The Kingdom of Peace

A Morning Bible Study

By FREDERICK GRIGGS

The Kingdom of God is not with observation; . . . behold, the kingdom of God is within you.” Luke 17: 20, 21. And let me say again, The Prince of Peace is ruling His kingdom now in its era of grace just as certainly as He will rule in the era of glory, so soon to be ushered in.

Qualifications for Citizenship

What are the qualifications for citizenship in this kingdom of peace, and how are they obtained? In Christ's sermon on the mount, which has sometimes been called His inaugural address, He definitely sets forth the principles and the laws of His kingdom. He had not come to change, even by a jot or a tittle, the laws which He ordained at creation and reaffirmed at Sinai, but He had come to make clear that these laws were laws of love, and that they could, and would, be obeyed by His disciples.

The word "blessed," with which our Lord begins this sermon, in itself expresses the spirit of the government of God. It is a benediction of that peace of which He is the fountain. The beatitudes portray Christ's government as contrary to those of the world. Those to whom He was speaking, even His own disciples, were looking for a king who would throw off the bondage of Rome and set up a mighty government to rule all the earth. Instead of proclaiming such an ideal and purpose, Christ at once unfolds the qualifications of mind and heart necessary for citizenship in His kingdom—qualifications directly different from those for citizenship in any earthly kingdom—poor in spirit, mourners, meek, hungry and thirsty for righteousness, merciful, pure in heart. The first six beatitudes refer to those inward experiences, those characteristics, that exist in the children of God.

In the seventh beatitude Christ gives a name to the subjects of His kingdom—peace-makers. And He pronounces them "the children of God." How natural that the Son of God, the Prince of Peace, should thus designate the children of God, whom He calls His brethren, and to whom He has given His peace, peace-makers. When the love of God, as manifested in Christ, fills one's heart, it needs must be that he radiates peace. He is a peacemaker. Such are the salt of the earth, the light of the world. Their peace is so great that when they are reviled, persecuted, and evil is spoken against them falsely for Christ's sake, they can only rejoice and be exceedingly glad, as were Paul and Silas in the Philippian prison.

How may this peace, which makes sinful man a peacemaker, be obtained? First and foremost, it is a direct gift of Christ to His followers. "Peace I leave with you, My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. This peace is, by all rights, Christ's to give. He obtained it through the sacrifice of Himself in reconciling man to God—in making Him at one with His Creator. The apostle Paul, in the first verse of his fifth chapter to the Romans, indicates two sources of peace. They are justification and faith. "Being justified by faith, we have peace with God through our Lord Jesus Christ. Both justification and faith are gifts of God's love. "God hath dealt to every nation a measure of faith." Rom. 12:3.

Now, every gift of God must be exercised, or it atrophies. The gift of physical strength will be lost unless there is proper exercise of the muscles of the body. Likewise with the gift of faith, that golden cord let down from heaven to connect us directly with God's throne. We exercise it by taking such promises as the following at their full worth: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will uphold thee with the right hand of My righteousness, . . . For I the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee." Isa. 41:10, 13. "When thou passest through the waters, I will be with thee; and through the rivers, they shall not.
through the fire, thou shalt not be burned: neither shall the flame kindle upon thee." Isa. 43:2. Note that God does promise His presence, His protection, and His comfort at such times. The word of God abounds with marvelously beautiful and encouraging promises, promises that will sustain us in the hour of trial and sorrow that comes to all. The exercise of this gift brings not only justification and peace, but continual comfort and lasting happiness.

How contrary to the experience of peace is that of fear. Darkness enshrouded the little ship in which Christ's disciples were crossing the sea. The winds were contrary; the high waves were overwhelming their little bark. "Jesus went unto them, walking on the sea. And when the disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Matt. 14:25.27. His voice of love cast away their fear. Christ's presence always brings calm and peace, even in the darkest night, and on the roughest sea of experience.

Fear is the enemy of peace. Said John, in the fourth chapter of his first epistle, "Perfect love casteth out fear." God's love does produce peace whenever by faith we accept it. Real, enduring peace is obtained only by complete harmony with God, and harmony with God is obtained only by obedience to His laws. And in turn we can obey His laws only when we exercise that faith by which they are written in our hearts. Then, and then only, do we have peace in full measure. One secret sin, known to no one but ourselves, will separate us from Christ. It is the knife which severs us, as the branch, from Christ, the vine.

Christ, the peace bringer, came to reconcile man to God. He "came and preached . . . to you which were afar off, and to them that were nigh." "that He might reconcile both unto God in one body by the cross, having slain the enmity thereby." Eph. 2:17, 16. And then having, by His own blood, made this reconciliation, He committed unto His followers its ministry. "All things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation." 2 Cor. 5:18. In Christ we have at-one-ment with God. For this purpose of reconciling the world unto Himself, God sent His Son.

The Work of Peacemakers

How are we to accomplish this ministry of reconciliation which has been given us? "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever." Isa. 32:17. It is only when the love of God is shed abroad in our hearts by the Holy Ghost, which is given unto us, that we can do the works of righteousness, which result in peace, quietness, and assurance.

Christian experience manifests itself directly in our relations with our fellow men. While we are to love God with all our heart and mind, we are to love our neighbors as our own selves. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. A distinguishing characteristic of love is that it ministers to the object of its affection—love serves. The love and peace of God shed abroad in the heart make their possessor "the salt of the earth." "the light of the world." Salt and light have within themselves qualities that make them a benefit. The light does not have to make an effort to shine, or the salt to preserve. They only give what they have. It is just so with the children of God, Christ's peacemakers. They cannot help radiating peace. Peter is an illustration of this. Said he to the lame man at the temple gate, "Such as I have give I thee." Peter had received from his Master the faith that enabled him to say to this poor man, "Thy faith hath made thee whole." Jesus of Nazareth rose up and walk." And the man, "walking, and leaping, and praising God," entered the temple. Acts 3:6, 8. We cannot give what we do not have. But while we cannot consciously and unconsciously, from what we have, we cannot be peacemakers unless we are continually filling our hearts from the Fountain of peace, and if our hearts are full, they overflow peace to others.

The work of the peacemaker is most practical. It demands that we help the needy in a material way, as well as to preach to them. The doing must go with the preaching. When a Son of man shall come with all His holy angels, He will invite those who have ministered to the hungry and the naked, the thirsty and the sick, the stranger and the prisoner, to sit with Him on the throne of His glory. Practical religion brings peace to the helped and the helpers.

The Work of Peace Among Brethren

We are to do good to all men, but we are instructed to remember especially those of the household of faith. If the peace of God is shed abroad in the heart and mind of each member of the household of faith, the church, there is a strength of unity that nothing can destroy. Christ's disciples saw Him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid." Matt. 14:25.27. His voice of love cast away their fear. Christian experience manifests itself directly in our relations with our fellow men. While we are to love God with all our heart and mind, we are to love our neighbors as our own selves. "We know that we have passed from death unto life, because we love the brethren." 1 John 3:14. A distinguishing characteristic of love is that it ministers to the object of its affection—love serves. The love and peace of God shed abroad in the heart make their possessor "the salt of the earth." "the light of the world." Salt and light have within themselves qualities that make them a benefit. The light does not have to make an effort to shine, or the salt to preserve. They only give what they have. It is just so with the children of God, Christ's peacemakers. They cannot help radiating peace. Peter is an illustration of this. Said he to the...
How beautiful upon the mountains what is best for us, and just how we lean not unto thine own understanding. Woe is unto me, if I preach not the things earthly, and the setting up of are the feet of him that bringeth good tidings, that publisheth peace. Isa. 52:7. God's Peace Gives Holy Zeal

The surface impression of a peace-maker is that of a quiet, nonaggressive, good man, who goes about endeavoring to make contending people cease quarreling, one who introduces a healthy atmosphere of tranquillity wherever he goes. And all this is true of the peacemaker. But he is also a man of energy, zealous in his work. Of the Prince of Peace it was said, "My house hath eaten Me up." John 2:17. Peter and John were commanded by the council to cease teaching about Jesus; but, said they, "We cannot but speak the things which we have seen and heard." Acts 4:20. Everyone who has truly experienced the peace which comes from letting Christ reign supreme in his life, likewise cannot but speak of the joy, and magnificently work to bring this same peace and happiness to others. "WoE unto me, if I preach not the gospel!" exclaimed that great Christian warrior Paul. 1 Cor. 9:16. Christ's peace does not result in the spirit of indolence. No, indeed; abounding diligence and unceasing effort spring from a heart filled with the love and peace of God. God's peace is prophesied of those who proclaim Christ's second advent. They are represented in figurative prophecy by angels flying in the midst of heaven, and proclaiming in a loud voice the imminence of the end of all things earthly, and the setting up of the everlasting kingdom of peace. "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace." Isa. 52:7.

Peace and Trust

Peace is found by trusting. "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge Him, and He shall direct thy paths." Pro. 3:5, 6. Trials are for the one purpose of teaching us to trust the Shepherd of our souls. He knows what is best for us, and just how we may secure it. Listen to this cheering word from "The Desire of Ages," page 530:

"In every difficulty He has His way prepared to bring relief. Our heavenly Father has a thousand ways to provide for us, of which we know nothing. Those who accept the one principle of making the service and honor of God supreme, will find perplexities vanish, and a plain path before their feet." Why not trust with supremest confidence the Almighty One, who "has a thousand ways to provide for us, of which we know nothing"? Such trust, such confidence, such peace, is synonymous with the knowledge "that all things work together for good to them that love God." Rom. 8:28. Note that it is only to them that love God that this is said. This belief, this certainty, results in the peace of God, which passeth all understanding. O, the blessedness of the unquestionable assurance of the Christian's hope! I recently called upon a young woman, who has an incurable blood infection. She told me that the physicians could give her no hope. Prayer, in accordance with James' instruction, and been made, but God as yet had not shown His will to raise her up. Her cheerful, really buoyant talk and manner somewhat astonishèd me, until she told me that her heart was fully at peace; then I understood. "I have much to live for," said she; "but if it's not God's will, then all is well; I am perfectly at peace with Him." And every day that she is able she is writing to, and working for, others to bring to them her peace of heart.

Indeed do the heralds of the gospel preach it most forcefully by lives of trust and peace which exemplify it. It is not what we say with our lips, but what we are in our hearts, that speaks loudest and is heard farthest. And in this time, when men's hearts are falling them for fear because of what is coming on the earth, those whose hearts are filled with perfect peace will reflect Christ, the light of the world. They cannot do otherwise so long as they maintain their personal connection with that unfailing Source of light. The darker the night, the brighter the light. I was one time nearing the rocky coast of South China on ship, in an unusually dense fog. The captain had been unable to take reckoning for two or three days, and word spread among the passengers that the ship was off its course. There was fear on that ship as we approached that rocky coast with day graying into night. Suddenly light from a lighthouse broke through the fog; the anchor chains rattled; the anchors held. The ship reached safe harbor, but that light had saved us; it brought peace, and fear fled. So it certainly is with the light of the Christian's life; it cheers, and it savés.

"Peace I leave with you, My peace I give unto you." What a rich legacy was this last gift of Christ to His brethren, the children of God. He gave it to them, that they in turn might give it to others. David's words of praise, uttered as he was fleeing from Saul, made glad the hearts of his discouraged companions; and Paul and Silas' songs of cheer when in the Philippian prison brought peace to their jailer and his family. Blessed, thrice blessed, are the peacemakers! Christ's kingdom of grace is very quickly to become His kingdom of glory. Of this kingdom of glory it is said: "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. Beyond all human comprehension and description will be the delights of God's kingdom of peace in its eternal glory. But it is not the physical splendor of heaven that will
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make it so unspeakably enjoyable; it is this peace of which we speak—peace that Isaiah says is to forever increase—that will flood an atmosphere of delight over all heaven's material adornment. It will make heaven all the more delightful over all heaven's material. The peace of Christ will flood an atmosphere of delight over all heaven's material.

WHEREAS, There is a tendency in some churches to allow classes to grow to an unreasonable size; and,

WHEREAS, The tendency of teachers in large classes is to lecture or preach to their students rather than to teach them; and,

WHEREAS, Experience has taught us that the number of classes and divisions should be limited to from ten to fifteen members; therefore,

We recommend, That we reaffirm our former action with reference to the size of classes, and further, that we encourage our Sabbath schools to adhere to these policies set up by the General Conference.

Student Membership

We recommend, 1. That Sabbath school membership of students attending college or academy Sabbath schools through the school year from other churches be kept on the Sabbath school records of the school until the close of the quarter in which the school closes.

2. That where young people are away from their church of membership and are members of a college or academy Sabbath school, the home Sabbath school be permitted to deduct the number of such absentees from their Sabbath school membership goal.

Home Division Membership

WHEREAS, The home division has been established to bring the blessing of the Sabbath school to our people who are isolated from those of like precious faith, as well as those who have been temporarily deprived of attendance at the Sabbath school by circumstances beyond their control.

We recommend, That beginning October 1, 1941, the following be our policy governing membership in the home division:

1. That we encourage each church to elect a Sabbath school home division secretary to provide leadership for an important division of the Sabbath school.

2. That when it becomes impossible for individuals, families, or groups to attend the main Sabbath school because of extended illness, war, blizzards, floods, impassable roads, etc., such members be encouraged to join the home division.

3. That this membership in the home division be retained for at least one month.

4. That members desiring to maintain a perfect record may do so by applying for membership in the home division.
division within one week after the first absence from the main school, it being understood that the member will carry out the home division requirements for a perfect record for at least one month, including the first Sabbath absence.

Ministerial Ordination

(Thirteen recommendation on "Ministerial Ordination," as well as the following recommendations on the "Ordinances of the Lord's House," and "Sabbath Worship," originated in a memorial sent to the General Conference Committee from the Bible Teachers' Council held in August, 1940.)

We recommend, with the call to greater evangelism as sounded in this General Conference, and realizing that those ordained to the sacred work of the ministry should, as far as possible, be free for the definite work of soul winning; and,

WHEREAS, The original purpose of the ministry as set forth in Mark 3:14 was "that they should be with Him, and that He might send them forth to preach," and again that they should give themselves "continually to prayer, and to the ministry of the word" (Acts 6:4); and,

WHEREAS, Only those whose lives, after thorough investigation of their spiritual standing and their knowledge of the teachings of God's word, and whose experience as soul winners, have proved their call to the sacred office of the ministry are eligible for ordination; and,

WHEREAS, The solemn act of ordination is for the specific work of evangelistic and pastoral ministry and dare not be entered into for the sake of advantage, convenience, prestige, or official standing; therefore,

We recommend, That all candidates for ordination be thoroughly examined with respect to their experience, motives, and beliefs; and that we do not lay holy hands on any who do not feel definitely called, and who have not given evidence of such a call to this holy office.

The Ordinances of the Lord's House

In view of the importance of the Lord's supper in the life of the church, and of the fact that the apostle Paul emphasized the weakened and sickly condition of many members as being the result of their failure to recognize the true significance of this ordinance; and,

WHEREAS, The tendency on the part of some to absent themselves on these occasions is to be deeply regretted;

We recommend, That a new emphasis be given to the ordinances of the Lord's house with a view to lifting their importance in the minds of the people; and,

That, as ministers and church members, we endeavor to comprehend the beauty and meaning of these services; give particular attention to the preparatory ordinance of humility in the light of the words of Jesus, "If I wash thee not, thou hast no part with Me;" and,

And, further, That every member of the Lord's body be encouraged to participate in the ordinance of humility as well as the ordinance of the Lord's supper.

Sabbath Worship

WHEREAS, The message of the everlasting gospel is a call to "worship Him that made heaven, and earth, and the sea, and the fountains of waters;" and,

WHEREAS, We deplore the drift from primitive godliness, and the apparent loss of the sense of God from the lives of so many today; and,

WHEREAS, The Sabbath is directly the sign of God's creative power, and is the weekly reminder that we are His "workmanship, created in Christ Jesus," and that "if any man be in Christ, he is a new creature;"

We recommend, That the Sabbath worship hour be jealously guarded as a time for feeding the flock of God, and that we send a call to the ministry of our whole world field to sacredly guard this period of worship, from being diverted from its original purpose, and to reverence God's sanctuary and hallow His Sabbath, and that where it is necessary to take some time during the Sabbath worship hour for promotion and instruction in lines of missionary endeavor, ample opportunity be given for the congregation to enter into real worship and spiritual contemplation in harmony with the scripture that says, "In quietness and in confidence shall be your strength."

There are three other items of business to come before us, one of which deals with a suggested amendment of the Constitution. We will ask the secretary to read it now.

A. W. Cormack (reading):

We recommend, That Article VI, Section 2, of the Constitution, on page 261 of the "General Conference Working Policy" booklet, be amended by the elimination of the words, "the secretary of the Home Commission," and the insertion of the words, "the General Conference auditor."

A. W. Cormack: I move the adoption of this recommendation.
fication: first, the ministerial credentials and then the honorary ministerial credentials, and so on. However, if there is any name which you wish to question, you may do so before the report is adopted.

The report was adopted by vote as follows:


We recommend. That all other names be referred to the General Conference Executive Committee.

The secretary informs us that this completes our business. We have had a very wonderful time together, and now, dear brethren and sisters, as we come to the close of this last business session, let us earnestly pray that God will use us as we remain here, and that we will be examples of purity and beauty to the world, in the way of righteous living, and in the way of doing for Thy people. We pray Thee for this wonderful message of salvation, as found in the third angel's message, the last call of mercy to a perishing world.

We pray that Thy blessing may rest upon thee, as we adjourn this closing business meeting. Wilt Thou be with each one as he journeys homeward, and with all our brethren and sisters who have been with us from day to day. Our Father, while we think of Thy people here assembled, we think also of Thy dear people all around the circle of the earth. We thank Thee that with them we are on the way to the kingdom. We pray Thee that we have almost reached the end of the journey. Already we can see the glorious light gilding the clouds above the mountain-tops, indicating clearly that the end of all things earthly is at hand, and that soon Jesus will come.

Further Testimonies of the Pioneers
A Devotional Hour

June 6, 1941, 9 A. M.


The Bible study was presented by O. Montgomery. The subject was "God's Love for the Remnant Church." This will be found elsewhere in the Review. Following this study the service was opened for testimonies, W. H. Branson: Now we are going to have a few testimonies. We have twenty-five minutes left, and we hope that many of our brethren who are on the platform will have time to bring us a word of testimony, which I know will cheer your hearts. We are going to begin with F. C. Gilbert, who has for many years been engaged in our work for the Jews, and who is a field secretary of the General Conference.

F. C. Gilbert: I thank God for the privilege of attending this session of the General Conference, and for the privilege of attending many of these sessions through the years. My heart has been greatly refreshed and comforted. We have had all along the way much evidence that God is leading this people, and I am grateful this morning for the record of what we have seen and heard during this session of the Conference brings to us added assurance that God is still leading His people.

I want to go through with this people. Last month I passed my fifty-second year in this truth, and with the help of God, beloved, I want to stay with them until the end. When the Lord comes, I want to be ready to meet God in peace, and may He grant that this may be the privilege of each one of us.

W. H. BRANSON: The next speaker will be Elder Wood, leader of our work in Alaska.

H. L. WOON: I certainly praise the Lord for this meeting. Just a little more than fifty years ago a young couple, expecting that the Lord would come within five years at least, attended what they thought was one of the last general meetings of this denomination. At that time the word came from the messenger of the Lord, much to their surprise, "The children are not ready; they are not ready to finish the work." They stood at that time in dedication to God themselves, and beside them stood two little boys. They dedicated them to God and His service. I was one of those boys, and today I dedicate my life anew to God and to His service.

At the last General Conference, Alaska was so isolated that people thought that it would indeed be one of the places to which we should expect to flee to get away from the troubles to come. The last year's development shows us today that Alaska may be the center of the final conflict of the Pacific. I bring to you the greetings from our Eskimo believers, and I ask that you remember the work in Alaska in your prayers.

W. H. BRANSON: Elder W. W. Eastman, one of our retired workers.

W. W. EASTMAN: My heart is full of praise to God this morning. I was sixty-four years ago that I began observing the Sabbath with my parents. I am the son of an isolated family. Fifty-one years ago I entered the work of God in which I continued until I retired. And I still find much to do. Brethren, there is much to be done everywhere.

My heart rejoices in God. I have attended every General Conference since 1892, with the exception of two while I was in the mission field. I have been an attender of the meetings of God from the early days. My heart at this meeting has been refreshed and en-
organized five churches in less than a year, and before the first year of labor closed, we had work established in Argentina, Brazil, and Uruguay. I do not have time to tell you the details, but I praise the Lord when I listen to the brethren who have come from there telling how rapidly, how extensively, the work has gone.

J. E. Fulford: I thank God for this Conference. It has been a great encouragement to me. For one thing, I have had more time to listen, and I truly have enjoyed these meetings.

Sixty-five years ago my mother accepted this message. In those days the Pacific Press was located in Oakland, where we lived, and I had the privilege of seeing many of the pioneers. Later when Elder McElhaney and I were students at Healdsburg College, we saw them there also. Sister White was located there, and frequently spoke to us, making that college a school of the prophets, I have always felt. And so the neighborhood in which my parents lived. My father and mother embraced the truth, and through their godly lives and self-sacrificing desires and the guidance of the Holy Spirit, four children in that family rejoiced in the truth, there are now Sabbathkeepers, and are still workers, in the cause of God.

I am glad that the pioneers laid the platform that was sure and broad and distinct. I thank God that we found ourselves standing on the platform, and from that day until now there has never been a doubt in my mind. I believe in God's message. I have in the last years rejoiced in God's love and salvation in my own heart. I thank the Lord that He has enriched my life and transformed my character, bringing His Holy Spirit into my heart day by day.

I know that there are heights and depths and lengths and breadths of joy and victory in Christ Jesus that I have not yet attained; but, brethren, with you I am looking forward. My eye is upon the great Captain. My corner is open to the will of the Spirit of God. I know that if I continue faithful to the end, God will be true to me, and one of these days I may sit in more fully to the joys and privileges of God, not only in this world, but in the world to come; and all the fullness of God will fill my heart. I am of good courage; I am looking forward to the glorious coming of the Lord, and with you I expect to stand on the sea of glass and live with God through the eternal ages. I praise Him this morning for the encouraging hope in my heart.

A. W. Schenck: Faith is still the victory that overcomes the world. This has been my experience in connection with this work from the very beginning. I accepted this blessed truth forty-seven years ago. When I accepted the truth, in the territory that we call today the Central European Division, there were only 240 members, where we have today more than 50,000 members. We had 12 colporteurs at that time, in 1895, and I was one of them. When I was through with my education and doing colporteur work, there were no openings for me. Mrs. Schubert, who was baptized fifty-six years ago in this country, said at that time that the Lord could come within ten years, and it was the business of young Seventh-day Adventists to enter the work then, and not wait until I was one of them. They are organized into smaller divisions in the Central European field.

Brother Hummel: Faith is still the victory that overcomes the world. This has been my experience in connection with this work from the very beginning. I accepted this blessed truth forty-seven years ago. When I accepted the truth, in the territory that we call today the Central European Division, there were only 240 members, where we have today more than 50,000 members. We had 12 colporteurs at that time, in 1895, and I was one of them. When I was through with my education and doing colporteur work, there were no openings for me. Mrs. Schubert, who was baptized fifty-six years ago in this country, said at that time that the Lord could come within ten years, and it was the business of young Seventh-day Adventists to enter the work then, and not wait until I was one of them. They are organized into smaller divisions in the Central European field.
there which was growing out of nothing. But we had more faith than money at that time. You can understand that we went through all the joys and all the difficulties and all the disappointments. There are sometimes doubts in my mind, but they are doubts of men, not of God or of this message.

J. F. HUDESENBAURD: In 1890 I gave my savings, twenty cents, to the building of the little ship "Pitcairn," which went down to the Pitcairn Island in the South Seas. In 1897 it was my privilege to leave college and go to Europe. I had the privilege of going in 1898 to the Baltic States from Hamburg. When I got to Magdeburg I found 12 members, in Leipzig I found only our Brother Ostland. He was the only one left of the work that was growing out of nothing there which was dear to my heart, that great center of culture, the heart of the music-loving world, we had not one member. In Budapest I met a young woman who was later to become a Bible worker.

My next stop was Ploesenburg, and I met in Transylvania our first Seventh-day Adventist there, and in Hungary, Elder Ruttmeyer, who in the early days had been a member of the Bucharest group. Down in Bucharest I found only our Brother Osland. He was the only one left of the work that had been started by Brother Bourdeau earlier, who was there only a few months and had to return to America. From there I had the privilege of going to Belgrade. You know all these names. In 1900 I had meetings in Belgrade, in secret. Well, since those days the work has greatly progressed. I attended the wedding of the daughter of a Greek Oriental priest, and there got in touch with a lawyer who later became a translator of our books. The work has gone on wonderfully.

Later I returned to America. I was happy to have the privilege of remaining here ten years, working among my people, many of whom I had met in Europe. In 1923 it was my privilege to return to Europe, where we labored four years, but because of failing health I had to return to America again. The Yugoslavian Union and these countries are dear to my heart, and I hope that sometime we shall meet with these brethren where there will never be any parting as in this life.

H. C. LACKEY: I came into this truth in Pennsylvania thirty-three years ago. The first book I read was "Early Writings." I want to be with you among that group that is walking by the pathway, with the "midnight cry" behind. Jesus is in front, and from time to time He sheds His light over our pathway. We are all going to walk together to the city until He throws open the pearly gates. I have been fifty-three years in the truth, and I am getting to be one of the veterans—I guess that is why I have been asked to speak. With you I want to be in that place where I can have the baptism of the Holy Ghost, and be filled with His Spirit, and be accepted as worthy, for Christ's sake.

L. F. PASSMORE: Fifty-five years ago Elder Daniel Bourdeau pitched his tent at Nimes, France, and I was one of the boys who threw a stone at him. Four years later I was converted. I have been fifty-one years in this message. I have passed through many tribulations, and have been behind prison bars for this message, but I thank God that I am privileged to be in this great company today. My soul magnifies the Lord for what I have heard and what I have seen. My confidence in the triumph of this message is strong, and I want to triumph with it.

D. U. HALE: When I was attending college, one of the boys came in and said, "There is a man over yonder who is working on Sunday." I said, "What does that mean?" He replied, "He is one of those Adventists who keep Saturday for Sunday." My curiosity was so great that I walked nearly a mile, and climbed over the top of the fence to look at the crops growing, and to see a man who was working on Sunday. When I was nineteen, my mother wrote me and said, "A man has set up a tent here in our neighborhood, and he tells us that Saturday is Sunday." I said, "I will come home and see." I went home, and I remember R. M. Kilgore told us about the Sabbath, and I talked with him. Later my mother asked me, "Now, Dudley, how is it? Can you tell us?" I searched her Bible the best I knew, but after three days I shut the Bible and slapped my hand on it and said, "Mother, I know Sunday is the Sabbath, and it is in that Bible, but I can't find it."

I got on my horse and went back to the other county, where I was promoting a college and planning for it with teachers and students. I had 174 students already, and was going along with plans for the world.

Fifty-three years ago a camp meeting was held in Terrell, Texas. G. B. Starr preached a fine sermon on the last Sabbath of the meeting. R. M. Kilgore announced the song, but before announcing it he said he wanted to know if there were any who wanted to take a stand for the Sabbath. I was far from it, because I had gone there against my will; my mother had persuaded me to go. But he said there were only two masters. "You are serving God, or else you are serving the devil and committing sin." Then an argument started in my mind. Are you serving the devil?

I said to myself, No, I will never serve the devil.

Well, then, you will have to keep the Sabbath.

No, I don't want to do that; all my plans will be torn up. So the argument went on, and I said, "I will keep the Sabbath because I will serve the devil." So I took my stand for the truth. That was the beginning.

I entered the work fifty-two years ago. I thank God for this service. I entered, and now at these fifty-two years nearer the coming of Christ than we were then, and I thank God for the way He has led me, and I want to stay with Brother Montgomery this morning, "Courage in the Lord."

CHARLES THOMPSON: With the other brethren, I praise God to be here. I have sat here and reflected over the past, and my testimony this morning is that the Lord is good, and I have been encouraged in my own heart while I have been here that I have passed from death unto life because of the love of the brethren.

F. W. PAAP: I wish to bear my testimony of confidence in this great message of truth. Forty-seven years ago, in New Zealand, the work was started on the "Pitcairn." E. H. Gates and his wife, came to our home in New Zealand. They had no place to stay; so father and mother invited them to stay with us. They accepted the invitation. They stayed with us for about three months. During that time our entire family embraced the message of truth. Later Elder Gates said to me, "We are going to a meeting in New Zealand; we would like you to come. The Pitcairn is returning to California soon, and we would like to take you along, so that you may go to Healdsburg College, and be prepared for the work." I told mother what Elder Gates had said. She said, "You had better talk to your father." I talked to father about it, and the arrangements were made. Four of you were sent to Healdsburg College, and from that time to the present, after four years in college, we have been active in the work, in Australia for about ten years, and in various parts of the States.

I am happy to be at this great meeting. My heart has been greatly refreshed, and I feel, as dear Elder Speiser often expressed it on returning from world tours, that the family to belong to. I feel that way this morning, and, brethren, with you, by the grace of God, I am determined to triumph and have a part with you in the work of the family of the brethren.

W. H. BRANSON: Last is Elder Kinney, another one of our pioneers.

C. M. KINNEY: I thank God, and I thank those who were the cause of my
A Century-Old Bible

One time in Canada, in the part In which the United Empire Loyalists found camp during the Revolutionary War, and in which the veterans from the Battle of Waterloo came over and took up land, I conducted a funeral service in a Methodist church. At the close of the service I went back to an old log-cabin home that had been there for well over one hundred years. I saw upon a shelf just above the kitchen door a Bible, one of those large, old-fashioned Bibles. As I looked at it, the man of the house said to me, “That Bible has been on that shelf for more than one hundred years.” I took the Bible down reverently and opened it there on the kitchen table; and he said, “That Bible has been taken down and read every day for more than one hundred years in this home. Either the father or the mother of the family would gather the children about and have family worship and read the word of God.”

Oh, friends, that is a great kind of home to live in. I said, “What kind of children came from this home? Have many criminals come from this home?” “Oh, no,” he said, “for over a hundred years preachers and nurses and doctors and teachers and farmers and businessmen—all of them Christians—have come from this home, and every one of them has made good in the world.” I want to tell you, friends, the greatest need of America, and of all the nations of the world today, is the need of homes sanctified by the word of God, and made holy by the voice of prayer.

Well, as I laid that great Bible down, it just fell open naturally. I looked and saw a passage of Scripture that I suppose that I have not read exactly what it is, and I wonder if we could repeat it together. You know John 14:13. [Audience joined in repeating.]

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

Friends, I think that this is just about the best sermon on the coming of Christ that I could preach tonight. This is the greatest text in the Scriptures, the greatest passage, next to John 3:16, which brings us the cross, this text brings the crown.

The Answer to Every Problem

We hear from day to day in this great Conference about the problems of the world-wide work. We hear about the need of confession of sin, and we need to have that held up before us with the admonitions of the word of God and the Spirit of prophecy. I want to tell you, friends, that there on Calvary’s cross is the answer to every problem in this old world. And if we could just gather about the cross tonight and give our selves to Jesus Christ, then with our hearts, it would answer every problem of sin, every problem of doubt, and would make your life and my life just exactly what they ought to be.

Down in the old Moody Bible Institute a few years ago a man entered who had been a great sinner. He had gone farther and farther down the evil path, and at last everybody thought he was hopeless. But somehow he heard a simple preacher give the story of the cross and read from God’s Book the only hope there is for this old dark world. And he gave his heart to Jesus and went down to the Moody Bible Institute. And he was talking with one of the workers and telling him about his conversion, every little while he would break down, as he pointed to the dark and vivid picture of his evil life—glad to break down and cry and say, “Calvary covers it all.” And then he would break down and cry some more, and say, “Calvary covers it all.” Oh, my friends, I am glad that Calvary covers it all.

But Calvary is not the end. If Christ’s death is the end of the story, then we are of all men the most miserable. My friends, the Bible clearly tells us that there is going to be a crown at the end. The same Lord Jesus Christ who was here is coming back again.

There is no subject I would rather preach on than the return of Christ, and I am glad the brethren asked me to preach on it. We are Seventh-day Adventists, and an Adventist is a person who believes in the second coming of Jesus. That is why we are here. We are not collecting millions of dollars, and we are not sending our boys and girls to lonely mission posts, or the mother of the family would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may also be.”

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A Great Delusion

Some people have the idea that Christ will come in some certain location, in some desert, or some place over in India; or that He will come in some secret chamber. My friends, there is nothing farther from the truth. I read here in Matthew 24, that the people will say, "Lo, here is Christ, or there"—in the desert, or in the secret chambers. Christ said to this, "Believe it not."

As I was standing in the public library in Los Angeles one day, a woman came up and asked me, "Are you the man who talks over the radio?"

I said, "Yes, I am one of the many radio preachers."

"Do you believe Christ is coming literally?"

"Yes."

"I wish you would come over to Pasadena with me, and I will show you that Christ will come in Pasadena tonight."

She said, "If you will come there, I will get you in, with Doctor Swenasion. He has a private seance, and I will get you in, for nothing, and give you anything. I have been there. A mighty power comes. A glorious being appears. This is Jesus Christ."

"Well," I said, "I won't be there."

"Why not?"

I said, "I have an old book that explains all that."

"You do? What is it?" she asked.

I reached down to my satchel and took out the Bible and read Matthew 24:24, 26, 27: "If any man shall say unto you, . . Behold, He is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

I said, "Madam, I don't deny that somebody comes there, but it is not my Saviour and it is not my Lord, and I will not come there to meet the one who comes there."

I am looking for my Lord to come, but He has promised that He will come with power and great glory. All will have an experience, but not all will have the same experience. The Lord Jesus tells us that. Paul tells us that. Peter believed it. He believed that when the Great Shepherd shall appear, He will be seen by all. Read the fifth chapter of James, my friends, and you will have a picture of the great confusion in labor circles, the economic struggle which is going on in our times. And what does the apostle James say? What does the Bible say? Of that time, He tells us to be impatient over these things? No, my friends, He tells us to be patient, unto the coming of the Lord. That is what the Christian needs today, and that is what we are told all through the books of the Bible, even down to the last book, Revelation. In the last chapter Jesus tells us of His coming, "Behold, I come quickly."

Daniel's Prophecies Fast Fulfilling

We ought to talk about Jesus' coming and pray about it and carry on all our business in view of the imminent return of Christ. We know more about that today. The signs are being fulfilled all about us. We turn to the prophecies of Daniel. Their fulfillment proves that Christ is coming soon. Turn to that great prophecy of Daniel 2. We are living down in the very toes of that great prophetic metal-and-clay man. Turn to Daniel 7 and those great beasts. We are right down in the last part of that prophecy in the time in which the final conflict in the religious-political world is to come. We see it coming now. We go over to the eighth chapter of Daniel, and note that this is the last chapter of that prophetic period. We go on to Daniel 11, and it brings us down to the final great confusion of the nations. Then passing over to the book of Revelation, we see that the seven churches bring us down to the sixth church. We are in the last part of the prophecy of the seven seals also, and of the seven trumpets. We are living right where the prophecies are being fulfilled. We go on to the great prophecy of Jesus Himself, and find that the signs which He mentioned are being fulfilled.

Oh, we can't be far from that wonderful day. Jesus is coming soon. He believed that He was coming back. The angels believed it, and the apostles believed that He would come again. Can't you just see those disciples on the Mount of Olives? They have lost one of their number, but the eleven disciples and all their friends stood there in a little group together, and Christ was giving them His last will and testament. As He was talking, suddenly it seemed as though He was being carried bodily upward. His hands outstretched in blessing, and suddenly a cloud received Him out of their sight. Then suddenly two men in white apparel, angels of God, stood by them and said, "Women of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

And that great promise, my dear friends, has lived down the halls of time to this day. Jesus believed that He was coming back again. The angels believed it, and I can assure you, my friends, that all His apostles who wrote in the Scripture, believed that He was coming back again—every single one of them. There was the apostle Paul. Did he believe that Christ was coming back? He said, "The Lord Himself shall descend from heaven. And how is He coming? Quietly? Is He going to slip in the back door? Is He coming in some mysterious way? No, no; He shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God. The glorious publicity of that event is brought to view in three ways—a shout, the voice of the Archangel, and the trump of God. It is to be no secret rapture.

The Bible pictures the coming of Christ as a great public event. The Lord Himself shall appear, the Bible says. He shall descend from heaven with a shout, with the sound of a mighty trumpet, and with the voice of the Archangel. O friends, in that tremendous hour we shall have no more radio broadcasts, newspapers will stop, presidents will not roll any more. But everybody will know of this great event without its having to be announced over the radio.
friends of a dear old comrade of mine, and they wondered if I would be willing to leave the Conference and come tonight. They said they had been in their hour of sorrow and loss. W. B. Lindsay, my old friend and comrade of Canadian days, had passed away. I remembered when we had worked together in temperatures 30 and 40 degrees below zero, in halls and 40 degrees below zero halls so cold that we could see our breath, and we had to blow on our fingers to warm them. But God used us to convert and draw the people to Him. We had good times together. We slept together a great time, because that was the only way to keep warm.

Suddenly, without warning, he was struck down by the great enemy. Oh, how many friends and relatives have been taken away from us, and we have been left standing on the shore to which they will return no more. I had to go down there and conduct the funeral service of my old comrade, my old friend. And after everyone had passed out of the room, I looked at him and said, "Old comrade, I will meet you in the morning."

Prison House Soon to Open
Dear friends, I am looking forward to the morning. The night is almost gone. The Scriptures say that when Jesus comes, the dead in Christ shall rise first. Will He forget them? No, He will never forget them. The dead in Christ shall rise first. Ah, when Jesus comes, my friends, the very first thing that will engage His attention, will be the dead in Christ. When the conquering army comes into a surrendered town or city, what is the first thing they do? They go to the prisons and release their imprisoned comrades and carry them away. If they go to our prisons, the concentration camps, the stockades, and take out their comrades who have been in chains. They get the keys and release them. That is their first act. And as the victory will it be when Jesus comes and releases the righteous dead from the tombs of death, breaks the doors of the prisons of death, and, the dead in Christ, shall rise first. We may have been in chains, but we have been alive and remain, shall be changed, in a moment, in the twinkling of an eye, and shall be caught up together, to meet the Lord in the air.

The dear old pioneers who were here in 1822, my dear friends, are going to be on that welcoming committee. Yes, indeed, we are going to meet the Lord in the air. I want to tell you, my friends, that Christ is coming! This is the only hope of a lost, ruined world. Yes, He is coming, and that will be the end of sin. He is coming to redeem His people, and deliver all those who are not ready for Christ to come. I have talked with some, and I want to ask you, my friends, to give your heart to God and get ready for the coming of Christ. There are some who may have preached the message. You may have been officers in the churches. There may be some who have never given their hearts to Christ. It may be God's last call. Christ is coming; Christ is coming! You want to be ready for Him to come. If you have troubles and are discouraged, and have suffered at the hands of others, all this does not mean anything when you get your eyes on Jesus. If you can see Him hanging on the cross, and realize what He did for you, you will want to get ready to meet Him when He comes. When you see the scars in His hands, the wounded side, His bleeding forehead—how could you think of that and refuse to give your heart to Him? God help me to say one little word to help you to give your heart to Him.

Responses to Radio Message
We received a letter this last week from a man who said, "We have been hearing you on the radio, and now we have given our hearts to God." Another man over in the mountains of Oregon wrote, "We are a family of seven, belonging to a great ecclesiastical organization. We have left them because of the message we have heard. What shall we do? We want to join this great movement you talk about. We do not know who you are, but it is God's message." When we preach the truth of God, people know that it is the truth, and truth seekers recognize it. We do not need to prove to a man who is hungry that something is good to eat in order to get him to taste it. The truth tastes better than anything on earth today. We need to be smiling Christians, full of hope and joy. The messenger of the Lord, in her last message to the General Conference in 1915, tells the brethren and our leadership, as recorded in next to the last chapter of "Testimonies to Ministers and Gospel Workers," that they are to be confident and happy. They are not to be fatigued, worried, and disheartened, but buoyant and full of courage, for the great message of God will be victorious.

My friends, we ought to be happy tonight, and we ought to give our hearts anew to the Lord, for He is coming again. We have the message and we ought to go out in this hour of darkness and tell the world that there is hope. Christ is coming! This is the only hope of a lost, ruined world. Yes, He is coming, and that will be the end of sin. He is coming to redeem His people, and deliver all those who have sacrificed for Him. He is going to settle all your problems, and He is going to reign forever. Friends, as we close this appeal tonight, are you ready to meet Him?

I read in 1 Thessalonians 5:1-5 that when the people say, "Peace and safety," then cometh sudden destruction. Oh, He is coming. "But ye, brethren, are not in darkness, that that day should overtake you as a thief." My brother, are you in darkness? Is there any doubt in your heart? Are you sorrowful tonight? Do you have
The Man With the Watch

John Turner, who is in the audience, and I started in the ministry together on the plains of Colorado. I remember well, when we preached in a schoolhouse in those meetings we did the best we could. I remember that one night a man came into that meeting and sat there facing the platform. He gave that gold watch which made more noise than any other watch I ever heard. He would hold that watch and keep winding it and looking at it. I almost said to him that what a good preacher, Doctor Parker, said to a young man in London. Tabernacle who kept looking at his watch and not paying attention to the preacher. He said, "Put up that watch, young man. I am talking about others. But fortunately I did not say it. This man was a drunkard, a very low specimen. Liquor had ruined him. His wife wanted him to come to the meeting, and he said, "I can't go; I can't leave; the turkeys will get away." They had some turkeys in the wagon. And she said, "If you will go and listen to those boys, I will pay you if you will." And she is in. And she is in. The old man is about to die. He is an old man. He can't have the courage to go in, but he finally decided to go. He took his Bible, got into his car, and drove around the corner. He is highly educated. He was well dressed, his hair was cut, his eyes were bright. He stepped up and said, "How do you do; how are you?"

I said, "All right, but I don't know you."

"Yes, you do."

"I don't think so," I replied.

He said, "I am the man with the watch."

When I had seen him last he was under the influence of liquor, cadaverous, with tobacco juice running down his mouth, uncombed, unhygienic, unsavory, lost. My friends, a few months later, under the power of God he had been changed physically, mentally, and spiritually.

I want to tell you, friends, tonight, there is power for you in Jesus Christ. There is all the power you need. There is power there to make you what you ought to be. There is power there, preachers, to give you new hope and to enable you to reach higher standards you don't think you can reach.

Should Be Aflame for Christ

I will never forget the words of A. G. Daniells which he wrote in a tract to preachers. Years ago at a minister's convention in Philadelphia, I secured the tract. There is only one thing I remember in it.

The text used was Psalms 104:4: "Who maketh His angels spirits; His ministers a flaming fire." Elder Daniells said that no man has a right to preach this message who is not aflame of fire. My friends here tonight, if you are a preacher, God wants you to be a flame of fire. Do not allow yourself, then, to be put in cold storage, and say, "Now I can settle down." No, we are not settled down. Teachers, leaders, and friends here tonight, do not let the devil put you in cold storage, or make you discouraged with the problems of the church. Come in God's power, and Christ will forgive your sins, and you will be filled with heavenly power, and a mighty revival will sweep this old world. John Wesley said, "Give me ten men who fear God, and I will stir the world."

If only we all would come to Him in simple faith, we would stir this old world. Christ is coming, and He wants you and me to have a part in that home-coming. O, backslider, why not be there? You love this truth down deep in your heart. You know it is right. Now, tonight, before we close, give your heart to Him again. Wandering boy, you have come here to see some friend. I have seen several of you here. Tonight I am appealing to you. Give your heart to the Lord tonight. If it has been overcome by some temptation and you are stepping along in the ways of sin and trying to cover it up, be sure that you cannot hide from God. When you give your heart to Him, you will be cleansed, and you can go back to your work with a song in your heart as well as on your lips. That is what God wants you to do for you. Soon He will come again. May God help us to be faithful in the few hours that remain. The little life that we have to live, let us live every hour of it just as it ought to be. I plead with you tonight, my brother, my friend, or whoever you are, come to Christ, who is the only source of help there is.

The Appeal to an Infidel

A preacher in a great Southern city was approached by a woman who said, "I have not slept for three nights. I have such a burden for a man just around the corner. He is highly educated, but he is an infidel, and everyone is afraid of him. We do not come near him, but I have not been able to sleep. I have such a burden for that man's soul. Would you go to see him?"

This preacher did not like to go either, but he finally decided to go. He took his Bible, got into his car, and drove around the block three times before he stopped at that infidel's door. He did not have the courage to go in, but he stationed, "God help us!" Only then did he go. The old man is about to die. He is an infidel, and no one has ever asked him to give his heart to Christ.

At last he went up and knocked on the door. The man's Slater came to the door. She said, when he asked for the old man, "I am afraid he will insult you. He has written a lot of books against God." The man's wife told him the same thing, and the preacher said, "I am here as God's representative; I must do my part." So they called the old gentleman, and he came down the stairs, tapping with his cane. The old man was introduced to a minister called "Mr. Simple words the minister said, "Sir, I understand that you are skeptical in religion, but I have just been sent down here as a minister, and I am visiting everybody, and I was told about you, and God wants you to give your heart to God and become a Christian and accept Christ as your personal Saviour."

The man stood as though struck. He was introduced to the preacher, I have lived here for forty years. I have a library upstairs with every book ever written about Jesus by skeptics and philosophers. I have everything that skeptics and philosophers have said about this man Jesus. I have read it all. I have read all that every modern and ancient authority has written against Jesus Christ, but they offer me no substitute. And here and now I want to tell you, I will be the first man who ever asked me to be a Christian, as I give you my hand, 'I will accept Jesus Christ as my personal Saviour.'

My friend, will you accept Him tonight? It may be your first call; it may be your hundredth call; but will you accept Him? I want to tell you, skeptics and philosophers have no substitute. They may deride Jesus, and their philosophies may seem to you to prove that the old religion you loved is gone. But when you get down to the great verities, you will find that they have no substitute. And you will find, if you will lay yourself, please God, in the place where that dying infidel a few years ago found himself. Finally he found Christ, and he wrote on a little piece of paper these words which he found after his death. Listen to them:

"I've tried in vain a thousand ways
My fears to quell, my hopes to raise;
But what I need, through all my days,
Is ever only Jesus."

"My soul is night, my heart is steel,
I cannot see, I cannot feel;
For light, for life, I must appeal
In simple faith to Jesus."

"Though some should sneer, and some should blame,
I'll go to Him, because my guilt and shame;
I'll go to Him, because His name
Above all names is Jesus."

Tonight I offer you that Christ who died on a cruel Roman cross, who is coming back again. I offer you that Saviour. I offer you the Saviour who still lives, who loves you, who will never forsake you. "Neither shall any man pluck them out of My hand." He says. You don't need to fear.

You say, "War is coming." Un-doubtedly. But nothing can separate you from the love of Christ; nothing in heaven or on earth can separate you from Him. In the midst of it all, you can have peace in your soul; and, after all, that is all that matters, isn't it, in this old world today?

Not Suicide, but Salvation

I offer you tonight the same Christ, my friends, who found the boy, Torrey, when he was a little child, and took him home. He got sick, he said, of his mother's preaching to him. He was
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just going over Fool's Hill, where so many boys go, and in that crucial period he just broke away from his mother, broke away from the church. He said, "I want to hear no more about it. I don't want any more Bible. I don't want any more religion. I am done with it." And he went away to serve his time, but just as he was leaving the house, his mother followed him out to the gate, and said, "Remember, son, whenever you come to the end of the road and there is no hope anywhere, remember, if you will call on your mother's God, you will find help." "Oh," he said, "I don't need any help," and he started down the primrose path.

Years went by, and finally, four hundred miles away from his mother's home, he sat in his hotel at two o'clock in the morning, sick and disgusted with life. He said, "I will go to that satchel and take out that revolver, and end this sarcastic called life." He went over and took the revolver out of his satchel, and just was putting it to his temple, when his mother's words came back to him, "no doubt brought by the Holy Spirit: "Remember, whenever you come to the end of the road, and there is no hope anywhere, if you will call on your mother's God, you will find help." His hand trembled. The pistol dropped. He sank down on his knees, and he said, "O, God, if there is a God, mother said you would help me. Help me, Lord, for I have left my friends, when the name of Christ is mentioned; and when that prayer was offered in His name, they sped back to glory with the glad tidings that a soul was born again.

Torrey took the midnight train for home. He couldn't get there quickly enough to tell his mother the good news. And when he got off the train, he ran home, and his mother met him at the old gate, and said, "Don't tell me now. Last night I was on my knees until two o'clock in the morning, and God has heard and answered my prayer." My brethern and sisters, are you praying for that wandering boy of yours? Don't give up. The morning is coming. Christ is coming. Don't stop; don't falter; and do keep on serving the Lord Christ.

The Call to Consecration

As we close tonight, before the King's Heralds sing their final song, I wonder if there aren't those here this evening who will say, "Praychur, some way if you would offer a little prayer for me, I would pray for me, it would be easier for me to give my heart to God." We are not asking everyone. Those who would like to be remembered in our closing prayer, with you, and pray for them. What will say, "Praychur, if you will just pray for me, I would like to give my heart to the Lord Jesus. I want to get back in the right way. I want to be ready to meet the Saviour. I am coming back home. I am coming to Father. Forgive me, Lord, and lay all my sins on Jesus, the spotless Lamb of God." He bears them all and frees us from the accursed load. O Father, help them just to believe Thee like a child, and to say, "Lord, here they are; accept them all. By faith I give them to Thee. Forgive me for doing these things and help me to give them up and to be Thy child. Soon Jesus will come. I want to be ready to meet Him when He comes." O Lord, many people are praying here tonight. Thou hast said that Thou wilt never cast them out, that if we confess our sins, Thou art faithful and just to forgive us our sins, that though our sins are like crimson, Thou wilt make them white as snow. So, dear Father, do this for them now, we pray in Jesus' name, Amen.

“A Cast Not Away . . . Your Confidence”

A FEW months ago radio listeners heard an eloquent appeal from the leader of one of the warring nations of Europe, in which he said:

"I must drop one word of caution, for, next to cowardice and treachery, overconfidence that leads to neglect and slothfulness is the worst of mortal crimes.

The church militant in its remnant phase faces the same grave danger. The very fact that it is a movement of prophecy, divinely destined to triumph gloriously, increases the danger of overconfidence on the part of individual members of the advent movement. The threefold message that is belting over the globe in fulfillment of prophecy has made its greatest progress during the last few years. It is literally speaking in tongues—almost nine hundred of them, and this is a prophetic specification that is absolutely essential in the identification of God's true remnant people and the final gospel message.

No modern religious movement can rightfully lay claim to the divine stamp to the degree that it has the prophetic picture unless it is evangelistic in its appeal and world embracing in its mission. It is too late for a new Heaven-inspired movement to have its beginning now, when the last generation is almost at an end. To join or foster such a movement is equivalent to saying, "My Lord delayeth His coming." It is only to be expected, therefore, that such persons will spend their time, not in saving souls, but in smiting their fellow servants with the tongue haughts of severe, unjust, and destructive criticism. Gossip is true, but it is not constructive and not negative. It must build up and not tear down. It must make rather than break confidence. Its motive power must be evangelism rather than criticism. It must be aggressive and constructive and not subversive and destructive. It will reach out to the whole world, including the heathen, as an independent and soul-saving movement, and will not attempt to build itself up on the ruins of another movement which it seeks to destroy.

There is a wonderful assurance in being able to find oneself and one's work in Bible prophecy, to be a part of a prophetic movement. This was the basis of the confidence of John the Baptist. He knew who he was and who he was not, because he found himself and his message foretold in the prophetic word. This gave his message a ring of certainty that was entirely lacking in the preaching of his day, so that the people left the synagogue and the temple and flécked into the wilderness to hear a gospel of certainty and authority. This was also the basis of Christ's confidence in His Messianic embassy, so that He spoke "as one having authority, and not as their scribes." He found himself and His mission in prophecy. After rebuking His disciples for their ignorance of the Messianic prophecies, "beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself." Luke 24:27.

“The Time Has Come

The time has now come for Christ to return in power and great glory to set up His everlasting kingdom. A message, the antitype of that of John the Baptist, must be heard to the world "to make ready a people prepared for the Lord." Luke 1:17.
A score or more of prophecies picture this message and describe the messengers. In this prophetic picture no important detail is lacking, and there is only one excusable reason for being unable to identify both with certainty. God’s true message today must fit the prophetic mold and meet the many definite marks of identification. Those who proclaim this divinely identified and authorized message can quote as the basis of their confidence, not only two prophecies, as did the Baptist, but more than a score of them. This gives the message a ring of certainty and assurance that is in bold contrast to the hesitating, stammering, and apologetic spirit of most modern preaching.

The adherents of such a movement need not fear opposition from without or treason from within, for the devil knows the wrath of man shall praise God, and the remainder of wrath He will restrain (Ps. 76:10), and that neither men nor devils can do anything against the truth but the one who shall prove the chaff of the wheat. It eliminates the spurious and the counterfeit, purges and strengthens rather than tannishes and weakens the church. Those who believe that all things work together for their good will come in among them, which will sift them, separating the chaff from the wheat. We must never forget that the final shaking will only sift out the chaff. It does not affect the wheat. It eliminates the spurious and not the genuine.

The loss of members through false teachings which destroy confidence in the message and in its divine leadership is, therefore, a blessing in disguise rather than a curse. This loss purges and strengthens rather than tannishes and weakens the church. Those who believe that all things work together for their good will come in among them, which will sift them, separating the chaff from the wheat. Roads will lead to the city before the overconfident guards and people were aware of their danger. They were aroused too late. The city was taken and pillaged. But this costly lesson was soon forgotten, for 330 years later the city was again captured in a similar manner by Anti
cochus the Great. Again overconfidence proved their ruin.

An Object Lesson

The historic background of the city of Sardis gives great emphasis to the warning against self-assurance and the folly of despising the spirit of God, for Sardis was built on a plateau or rock that rose 1,500 feet above the plain with almost perpendicular walls on all sides except one narrow passage which was easily guarded and watched against enemy attacks. Sardis was, therefore, considered an impregnable fortress, the natural defenses of which made the guards and citizens so overconfident that the walls were entirely guarded against fatal results.Because of their spirit of overconfidence that led to neglect and slowness, Cyrus captured the city by stratagem in 549 B.C. and destroyed the seven Athenian sages, had warned King Croesus not to be too confident of the safety of the city. He said that “no human being is self-sufficient in every respect and never should we in every matter it becomes us to mark well the end.” But the self-confident king refused to heed the warning, and even after the victorious army of Cyrus appeared on the plains below, Croesus saw no cause for concern. He felt safe within his seemingly impregnable fortress, and laughed at his Medo-Persian foes.

One dark night a Persian soldier scaled the bluff “at a place where no guards were set,” because it was so “precipitous,” and by means of a rope ladder others followed until there were a large number of soldiers within the gates of the city before the overconfident guards and people were aware of their danger. They were aroused too late. The city was taken and pillaged. But this costly lesson was soon forgotten, for 330 years later the city was again captured in a similar manner by Anti
cochus the Great. Again overconfidence proved their ruin.

There is an old Greek proverb that says, “The rest of the avenging gods are shod with wool.” This proverb was doubtless known to the Sardians, but they failed to heed the warning. Because of their overconfidence that led to neglect and slowness, they failed to watch, and were taken by sur

Fructiful

BY CAROLINE E. KEELER


I love a tree

So serene and tall

On bare mountainside

Or by clear waterfall.

Silent, majestic,

Never speaking a word;

Yet who would venture

Its voice is not heard!

Listen! you’ll hear:

“Deeply I send my root

In the core of the earth,

And then I bear fruit!”

A message so brief,

But can you not see—

If you would be fruitful,

Take root like a tree!

THE ADVENT REVIEW
prize, and their city was captured and destroyed.

The defenses of modern Zion constitute a formidable barrier to the assaults of enemies from without or traitors from within. In these days of pretended friends and avowed enemies, we need to heed the divine counsel of “Put your trust in the Lord” and go round about her; number the towers thereof; make ye well her bulwarks; consider her palaces; that ye may tell it to the generation following. For this God is our guide even unto death.” (A. R. V.)

The giant Goliath trusted only in himself and in his carnal weapons. He made flesh his arm. His overconfidence made him reckless. David trusted only in God. His confidence was not in helmets, armor, or physical prowess, and it was the man of faith who won the battle. Napoleon depended on the arm of flesh. He said, “God does not count.” He also said, “God is on the side of the strongest battalions.” But Napoleon met his Waterloo. Someone has said of his defeat: “God took a flake of snow, and a drop of rain, and a ditch, and an enemy, and took the baggage, and defeated him.” The snows of Russia, the rain that soaked the battlefield so that his artillery bogged down, an unseen ditch between him and his foe, and an onion supper, together with his ever-decreasing confidence, brought the proud Napoleon to his knees and sent him in exile to his island prison.

Overconfidence in self and material things led to the downfall of the spiritual conflict. Self-confident, boastful Peter, who put his trust in himself and in his sword, went down in ignominious defeat before the scoffing taunts of a maid. On another occasion his overconfidence weakened his faith so that his walking on the waters of Galilee almost ended in tragedy.

How great was the change which occurred in the heart of the once impetuous apostle? Confidence in God changed cowardice into courage and weakness into strength. He became as firm and stable as the rock that is symbolic of the city of David. It was the placing of confidence in material weapons that in the hour of danger made the ten unfaithful spies see their enemies as mighty giants and themselves as helpless insects, and their evil report brought defeat to all Israel at Kadesh-Barnea, so that God had to alter His purpose and lead them back into the wilderness for a long and dreary detour to the Promised Land.

The two men of faith, Caleb and Joshua, were outnumbered and their counsel was rejected. Their plea for trust in the mighty power of God was met with threatened flying stones and death.

Those who “worship God in the Spirit, and rejoice in Christ,” will, like David, have no confidence in the flesh. (Phil. 3:3.)

Flavel truthfully said, “They that know God will be humble, and they that know themselves cannot be proud.”

James Denning said that “no minister can create the impression that he is clever and that Christ is all-sufficient at the same time.”

On the other hand we need an ever-increasing confidence in Him. In word, in His message, in His people, and in His leadership through the Spirit of prophecy and the human instruments of His choosing. We need to “bear one another's burdens, and so fulfill the law of Christ.” Confidence is absolutely essential to success in any line of endeavor. The loss of confidence means defeat even before the battle begins. Genuine confidence is based on knowledge and experience, and is, therefore, strong and enduring. Self-confidence or over-confidence, on the other hand, rests on the foundation of ignorance and preconception, and is therefore weak and unstable.

But there are things on which we can build with confidence in their solidarity and security. We can be certain that “the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and, Let everyone that nameth the name of Christ depart from iniquity.” 2 Tim. 2:19.

It is also our privilege to say with Paul, “Being confident of this very thing, that He which hath begun a good work in you will finish it unto the day of Christ.” Phil. 1:6, margia. “Will go on to perfect it in preparation for the day of Jesus Christ,” is the Weymouth translation. This applies with special force to God's remnant people just now: “Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Now the just shall live by faith; but if any draw back, My soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul.”

This scripture indicates that many will cast away their confidence and draw back to perdition just before the end of the race, when the only safety is to live and walk by faith. The present is no time to lose confidence ourselves, or to break the confidence of others. Those who devote their time, talents, and money in underming faith in the advent message and in its leadership and ultimate triumph, are engaged in business for the enemy, and will be rewarded accordingly.

Need of Revival

That we need a revival of primitive godliness no spiritually-minded person will deny, and such a revival and reformation will come, not from without, but from within. This is God's appointed way, and there is no other. It requires no special insight or wisdom to criticize because of the lack of spiritual vitality among God's people and their leaders. In fact, those who indulge in destruct-
tive criticism usually condemn in others the faults that are most prominent in their own lives. The best of us are prone to criticism from without because of spiritual weakness. In fact, they are the last to boast of their spiritual strength and attainments, and they are free from the spiritual superiority of their Pharisees and critics. In this respect the words of Christ are applicable to all who point the finger at those who have not yet reached perfection and are not yet in full accord with the heavens that are divinely promised the believers, “He that is without sin among you, let him first cast a stone.” These modern stonethrowers need to get their eyes off others and gain vision of their own spiritual destitution. No one has yet seen any special demonstration of spiritual power among them.

Our greatest need during this Conference is to have our confidence strengthened in the divine leadership and ultimate triumph of this message. If this is accomplished, our coming together from the ends of the earth will have our investigations in time and means, and our gathering will not have been in vain.

The exodus movement was a type of the second advent movement. We are told of the weaknesses of an Israel on their journey from Egypt to Canaan “happened unto them for types: and they are written for our admonition, upon whom the ends of the world are come.” The exodus movement was constantly attacked by enemies from without and by apostates from within, the latter being the most dangerous. At least ten offshoot movements, led by princes and others who craved position and leadership who claimed divine inspiration and guidance, sought to stop the movement or divert its course, and each of them has met the same result. The successful success of any one of them would have thwarted the purpose of God and led Israel back to Egypt or into a bondage that was worse than the one from which God had delivered them. Experience has demonstrated that any person who has initiative and zeal can get a following regardless of how absurd, unreasonable, and unscriptural his teachings may be.

The same movement that left Egypt reached Canaan. There was no change of leadership, and the organization was altered only as it was developed and perfected to meet increasing needs and changing conditions. The move-ment was delayed and detoured by the criticisms and the apostasies of the “mixed multitude” and the offshoot movements under would-be reformers, but its ultimate triumph vindicated the leadership of God through the Spirit of prophecy and the human instruments of His own choice. God never called the faithful out into a new organization without His investment in time and means. The faithful were “under the divine rebuke,” but it was the rebuke of love. He never rejected them. The efforts to curse and prevent Israel brought forth the following statement of God’s regard to the mercy and forgiveness of God toward His erring people: “He hath not beheld iniquity in Jacob, neither hath He seen perverseness in Israel: the Lord his God is with him, and the shout of a king is among them.” Num. 23:21. How different is God’s attitude toward His people from that of “the accuser of the brethren” and His agents in destructive criticism, who seem to see nothing but infirmity and perverseness in modern Israel and its leaders.

Criticisms and Murmurings

The final success of the advent movement has also been delayed by the criticisms and murmurings of a “mixed multitude,” but its followers will reach the heavenly Canaan “happened unto them for types: and they are written for our admonition, upon whom the ends of the world are come,” will succeed in capturing the leadership of Egypt and spiritual Babylon in 1844, will reach the Promised Land. The faithful will not be called out into a new organization under new leadership. The faults of God’s remnant people have been many, and the church has long been under the Laodcean re-buke, but this, too, is the rebuke of divine love. God still loves and guides His people. They are still “the apple of His eye,” the supreme object of His affection.

Through the Spirit of prophecy we are told, “Although there are evils existing in the church, and will exist until the end of the world, the church in these last days is to be the light of the world that is polluted and de-moralized by sin. The church, enfeebled and defective, needing to be reproved, warned, and counseled, is the only object upon earth upon which Christ bestows His supreme regard. The world is His workshop in which, through the cooperation of human and divine agencies, many experiments by His grace and divine mercy upon human hearts. Angels are amazed as they behold the transformation of character brought about in those who yield themselves to God, and they express their joy in songs of rapturous praise to God and to the Lamb. . . . The church is the deposit- tary of the very essence of the grace of Christ, through which the church eventually will be manifest the final and full display of the love of God to the world that is to be manifested when Christ returns. The prayer of Christ that His church may be one as He was one with the Father, will finally be answered. The rich dowry of the Holy Spirit will be given, and through its constant supply to the people, they will become witnesses in the world of the power of God unto salvation.”—“Testimonies to Ministers,” pp. 49, 50.

A Miracle of Grace

That the last statement is a description of the latter rain and its results, none can question, but the unlimited power of the latter rain is given to the same church that was so offended and defective while it was in the Laodcean state. A spiritual revival and reformation will produce a transformation of character and a unity that will not have been in vain.

How significant and impressive, therefore, is the statement recorded in Hebrews 3:6, 14, that Christ is “a Son over His own house; whose house are we, if we hold not the confidence of hope steadfast?” At least ten offshoot movements, led by princes and others who craved position and leadership who claimed divine inspiration and guidance, sought to stop the movement or divert its course and purpose. The very movement that started out out of Egypt and spiritual Babylon in 1844, will reach the Promised Land. The faithful will not be called out into a new organization under new leadership. The faults of God’s remnant people have been many, and the church has long been under the Laodcean re-buke, but this, too, is the rebuke of divine love. God still loves and guides His people. They are still “the apple of His eye,” the supreme object of His affection.

In closing, let me repeat God’s appeal to His people at this very time: “Cast not away therefore your confidence, which hath great recompense of reward.” He has recorded that, after ye have done the will of God, ye might receive the promise. For yet a little while, and He that shall come will come, and will not tarry. Heb. 10:35-37.

 Beware how you neglect secret prayer and a study of God’s word. These are your weapons against him who is striving to hinder your progress heavenward. The first neglect of prayer and Bible study overcomes the second neglect. The first resistance to the Spirit’s pleading prepares the way for the second resistance. Thus the heart is hardened, and the conscience seared.—Mrs. E. G. White, in the Youth’s Instructor, June 26, 1902.

Twenty-seven sessions of the General Conference have been held at Battle Creek, Michigan; one session at Binghamton, New York; two at Oakland, California; one at Minneapolis, Minnesota; one at College View, Nebraska; one at South Lancaster, Massachusetts; one at Milwaukee, Wisconsin; three at Washington, D. C.; and five at San Francisco, California.

JUNE 12, 1941
Christian Integrity

A Morning Bible Study

By M. E. KERN

GOD's standard of righteousness is the ten commandments. I shall read three of those commandments as the basis for our study this morning.

"Thou shalt not steal." Ex. 20:15, 17, 16.

This study is on honesty, or Christian integrity. God is righteous and just. He is the embodiment of truth. It is impossible for Him to lie. Hob. 6:18. All who are adopted into His family must reflect His character and be true to the great principles of His government. These principles are the only foundation for successful living. Indeed, conformity to the fundamental relationship of life, obedience to divine law, is a condition of our very existence.

The first lie on earth was told by the serpent in the Garden of Eden. Before Eden can be restored, Satan and everyone who "loveth and maketh a lie" will be cast into the lake of fire and utterly destroyed. The psalmist asks, "Who shall ascend into the hill of Jehovah? And who shall stand in His holy place?" Answer—"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto false gods or said within himself, 'I am deceitful.'" Ps. 24:3, 4, A. R. V.

Jesus said, "I am . . . the truth." John 14:6. Standing before Pilate a few hours before He went to the cross, He said, "For this cause came I into the world, that I should bear witness unto the truth." John 18:37. Pilate, weak and timeserving, a stranger to truth, an adept at political chicanery, bewilderingly said, "I find no flaw or wormhole of deceit in his character. In this world of deception and make-believe, sincerity is a crown.

The apostle Paul, looking forward to the event in the Garden of Eden, Before Eden can be restored, Satan and everyone who "loveth and maketh a lie" will be cast into the lake of fire and utterly destroyed. The psalmist asks, "Who shall ascend into the hill of Jehovah? And who shall stand in His holy place?" Answer—"He that hath clean hands, and a pure heart; who hath not lifted up his soul unto false gods or said within himself, 'I am deceitful.'" Ps. 24:3, 4, A. R. V.

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"Thou shalt not covet." Ex. 20:15, 17, 16.

No, dear fellow workers, there shall in no wise enter into the Holy City of God. One of the most abominable abominations, or makest a lie." Rev. 21:27. And the Lord's message to us is that "the seal of God will never be placed upon the forehead of an impure man or woman. It will never be placed upon the forehead of the ambitious, world-loving man or woman. It will never be placed upon the forehead of men or women of false tongues or deceitful hearts."—"Testimonies," Vol. IV, p. 210.

Brother, sister, are you planning to be in that group who have the seal of God in their foreheads? Here we are, a great body of representatives of this advent movement. As ministers, teachers, doctors, and other workers we have come here from the ends of the earth, where God has sent us to proclaim the message of truth. We are assembled in our daily devotional meeting, the most important service of the day, to seek God for cleansing from sin; for we must be clean who bear the vessels of the Lord. We are here to seek for power to live the Christ life, and for strength to proclaim the message with greater effectivenss. Let us turn on the X ray of the Holy Spirit and see if there be any wicked way in us.

Sincerity

The apostle Paul, looking forward with prophetic insight to this very time, wrote to the church at Philippi:

"This I pray, . . . that ye may be sincere in heart, and pure in soul; not for God's sake only, but for your own soul. God will give you the power to bear these things and will supply you with all that you need to hold out to the end. . . . If God is working in your behalf, you will be able to get through. Let us be strong as great men are, to bear anything for the sake of our Lord Jesus Christ." Phil. 4:1, 13, 14, 15.

Sincerity in Business

"A false balance is abomination to the Lord: but a just weight is His delight. He that hateth deceit is lovely unto Him; He will not set his eyes upon any wicked way in us." Prov. 20:23, 24, 25.

Some years ago the faithful messenger of the Lord, who so often in great distress of mind was called to point out the sins of God's people, wrote these words: "I am pulsed to make the statement that there is an alarming lack of honesty even among Sabbathkeepers. . . . An honest man, accepted as such by the government, is one who will manifest unbounding integrity. . . . A slight deviation from truth, a little variation from the requirements of God, is thought to be, after all, not so very sinful, when pecuniary gain or loss is involved."—Id., Vol. IV, pp. 310, 311.

I have confidence in the Spirit of God that He will tell you whether that is true in your life; whether as ministers, teachers, doctors, businessmen, or administrators, you are guilty of violating these holy principles of Christian integrity. Fellow workers, we must be honest in our word, and in action; not for outward show, for God "desireth truth in the inward parts." Ps. 51:6; "When the Lord makes up His jewels," we are told in the Spirit, "in the true, the frank, the honest, will be looked upon with pleasure."—Id., Vol. V, p. 96. Truly such characters in this world of fraud and deception are God's jewels. They are the new rock-ribbed strength in society and the rock-ribbed strength of the church. We may very appropriately apply these words of the poet to such an individual:

"As some tall cliff that lifts its awful form, Swells from the vale, and midway leaves the storm; Though round its base the rolling clouds are spread, Eternal sunshine settles on its head."—Honesty in Business

V. p. 216.

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V. p. 216.
the throne of grace.”—Ibid., p. 404.

What an ideal! We must have as clear a perception of right in the midst of a business transaction as when bowed before the throne of grace. It is very evident. Is it not, then, that if we were able to maintain such standards of business integrity in our institutions and business offices, we would be saved many heartbreak experiences.

**Administrative Integrity**

This denomination has many institutions and administrative organizations. In a broad sense, these organizations represent the advent message to the world; and they also mold the sentiments and set the standards for our young people and all our people. How incumbent, then, upon us, that those in controlling boards should themselves be controlled by the principles of righteousness.

There is no place in God’s work for discourteous frankness which is devoid of Christian love and sympathy, but we do ourselves and others great harm when we fall to be frank and straightforward in all our relationships. I believe that one of the strongest factors in saving the erring, whether he be a student or a fellow worker, is frank, unequivocal discipline in tender love. But, oh, the lifelong bitterness and loss of souls that sometimes come from lack of such loving frankness.

We all know that it is not easy to tell our associates, even our President, that we have to expel him from school, he would still be my friend.” Unfortunately, there are some who seem to feel that “the end justifies the means.” But that slogan, friends, originated with Satan, and was nurtured in the dark counsels of an apostate religion. It is doubtless this evil principle that in the Spirit of prophecy is called “policy.” Note: “Honesty will not tarry where policy is harbored. They will never agree; one is of Baal, the other of God. . . . Those who choose honesty as their companions, will keep them in all their acts.”—“Special Testimony Relative to Tract and Missionary Societies and Our Preachers,” pp. 23, 24.

In speaking of Jesus’ acceptance of the invitation to Matthew’s feast, “The Desire of Ages” says: “No question of policy could influence His movements. With Him external distinctions weighed nothing.”—Page 274.

Let us note this clear statement from the apostle Paul regarding his own course of action: “For our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to your joy.” 2 Cor. 1:12.

For emphasis of the thought let us read it from the Twentieth Century New Testament: “Indeed our main ground of satisfaction is this—Our conscience tells us that our conduct in the world, and still more in our relations with one another, are characterized by a purity of motive and a sincerity that were inspired of God, and was based, not on worldly policy, but on the help of God.”

The Master surely did not belong to the “peace at any price” party. Rather, “truth at any price” was His motto.

While great respect should be shown to those who are chosen as presidents, managers, and chairmen of committees, the Lord’s plan for church government is not totalitarian. I believe the cause of God suffers far more from yes, yea committee men than from contentious critics. The most valuable committee men are those who think, those who have definite convictions, and will courageously and frankly express these convictions regardless of what the opinions of others may be. The man who is merely an echo of some other member of a board or committee is either weak or dishonest.

The strong executive is the one whose wins planning appeals to his associates, but who encourages and appreciates their contributions and counsel, and honestly executes the decisions and recommendations. True unity is that which comes from independent study, free counsel, and earnest prayer.

Let us this morning, under the flooding light of the Holy Spirit, ask ourselves whether our conduct individually or when working in committees has always been marked by “a purity of motive and a sincerity that were inspired of God, and was based, not on worldly policy but on the help of God.”

**Intellectual Honesty**

Honesty is of the heart. Unless a man is true and honest in his inmost soul, he is not a man of integrity in God’s sight. As students and teachers of truth we must be absolutely honest in our thinking.

“Thus above all, to thine own self be true. And it must follow, as the night the day. Thou canst not then be false to any man.”

God gave us minds and established the processes of thinking. He expects us to gather evidence and think things through. “Come now, and let us reason together, saith the Lord.” Isa. 1:18.

The devout child of God knows that unaided his mind cannot solve the problems of life, and so he seeks earnestly the aid of the Holy Spirit in his thinking. He desires to “prove all things” and “hold fast that which is good.” While some things are beyond reason, he believes that there are abundant evidences on which to base his faith.

Unfortunately, there are some Christian workers who are afraid to think. Such an attitude weakens one’s faith in God, or tends to destroy confidence in one’s own sincerity. Then there are those who do think, but stultify their own minds by adopting conclusions, however illogical, that are in harmony with what they believe they are expected to think. Such an attitude is intellectual dishonesty. But there are repressive attitudes too common, that tend to create unfortunate conditions, such as that of being afraid to think or reluctant to express convictions. The man who honestly finds himself out of harmony with the teachings of the church and voluntarily withdraws, is nearer the kingdom than the man who continues to teach, and accepts wages for teaching, what he does not believe.

But no devout Christian need be afraid of candid, prayerful thinking. I believe that God is ready to answer the prayer voiced by the poet Wordsworth:

“Oh, Thou from whom man hath his strength, Do Thou direct it; Grant to the virtuous the penetrative mind, That can discern in this blind world The guiding ray of hope.”

“When He, the Spirit of truth, is come,” said Jesus, “He will guide you into all truth.” John 16:13.

The greatest need of the world is the need of men, “men who in their inmost souls are true and honest,” men who have convictions and a will, men whose minds are not for sale, men who are not afraid of candid, prayerful thinking, men who in their adherence to the truth. Such men are the salt of the earth.

**Fidelity in Teaching**

The teacher of God’s truth should be meticulously accurate in all his utterances, whether it be exposition of Scripture or its use of illustrations, or the relation of mission experiences. The apostle Paul, remembering that his preaching was “a savor of life unto life” or “death unto death,” wrote to Timothy: “Let no man render evil for evil; but encourage one another with these words.” Let us not “renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man’s conscience in the sight of God.” 2 Cor. 4:2. Paul was an honest, courageous, and stalwart man, who delivered to this people the whole counsel of God, and yet with the most tender regard for the feelings and consciences of his hearers.

Some ministers seem to have an itching desire to preach something new.

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**THE ADVENT REVIEW**
and startling, and are led to make strained or fantastic interpretations of Scripture, which they must know are not sound exegesis. Such a practice is hardly sincere, and it does not by any means amount to itself to every man's conscience.

I ask in all seriousness, Is it honest to use the words of Scripture to teach what obviously is not the meaning of the text? Is it not fair to announce that you will prove from prophecy that the island of Crete is to be sunk, or that you will reveal who is to win the war? Is it proper for an evangelist, called to proclaim the gospel, to advertise himself to be what he is not?

In the world we expect exaggeration in advertising, but it must not be so among the messengers of truth.

Oh, how much we need men who are mighty in the Scriptures, who teach the word of God in purity and power, not handling the word of life deceitfully, but making mighty appeals to the consciences of men by the unvarnished truth.

Let us read Malachi's description of the Levite, called of God to be "the messenger of the Lord of hosts." He says: "The law of truth was in his lips: he walked with Me in peace and equity, and did turn many from iniquity." Mal. 2:6.

Conclusion

God has called us to a sacred work. He is calling us to greater heights of spiritual experience than we have ever known before. Let us "pursue out therefore the old leaves, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of Christ's body which was sacrificed for us." 1 Cor. 5:7.

Our outstanding need is the deepening of the spiritual life of the church, through the operation of the Holy Spirit. The work can never amount to anything until we are in the Holy Ghost. "Unto the angel of the church of the Laodiceans write." Rev. 3:14.

The hour is late. Jesus is coming. None will share the refreshing, long overdue, unless they gain the victory over every besetment. God has been pointing out our sins to us very graciously, and impressing upon us the glory of the indwelling Christ. We have exalted and again and again that reformation must accompany true revival. The Spirit of prophecy has told us that there must be a painful work of detachment before this glorious truth can be a reality. We must confess and forsake our sins, if we walk with Jesus here and over there.

In January, 1903, a scene of a meeting in the Battle Creek Tabernacle was presented to Mrs. White. She saw most earnest supplications being made to God. "The meeting was marked by the presence of the Holy Spirit. Many were led to repent and work deep, and some present were weeping aloud." Men acknowledged themselves guilty of the sins of the Laodicean church and accepted the counsel of the true Witness. Heartbroken confessions were made, and many brethren asked each other's forgiveness. "No one seemed to be too proud to make heartfelt confession, and those who went in this work were the ones who had influence, but had not before had courage to confess their sins. There was rejoicing such as never before had been heard in such a meeting." Then the messenger of God was aroused from her unconsciousness, and these words were spoken to her: "This might have been. All this the Lord presented to us for His people. All heaven was waiting to be gracious." And then she adds, "I thought of where we might have been had thorough work been done at the last General Conference; and an apology of disappointment came over me as I realized that what I had witnessed was not a reality."

My fellow workers! Is the record of this General Conference session to be, "This is what might have been," or "This is what it is?"

Let us pray: "O loving Father, be gracious unto us, in our weakness and forgetfulness. Lift us above the hidden things of dishonesty and vainglory, that we may stand firm in the immovable integrity and steadfastness of Jesus. Make us willing in this day of Thy power. Amen."


Religious Liberty Association Meetings

By C. S. LONGACRE

THE Religious Liberty Department held its opening meeting Wednesday, May 28, in Polk Hall A, and a very large and enthusiastic crowd was present. This considered an outstanding need was that at the first meeting was, "The Bill of Human Rights—Freedom's Greatest Charter Now in Danger—How Can We Save It in Times of Emergency and National Apostasy?" V. J. Johns was the first speaker. George A. Williams, former lieutenant governor of Nebraska, and W. M. Adams, religious liberty secretary of the Pacific Union Conference, pointed out the grave dangers we are facing—the loss of our constitutional rights; and called attention to the fact that a multitude of voices are being raised all over the country, sounding the signals of danger, not only to civil liberty, but to religious liberty, freedom of speech, and freedom of the press.

One of the first dangers pointed out was that many statesmen today are slope under government control by men, instead of the philosophy of government by law. Another danger that was pointed out was that increasing divisions of our government are being run largely by bureaus, which are exercising all three branches of government: legislative, executive, and judicial. It was pointed out that the only hope we have now is to postulate a principle of our republican form of government until the work of God can be accomplished in the earth.

On June 2 the International Religious Liberty Association held its first legal meeting, J. L. McElhany, president, presided, and appointed a committee to nominate officers for the ensuing term of four years. The legal meeting was then adjourned to meet on June 4 to receive the report of the nominating committee.

The Religious Liberty Department was again convened to consider the subject, "How to Prevent Sunday Legislation, and How Sunday Laws Can Be Repealed; Not Theory, but Facts and Recent Experiences." G. S. Belleau, president of the Idaho Conference, related some very interesting experiences of how the Idaho Religious Liberty Association successfully defeated a attempt to re-enact the Sunday laws in the Inamovile fitted city and these words were spoken to her: "This might have been. All this the Lord presented to us for His people. All heaven was waiting to be gracious." And then she adds, "I thought of where we might have been had thorough work been done at the last General Conference; and an apology of disappointment came over me as I realized that what I had witnessed was not a reality." (See "Testimonies," Vol. VIII, pp. 104-106.) My fellow workers! Is the record of this General Conference session to be, "This is what might have been," or "This is what it is?"

Let us pray: "O loving Father, be gracious unto us, in our weakness and forgetfulness. Lift us above the hidden things of dishonesty and vainglory, that we may stand firm in the immovable integrity and steadfastness of Jesus. Make us willing in this day of Thy power. Amen."
The important field of nature study holds, upon the pastor and the minister, the physician and the nurse. Every church member and every worker is charged with the responsibility of first becoming informed and then teaching the health principles that are precept and example. The present urgency for having all our church, including the worker group, qualified to carry on medical missionary work is seen in the following counsel from the Lord's messenger: "I wish to tell you that soon there will be no work done in ministerial lines but medical missionary work." —"Counsels on Health," p. 533.

The use of specially prepared moving pictures, still films, and other visual aids in health education, was discussed; also the need for more extensive use of denominational health magazines, booklets, tracts, and other health literature now available.

One of the first matters to receive consideration in this preconvention council dealt with proper Sabbath observance in our sanitariums. Recommendations were adopted which outline specific plans for minimizing Sabbath work in the various departments of our institutions.

During the General Conference sessions three hours were allotted for departmental meetings. At each of these hours the meeting hall was filled, and the interest manifested on the part of the audience was heartening. Earnest consideration was given at each of these sessions to the various phases of the health-education program, particularly for the benefit of the lay church membership, and to ways and means of promoting genuine medical missionary endeavors both within and without the church.

The place of the health-reform program in relation to the gospel message was reviewed; and the foremost objective to be sought, namely, "the highest development of body and mind and soul," was carefully noted.

Study was given to the responsibility of the various groups who are designated as playing a role in giving the light to others. It is evident that none are excused from the important work. Emphasis is placed upon the responsibility of parents to teach their house

Benefits to be derived from health work among the children in elementary schools were reported by workers in this field. It was urged that throughout the educational system physiology and hygiene be regarded as basic studies and of prime importance. Health should be regarded as one of the objectives of education.

Encouraging and inspiring reports of medical work in overseas divisions were brought by physicians, nurses, and conference leaders. At the same time stirring needs for an extended work and enlarged facilities were presented by our colleagues in foreign medical service.

Advances and trends in nursing education received consideration, and particular reference was made to the training of both young men and young women to meet the need of the hour for medical missionary nurses.

The departmental meetings closed with a clear call for a higher note to be struck and a new tempo to be carried forward. The subject discussed was the Lord's means for lessening suffering in our world and for purifying His church.

Next year will be the need and opportunity greater for emphasizing the value of health. It is high time that as a people we become both health-conscious and health conscientious, and take advanced steps in helpful living, "that by walking in the light we may escape many of the dangers to which we shall be exposed," and that we may glorify God "in our bodies and in our spirits, which are His, and finally stand without fault before the throne of God."

The Home Commission

By ARTHUR W. SPALDING

THE home is the foundation school, and parents the first teachers. This is the conclusion upon which the parents' meetings at General Conference, held every day except Sabbath, were based. The meetings were held in what, except for the arena, is the largest assembly hall in the Auditorium, and the hall was often filled to overflowing. Parents in attendance at the General Conference showed their deep interest, not only by responding to the subjects presented by the speakers, but also by using the question box provided.

Outstanding was the presentation, on the second day, of the "Home Commission reports rendered from four division conferences; South America, Southern Africa, the Far East, and China. Two of the division Home Commission secretaries were present, but two, because of duties and unavoidable circumstances, were held in their distant fields. However, the reports of N. W. Dunn, of South America, and Mrs. Minnie H. Crisler, of China, were read by representatives from those fields. Mrs. J. F. Wright, in reporting for Africa, presented screen pictures showing contrasting conditions in African families before and after training in Christian home life. Mrs. V. T. Armstrong, Home Commission secretary of the Pacific Union, reviewed the progress of missions overseas and the work and enlarged facilities that were reported from North America, and a few representatives from South America, Southern Africa, the Far East, and China. Two of the division Home Commission secretaries were present, but two, because of duties and unavoidable circumstances, were held in their distant fields. However, the reports of N. W. Dunn, of South America, and Mrs. Minnie H. Crisler, of China, were read by representatives from those fields. Mrs. J. F. Wright, in reporting for Africa, presented screen pictures showing contrasting conditions in African
Now He Is Winning Souls

A few months ago one of our church elders enrolled for our Home Study course in Lay Preaching, and began giving a little of his spare time to supervised study. Result: He is now preaching on Sunday nights in a near-by schoolhouse, and three new members have already been added to the church. The conference gladly pays for gas and oil. The entire cost of this excellent course is only $2.50, paid within thirty days of enrollment.

HOME STUDY INSTITUTE
Takoma Park  Washington, D. C.

AND SABBATH HERALD

The Publishing Department

By L. W. GRAHAM

JUNE 12, 1941

The Department of Education

By H. A. MORRISON

The printing and publishing of the contents of faith of the third angel's message has, from the beginning of our work, been one of the major methods for bringing our truths to the attention of the people of this world.

The pioneers of this movement laid broad plans for the distribution of our literature. Not only was every minister expected to be vigilant in distributing the printed page, but every member was encouraged to have a part in this work.

As the denomination grew in members and more literature was published, the General Conference perfected a program to assist conferences in their plans of systematic distribution of the literature. This has been developed, especially since the beginning of the selling of our literature by subscription.

At the present time there is an organization in the General Conference, in each division conference, and in each union conference, union, mission, and local mission, which has the oversight and direction of workers who are devoting their time to the sale of our literature.

The membership of the General Conference is composed of the secretaries of the department, the field secretaries of divisions and union conferences, representatives from publishing houses, and others who may be elected to membership in this department.

The Publishing Department members who were present at the General Conference session held a short convention prior to and at certain hours during the session of the Conference.

In the opening meeting, the chairman, C. E. Weak, brought us information to the effect that since the beginning of our work in 1849, the sales of literature have amounted to the effect that since the beginning of our work in 1849, the sales of literature have amounted to the effect that since the beginning of our work in 1849, the sales of literature have amounted to the effect that since the beginning of our work in 1849, the sales of literature have amounted to the effect that since the beginning of our work in 1849, the sales of literature have amounted to the effect that since the beginning of our work in 1849, the sales of literature have amounted to the effect that since the beginning of our work in 1849, the sales of literature have amounted to $126,000,000. During the last five-year period, the sales have been approximately one sixth of the entire sales, or about $21,000,000. During a portion of this period many lands have been involved in war. Some of our publishing houses have been closed. Our colporteurs have conducted their work under great difficulty. However, with all these handicaps, the reports of the sale of our literature have increased over years when there were not so many difficulties.

At the present time our publications are issued in 199 languages. The languages in which the message is printed are the leading ones of the world, and oftentimes the printed message can be read and understood by those who speak other languages.

Considerable time was spent in studying methods and plans of work so that people in this age can be reached by our message. With the change of social conditions, it is recognized that different plans and methods must be used in approaching the prospective purchaser. The field men and colporteurs reported methods which they were using in meeting the situation today. Some very practical plans were developed which no doubt will be of assistance in giving our literature a broader sale in the future than it has enjoyed in the past.

As a result of this convention, the field men and the publishing-house men were filled with greater enthusiasm, if that were possible, to give more devoted service to the promotion of our message through the printed page.
for the white children and youth is well advanced, and reaches its topmost round in Heidelberg College.

The mission schools in this field are numerous, and well organized and administered. These schools are large and well attended. They have been a very important factor in bringing these needy people to the knowledge of the gospel. These schools cannot be separated from the evangelization of this people. The young people trained in these schools have attracted much attention by the Christian help they do upon every occasion of opportunity.

In the Inter-American Division there is a large group of young people in our schools, and there are many others who should have that opportunity. These schools not only train the future workers, but are preparing a much larger number who are taking their work they do upon every occasion of opportunity.

The educational work in Central Europe has perhaps received as much interruption as in any other place, but in spite of this, one training school is reported as continuing open and carrying on work as usual, but in a more limited manner.

The Far Eastern Division covers so many different countries that no general statements can be made concerning the educational work that would give accurate description. In parts of the field, the schoolwork has grown by leaps and bounds, and is now excellently organized. In all parts the school has been a most forceful agency in the spread of the gospel.

We find this true in the South American Division also, and in all other divisions.

Our schoolwork in India has received much attention and favorable comment from the government, primarily because of the way our industrial program is carried on in that territory and because of our work in agriculture.

Perhaps two outstanding truths were manifested by the experiences of each speaker:

1. That carrying out the true pattern for Christian education brings great success and bears much fruit in any land.

2. That in spite of difficulties and disturbing laws, the work moves forward with the blessing of God wherever the worker is devoted, courageous, alert, and full of trust and faith.

Correction

In a recent issue of the Review it was stated that the peoples of this denomination speak 141 languages. The figure should have been 841.

SPIRIT of PROPHECY in the Advent Movement

By W. A. Spicer

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Here and There at the Conference

By CARLYLE B. HAYNES

Newspapers

THE news coverage of this Conference has been unprecedented. Daily news reports of the proceedings have appeared in the four San Francisco dailies, the Examiner, the Chronicle, the Call-Bulletin, the News, and in the two Oakland dailies, the Post-Inquirer and the Tribune. Associated Press dispatches have been sent out to metropolitan dailies throughout North America, and clippings have been coming back to us from these in increasing numbers.

In addition to these daily news reports, the two morning San Francisco papers, the Examiner and the Chronicle, have published special Seventh-day Adventist supplements of four pages each of pictures and comment. This has been done on two occasions by both papers, the special supplements aggregating sixteen full pages about the Conference.

These special supplements with the daily edition of the day of issue have been sold for mailing at the front of the Auditorium to delegates and visitors. The Chronicle has sold 18,000 copies, the Examiner 12,000, making a total of 30,000 copies in all.

The comment has all been friendly, too, as well as unusually accurate. San Francisco really does its best to make us feel welcome.

Map Makers

Sign painting and map making are an essential industry at one of these Conference sessions. Two men are kept busy throughout. A word of real appreciation is due to George B. Rainham and William Stielbach, who have worked without intermission, unceasingly throughout these busy days. They have had to make signs for every department and for nearly every room, and scores of signs for the exhibition rooms and for the ambitions of the Conference. The signs to designate delegate groupings were all painted by these men. The great signs that stretch across the platform, such as “The Far Eastern Division,” etc., new each night, with letters two feet high, easily readable from every part of this immense Auditorium, were also painted by these brethren.

They have been kept busy, too, painting huge maps fifteen to twenty feet high, maps the details of which could be seen a city block away. These have been used in connection with the signs sold for mailing at the front of the Auditorium, and for the ambitions of the General Conference.

The maps and the signs have been a real contribution to the effectiveness of this gathering. Good and faithful workmen, these map makers and sign painters.

Police

San Francisco has provided us with most efficient police protection and service. Shifts of policemen have been on patrol in front of the Auditorium, taking care of arrangements, keeping space for our special and official cars, helping unload chartered buses, and seeing that everything works smoothly. They have most pleasantly taken care of us, and kept cheerful regardless of all developments. They are a fine lot—the San Francisco police.

Ushers

A great audience such as this needs to be organized, and kept organized, or it will get in its own way. That means ushers, and efficient ushers. And we have had them, faithful men, thoroughly organized among themselves, and going about their exacting duties with capable devotion and earnestness.

Under the experienced leadership of L. W. Graham—an old hand at this business in General Conference sessions—a staff of captains managed and supervised this important work, each one having in his charge a competent group of men.


Banking

A real banking business has had to be carried on by the Treasury Department of the General Conference. The General Conference cashier, S. E. McNeil, with his helpers, H. W. Barrows, W. E. Phillips, and C. W. Higgins, has handled an average of $3,000 an hour during the time the cashier’s office has been opened.

Office Work

The carrying on of the clerical work of the Conference has necessitated a staff of thirty stenographers. And they have been kept exceedingly busy getting out reports of committees and taking care of the other regular business of the Conference. An enormous amount of mimeographing has been required, consuming 167 rolls of mimeograph paper, making 55,000 separate sheets of mimeographed material during the time of the Conference.

Post Office

A real city post office has had to be installed in the Auditorium to take care of the mail, which has reached enormous proportions. Tens of thousands of letters have come in and gone out of this post office during the days of the Conference.

“Do Your Believers in India Pay Tithe?”

A LARGE conference was being held in the city of Bombay by one of the large Protestant mission bodies in India. I happened to be arriving in the city by the train on which a number of their delegates were travelling, and fell into conversation with one of them.

Learning that I represented the Seventh-day Adventist Mission, my friend remarked on the financial stability of our mission, and expressed his hearty approval of the tithing system, which he knew we followed.

“But,” he said, “I don’t suppose you are able to put the tithing plan into operation in this country, are you? The people here are too poor to pay tithe.”

I assured him that we believed the tithing system to be the divine plan for financing the Lord’s work, and that we taught it everywhere. He agreed that it had the backing of the Bible, but he seemed to feel that surely we must be making an exception in India, that we would have to make allowance for people in such dire poverty to be excused from living up to this particular teaching of the Scriptures, at least the poorer ones, those who really do not have the meager necessities of life.

But I assured my fellow missionary that we taught tithing even in India, and that our people find a great blessing in returning to God that which He has hallowed and reserved for Himself. He seemed almost unable to believe my report, and exclaimed, “Do you mean to say that your believers in India really pay tithe? Wonderful!”

What a blessing this divine plan is to the work of God, and to the people of God. “Be faithful in your tithes and offerings,” declares the Most High, “and I will open the windows of heaven and pour out in rich measure upon you the treasures of heaven’s abundant storehouse.”

Are you enjoying the blessing that comes from paying a faithful tithe, and giving liberal offerings? Do not allow yourself to miss it.

Most of our people in India and Burma are indeed poor in this world’s goods. But no one, either there or in any other part of the world, is too poor to pay tithe if he receives anything at all. And the poorer we are, the more, we need the blessing of Heaven. If we feel that our blessings are not great enough, let us give more liberally.

A large overflow offering on the thirteenth Sabbath, June 28, will be a great blessing to the medical work in Burma.

J. O. Wilson.

“The Christian is given the invitation to carry his burdens to God in prayer, and fasten himself closely to Christ by the cords of living faith.”