## The Times of Volume Five

**A** LITTLE less than a decade is spanned by *Testimonies* numbers thirty-one to thirty-three, which comprise volume five. The first was published in 1882, but includes messages given in 1881 and onward. Number thirty-two was published in 1885, and number thirty-three came from the press in 1889. That same year the three were united in one book—volume five.

This was an intensely interesting period in the rapidly developing work of Seventh-day Adventists. In North America two new advanced schools were started in the year 1882, one at South Lancaster, Massachusetts, and the other at Healdsburg, California. Thus, from our denominational center at Battle Creek, the educational work was beginning to reach out toward the ends of the earth. Ten years earlier our first school had been opened at Battle Creek, and two years later its new buildings had been dedicated. During these ten years many problems incident to the pioneering of this new and important line of endeavor were met. Sometimes the issues were large, and in not a few instances special counsel was given through the Spirit of prophecy to guide and guard this work. These messages dealing with problems, from discipline to curriculum, form a part of this book.

### Extensive Writing by Ellen G. White

The nine-year period of this volume was also a time of extensive writing and publishing on the part of Ellen White. In 1882 arrangements were made to reprint *A Sketch of the Christian Experience and Views of Ellen G. White* and *Spiritual Gifts*, volume one. The same year these two books were united in one volume and entitled *Early Writings*. To meet the constant demand for the *Testimonies*, the first thirty numbers were reprinted in

1885 in four books, volumes one to four, as they appear today. *Sketches From the Life of Paul*, the forerunner of *The Acts of the Apostles*, was published in 1883. In 1884, Mrs. White completed her work on *Spirit of Prophecy*, volume four—*The Great Controversy*, and it was published immediately. It soon found its way through colporteur channels to many thousands of homes, and ten editions were rolled from the presses in three short years of time. In 1888 the enlarged *The Great Controversy*, the book we know so well today, was published, taking the place of the earlier, more brief volume.

### Steady Growth at Battle Creek

At the denominational headquarters in Battle Creek there was a steady growth. New equipment was added in the publishing house. The sanitarium and the college were greatly prospered and continued to grow. These developments brought large numbers of Seventh-day Adventists to that city. The hazards of so many Adventists gathering in one center, with the inevitable tendency to a feeling of less responsibility and toward lower standards, is pointed out in the early part of this volume. These institutional developments were also fraught with the danger that the work would become mechanical and lose its initial simplicity. Such dangers appeared especially in the publishing house. The testimonies of this volume stress economy, industry, altness, and furnish managers and foremen with guiding instruction for their tasks.

At this same time, while problems of long-established work were being met at our headquarters, out in the Pacific Northwest new fields were being developed, and many were accepting the message. With the opening of these frontier regions, there were many new problems. Ellen White herself made two visits to the Northwest, and in connection with the last trip wrote much counsel to those who were laboring there—counsel on practical subjects vital to the welfare of the work and the ministers who were working among the sturdy, independent-minded men and women who had pushed westward and established their homes in these vast, newly opened regions. These were men and women of energy, daring, and rugged individuality; and many were persons of deep conviction who accepted the call of the Advent message. These vigorous pioneers needed the strong, molding influence of the Spirit of God in the development of Christian character. They needed warnings against the love of money and worldly ambitions.

To the ministry were sent earnest counsels pointing out the danger that their messages might be shaped by the opinions of strong-minded church members. Counsel was given to guard against carelessness in the erection of church edifices, as seen in some instances. Warnings were also given against lightly regarding pledges to the cause.

### New Sense of a World Responsibility

The eyes of Seventh-day Adventists were being turned more and more to the world field. For a decade we had been carrying on work in Europe. Now, in 1885, S. N. Haskell and J. O. Corliss, with a company of workers, were sent to Australia to open up work in that southern continent. Africa was entered two years later by D. A. Robinson and C. L. Boyd, and the message was carried to Hong Kong that same year by a layman, Brother Abram La Rue. Then, in 1889, colporteurs began their work in South America. Even Mrs. White was called overseas, leaving for Europe in 1885. There she spent two and a half years traveling, counseling, speaking, and writing. In June, 1887, at Moss, Norway, she attended the first Seventh-day Adventist camp meeting held outside the United States. Her ministry overseas was much appreciated.

### Testimonies to Apostles

There was also, during the time represented by volume five, considerable opposition on the part of a small group of disaffected souls who years earlier had left our ranks. Their attacks were leveled primarily against the agent of the prophetic gift and her writings which have strengthened and built up the church through the years. Also during the decade of this volume, one of our leading evangelists lost his way and was soon actively engaged in tearing down a work he had formerly labored to establish. Two communications written by Ellen White to restrain this man from the plunge he was about to take, are found in this book. One begins on page 571 and the other on page 621. The attempt to save him was fruitless, and he turned in bitter tirade on Mrs. White and the prophetic gift. Though such attacks, of course, did not deter the work of Seventh-day Adventists, it is clear that they were recognized as distracting elements that should be counteracted.

### Articles on the Prophetic Gift

It is not strange, then, that several vital articles touching on the prophetic gift were penned during this time. One of these forms the basis of the Introduction to *The Great Controversy*, 1888, edition. Others are found in this volume. It was at this time, too, that Mrs. White gathered from all the published *Testimonies* that which she had written on the nature and influence of the *Testimonies for the Church*, and compiled them into a thirty-eight-page article found near the close of this volume.

In the fall of 1888 an important General Conference session was held in Minneapolis, Minnesota. At this meeting there came to those assembled a broader, fuller conception of the great truths of righteousness by faith. The failure of some to open their hearts to the light which was there caused to shine so brightly spurred Mrs. White to lead out in an encouragement to diligent Bible study and to break down the barriers to advancement in the perception of truth. At the General Conference session the next year, 1889, workers and laity alike reported in their social meetings that "the past year" had "been the best of their life; the light shining forth from the Word of God has been clear and distinct,—justification by faith, Christ our righteousness. . . . The universal testimony from those who have spoken has been that this message of light and truth which has come to our people is just the truth for this time and wherever they go among the churches, light, and relief, and the blessing of God is sure to come in."—E. G. WHITE MS. 10, 1889, quoted in *The Fruitage of Spiritual Gifts*, p. 234. God's message to His people turned into a glorious victory the tide which threatened defeat.

### Views of the Impending Conflict

As the writing of this volume was being brought to a close, a crisis threatened in the United States in the form of a proposed national Sunday law. In this connection there was brought before Mrs. White the views of the impending conflict and the issues which the church must meet as apostate Protestantism unites with Catholicism to enforce oppressive measures.

In volume five there is a greater diversity of subjects than in any other of the nine volumes of the *Testimonies*. This was the last of the group of *Testimony* volumes to contain "personal testimonies" addressed to various individuals.

The instruction and warnings of this volume exerted a steadying, sobering influence upon Seventh-day Adventists as they were launching out into greater lines of endeavor. They exert the same influence today.

THE TRUSTEES OF THE  
ELLEN G. WHITE PUBLICATIONS.

REVIEW AND HERALD

Conducted by Promise Kloss Sherman

## A Plea

From the Child of a Broken Home

THE sun is sinking low, the Sabbath is drawing nigh, and my thoughts are miles away to the north. There beside a cozy fireplace sit two people, two of the best on this earth. And what are they doing? Having sundown worship, and wondering whether I am also. But my heart is aching to be there, to see again their dear faces, to enjoy once more the warmth of home; it has not always been that I have had a home to long for. And even now the home I long for is not mine by right of birth or by anything I have done to merit it. My home is a gift of two Christian ladies who somehow found it in their hearts to open their door to a homeless child. Perhaps they read the heartache, loneliness, and despair that my heart contained when my father "went away." It may be they saw something I do not know of, but to me not another home can ever occupy the spot that that home does, the first and only real home I have ever known.

"I am going home" can have a full and deep meaning to me now. Once those words, spoken so lightly by fellow students, filled me with an unutterable sadness and loneliness. How often I have longed from the bottom of my soul to be able to say those very words! How I have gazed at others as with animation they told of the joys of their homes. One would speak of a loving act of mother, and another of a father's kindness. Or perhaps around a sewing circle, grandparents were spoken of. Maybe the dean would read a story that would bring back memories to some youth, and then the stories would start—funny stories, stories with a lesson, and stories that brought lumps to your throat. But never could I join in, for I had no such memories and knew not the joy and comfort of a home.

Oh, why are not the children considered when parents decide they can no longer get along together? They make arrangement for their care, you say. That is commendable. But what about the souls of those children? What about their security? Do parents ever stop to think just what

the children will suffer by the separation? Have you ever stopped to wonder just what a little heart feels like when torn between its parents? One parent tells one story, and the other tells a different story. Possibly one parent is a Christian and the other is not. Which one shall a child believe?

Jean and Janet were twins born into a home where there were three brothers and a mother and father. Their bright blue eyes and golden curls made them favorites with everyone for a few short years. But soon trouble struck that home, for the mother neglected the children, and the father no longer came home. To the three brothers fell the task of caring for the twins. They tried hard, but could not take the place of the missing parents. Finally the children were separated. The girls were sent to one orphanage, and the boys to another.

### Lonely, Regimented Years

Years passed, during which the memory of a home, parents, and brothers, faded from Jean's and Janet's minds—years of coming to a bell, going to a bell. Strangers gave them gifts at Christmas and on their birthdays. Other children in the orphanage were visited by one parent or the other. When questioned, one day, the twins said they had no parents; in fact, they had never had any parents. Of course, they were told that everyone has parents, and it must be their parents were dead or didn't want them. Two lonely and bewildered curly heads cried themselves to sleep that night.

Finally the great day came when Jean and Janet were cleaned up to meet their father. He had come from a distance to see them. How their little hearts thrilled at the thought that at last their father was coming. And when the man came how tall and handsome he looked, but oh the hurt deep in their souls when he did not know them. Seeing some other red-headed girls, he thought they were his daughters. With some difficulty the superintendent convinced him that Jean and Janet were the babies he had left there years before. For three weeks he visited his daughters, but the hurt of the first day was never erased from their childish hearts.

### Twins Enter School

Again years passed, and with the passage of time the twins entered school and grew up to the teen age. Now they had the idea that they would go home to their dad. They could keep house and go to school. But it was not to be. Their disappointment was lessened only by the fact that because of their desire they were put out to board in a private home. Maybe now they would find that something indescribable they were searching for. But after the newness had worn off, they were again made to feel the loneliness and bitterness that can only be felt by those who are on the outside of things. Again came that old feeling of not having a home to which they really belonged. They were fed well and clothed after a fashion, but their souls were starved for the love and affection due growing children. Their joys and sorrows were unnoticed, and needed lessons were not learned. The art of graciously living with others was so neglected that



MONKMEYER

Jean Struggled Through Two Years of Academy With the Help of True Friends



bickering and quarrels were frequent and quite often fierce. The idea of being loyal to each other did not occur to them.

The woman of this home was a church member and tried to instill the truths of Jesus' love into the hearts of Jean and Janet. After some time the twins, with their arms locked together, were buried in baptism. For a time their hearts were at rest, but still they had not gained a full conversion. Although one twin felt an urge to continue in private school to be taught by Christian teachers, the other twin turned her back upon such training. About this time an aunt on the mother's side began to show an interest. Janet chose to go to her, but Jean desired an education, even though she must work for it. Thus the twins were separated to go their ways. No bond held them together or gave them the slightest interest in what happened to the other.

### Two Years of Academy

Jean struggled through two years of academy with the help of true friends. But because she had never been taught to take responsibility, those were difficult years for those endeavoring to bring out the good in her. Finally she rebelled against all counsel and went her own way. The father had lost his position, but was living on a small ranch. So home, at last, Jean went.

The passage of time and mellowness of age will mercifully take the edge off those first few years at home, when the father tried to instruct a child too long neglected. Lessons that should have been learned in early childhood were coming too late and were falling on deaf ears. Habits that would have built a character for God and His service were lacking, for habits had been formed that retarded and degraded this youth. It was too late to appeal to her better nature, for time had hardened it. Jean lived only for herself and for what she could get out of others.

### God Sends a Friend

But God, in His wonderful love, was watching over this twin. At the right time He sent a former friend to this mountain town to teach. This teacher had always had an interest in Jean, and she renewed her friendship and slowly but surely started to plant within Jean's heart a desire for what was right and noble. She spoke of the talents God had given to her, and impressed her with the fact that she should be using them for His service. Jean did not outwardly show much effect of this friend's words, but the seed took root. The last years spent with her father were pleasant ones, and even tonight there is a spot in her heart left vacant since he has been sleeping in the dust. Yes, Jean looks forward to seeing him again in the earth made new, for a few months before his death he accepted Christ as his personal Saviour.

Jean is climbing the long road to the top of the ladder. There have been trials, falls, many of them; yet she is striving. Along the way Jesus has supplied the friends needed to give the right advice and help. When the time came for a home to be opened up to her, God supplied one. The lessons learned in that home have prepared her to enter college to train for a place in His work. However, Jean is entering college at an age when most young people are finished with their courses and are in the work.

### Wondering About Other Children

So, tonight, as I watch the wonderful display of color in the sky, I wonder about other children like Jean. How many times are their hearts filled with misery because someone moved too hastily and refused to take counsel? How many young people enter into marriage with no thought of the children that they may bring into this world? Much could be said by educators and ministers, welfare workers and judges; but listen to the plea of the

children themselves. Consider the twisted ideas of life and home they receive by being neglected and pushed around. Think of their not being able to take their rightful place among others, because of their insecurity in childhood. Think of the young people who are lost to God's work through the medium of a divided home. The establishment of a home is a grave responsibility, and much prayer should be offered by each couple who is taking this important step.

Young people, I beg of you, when you make your choice of a life companion, consider the children who may come to your home. Do not cause a child of yours to go through life with a dull ache that can never be appeased.

## Parents' Fellowship of Prayer

[As the Sabbath day begins and the family gathers for sundown worship, let fervent intercessory prayer ascend to God on behalf of the children and youth. Pray that God will keep the faithful ones from the love of the world. Pray that the prodigals will come home, and that your life will help and not hinder them in their quest for God. Pray that the youth will find a place as laborers in God's cause. Let teachers and others burdened for the youth join in this prayer fellowship. As your prayers are answered, write out the experience briefly and mail to the editor of the REVIEW. As space permits, selected stories will appear in this new feature—The Parents' Fellowship of Prayer.—EDITORS.]

*I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.*

### The Circle of Christ's Presence

Within the sacred precincts of the place of prayer is to be found Christ's loving presence. This circle of intercession is His banqueting house, and His banner over us is love. Refreshed from communion with the Son of God, we may permit the glory of His presence to shine forth from our lives, as we live with our children and youth in our homes and schools. How much they need to see this glory of love in our lives, especially at this time when the glory of the world dazzles their senses. As a special matter of prayer during this week's fellowship, let us ask God for grace not to disappoint them.

### A Precious Experience for Parents

"An intensity such as never before was seen is taking possession of the world. In amusement, in money-making, in the contest for power, in the very struggle for existence, there is a terrible force that engrosses body and mind and soul. In the midst of this maddening rush, God is speaking. He bids us come apart and commune with Him. 'Be still, and know that I am God.'"

"Many, even in their seasons of devotion, fail of receiving the blessing of real communion with God. They are in too great haste. With hurried steps they press through the circle of Christ's loving presence, pausing perhaps a moment within the sacred precincts, but not waiting for counsel. They have no time to remain with the divine Teacher. With their burdens they return to their work."

"These workers can never attain the highest success until they learn the secret of strength. They must give themselves time to think, to pray, to wait upon God for a renewal of physical, mental, and spiritual power. They need the uplifting influence of His Spirit. Receiving this, they will be quickened by fresh life. The wearied frame and tired brain will be refreshed, the burdened heart will be lightened."

"Not a pause for a moment in His presence, but personal contact with Christ, to sit down in companionship with Him,—this is our need. Happy will it be for the children of our homes and the students of our schools when parents and teachers shall learn in their own lives the precious experience pictured in these words from the Song of Songs:—

"As the apple-tree among the trees of the wood,  
So is my Beloved among the sons.  
I sat down under His shadow with great delight,  
And His fruit was sweet to my taste.  
He brought me to the banqueting-house,  
And His banner over me was love."

—Education, pp. 260, 261.

## See the Blessing of the Lord Here

By J. Ernest Edwards

*Associate Secretary, Home Missionary Department,  
General Conference*

SOME years ago John Baerg held his first evangelistic series in Brazil. The first evening four young fellows came with the intent of breaking up the meeting. During the song service they were surprised by the screen pictures, which presented a story of the life of Christ. The evangelist announced that each night for twelve weeks a different incident in the experience of Jesus would be related, and screen pictures would illustrate the episode.

One boy said to the others, "Let's get out of here. This isn't what we thought it would be." One lad by the name of Sinival said in recalling his reaction that night, "I just couldn't go. My legs wouldn't take me. I seemed to be enveloped by some power."

When Sinival told his mother where he was going each night she forbade him to attend the meetings. She exclaimed, "They're Protestant meetings!"

Her son answered, "I don't know. The man didn't say they were, and I didn't ask him. You really can't condemn him, Mother, unless you come once."

His mother responded, "May the Lord deliver me."

### Tested by God's Commandments

Later when this young man informed his mother that he was going to keep the Sabbath, she angrily predicted that the family would experience hard times and much trouble. She said, "How can you earn as much in five days as you do in six?" But Sinival was faithful to his Master in obeying the fourth commandment. Each Sabbath morning he would be found in Sabbath school, where the members soon discovered that he enjoyed singing. After he had received voice training they asked him to sing the baritone parts in the church choir.

This young man was a vegetable buyer and seller. Before his baptism he was taught the tithing truth, and was shown two manila envelopes on which his name had been typed. He took one of these envelopes home from the baptismal class. When that one was presented at church, the second envelope would be given him, thereby making sure that one envelope was always in his home. Believing dire need would result, his mother vehemently opposed this new financial innovation, but Sinival trusted the Bible promise that the windows of heaven would be opened, and blessings would be poured out "that there shall not be room enough to receive it."

About this time the evangelist visited the home and met the mother. In private conversation with her he asked whether her son was not a better boy since he had joined the baptismal class. She reluctantly admitted that he was more kind and more thoughtful than he had been before. Then she was urged to attend Sabbath school and see for herself what had made her son kinder. Before the evangelist left the home, he knelt and prayed for the mother and her family.

At that time they were living in a rickety shanty with a dirt floor. The earnest prayer made a deep impression on the mother's heart, and she told the neighbors that the "professor" had prayed in her house and had invited her to come to Sabbath school. They offered to lend their clothes to her so she might be well dressed for church.

The next Sabbath, with a painted face, she appeared in borrowed jewelry and clothing. Having observed the neat and becoming dresses of the Sabbathkeepers, she returned the next week without ostentatious dress.

Two years later when Sinival came to Pastor Baerg and requested a loan of four dollars that he might buy palm leaves and fronds for a new roof on his house, the pastor asked, "Are you reroofing your home?"

He said, "No, we are building a new house, and we need four dollars to finish it."

A few days later the loan was repaid, and the pastor was invited to dedicate the home by prayer. The proud mother invited her Catholic neighbors to attend the blessing of the new house. The wooden floor shone, for it had been polished with sand and a coconut bristle brush. New furniture replaced the old. Vases of flowers were set on a beautiful table scarf.

The mother of Sinival, wearing an attractive white dress, announced during this special service, "Pastor, we have a floor you can kneel on now." After singing some gospel songs, offering prayer, and reading the Scripture, the pastor questioned her, "Now that your son works only five days a week and pays his tithe, how do you manage to live? Do you really get enough to eat?"

The mother, happy with her two healthy boys and girl, rocked with laughter as she replied, "Pastor, at our house you don't have to ask that question. Here the blessing of the Lord is, so you can see it."

## I Was a Drunkard, and Ye Took Me In

By Wesley Amundsen

*Secretary, Home Missionary Department,  
Inter-American Division*

IT WAS Jesus who made the statement: "I was a stranger, and ye took Me in." I think that God keeps a record of the good deeds done by the church in its endeavors to reach sinful humanity. The following story, which comes to us from over in the French West Indian island of Guadeloupe, should be an inspiration to all our churches.

It was Sunday afternoon, and the laymen of Basse Terre, Guadeloupe, were conducting an open-air meeting. While the meeting was in progress, a drunken man staggered in. He was not one of the common run of drunkards, being about thirty-two years of age, and having received a good education in the schools of the island. He had worked in various branches of government service—agriculture, navigation, and public works. But the craving for strong drink proved his undoing time after time. He was in a pitiful state, degraded by alcohol, and unkempt. He appeared to be hopeless.

In the meeting place he found a seat, and sat down. For a while he looked, bleary-eyed, at the people around him. Then he began to pay attention to the singing. As the meeting came to a close, he remained to talk to the workers. He was invited to return, which he did night after night. He came to the Sabbath school, and in a remarkably short time gave up the use of intoxicants. Jean-Elie, pastor of the district, baptized this man months later. His former friends and associates came to witness the ceremony, marveling at the change that had taken place in the life of this dissolute man. One of the medical

doctors on the island stated that this change was one of the most wonderful he had ever witnessed.

Now that Brother Mariani, for that is his name, was in the church, and had made such a complete renunciation of his former life, he thought about having a home of his own. So wedding bells soon tolled for him and his bride, one of our faithful sisters of the Basse Terre church.

But that does not close the chapter, for they both began aggressive missionary work in a near-by community, and four souls were brought to Christ through their combined ministry.

This opened up another avenue for service. One of the new members had had a Roman Catholic altar before her house, from which she received much money as people left their gifts there. She broke down the altar, gave the last offering which she found there to the priest, and in the place of the altar she placed a copy of the Ten Commandments. It was not long before a storm of protest arose all around her, and consequently against the rest of the church members.

### God's Hand Over the Work of Laymen

In spite of the upheaval of religious protest, the lay brethren of the church launched another effort. This caused a new wave of persecutions to break out. God had His hand over the work, and Brother and Sister Mariani were blessed of God with a number of new candidates for baptism. Jean-Elie baptized three, and stated that there were seven more preparing for baptism. One of the baptized couples also had an altar before their house; this too was destroyed, and a copy of the Ten Commandments placed in its stead.

Another one of the newly baptized members gave a small chapel to our lay workers, and still another has offered to donate a piece of land, along the main road leading into the town, hoping that a new chapel may be built there soon.

Brother and Sister Mariani have a Sabbath school of twenty members, and are adding three branch Sabbath schools to this fast-growing company of believers.

So greatly has God blessed those who helped a poor man frame the words: "I was a drunkard, and ye took me in."

## Open Doors for the Gospel Messenger in China

By Mrs. John Oss

**J**UST a few blocks from the Seventh-day Adventist church at Kilmarnock, Virginia, stands the house where the first American woman missionary to China was born. Outside this old-fashioned Virginia home is a historic marker reading:

"First American Woman Missionary to China

"Here was born, October 28, 1817, Henrietta Hall (daughter of Goldneel Addison Hall) first American woman missionary to China. She married Rev. J. Lewis Shuck, and was sent with him to China by the Baptist Board of Foreign Missions, arriving there in September, 1836. She died at Hong Kong November 27, 1844."

I am profoundly impressed at all that has happened since the day that this first American woman missionary landed in Hong Kong in 1836.

### Barriers Broken Down

Then, there were many barriers against the preaching of the gospel in the Middle Kingdom. One by one, however, these have been broken down and removed, and today the doors of China are swung wide open to receive the gospel messenger. As I go out to my work this morning I realize that I am hampered by many inconveniences

incident to the war and its aftermath. The political, military, social, and economic upheavals are creating unrest and many perplexing problems. Amid it all, however, the doors still stand ajar for the missionary worker. Everywhere there are earnest hearts looking heavenward for succor and help.

My work in China during the last thirty years has been spent largely in soliciting funds for the construction and maintenance of our educational and medical institutions. When we arrived in Shanghai on Thanksgiving Day of last year for another term of service, I determined that I was going to do more in personal soul-saving work than heretofore. Some of the experiences through which we had passed during the war years deepened this determination.

### Resolution Showing Tangible Results

I am happy that this resolution is already showing some tangible results. Shortly after our return I contacted a woman whom I first met in my work over fifteen years ago. At that time I was able to befriend her when she was passing through a time of special trial. I studied the Bible with her for a time, and hoped that she would make her decision for Christ and join the Advent people, but she decided otherwise. Through the years, however, I have endeavored to keep in touch with her though my efforts for her seemed fruitless.

We found upon our return to China after two and a half years' absence, that Mrs. Wang had not completely lost contact with our people. She had been encouraged to enroll in the Chinese Bible correspondence course. Mr. Oss and I studied with her, and she came to our home a number of times. A short time ago we visited her at her home near Shanghai and found her most earnest in living the truth. She had been keeping the Sabbath for some time, and was faithfully paying her tithe. She has reserved a room in her commodious home and made it into a little chapel where she conducts worship each morning for her helpers and those living near her home. Sabbath services are also held in their little home chapel.

A little later at a special meeting held at the large, newly constructed tabernacle in Shanghai, I had the privilege of seeing this woman go forward in baptism. What a joy it was to see her take this step. It is indeed a joy to see people of her position take their stand for this truth.

Another woman for whom I have been working since our return is the wife of one of the leading bankers in Shanghai. She had been baptized and joined the church when she was seventeen years of age; but later when she came in contact with worldly associates she lost her way, and has been out of the truth for more than twenty years. Miss Mary Chu, one of our Shanghai Bible instructors and I have been studying with her and a group of her friends for some time.

### Banker's Wife Rebaptized

It cheered our hearts a few days ago when at the close of one of our studies Mrs. Loh requested to be rebaptized. One of her friends, the wife of a well-to-do businessman, has also expressed her desire to take a similar step.

In all the years we have been in China we have never had such opportunities for Christian service and soul winning as we have today. From the hovels of the poor to the mansions of the wealthy we find many weary souls who are looking for light and asking for the bread of life.

How different things are now compared with the time when Henrietta Hall came to China. Then, everywhere there were closed doors and open hostility toward foreigners and Christianity. I feel grateful to God for the great change that has come over this country, and for the many opportunities to bear witness for Him.

# A Monument to Ingathering Work

By J. O. Bautista

*Superintendent, Northeast Luzon Mission*

WHILE we were holding a church officers' convention early in the year at the Almaguer church, in Bambang, Nueva Vizcaya, someone called our attention to the fact that the church was raised as a result of the Ingathering work done by the members of the church of a neighboring barrio (village).

During the Ingathering campaign in 1939 eight members of the Malasin church, accompanied by the church school teacher, went to work at Almaguer. Hardly had they entered the village when it was noised abroad that the Seventh-day Adventists had come for their annual campaign of asking donations for uplift work. One of those who received the news was Mrs. Elinio Tomas. Because she was prejudiced toward these people she went home hurriedly, and shut up the house. She wanted it to appear that there was nobody in the house, so that when the Ingatherers came along they would pass it by. At the time her husband was confined in bed because of illness.

Shortly afterward they heard some people calling. At first they paid no attention; but because the visitors persisted in calling, Mrs. Tomas went to see who they were. To her great embarrassment, she found out that they were, of all people, the much-dreaded *Sabadistas*! She invited them into the house. Once they were inside, Mr. Tomas got up from his bed and talked with them. After a while night came, and the brethren asked to stay with them for the night. It was hard for the wife, and something she could not understand. The very people she wanted to shun had come to stay with them.

## A Bible Study Requested

At suppertime they learned about the peculiarities of their visitors. They did not eat certain foods! What she had heard about them must be true after all. When it was explained that God has forbidden the eating of some things, Mr. Tomas got curious about it, and requested a Bible study on the subject. After the meal he brought out his Bible, which he had received as a gift from Christian friends. Everything was explained to his satisfaction.

Something happened which made it necessary for the brethren to stay longer than they had planned in that barrio. It rained hard; and because the whole area became flooded, they could not return home. Their stay lasted several days, and they were given the opportunity to give a series of Bible studies to Mr. Tomas.

When the brethren left they promised to come back after the harvest season. At the appointed time they came in two carts, and there were more of them in number, and they held meetings nightly for the entire family for ten

days. On the first Sabbath of their stay they conducted a Sabbath school. Having been fully convinced of the truths taught him by this time, Mr. Tomas attended Sabbath services at the Malasin church, walking the distance of several miles.

## Baptism of Brother Tomas

This experience was then reported to the mission headquarters, and a worker was sent to hold public meetings. As a result, Brother Tomas, his wife, and a nephew were baptized. From that small beginning the Almaguer church grew to its present size. Brother Tomas is at present the elder of the church; and, with the cooperation of the brethren, a number of souls have been added from time to time to its membership. The church now operates a recognized elementary school for the second year.

Such is the story of a growing church, which came into being as a result of Ingathering work in an unentered territory. This year's campaign affords another opportunity for our people to contact those who are seeking after the truth. May the Lord lead us to such people.

## Five Thousand at Baptism

By Kenneth S. Crofoot

*President, East Jamaica Mission*

ON A recent morning a glorious sun rose on a remarkable scene by the sea at Greenwich Farm, Kingston. Approximately five thousand people had gathered together during the predawn darkness. As the sun ascended over the eastern mountains, changing the clouds from deep purple to the full light of day, beautiful hymns broke forth from the lips of the thousands who had gathered together, while scores of candidates prepared themselves for burial in the watery grave.

## Ninety-one Baptized

At the appointed hour C. F. Edwards, of the Upper St. Andrew district, led the congregation to the throne of grace; and I gave a short talk, asking the question, "What Thinkest Thou of Jesus?" At the close of this an appeal was made for all to give their hearts fully to God. While the choir and those assembled sang the old familiar hymns of the church, the three pastors—H. S. Walters, M. G. Nembhard, and I—went down into the water to receive the baptismal candidates. Three by three they were lowered into the water, thus signifying their death to the old life of sin and a resurrection to a new life in Jesus Christ. Thirty times, as each pastor alternately spoke the appropriate words, three candidates were baptized. Then with the last one to be baptized, Pastor Walters gave a few words of thanks to God, and the last candidate was buried with his Lord.

The ninety-one candidates who were baptized on this long-to-be-remembered occasion were the results of the meetings held in Trench Town, by H. S. Walters, home missionary secretary of the East Jamaica Mission, and pastor of the Regent Street church, assisted very faithfully by the Regent Street church and its choir. The meetings had been conducted for seventeen weeks at the time of the baptism.

## Interest Manifest From Beginning

From the very start a remarkable interest was manifested by the people of Trench Town, and all knew that a great harvest of souls would result. Faithful efforts were put forth to visit the interested ones. Many lay workers gave of their time in order to assist in this work, and the results will be seen in the kingdom of heaven.



Convention at Almaguer Church, Bambang, Nueva Viscaya  
(Northeast Luzon Mission)



Workers in Malaya Pray Over First Mailing of Bible Lessons Prepared for the Field

## Correspondence School Fruitage in Malaya

By Henry W. Peterson

Director, Bible Correspondence School, Malayan Union

THREE young men, students from the Bible correspondence school, called at the Singapore office for a visit. The first was a Chinese, son of a Methodist preacher; the second a Mohammedan, a Malay tutor; and the third an Indian employed by the *Straits Times*, leading newspaper in Malaya.

These young men expressed their appreciation of the Bible course, and their earnest desire to learn the truths of God's Word. They are symbolic of hundreds of young people in Singapore and Malaya who are awake, seeking to improve themselves, and to find a better way of life. Having no work to do on Sunday, they decided to call on us for a personal talk and to ask for reading material.

### English Course Offered in Singapore

Six months ago the Bible correspondence course in English was offered for the first time in Singapore. The response was very encouraging from the start. Two months later the lessons were offered in Chinese with an immediate response of hundreds of enrollments.

For several months R. A. Pohan and Djamaan Soelaiman had been translating the thirty-six lessons of the Voice of Prophecy Course into romanized Malay. Last month the first lessons were printed, and invitations to enroll were sent out. The population of Singapore and Malaya is approximately five million, half of whom are members of the Islamic faith. The purpose of the Malay lessons is to endeavor earnestly to reach these people who have hitherto resisted all efforts to win them to Christianity. Before the first forty lessons were mailed out, they were all placed on a table in our superintendent's office, and special prayer for God's blessing was held by the members of the Malayan Union staff. Again the Lord blessed a humble beginning, and is rewarding us with many fine testimonials.

The influence of the Bible correspondence course is penetrating into all departments of life in Singapore and Malaya. Although still in its infancy in this field definite fruitage has already resulted. Nearly one hundred have completed the course, and nineteen have been baptized. Our first convert was a Sikh Indian of influence, who in his first love is eagerly spreading the truth among his friends. Many more are awaiting calls from our workers. Thousands of enrollment cards and *Good News* tracts have been distributed, and the work is growing.

## Africa's Great Need

By W. A. Higgins

IT WAS a hot day to ride in a motorcar, but it was even hotter to walk. Four of us were to hold a short camp meeting in a new location—Dr. Robson Newbold, F. G. Clifford, A. L. Davy, and I. We drove in the car as far as possible, parked high on a hill near a government rest house, and started the long journey on foot to the place where the camp meeting was to be held. We were met by natives, who carried the tent, food, water, and cooking utensils.

We walked miles along narrow paths, up hills and down through valleys, past banana plantations and little thatch-roofed mud huts, to a beautiful site overlooking the clear blue water of Lake Kivu in Ruanda, a protectorate of the Belgian Congo.

We hurriedly pitched our tent before it became dark, and protected ourselves as best we could from the mosquitoes and ticks.

Word had gotten around that a doctor had come, and in the middle of the night we were awakened by the pleas of a native man, who, with the aid of his neighbors, had carried his wife on an improvised stretcher for many miles. She was very sick, and so the doctor with the help of a lantern and very limited equipment went to see what he could do. In a near-by mud hut he performed an operation without anesthetics, because it was an emergency case, and the woman's life was in danger. The day we left she was carried back home, knowing more about the love of God and greatly relieved.

### Natives Attentive to Gospel

The people listened attentively as the gospel was preached to them. Many were very primitive and were clothed only in animal skins. The few Christians in that area joined heartily in the singing of the gospel songs. They were greatly strengthened in the faith, and several new people came forward for the first time, indicating their desire to join the baptismal class.

One thing that impressed us was the great amount of sickness in this area. The accompanying picture shows a portion of the line of people with all kinds of illness waiting to see the doctor. Some of them were going blind with eye infections; others had terrible tropical ulcers; and many of them had malaria. One of the most pathetic things was to see infants suffering from burns as they lay in their mothers' arms. Children with stomachaches are burned up and down the side and back by their mothers. This is supposed to cure the illness.

The people were deeply appreciative of the gospel meetings held and the work that the doctor did to relieve their sufferings.

There are millions of these people in Africa who are yet to be influenced by the gospel worker and who wait to be helped by the doctors and ministers.



A Portion of the Line of People Waiting to See the Doctor at a Camp Meeting Held on a Site Overlooking Lake Kivu in Ruanda, Belgian Congo





Philippine Union Mission Office Building, Manila

## Report From the Philippines

By M. E. Loewen

President, Philippine Union Mission

A TOTAL of 2,901 baptisms was reported for the first nine months of 1948. This is 731 more baptisms than for the same period of 1947. This heartening record of baptisms is credited to the efforts of the laymen, colporteurs, church school teachers and evangelistic workers.

Renewed emphasis on evangelism is planned for 1949. The eight local missions have arranged to hold eighty evangelistic efforts this year. These are in addition to the efforts by lay preachers. The season for evangelism is during the first five months of the year.

The reports of the educational department reveal that 145 schools are in operation, with an enrollment of 6,401 students. This means that 5 per cent of the student enrollment in the sixty-eight unions of the world field are attending our schools in the Philippine Islands.

The publishing department reports deliveries that have far surpassed all previous records. The newly rehabilitated Philippine Publishing House has made possible this extensive distribution of literature. Deliveries by the 337 colporteurs in the Philippines have totaled 361,361.67 pesos (\$180,680.34) for the first ten months of 1948.

### Extensive Building Activities

During the past two years extensive building activities have been carried on throughout the Philippines. This has been largely a work of rehabilitation. The union office and four mission offices have been rebuilt. Thirteen buildings have been erected at the four academies. An elementary school building at the Philippine Union College, the Philippine Publishing House press building, and twenty homes for missionaries and national workers have been constructed. Complete reports are not available from the field, but it is estimated that seventy churches of the 148 destroyed during the war have been restored. Besides this, the largest project, the rehabilitation of the Manila Sanitarium and Hospital, is practically completed.

This large building program has been made possible by the generosity of the believers in America, the General Conference and Far Eastern Division committees, and the Pacific Press Publishing Association.

## A Priceless Gift

By I. M. Evans

President, Georgia-Cumberland Conference

AT THE Georgia-Cumberland Conference workers' meeting held in the Atlanta Beverly Road church some time ago, a thirty-minute address given by a businessman not of our faith brought to our attention anew the great value placed upon Seventh-day Adventist literature by many people of the world.

It was interesting for us to learn how this man first became acquainted with our publications, how greatly he esteems the writings of Mrs. E. G. White, and how highly he values the work being carried forward by our denomination. I quote from his talk as follows:

"Some years ago Mr. — asked me to read a little book that he would send me. That was a little book written by your author, Mrs. White, under the title of *Steps to Christ*. I think if anyone would read this little book, he would then begin to see some reason why man is here, and be very glad to accept the responsibilities that are his for being here on the earth. I have read all the books of Mrs. White. I have them in my library. I read them from time to time. I never get tired of them. It is because this particular writer had the gift of expressing her own soul. She puts into her writings a power not her own.

"I read your *Signs of the Times*. . . I wish I could help you sell many of your periodicals. I would like to see them in every home throughout the land. It would mean so much to the people of the world. It would mean better homes. It would bring our homes closer together. We would have a better understanding of how to rear our young. . .

"It has been my privilege to visit your college in Tennessee. It has also been my pleasure and privilege to make, each year, a small contribution to that particular institution. You are doing a wonderful work. Throw out your chest, my friends, and thank God that you are a group of men and women who are fearless. You see your destination and your own objective clearly before you. Stick to it, and you will find that in the end you will have accomplished more in your short span of life than any other brotherhood in the land.

### Would Not Sell for Any Price

"If I could not replace Mrs. White's volumes, I would not sell them for any amount of money that anyone in the whole world could get together, because they are a source from which I can always find comfort. They enable you to follow the hearse carrying your closest loved one, without rebellion. They enable you to do this because they teach faith in God and help you to understand that this, after all, is our Father's world."

This man gave us other words of encouragement and commendation, and promised us financial assistance in launching a special missionary project, which will place *Steps to Christ* and a year's subscription to the *Signs of the Times* in the homes of eight hundred prominent citizens in our conference territory. A few days ago he handed me a substantial sum toward this endeavor, which he himself suggested that we carry out as an experiment.

When men not of our faith tell us the writings of Ellen G. White are priceless and express their desire to help in their circulation, not only with plans and methods, but also with money, certainly it is time for the church itself to sense its responsibilities to give these books an opportunity to speak for themselves.

VERY much more can be accomplished by the living preacher with the circulation of papers and tracts than by the preaching of the Word alone without the publications. . . . Many minds can be reached in no other way. Here is true missionary work in which labor and means can be invested with the best results.—*Life Sketches*, p. 217.

# Greater Evangelism in Japan

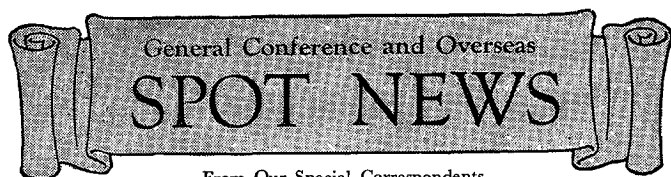
(Continued from page 1)

There were twenty meetings in the entire series. As a result of offering the Voice of Prophecy Bible Correspondence Course, 1,950 enrollments were secured, bringing the total enrollments to more than 22,000. These people have been sent the new introductory course, "The Saviour of the World," prepared especially for those who have never studied Christianity.

Our hearts are filled with gratitude to God for the blessings He has granted during this effort. As far as we know, this is the most ambitious series of evangelistic meetings ever attempted by any denomination in Japan. In spite of the late season we were blessed with favorable weather, a real boon in view of the fact that the auditoriums were unheated. B. P. Hoffman, F. R. Millard, and P. H. Eldridge, the speakers, were assisted throughout by the entire Voice of Prophecy staff and by two groups of students from the theological department of Japan Junior College, our training school. In addition, the young people of the headquarters' church gave unstinted cooperation. Literature sales were in charge of V. E. Adams and his staff from the publishing house.

## Large Follow-up Problem

This effort has presented us with a very difficult follow-up program, which will keep us busy for many months to come, but plans have been laid to foster the interest aroused, and we are sure that God will give a rich harvest to the seed that has been sown. The meetings have demonstrated the possibilities of large-scale evangelism in Japan's great cities where now we do not have a single Seventh-day Adventist. We earnestly request the prayers of our faithful believers in other lands in behalf of this work.



From Our Special Correspondents

## Far Eastern Division

- THE Indonesia Union Seminary reopened its doors to the youth of the Indonesia Union Mission in August, 1948. I. C. Schmidt, principal, reports that 7 students were recently baptized in Bandoeng, Java.

- TWENTY-SIX students have enrolled in the full-fledged church school that has recently started in Penang, Malaya. The school will be conducted in the Chinese language. The pastor of the Chinese church, K. B. Tan, is the principal of the school.

- SIX and a half acres of land have been purchased in Bangkok, Siam, as a site for the new sanitarium building. There are several buildings on the property, one of which is now being used as a hospital. Another building houses the business office, and provides an apartment for one family and living quarters for two girls. The plans for the new sanitarium building have been drawn, but for the present only about two fifths of the proposed building will be constructed. This unit will include space for 80 beds, and the offices. The building will be of reinforced concrete and brick. Dr. R. F. Waddell and his staff of workers eagerly anticipate the day when this new institution will be in full operation.

- AT the beginning of the year 1949 we had 80 foreign families and 15 single workers in the Far Eastern Division. There are still a few workers on call with the General Conference.



From Our Special Correspondents

## Atlantic Union

- A SPECIAL service was held in Attleboro, Massachusetts, on February 12. For the first time the believers there met in their new church building. Much credit for the building goes to John Cowan. Other church members, also, have sacrificed and worked for the past 2 years on this project.

- THE baptism of 5 at Oneida, New York, brought the total number baptized in the Utica district during 1948 to 21. Carlyle A. Nelson is the pastor.

- INTEREST in the vicinity of Danbury, Connecticut, has developed wonderfully in recent weeks, according to J. B. Chrispens, leader of the Bridgeport district. A community church which was idle for a number of years has been secured as a meeting place.

## Canadian Union

- C. A. EDWARDS, circulation manager of the Canadian Watchman Press, has accepted a call to serve as publishing department secretary of the Northern European Division.

- THE Oshawa Missionary College church has raised \$4,000 as part of the conference drive for \$15,000, which it has pledged toward the new auditorium to be erected on the campus as soon as weather permits. In addition to its use by the college, this auditorium seating 2,000 will be used by the Ontario-Quebec Conference for its annual camp meetings, and temporarily by the community for its Sabbath services.

- IN Newfoundland in 1948, \$18,587.55 worth of books was delivered. During the same period 36 people were baptized, a new Sabbath school organized, and a new church school opened.

## Central Union

- FIVE young people of the Monte Vista, Colorado, Spanish church were baptized on Sabbath, January 8.

- B. Y. BAUGHMAN, publishing department secretary of the Colorado Conference, reports that 8 persons are known to have been baptized in that field during 1948 as a result of colporteur contacts, and others are preparing for baptism.

- C. L. POWERS, formerly connected with the Colombia-Venezuela Union Mission, has accepted a call to serve as business manager of Sunnysdale Academy in Missouri.

## Columbia Union

- FIVE persons were recently baptized in the Capital Memorial church in Washington, D.C., by J. C. Dean.

- M. V. DORAN, formerly assistant publishing secretary of the Potomac Conference, has accepted a call to be publishing secretary of the New Jersey Conference.

- A NEW company of 12 believers was organized recently at Montross, Virginia.

- F. L. BLAND, formerly secretary-treasurer of the Allegheny Conference, accepted a call to serve as president of the Central States Mission.

- THIRTEEN persons were baptized not long ago in the Harrisburg, Pennsylvania church.

## Lake Union

- GAINS in the Lake Union tithe and mission offerings for 1948 are encouraging—\$250,000 in tithe, \$32,000 in Sabbath school, \$53,276 in Ingathering, \$7,276 in Week of Sacrifice, and \$95,000 in total missions.

REVIEW AND HERALD

# Sabbath School Helps

## EVANGELISM IN THE SABBATH SCHOOL

*Selected for the 1949 Sabbath School Workers' Training Course*

By HARRY W. LOWE

for  
OFFICERS  
TEACHERS  
and  
WORKERS



In this new book the author lays special emphasis on the responsibility of our Sabbath schools to help send the gospel message into all the world. His approach to the problems presented by this unfinished task makes interesting and invigorating reading, and his treatise will prove all the more stirring as study groups gather from week to week for discussion and application of the principles it sets forth. This is a challenging book, with fresh and unique examination of old truths and principles. Every Sabbath school officer and teacher should regard this new volume as "required reading" for 1949.

Cloth \$1.75

### GUIDING PRINCIPLES

In this volume twelve Sabbath school leaders present their views of Sabbath-school administration. Contains many suggestions for the betterment of the divisions in your Sabbath school.

Paper 50 cents

### BUILDING BETTER SABBATH SCHOOLS

Success in Sabbath School work is in direct relation to its evangelistic emphasis. The principles accentuated by Marion Lawrence in his famous messages to Sunday school workers glow with new appeal in this stirring book.

Paper \$1.00 Cloth \$1.50

### THE SUPREME OBJECTIVE

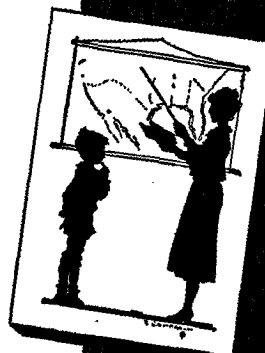
Edited and sponsored by the Sabbath School Department of the General Conference, this book sets forth in twelve concise chapters the soul-winning purpose and plans of Sabbath school work.

Paper 50 cents

### COUNSELS ON SABBATH SCHOOL WORK

Again and again our Sabbath school workers turn from current books on method to this book of fundamental objectives and procedures so simply and clearly set forth by the Spirit of prophecy. Those who follow its guidance achieve the highest success.

Cloth \$1.50 De Luxe \$2.00



### THE MAKING OF A TEACHER

By Martin G. Brumbaugh

To read these warm and enthusiastic expositions of the unique privileges of the teacher is to be convinced that teaching is as important as preaching, especially when implemented with Christian faith and practice. The style of this book is enhanced with the engaging reminiscences of the author that illustrate his theories of true education. The psychology of Jesus' teaching methods is given a large place.

Cloth \$1.75

### THOSE JUNIORS

By Eric B. Hare

In his inimitable style Elder Hare sets forth the principles of Sabbath-school teaching as applied particularly to the junior-age group. His book, *THOSE JUNIORS*, should be read however, not only by every junior worker, but also by every Sabbath school officer and teacher. A book in which the author brings psychology down to earth—the art and science of teaching simplified and vitalized.

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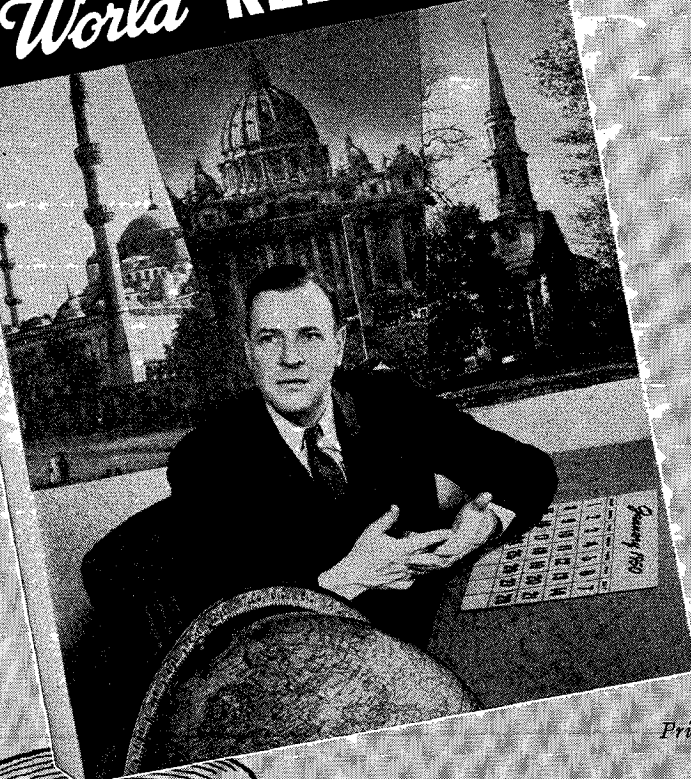


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Printed by SOUTHERN PUBLISHING ASSOCIATION, NASHVILLE, TENNESSEE.

● J. M. Bucy, of Illinois, has accepted a call to become the publishing department secretary of the Michigan Conference; and Roger A. Van Arsdell, of the Southern New England Conference, has accepted the invitation of the Illinois Conference to take up the duties of publishing department secretary of that field.

● C. M. BUNKER, president of the Indiana Conference, reports 387 baptisms for Indiana during the year 1948. A few of this number were admitted to membership by profession of faith.

### Northern Union

● W. A. DESSAIN, the president of the Iowa Conference, reports 3 baptismal services in that field. Six new members were baptized by H. R. Coats at Davenport; 7, by W. R. Howard at Osceola; and 8, by Fred Schultz at Ottumwa.

● THE Bible correspondence school conducted by the Iowa Conference reports that 38 have been baptized during 1948 as the result, in part at least, of taking the Bible lessons.

● THE new church and school building at Wadena, Minnesota, is now being used although it is not completely finished. The Wadena church, with a membership of 52, has an enrollment of 28 pupils in the church school.

● GEORGE BUTLER, the home missionary secretary of the Northern Union Conference, reports that new churches have been organized in three counties in the four States of the union conference during 1948, where they did not exist before.

### North Pacific Union

● USING as their motto, "The Youth Speak," the young people of McMinnville, Oregon, under the direction of their pastor, Don Gray, have completed a series of evangelistic meetings in their new church. Ten persons were recently baptized by G. A. Thompson.

● BERNHARD AAEN, one of the young lay evangelists in the Washington Conference, began his "Hope From Your Bible" series of meetings in the Odd Fellows' hall in Edmonds. The church members in Seattle will assist in the meetings, which will be held Sunday and Friday nights through February.

● ON January 15, O. T. Garner met with the believers in Choteau, Montana, and organized a new church. Howard Cameron will be in charge of the work there.

● THE young people of Spokane, Washington, with Kenneth Moe as their leader, are assisting William V. Clements, the assistant pastor of the Spokane church, in a youth effort at Green Bluffs.

### Pacific Union

● ELDER AND MRS. K. C. HOLMAN, of the Nevada-Utah Conference, have been transferred to the Southern California Conference, to locate near Los Angeles. In their place Mr. and Mrs. E. R. Priebe are transferring from southern California to Ogden, Utah, where Mr. Priebe will be pastor of the Ogden district.

● ELDER AND MRS. WILBUR DUNN, returned from the Southern Asia Division for health reasons, are connecting with the Southern California Conference.

● FIFTEEN have been added to the church as a result of tent meetings conducted in Huntington Beach, California; others are in a baptismal class.

### Southwestern Union

● H. D. JEFFRIES, pastor of the Keene, Texas, church conducted a baptism on a recent Sabbath; and 23 souls were added to the church. Seven were adults, 2 were young people, and 14 were juniors.

● SEVERAL months ago an effort was launched in the Texarkana, Arkansas, church. A radio program was also begun in connection with the effort. Several have been baptized as the result. William Elder, Jr., is leader of this district.

● THE Dallas, Texas, church had a record-breaking Thirteenth Sabbath Offering. On December 25, 1948, more than \$1,200 was raised for missions.

## NOTICE

### REVIEW AND HERALD PUBLISHING ASSOCIATION BIENNIAL MEETING

NOTICE is hereby given that the fourth biennial meeting (41st meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 9:30 A.M., February 22, 1949, for the election of seventeen trustees for the period of two years to take the place of those whose term of office expires at that time and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary and Home Missionary Secretaries and Book and Bible House Managers within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

E. D. DICK, President.  
L. W. GRAHAM, Secretary.

## CHURCH CALENDAR

Feb. 19-26	Signs Campaign	Aug. 13	College of Medical Evangelists Offering
March 5	Home-Foreign Day	Sept. 3-10	Missions Extension Cam.
March 12-19	Missionary Volunteer Week of Prayer	Sept. 10	Missions Extension Offering
March 12	Riverside Sanitarium Offer. (In colored churches only)	Sept. 24	13th Sabbath (Inter-America)
March 26	13th Sabbath (Far East)	Oct. 1	Colporteur Rally Day
April 2-May 14	Ingathering Campaign	Oct. 8	Voice of Prophecy Offering
May 7	Medical Missionary Day	Oct. 15-22	Message Magazine Cam.
June 18	Sabbath School Rally Day	Oct. 29	Temperance Offering
June 25	13th Sabbath (Southern Africa)	Nov. 5-26	Review Campaign
July 16	Midsummer Offering	Nov. 12-19	Week of Prayer
July 23	Educational Day	Nov. 19	Week of Sacrifice Offering
July 23	Elementary Schools Offering	Nov. 24	Thanksgiving Day
		Dec. 31	13th Sabbath (South America)

NOTE.—Unless otherwise indicated the first Sabbath of each month is Home Missionary Day, and on the second Sabbath a missions offering is scheduled.

## THE REVIEW AND HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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# NEWS AND NOTES

**Home Visitation in Cuyo Mission** TEN months ago the Cuyo Mission, covering five provinces in Argentina, organized an "Every Home Visitation" crusade to contact every home in the cities of its territory with truth-filled literature.

We recently received word from Pablo R. Gomez, the home missionary secretary, that they have accomplished their objective. He writes, "We have organized the churches, and have distributed a leaflet in all the cities of our field, door by door, so I believe that all have had the opportunity of knowing the times in which we live."

J. ERNEST EDWARDS.

**Recent Missionary Departures** ELDER AND MRS. JESSE O. GIBSON and their two children, Fern and Bonnie Lee, returning to the Gold Coast, West Africa, from furlough, left New York for Accra, January 24.

Elder and Mrs. G. Nathaniel Banks and their two children, Gilbert and Janet, sailed from New York for Monrovia, January 25, on the S.S. *African Blade*, returning to Liberia, West Africa, from furlough.

Dr. Joelle E. Rentfro, of Chicago, sailed from New York, en route to India, January 26, on the S.S. *Queen Mary*. Dr. Rentfro is connecting with the hospital at Nuzvid in South India.

W. P. BRADLEY.

**Baptisms in Arequipa, Peru** A FEW months ago Walter Schubert was invited to conduct an evangelistic effort in the city of Arequipa, Peru, beautifully situated in a valley surrounded by the majestic peaks of the Andes. The meetings were to be held in the church, inasmuch as it is unlawful for Protestants to hold public meetings in Peru, except in their own church buildings. Elder Schubert is a strong preacher, and the attendance was unusually large. In fact, the little church was filled to overflowing throughout the series of meetings.

Almost from the beginning of the effort there was much opposition. Handbills were widely distributed warning the people against the "heretics" who had "invaded Arequipa." However, the Lord blessed the efforts of our workers, and a recent letter from E. N. Lugenbeal, president of the Inca Union, gives the encouraging news that 95 persons have been baptized thus far as a result of this effort and that others will be baptized later.

N. W. DUNN.

**The Review Centenary** ONE hundred years old, and as virile and active as the movement itself! That is the story of the REVIEW AND HERALD, affectionately known among us as the "good old REVIEW." Of special importance just now is the forthcoming issue to be dated May 5. This will be a special number portraying one hundred years of service and watchfulness with the Advent cause. Its contents will be thrilling and graphic, including such subjects as "This Advent Movement a Fulfillment of Prophecy," "The Growth of the Church Over the World," "How Your Gifts Keep the World Work Going and Growing," "What Lessons Does the Centenary Teach Us?" "Distinctive Doctrines of Seventh-day Adventists," and "Great Hearts," thumbnail sketches of prominent Seventh-day Adventist spokesmen of the past.

Space will not permit the mentioning of more special

features. This centenary REVIEW will come in fifty-two thrilling pages and will be valuable as an informative and authentic document to mail to relatives, to present to baptismal class members, and to place judiciously in the hands of those to whom we would bring a picture of God's special movement for this special hour.

It will be necessary for you to order at once, so that we shall know how large an issue we must print. We do not plan to reprint. Churches, as such, will also wish to place orders. All orders should be sent to your Book and Bible House. The price is 15 cents. This is an opportunity that comes once in a hundred years. Order early and in sufficient quantity to meet your full needs.

R. J. CHRISTIAN.

## Memorial on Leyte

THE following is a paragraph from a letter written by W. H. Bergherm, now chaplain in the Army and stationed in the Philippines: "One of the most interesting places of call lately was at Taragona, Leyte, where four years ago two GI's banded together to purchase a mission station and thus leave something tangible behind them. I was with those men when they were doing this. I know something of the sacrifice and the labor they put into their mission, and how they finally were able to purchase two hectares of land and buy lumber to build a church and a house for the missionary. That was four years ago. There were practically no Adventists there at the time, just one family. Last Sabbath I found a hundred or more filling that little chapel. Yes, the Vaughan Memorial Chapel, as they like to call it, is already too small, but it is a fitting memorial to the faith of men who by repairing watches and fountain pens were able to start a work the end of which no one can even now discern."

## Deliverance in Korea

IN the development of our mission work it has been demonstrated over and over that the same God that watched over the patriarchs of old, that shielded the disciples as they followed the Master, has a personal interest in His children today. A recent letter received from George Munson, general manager of our publishing house in Korea, testifies to this fact. He writes:

"A short time ago our typeroom foreman, Brother Kim, went to his home in Suncheon to get his family. Soon after he arrived two members of the execution squad came to his house. They demanded money and wanted to know who he was. They asked him which side he was supporting. He told them that he was a Christian and did not believe in following political factions. In spite of this neutral stand the leader ordered the executioner to shoot. Nothing happened. Again the order was given, but the man with the gun could not manipulate the trigger. They finally gave back the money and even bowed their way out of the house. Brother Kim feels that this was another miracle of God. Several days later our editor, Brother Oh, was sent to this stricken area to comfort the people and give them relief. He met the typeroom foreman who was able to obtain a special pass to move his family to Seoul. God has given us back our foreman, for He has a work for us to do. We trust that He will hold back the winds of strife just a little longer until we can print a great volume of literature to warn this land. Time is our greatest need now. Pray for us here in Seoul!"

G. A. HUSE.