

THE ADVENT S A B B A T H

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



PUBLISHERS PHOTO

A SCENE IN SUMATRA

These are the rice barns of the Menangkabau natives, of Sumatra, Dutch East Indies, a superior tribe of people, clean, friendly, and very artistic. Their houses are gems of architecture and are beautifully carved. The women wear gorgeously colored *kains* made of silk. They are Mohammedans, and their society is built around the curious custom known as matriarchy, by which all property descends from the mother, and the woman is really the head of the family. When a man marries, he goes to the home of his wife. The number of horns on the roof of the Menangkabau home indicates the number of families in that house.

HEART-to-HEART TALKS by the Editor

The Gathering of Israel

Part V

When Will That Gathering Take Place? Will the Hopes of the Zionists Be Realized? Will a Jewish State Be Established in Palestine?

In the consummation of His eternal purpose, at the end of the age, God will gather His people.

Israel shall then be one, the tribes shall be reunited, and the throne of David shall be established. Christ, the Son of David, the Seed of Abraham, shall sit upon that throne.

"I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling places, wherein they have sinned, and will cleanse them: so shall they be My people, and I will be their God. And David My servant shall be king over them; and they all shall have one shepherd: they shall also walk in My judgments, and observe My statutes, and do them. And they shall dwell in the land that I have given unto Jacob My servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children forever: and My servant David shall be their prince forever. Moreover I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set My sanctuary in the midst of them forevermore. My tabernacle also shall be with them: yea, I will be their God, and they shall be My people." Eze. 37:22-27.

God Tabernacles With Men

It is worth while to compare the promise in the above scripture, that God's tabernacle shall be among His people, with the following words found in the twenty-first chapter of Revelation, verses 3-5:

"I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new. And He said unto me, Write: for these words are true and faithful."

The prophet Jeremiah, speaking of this glad gathering time, declares:

"Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock. For the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and

sing in the height of Zion, and shall flow together to the goodness of the Lord, for wheat, and for wine, and for oil, and for the young of the flock and of the herd: and their soul shall be as a watered garden; and they shall not sorrow any more at all." Jer. 31:10-12.

The Territory of the Kingdom

As the power of God brings up from the dead the children of Israel of every age, transforming them from mortality to immortality, from corruption to incorruption (1 Cor. 15:51-55), He prepares for them an inheritance, eternal and undefiled. This earth is brought back to the same state of beauty and purity and blessedness that it had when it came forth from the hand of its Creator. Describing the glories of the inheritance, the prophet says:

"The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God. Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance, even God with a recompense; He will come and save you. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert."

"And the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away." Isa. 35:1-6, 10.

The First Dominion Restored

To the first Adam was given the first dominion. He lost it through sin. Christ, the second Adam, by the sacrifice of Himself, bought back man from the bondage of Satan, and redeemed the lost inheritance. Rom. 8:19-23.

"Thou, O tower of the flock, the stronghold of the daughter of Zion, unto thee shall it come, even the first dominion; the kingdom shall come to the daughter of Jerusalem." Micah 4:8.

Through Christ, the tower of the flock, the eternal purpose of God in peopling this world with a holy race will be fulfilled. Through the power of His righteousness and the might of His strong arm the gathering of Israel will take place.

This is the only gathering to which the Israel of God may look forward today. The literal seed of Abraham may still look for the coming of the Messianic Age. Politicians and statesmen may hold out to them the hope of returning national prosperity, and this hope for a little time may meet with partial realization. But the return of a few thousand, or for that matter several million, Jews to Jerusalem will not constitute the grand consummation set before the Israel of God in the Scriptures of truth. The promise of restoration will be fulfilled only when that great multitude which no man can number, gathered from all the nations of the earth, and from every generation,

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The Morning Cometh

BY LEON A. SMITH

THE morning cometh; time's long-drawn succession
Of day and darkness, shall not end in night;
For earth shall yield at last to His possession
Whose foremost mandate was, "Let there be light."

The morning cometh; ruin, war, and slaughter
Shall not forever sweep the earth with ill;
For He who calmed the tempest on the water,
Shall say to earth's commotion, "Peace! be still!"

The morning cometh; death, that claims each mortal,
Shall not fore'er be victor in the strife;
For there is writ across the tomb's dark portal,
"I am the resurrection, and the life."

The morning cometh; though with sin and sorrow,
The darkness deepens, and the day seems far,
The heavens are telling of a glad tomorrow,
For there appears "the bright and morning star."

The morning cometh; in prophetic light
The promised signs are plain in earth and sky.
Lift up your heads, ye pilgrims of the night;
Look up, for your redemption draweth nigh.

Stand By—Don't Give Up

By H. S. PRENIER

AS we read about the Mediterranean Sea in the press headlines, there rises before our eyes the ghost of antiquity. Ancient historic places, such as Egypt, the island of Malta, Rome, and Gibraltar, are again the centers of world interest, and they greet us with new meaning these days. Recent naval maneuvers draw our attention to that historic body of water, and just now the Mediterranean is a part of my sermon topic and is inseparable from the background of our study.

The object of my sermon is to help you stand by the threefold message, though storms and shipwrecks be all about you. Stand by until the old ship reaches shore. The source of my title is the words of Paul, shouted above the din of winds and waves: "Except these abide in the ship, ye cannot be saved." Acts 27:31.

Though Paul was merely a prisoner on board ship to Rome, he was definitely a New Testament prophet. Those bold words made Paul the commanding officer of a part of Caesar's army and mercantile navy. Army men, passengers, ship's officers and crew, had feared the worst and had despaired, but Paul's stout command brought aboard faith and courage to repossess the hearts of hopeless men.

Aside from Paul, three men stand forth boldly in this narrative. They were the man who owned the boat, the ship captain, and the centurion. At the beginning of the trip they were a law unto themselves. All three rejected Paul's earlier counsel to make fast leeward of an island and seek immediate shelter from an oncoming storm.

They refused to believe Paul, and ruthlessly cast aside the Spirit of prophecy. They followed their reasonable judgment, which was based on the science of navigation. How much they behaved as folk do today.

As times become more distressing, many Adventist believers will quit the truth. When the time of trouble comes as a tempest in sudden fury and destructiveness, you and I will have to *believe in God* and abide in the ship.

What deceived them, easily misleads us. "The south wind blew softly." Verse 13. They enjoyed the calm, unmindful of a probable hurricane. The tropic breezes were most satisfying, and soothed all on board with a sense of security. The sunset was gorgeous, the ocean was a shimmering gold, the slow-moving clouds overhead enhanced the beauty of the west. Wasn't life just lately like that for many of us?

Then came the deepening shadows and the night. The fury of the elements was let loose to destroy the ship and all aboard in a protracted storm. Without rudder, and with creaking, cracking timber giving way, they were beaten to their ruin by the head winds and the mighty waves.

During the years of the 1920's our civilization had its time of quiet and calm. The south wind had been blowing softly. Banks, loan associations, trust companies, and international commerce had rocked along on calm seas, and everyone wished it would ever be thus. Then came the 1930's, and depression and repression. The sunset display and luxury days were suddenly gone. Our shimmering, golden ocean was transformed by storms of suffering to a raging monster.

We are now on board a driven ship of a world. Nobody knows what the 1940's may bring. Whole continents are bankrupt. Another world war now threatens us.

This is no time to leave this grand movement. Come! stand by! ride the gale and weather the blast! You will, God helping you, "abide in the ship."

I Believe God

Above the confusion of 276 frightened people on board, and above the noise of wind and washing waves, was heard the stentorian voice of Paul:

"I believe God." Verse 25. You know how often people say the opposite when trials and sorrows come. There are now more than eighteen thousand suicides each year in the United States alone. If Paul's consciousness were only to take hold of us today, there would be no suicides, no brain storms, but inner tranquillity and peace. Heaven gave Paul real assurance. Listen to his words: "There stood by me this night the angel of God, whose I am, and whom I serve." Verse 23. Paul had been in touch with God, for Paul was a prophet of God, and when he prayed, "Jesus Saviour," the response was more than a whisper: "Fear not."

Be of Good Cheer

I wonder what more I might say to help you believe the Spirit of prophecy? The most heartening words that High Heaven could send to a shipload of despairing men, were the words, "Be of good cheer," spoken twice, when hopelessness beat in with every huge wave and pitch of the boat, when men had tossed overboard tackling, wheat, cargo, and had done everything to save their lives. Paul could say, in the midst of crisis and calamity:

"Now I exhort you to be of good cheer: for there shall be no loss of any man's life among you, but of the ship. . . . Wherefore, sirs, be of good cheer: for I believe God, that it shall be even as it was told me." "I pray you to take some meat: for this is for your health: for there shall not a hair fall from the head of any of you. And when he had thus spoken, he took bread, and gave thanks to God in presence of them all: and when he had broken it, he began to eat." Verses 22-25, 34-36.

When able-bodied seamen went hungry for fourteen days and then had to be entreated to eat, you may imagine how desperate was the situa-

tion. The dearest comforts of life were self-forgetfully sacrificed for the common good.

Faith Begets Faith

What a spectacle were these transformed heathen. They put us to wonder. Those heathen seamen and soldiers changed their minds. Something happened to lead those stunted, blinded sailors. That mysterious something was sheer faith in God's man, in God's message, that led to obedience. The bare statement of faith generated faith in others.

Finally four anchors were cast out from the stern. They could see the island of Malta. Strong men rushed forward to make ready to let down the last, lone lifeboat. Reason and experience commanded them to do it. The lifeboat was ready; it struck the water; men fought for a chance to let themselves down. Then commanded Paul the centurion and the soldiers, "Except these abide in the ship, ye cannot be saved." Verse 31. Let God save you His way! Cut the ropes; set her adrift. Paul is talking to you. God would discourage you from trying some other way or your own way. Believe God, believe His prophets, believe the message, abide in the ship. They did. "Then the soldiers cut off the ropes of the boat, and let her fall off." Verse 32.

Come, stay loyal, stand by, don't give up. Others may offer you some attractive way out; scorn it, cut the ropes. When the shipwreck faces you, and it will come to the whole world, believe God, believe His prophets, believe the message—abide in the ship.

Then at the command of Jesus Christ, obey, and the rescue is assured, not on planks and wreckage, but in a great white glory cloud.

Meat, or Meal, Offerings—I

By M. L. ANDREASEN

THE word used in Hebrew for "meat offering" is *minchah*, which means a gift made to another, usually to a superior. The offerings presented by Cain and Abel, as recorded in Genesis 4:3, 4, are called *minchahs*, though they also partook of the nature of a burnt offering. Jacob's gift to Esau, and the gift presented by Joseph's brothers in Egypt, were also *minchahs*. The name given to these offerings in the King James Version is "meat offering." It would be more nearly correct, however, to use the designation of the Revised Version, "meal offering." This we shall use hereafter.

A Holy Offering

The meal offerings consisted of such products as constituted the chief food supply of the nation: flour, oil, corn, or grain, wine, salt, and frankincense. When they were presented to the Lord, a part was burned as a memorial upon the altar as a sweet savor unto the Lord. In the case of a burnt offering, all was consumed on the altar. In the

meal offering, only a small part was placed upon the altar; the rest belonged to the priest. "It is a thing most holy of the offerings of Jehovah made by fire." Lev. 2:3, A.R.V. As the burnt offering signified consecration and dedication, so the meal offering signified submission and dependence. The burnt offerings stood for entire surrender of a life; the meal offerings were an acknowledgment of sovereignty and stewardship; of dependence upon a superior. They were an act of homage to God, and a pledge of loyalty.

Meal offerings were ordinarily used in connection with burnt offerings and peace offerings, but not with those of sin or trespass. The record in the fifteenth chapter of Numbers states: "Speak unto the children of Israel, and say unto them, When ye be come into the land of your habitations, which I give unto you, and will make an offering by fire unto the Lord, a burnt offering, or a sacrifice in performing a vow, or in a freewill offering, or in your solemn feasts, to make a sweet savor unto the Lord, of the herd, or of the flock: then

shall he that offereth his offering unto the Lord bring a meat offering of a tenth deal of flour mingled with the fourth part of a hin of oil. And the fourth part of a hin of wine for a drink offering shalt thou prepare with the burnt offering or sacrifice, for one lamb." Verses 2-5. When a ram was offered, the meal offering was increased to two tenths of a deal of flour; and when a bullock was sacrificed, the meal offering was three tenths of a deal. The drink offerings were increased accordingly. Verses 6-10.

How It Was Offered

When the meal offering consisted of fine flour, it was mingled with oil, and frankincense was placed upon it. Lev. 2:1. A handful of this flour with oil and frankincense was burned as a memorial upon the altar of burnt offerings. It was "an offering made by fire, of a sweet savor unto the Lord." Lev. 2:2. Whatever was left after the handful had been placed upon the altar, belonged to Aaron and his sons. It was "a thing most holy of the offerings of the Lord." Verse 3.

When the offering consisted of unleavened cakes or wafers, it was to be made of fine flour mingled with oil, cut in pieces and oil poured on it. Verses 4-6. At times it was baked in a frying pan. Verse 7. When it was thus presented, the priest took a part and burned it upon the altar for a memorial. Verses 8, 9. What was left of the wafers belonged to the priests and was counted most holy. Verse 10.

It seems evident that the offering of flour and unleavened wafers anointed with oil was meant to teach Israel that God is the sustainer of all life, that they were dependent on Him for daily food; and that before partaking of the bounties of life they were to acknowledge Him as the giver of all. This acknowledgment of God as the provider of temporal blessings would naturally lead their minds to the source of all spiritual blessings. The New Testament reveals this source as the bread sent down from heaven which gives life to the world. John 6:33.

It is specifically stated that no meal offering should be made with leaven. Neither it nor honey might come upon the altar. Lev. 2:11. Yet permission was given to offer both leaven and honey as first fruits. When so used, they were not to come on the altar, however. Verse 12. Leaven is a symbol of sin. For this reason it was forbidden in any offering made by fire.

Leaven and Honey

The question might properly be raised as to why leaven and honey, forbidden with other sacrifices, might be offered as first fruits. Lev. 2:12. While leaven is symbolic of sin, of hypocrisy, malice, wickedness (Luke 12:1; 1 Cor. 5:8), there is no direct statement in the Bible as to the symbolic meaning of honey. Commentators are generally agreed, however, that honey stands for those sins of the flesh which are pleasant to the senses, but which nevertheless corrupt. Many, therefore, consider honey symbolic of self-righteousness or self-seeking.

If we accept this interpretation, we would understand that when God says that Israel might bring leaven and honey as a first fruit, He invites us, when we first come, to bring all our sinful tendencies and cherished worldliness to Him. He wants us to come just as we are. While God is not pleased with sin and it is not a sweet savor to Him, and while its symbol, leaven, must not come on the altar, God does want us to come to Him with all our sin and self-righteousness. Having come, we are to lay all at His feet. He wants us to bring our sins to Him. Then we are to go and sin no more.

In the meal offerings, as in other offerings, salt was used. It is called the "salt of the covenant of thy God." "With all thine offerings thou shalt offer salt." Lev. 2:13. All sacrifices were salted, both animal and vegetable. "Everyone shall be salted with fire, and every sacrifice shall be salted with salt." Mark 9:49. Salt has preserving power. It also makes food palatable. It was a vital part of each sacrifice. It is symbolic of the preserving, keeping power of God.

As a meal offering of first fruits, "green ears of corn dried by the fire, even corn beaten out of full ears," could be offered. "Thou shalt put oil upon it, and lay frankincense thereon." A memorial part was taken by the priest and burned on the altar of burnt offering. Lev. 2:14-16. The American Revised Version, instead of "corn beaten out of full ears," translates: "bruised grain of the fresh ear." Though we are not to find a hidden meaning in every expression, it does not seem far-fetched to believe that the bruised corn here typifies Him who was bruised for us, and by whose stripes we are healed. Isa. 53:5. The meal offerings present Christ to us as the life-giver and upholder, the one through and in whom "we live, and move, and have our being." Acts 17:28.

To the meal offerings also belongs the libation of wine mentioned as the drink offering. Num. 15:10, 24. Thus drink offering of wine was presented before the Lord and poured out in the holy place, though not on the altar. Num. 28:7; Ex. 30:9.

The wave sheaf offered as the first fruit of the harvest, which was to be waved before the Lord on the second day of the Passover, was also a meal offering. Lev. 23:10-12. Another meal offering was the two wave loaves baked with leaven that were presented at Pentecost as a first fruit unto the Lord. Lev. 23:17-20. Other offerings were the daily meal offering of Aaron and his sons, which was to be a perpetual offering (Lev. 6:20), and the offering of jealousy recorded in Numbers 5:15. There was also an offering which is recorded in Leviticus 5:11, 12. This offering, however, was a sin offering rather than a meal offering.

The Shewbread

The shewbread placed weekly on the table in the first apartment of the sanctuary was in reality a meal offering presented to the Lord. Its Hebrew name means the "bread of the Presence," or "bread of the face." It is also called the "continual bread." Num. 4:7. The table is called the table of the shewbread, and the "pure table." Lev.

24:6; 2 Chron. 13:10, 11. The shewbread consisted of twelve loaves, each made out of four fifths of a peck of fine flour. The loaves were placed in two piles on the table every Sabbath. The incoming priests who were to officiate during the coming week began their work with the evening sacrifice on the Sabbath. The outgoing priests finished theirs with the Sabbath morning sacrifice. Both the outgoing and the incoming priests joined in the removal of the shewbread and in its placement. While the outgoing priests removed the old bread, the incoming priests put on the new bread. They were careful not to remove the old until the new was ready to be put on. The bread must always be on the table. It was the "bread of the Presence."

As to the size of the loaves there is a difference

of opinion. Some believe them to have been as large as twenty by forty inches. While this cannot be substantiated, it is clear that four fifths of a peck of flour—which is equivalent to two tenths of an ephah and which was used for each cake—would make a sizable loaf. On this bread, incense was placed in two cups, a handful of incense in each. When the bread was changed on the Sabbath, this incense was carried out and burned on the altar of burnt offering.

The "bread of the Presence" was offered to God under "an everlasting covenant." Lev. 24:8. It was an ever-present testimony that Israel was dependent upon God for sustenance, and a constant promise from God that He would sustain them. Their need was ever before Him, and His promise constantly before them.

How About Your Passport?

By A. R. OGDEN

TO travelers away from their home country in these days the importance of having in their possession their passport, and of having it up-to-date at all times, is a vital and very important matter. In going from one country to another you must have your passport in order to secure passage.

Recently one of our missionaries, who was preparing to return to the homeland, was suddenly awakened to the fact that during his several years of missionary service, while he was engaged in all the activities of his work, he had not thought much of his passport for himself and his family. Even in the busy days of packing, the thought of a passport had slipped his mind, and it was not until the time came to purchase a steamship ticket for the homeland, that the busy husband remembered that such was not in his possession.

In the sudden awakening to the importance and necessity of having his passport at hand, he nervously exclaimed to his wife in a tone of no uncertain anxiety, "Wife, where is our passport?" He knew that a ticket for passage could not be secured without the passport. There was no need to go to the agent's office without it.

How true to life, with all its busy activities! There is always the danger of our being so engrossed with the daily and urgent cares of life that the all-essential passport to the heavenly land is overlooked, forgotten, neglected, until the last supreme moment. The great danger is in the possibility that this important matter will be overlooked until it is *too* late. "While they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut." Matt. 25:10. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

How urgently important it is that every individual make sure that amid all the cares and hurried worries of "packing up" to move to the heavenly land, he does not forget, overlook, neglect,

that all-essential "passport" to the kingdom of God. The days are rapidly passing. The hours are shortening. The time of final preparation for the journey to the "homeland of the kingdom" is hastening on apace. How about your passport? Do you have one? Has it been kept up-to-date? Or are you relying on one that is old, out-of-date, or expired? Each one must have an up-to-date, living experience in the things of God. A conversion of half a century ago will not do. An experience of five, ten, or twenty years past will not suffice. There must be a daily, hourly, constant connection with God. The "passport" must be kept renewed day by day—a constant connection with the divine throne through Jesus Christ—if we are to be prepared for the supreme great judgment hour.

So again I ask, Is your passport safely at hand for that hour of supreme need? Or perchance has it been lost in the heap of rubbish in the "packing up" and clearing out of the nonessentials? Watch and keep an up-to-date passport of life! "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Expectancy

THERE are many who wait for their ships to come in,
For their ships to come in from the sea.
This question they ask as they watch and wait:
"Will a ship come home to me?"

The answer comes swift from a voyager old,
A voyager weathered and gray:
"Have you sent forth a craft with a cargo, friend?
A craft that might come in today?"

There are many who long for their ships to come in,
That they from their cares may be free;
But how could a ship come home to them
When they've sent no craft to sea?

—Author Unknown.

We Are Debtors

By E. WENDELL WOLFE

SURELY there is no place in the life of a Christian for self-satisfaction, smug conceit, or arrogant and presumptuous self-esteem. The one who has experienced the new birth recognizes that—

“By all that has given us advantage over another,—be it education and refinement, nobility of character, Christian training, religious experience,—we are in debt to those less favored; and, so far as lies in our power, . . . we are to stay up the hands of the weak.”—*Ministry of Healing*, p. 105.

Thus the messenger of the Lord expressed the truth that every favoring circumstance or superiority places us more definitely in the position of debtors to those less favored.

In the sphere of duty, what service are we to render to those to whom we are indebted? For what obligation and responsibility are we accountable? This query is answered in the following graphic words:

“All may find something to do. None need feel that there is no place where they can labor for Christ. The Saviour identifies Himself with every child of humanity. That we might become members of the heavenly family, He became a member of the earthly family. He is the Son of man, and thus a brother to every son and daughter of Adam. His followers are not to feel themselves detached from the perishing world around them. They are a part of the great web of humanity, and Heaven looks upon them as brothers to sinners as well as to saints.

“Millions upon millions of human beings, in sickness and ignorance and sin, have never so much as heard of Christ's love for them. Were our condition and theirs to be reversed, what would we desire them to do for us? All this, so far as lies in our power, we are to do for them. Christ's rule of life by which every one of us must stand or fall in the judgment is, ‘Whatsoever ye would that men should do to you, do ye even so to them.’”—*Id.*, pp. 104, 105.

Thus the path of duty is made clear before us. What a vivid and stirring portrayal of the work to be done! What a responsibility! What a privilege! Again we read these forceful words:

“Those who receive are to impart to others. From every direction are coming calls for help. God calls upon men to minister gladly to their fellow men. Immortal crowns are to be won; the kingdom of heaven is to be gained; the world, perishing in ignorance, is to be enlightened.”—*Id.*, p. 103.

Yes, the gift of divine favor has been granted us that we may, in turn, impart to others. The light has been shed upon us that we may bring spiritual illumination to those who stumble in darkness. The rich treasure of truth has been given us that we may share it with those who have not received it.

We are to present the gospel invitation to those who have not heard its appeal; we are to engage in the greatest work ever entrusted to mortal beings—that of helping others to live the Christian life, with all that it embraces, and to win immortality. We are to give of our time, our means, our energies, to the great task of saving the lost. We are to minister to those in need, in

whatever walk of life they may be. The poor and homeless, the helpless and sick, are to feel the touch of our loving ministry and thoughtful tenderness; the rich and highly honored of earth, who long for something better than silver and gold can buy, are to be pointed to the treasures that can be laid up in heaven, the riches that endure.

We are not to look with derision upon those who have not risen high in the scale of culture and refinement. Underneath rude and offensive exteriors may be buried thoughts that would glow like jewels if they were unearthed; the most profound meditations, the deepest heart longings, may be concealed there. Back of clumsy, fumbling words may lie fine sensibilities and stirring emotions. Marvelous potential power may lie dormant within the breast of many who create the weakest impressions upon those about them.

Just as Christ went about doing good, so we are to minister to all who need our help. The field is broad; the scope is unlimited. It would be futile to attempt to enumerate the specific tasks to be accomplished, so large is the range for the exercise of kindness. But the converted child of God who has the deep heart longing to enter into such activity will find opportunities facing him on every hand. Many openings are obvious; others have to be sought out. But there is no limit to the possibilities for doing good, and they multiply before the eyes of those who are alert for them.

Material blessings may be shared with the unfortunate; food, shelter and proper clothing may act to introduce the bread of life. We may encourage habits of thrift, care, and perseverance in those who are reckless and unsystematic. We may, by bringing healing to tired bodies and minds, point others to the Great Physician. Kind, thoughtful, and inspiring words may be spoken to those who are depressed and discouraged.

Truly, we are debtors by all that has given us advantage over another, and as faithful stewards, may we meet this obligation, taking care of every asset that may be charged against us.

FOR LITTLE THINGS

For little things and little ways,
Dear Lord of all, I give Thee praise.

For morning light upon the wall,
And stately trees that grow so tall,

For daytime's homely tasks to do,
For neighbor friends so kind and true,

For things to read, and evening rest,
And talk with those we love the best,

For all the dear blest common days,
Dear Lord of all, I give Thee praise.

—*Author Unknown.*

EDITORIAL

Final Events Yet to Come—IV

The Loud Cry

What Is It?

THE loud cry is a distinct event to which God's remnant people are looking forward with great anticipation. It is the final and triumphal work of that army of messengers who move forward under the banner of "the commandments of God, and the faith of Jesus." It will be the last call to repentance that this world will ever hear.

In Revelation 14:6-11 is depicted three angels flying in the midst of heaven, giving a message for the last days. In Revelation 18 we read of "another angel" that comes "down from heaven, having great power; and the earth was lightened with his glory." Of this angel it is said, "He cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen." To the voice of this angel is added another voice, which proclaims, "Come out of her, My people, that ye be not partakers of her sins."

Concerning these visions of the revelator, the messenger of the Lord writes:

"I saw angels hurrying to and fro in heaven, descending to the earth, and again ascending to heaven, preparing for the fulfillment of some important event. Then I saw another mighty angel commissioned to descend to the earth, to unite his voice with the third angel, and give power and force to his message. Great power and glory were imparted to the angel, and as he descended, the earth was lightened with his glory. . . . The work of this angel comes in at the right time to join in the last great work of the third angel's message, as it swells to a loud cry. . . .

"Angels were sent to aid the mighty angel from heaven, and I heard voices which seemed to sound everywhere, 'Come out of her, My people'. . . . This message seemed to be an addition to the third message, joining it as the midnight cry joined the second angel's message in 1844. The glory of God rested upon the patient, waiting saints, and they fearlessly gave the last solemn warning, proclaiming the fall of Babylon, and calling upon God's people to come out of her, that they might escape her fearful doom."—*Early Writings*, p. 277.

When Will It Come?

When may we expect this event to take place? What evidences do we have which concern the fulfillment of this prophecy? It is clear that this work takes place in a time of great crisis in the world. It will be particularly a time of persecution and trial for those who keep the commandments of God and the faith of Jesus. At this time those who have been lukewarm in experience will drop out, and those who remain will press together in greater unity. Of these we read:

"As trials thicken around us, both separation and unity will be seen in our ranks. . . . Those who have had great light and precious privileges, but have not improved them, will, under one pretext or another,

go out from us. . . . But, on the other hand, when the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. . . . The people of God will draw together, and present to the enemy a united front. In view of the common peril, strife for supremacy will cease; there will be no disputing as to who shall be accounted greatest. . . .

"Thus will the truth be brought into practical life. . . . The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. *Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord.*"—*Testimonies*, Vol. VI, pp. 400, 401.

Who Will Give It?

The loud cry can be given by only those who have received the special baptism of the Holy Spirit under the latter rain. It will be this baptism that will equip them with the power to do the work that must be done. It will be found that any other qualifications than this will be insufficient to make one ready to do this glorious work.

"At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel. At that time, the 'latter rain,' or refreshing from the presence of the Lord, will come, to give power to the loud voice of the third angel, and prepare the saints to stand in the period when the seven last plagues shall be poured out."—*Early Writings*, pp. 85, 86.

"Thus the message of the third angel will be proclaimed. As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be qualified rather by the unction of His Spirit than by the training of literary institutions. Men of faith and prayer will be constrained to go forth with holy zeal, declaring the words which God gives them."—*The Great Controversy*, p. 606.

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*Id.*, p. 612.

With What Results?

The messenger of the Lord has seen the marvelous results that will follow this consecrated and Spirit-filled effort. The effects of the message will be world wide. Many who live near or afar, both men of position and worldly honor and those occupying lowly places, will feel the compulsion of the truth and will surrender to the will of God. Note a few of these statements given us through the Spirit of prophecy:

"The angel who unites in the proclamation of the third angel's message, is to lighten the whole earth with his glory. A work of world-wide extent and unwonted power is here foretold."—*Id.*, p. 611.

"In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*"Prophets and Kings,"* p. 189.

"God also has His agents among the leading men of the nation. . . . When the final warning shall be given, it will arrest the attention of these leading men through whom the Lord is now working, and some of them will accept it, and will stand with the people of God through the time of trouble."—*"The Great Controversy,"* pp. 610, 611.

"Notwithstanding the agencies combined against the truth, a large number take their stand upon the Lord's side."—*Id.*, p. 612.

A Solemn Warning

Will you, dear reader, have a part in that glorious work? This is a solemn question, for those who take part in this final work of God will be those

who are baptized under the latter rain, and only those who receive the latter rain will be fitted for translation. Note the following from the messenger of the Lord:

"The third angel's message is to lighten the earth with its glory; but only those who have withstood temptation in the strength of the Mighty One will be permitted to act a part in proclaiming it when it shall have swelled into the loud cry."—*Review and Herald*, Nov. 19, 1908.

"Those who come up on every point, and stand every test, and overcome, be the price what it may, have heeded the counsel of the True Witness, and they will receive the latter rain, and thus be fitted for translation."—*"Testimonies,"* Vol. I, pp. 187, 188.

"I was shown that if God's people make no efforts on their part, but wait for the refreshing to come upon them and remove their wrongs and correct their errors; if they depend upon that to cleanse them from filthiness of the flesh and spirit, and fit them to engage in the loud cry of the third angel, *they will be found wanting.*"—*Id.*, p. 619.

F. L.

Three Ways Members Rob Themselves

Part IV, Church Members Who Rob Themselves

THERE are some who are faithful in attendance at services, who even will take offices in the church, but who rob themselves of a blessing because they fail to take part in the missionary activities of the church. Such persons seem to think of church life in terms of the four walls of the church building. This is too narrow a view. The greatest satisfaction that can come to church members is in seeing new members come into the church. If you want a new thrill in your soul, go out and search for someone who is willing to hear this truth. Bring him the message, persuade him to come to the church services. You will discover that the whole cycle of church services takes on a new meaning for you. For you, everything in the church will revolve around this new member you have brought. You will have a new realization that the church is not a static affair, that we do not find our satisfaction in simply holding our own, but rather in gaining new members and in finding others to rejoice with us in the hope of the soon return of our Lord.

You will discover, if you go out in missionary work, that there are a great many people within your own neighborhood who know so little about God that they do not even know how to talk to Him in prayer. Have you ever taught anyone how to pray to God? If you have not, then there is a new experience awaiting you, a new spiritual thrill and satisfaction. Why rob yourself of it? Why cheat yourself of one of the greatest joys that can ever come to a follower of Christ?

Do We Know Others in the Church?

There is another class of persons in the church who rob themselves of a great deal of joy and happiness. They are the ones who may come to the services very regularly, and with irreproachable religious manners engage in the services, but who never become acquainted with other church

members. They seem, at times, to shun the company of others. Such shutting of oneself away from others in the church is a denial of the most basic characteristic of the true church of Christ. The church is a fellowship of believers, a communion of saints, a happy association together of those who have much in common. How can there be association and communion if we do not even make the effort to learn the names of other members of the church?

The Bible writers say much about our being separate from the world, but this is simply another way of saying that we should draw close to those of like faith with us. One of the greatest aids to maintaining a permanent state of separation from the world, is to be bound closely to the heart of other believers. The more that bond of unity, fellowship, and understanding is maintained around the whole circle of the fellowship, the more securely we throw up a wall against all the intrusions of the world into our life.

Christ said, "By this shall all men know that ye are My disciples, if ye have love one to another." If we are to live out the full possibilities of this text, we at least ought to become acquainted with other members of the church. If it is necessary, we ought to go out of our way to learn the name of any new person that comes into our church. Who knows but that we might be able to be of some spiritual help to others if we were better acquainted with them?

Those Who Rob God

But there is still another class who rob themselves. We refer to those who rob God. We often have occasion to think of that passage in the book of Malachi in which the Lord declares that those who withhold tithes and offerings from Him, rob Him. We would not minimize for a moment the solemnity of the statement, but we wonder whether

ministers and elders who use it from time to time in the rostrum might not give added force to it if they made clear that by withholding tithes and offerings we not only rob God but we rob ourselves. We rob God of that which belongs to Him in those funds, but we rob ourselves of spiritual blessing, of a sense of right doing, of the satisfaction of knowing that we have honored God by our faithfulness in duties that He has set before us in His word.

More than once we have had defaulting tithe-payers tell us of how depressed spiritually they were because of their course of action, of how they were robbed of joy and peace of mind. And it is of this that we are here speaking. There is no satisfaction so great as that which comes from a sense of right dealing with God in every phase of our church life. No one ever gained peace of mind by shortchanging the Lord. But how often the temptation confronts church members to be forgetful in the matter of tithes and offerings, to cut down on this gift or that, to pay a tithe that does not rightly represent their real increase, indeed to let the tithe default entirely at times. Such persons stand forth as robbers in a twofold sense; they have robbed God and they have robbed themselves. They have paid too dear a price for any financial easement that they may temporarily have obtained in the meeting of material obligations.

Caring for Local Expenses

In a different sense we may think of church members as robbing themselves because they fail to bear their proper burden in caring for the local expenses of the church. One of the reasons why we enjoy our homes so much is that we have put of our best energies and efforts and resources into creating those homes. The building to which we go on the Sabbath day is our church home, our spiritual residence. Do we have a sense of ownership in it? Do we feel that the improvements and the upkeep of it reflect in a real degree the monies we have contributed to provide for that upkeep? If we are unable to feel this, then we have robbed ourselves of a real joy and happiness in our church life. Incidentally, we have laid on the shoulders of others a responsibility which we ought to be bearing.

To sum up this brief recital of church members who rob themselves, we would say that the secret of obtaining the maximum from our church life is to be found, first of all, in engaging in that church life in the spirit of worship, and devotion, and of adoration of our God; and, secondly, in participating actively in the responsibilities and the labors and the burdens that go with the church. Thus our very lives are bound up with the success of the church, and thus, indeed, we feel in a very real sense a responsibility for the success and the advancement of the church. To the extent that we throw our lives into the task of caring for the interests of the church, and of participating spiritually in all its services, to that extent we will obtain from this unusual organization which God has created, the blessings, the strength, and the spiritual riches that He has for us. F. D. N.

The Gathering of Israel

(Continued from page 2)

will sit down with Abraham, Isaac, and Jacob in the kingdom of our God. Matt. 8:11, 12; Revelation 7.

The Eternal Rest

Israel after the flesh could not enter into the rest of God because of unbelief. Hebrews 4. Into the eternal rest spiritual Israel will enter, when they are gathered from all lands at the second coming of Christ.

"In that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and His rest shall be glorious. And it shall come to pass in that day, that the Lord shall set His hand again the second time to recover the remnant of His people, which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And He shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." Isa. 11:10-12.

And the Lord promises that He will no more pull Israel up from the land of their inheritance, but they shall dwell therein forever:

"And I will bring again the captivity of My people of Israel, and they shall build the waste cities, and inhabit them; and they shall plant vineyards, and drink the wine thereof; they shall also make gardens, and eat the fruit of them. And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the Lord thy God." Amos 9:14, 15.

"PEOPLE who have warm friends are healthier and happier than those who have none. All the wealth of the world could not buy you a friend or pay you for the loss of one."

The Road to Happiness

BY THOMAS CURTIS CLARK

THE road that leads to happiness
Is seldom paved with gold,
Yet they who tread its lowly ways
See golden worlds unfold.

By blooming lands of helpful deeds,
By sunny fields of song,
Beneath a sky of loving praise,
Its pathway winds along.
Sometimes it leads through choking dust
Where noontide rays are hot,
But there is always, just ahead,
Some quiet garden spot.

No one has walked the happy road
Without his hours of grief,
And yet there wait for every soul
Long days of sweet relief.

The road that leads to happiness—
Pray, where may it be found?
Where love goes on its blessed way
Through each life's daily round.

IN MISSION LANDS

Africa Appeals for Help

By W. H. WILLIAMS

MANY Seventh-day Adventists have heard the name "Malamulo." To the native of Nyasaland it is the place where the ten commandments are taught, for, literally translated, the name means "commandments."

The Malamulo Training School has been greatly blessed of God. There is no money expended in foreign lands that brings greater and more lasting results than that which is put into training schools—the supreme object of which is the education of a native ministry to work for their own people. In the providence of God a large work is being accomplished at this mission training school, from which have come a strong group of native-trained pastors and evangelists.

H. M. Sparrow, superintendent of the Southeastern African Union, tells us that "were it not for our faithful native pastors, we could not cope with the task of caring for the great annual ingathering of souls." Then, too, when it seemed impossible to get European help because of lack of means, the native-directed missions were one factor which brought great relief to the mission. Six of the large missions are in charge of native pastors. There are from three to twelve hundred church members in connection with each mission. The work is administered by native pastors under the direction of the union superintendent and a strong district committee composed largely of natives. They set their financial goals, carry out their church discipline, hold their evangelistic efforts, and operate within their budgets, and hundreds accept the message yearly in each of these districts. Pastor Sparrow writes:

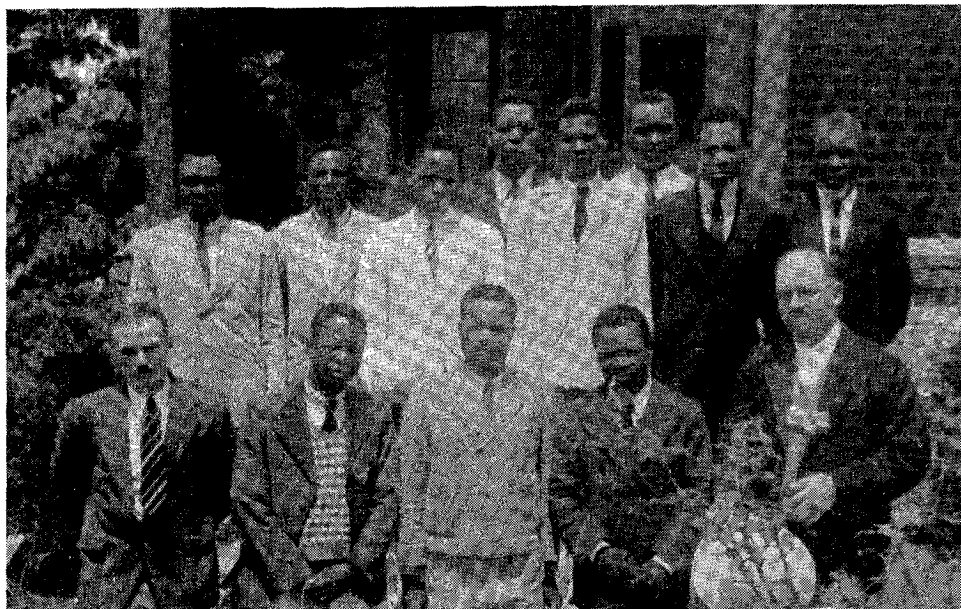
"Two years ago a native chief, Bandawe by name, sent an appeal to me to send him someone

to teach his people. We had no one to send at the time, and no means. In November, 1938, he again sent the following message to me: 'Elder, I understand that you will not baptize anyone who has more than one wife. I have four. I gave three of them money and sent them home. They are all married now. Therefore, that should not hinder me from being baptized next year. You said I must build a schoolhouse; that has been done. Now may I have my teacher? You also said I must build a teacher's house and see that there is food for him. The teacher's house is built, and there is food waiting for him in the barn. Now can you refuse me my teacher? Please, elder, send me someone this year to teach my people all about your message.' That call has not been answered yet!

"A young woman in the north of Nyasaland, who was to be married to an old heathen man, ran away from home and hid herself for several months. While in hiding she taught the message to the people where she stayed. It was not long before the people sent word to her own folks that she was there, and told them of the wonderful work she was doing. Her folks came, and instead of taking her home to marry the old man, they listened to her story and became Christians. There is a wide interest in that village today, and the people are begging for a worker.

"Just across the border in northern East Rhodesia, where we are trying to find money to help us get into the territory, there is a very urgent call from a group of nine villages. They have sent several messengers to Brother Pearson, asking him to send them someone to teach them the truth. One of the schoolboys who went home on his holidays began to teach his people the truth, with the result that about seventy-five people have joined the Bible class; but there is no one there to teach them, and that call is still unanswered."

In closing his letter, Pastor Sparrow adds, "There are about forty-five just such calls right now appealing for help, not calls just to ordinary places, but to places where we could reap a rich harvest."



Group of Native Pastors of the Southeastern African Union Mission, Together With the Superintendent, H. M. Sparrow (lower right) and the Secretary-Treasurer, E. B. Jewell (lower left). Large Responsibilities Are Being Carried by These Native Pastors in the Rapid Development of the Work in Nyasaland

A Cry From Maymyo, Burma

By MRS. G. WELDON TARLETON

TO the station of Maymyo, situated about 3,500 feet above sea level among the hills of the Shan plateau, the call was extended to carry on the work of a veteran and highly respected Bible worker, Doctor Tornblad, who, after twenty-seven years of faithful labor in the Master's vineyard in the East, left for her homeland in March, 1932.

With fears and misgivings, but sustained by the promises contained in those wonderful words, "Fear not; I will help thee," I determined to do my utmost for the Lord and to resign myself to His heavenly guidance for the furtherance of this work, which was then in its tender years.

We started our work with just a simple dispensary. On Sabbaths a few of us used to assemble for Sabbath school. Today this institution, Brightlands Nursing Home, is well grounded, and its fame has spread even to the dark interior of Africa, and our Sabbath school is flourishing under the unselfish and untiring labors of our dear sister, Mrs. Alice Grenville-Smith. Our well-equipped nursing home provides accommodation for our inpatients, and has an operating theater, where all kinds of surgical cases are given attention.

Our Sabbath school is not one which we can number with some others for size, but we are certainly proud of it, for we feel that it is a soul-winning Sabbath school. Through this means those who attend are grounded in the third angel's message.

Since the greater burden of the work lies in the nursing home, most of my time is spent with the patients, and those who are interested in the message are somewhat neglected till the evangelist comes up from the school at Meiktila.

Our need is great, dear friends. You have already sensed it. Yes, we need a full-time evangelist. We need a man who can locate in Maymyo and build our church. Souls are perishing here, not only for the want of the message, but for a pastor to look after them. These souls are from all classes of people, even the "neglected classes," who patronize our nursing home more than others. Most of these men have no time for religion. This lack is evidenced in their children. Yet they do not stay long in our nursing home before they sense the strong principles we have, and also our greatest objective, which is to care for spiritual sickness as well as physical illness.

It was only a few days ago that a young boy was brought into our nursing home. He was suffering from intussusception. The case was serious, and the attending doctor ordered the theater to be kept in readiness for an operation. Before any work was started, prayer was offered for his recovery without the necessity of an operation. Our prayers were heard and granted. The parents, who were godless, did not know, but we did, and the doctor, who was not an Adventist, also acknowledged it.

The next day the boy was allowed to sit up for his breakfast. Before he partook of his food he was asked to close his eyes while grace was offered.

"What is 'grace,' matron?" he asked in a very impertinent manner. "We don't have this sort of thing in our home, and I will not have it here."

"'Grace' means asking a blessing from Jesus on the food, and thanking Him for it," the matron replied.

"Well, I don't want all this ——."

"But everyone who comes to this nursing home, whether he is big or small, must say grace before he eats, or else he will not get any food."

"But I don't know what to say."

"Very well, I'll teach you. Now fold your hands and close your eyes, and repeat this after me:

"Dear Jesus, I thank Thee for this food, and ask Thee to bless it to my use and make me a strong boy."

This boy's parents, who are from the "upper ten," or as we say, "the neglected class," were standing by, listening. But God's Spirit works in unseen ways. The prayer, the food, and the high principles which we maintain, all had their effect, for whereas the boy was haughty and rude, he gradually sobered down, and when the day came for him to leave the nursing home, he said, "I don't want to go from here. Everything is so nice. I love this place. I want to make it my home. Matron, please let me stay."

This is just one of the experiences that we have had. Others from among the older patients can be related, too, but time and space will not permit. However, suffice it to say that whereas there was great opposition, there is now a regular demand for rooms in the nursing home. Even missionaries of the other denominations have seen the hand of God leading and guiding our work. They are regular visitors now, and when sickness befalls any of them, they are straightway brought to the nursing home, as the following testimonial, written by a Baptist missionary, will reveal:

"At first 'Brightlands' was only a name to me. After two weeks the name has taken on a depth of meaning—cheery atmosphere; gay color harmony; a spirit of friendliness; an eagerness to care for every need; personal interest; expert care; contagious happiness; new friendships. I can truly say that it has been good for me that I have been here, where faith and hope abound.

"'Thank God for yesterday.' Ps. 30:4.

"'Praise God for today.' Ps. 54:6.

"'Trust God for tomorrow.' Ps. 27:5."

A keen interest is awakened in Maymyo, partly from the influence and work of our medical and evangelical literature. But we fail to follow up these interests, because we do not have a pastor. Dear brethren, our wants are many, but the foremost and greatest is the need of a resident evangelist. We plead for your help. Souls are now perishing as a result of neglect. Will you not hear our cry?

"THE prayer that comes from an earnest heart, when the simple wants of the soul are expressed, as we would ask an earthly friend for a favor, expecting it to be granted—this is the prayer of faith."

Our Lake Titicaca Training School

By J. L. BROWN

OUR Sabbath school convention for the Lake Titicaca Mission took place at Juliaca in the social hall of the school.

The students seemed to enjoy the convention work, and they attended every meeting as far as possible. There are over two hundred students in the school this year. The director, C. D. Christensen, practically turned the school over to the convention program. We believe that much good will come from the instruction given, because nearly all the students of this school go into active mission work. The following remarks by Professor Christensen will be of interest to the readers:

"We are always glad to have conventions and other meetings at our school, because in this way many of the students and teachers are able to take advantage of the instruction given. Whenever I have been in this mission I have found the school to be held in high regard and esteem by the people. There is a leaning toward educating the children, although this is more evident with respect to boys than to girls. This year the complete course is being given, and the school has the largest enrollment of its history. The matriculation is beyond the two-hundred mark. The teachers and students are a fine class of people and work together as one man. The students who come are hungry for a knowledge of spiritual things, and they manifest a good Christian spirit. A short time ago we had our Week of Prayer, and it was a very blessed season indeed. At the close of the week we had a baptismal class of forty students who gave their hearts to God. From a financial standpoint the school has had one of its best years. I should also mention that of the graduates of the school practically 100 per cent are either engaged in the work or are preparing further in one of our educational institutions to be fitted for even larger responsibilities. A friend of the school came to see us, and while he was walking about the place he made the following observation: 'I thought that several generations would have to pass before the Indian race could be brought to a higher level, but I see that you are working miracles.' I told him that these miracles are the result of the work of the gospel."

The Spirit of prophecy makes plain the plan of action to be followed in dealing with our young people. We read: "When the youth give their hearts to God, our responsibility for them does not cease. They must be interested in the Lord's work, and led to see that He expects them to do something to advance His cause. It is not enough to show how much needs to be done, and to urge the youth to act a part. They must be taught how to labor for the Master. They must be trained, disciplined, drilled, in the best methods of winning souls to Christ. Teach them to try in a quiet, unpretending way to help their young companions. Let different branches of missionary effort be systematically laid out, in which they may take part, and let them be given instruction and help. Thus they will learn to work for God." —*"Gospel Workers,"* p. 210.

We are thankful for our training schools. Many good workers are in preparation in them. These centers are appreciated greatly by men of the world. They have seen the results in the lives of students and people. We are glad that as workers we can visit these educational centers from time to time and give definite instruction and help to our young people. May God bless every effort that is put forth.

A Modern Nicodemus in India

By W. HUME McHENRY

I WAS preparing for my morning meal in an outstation recently, when I was informed by our lay worker there that an influential and rich Brahman had come to see me. Since it is a usual occurrence for many to come and go, I did not attach much importance to this particular visit.

When my breakfast was over, this Brahman called the lay brother outside the hut and requested him to have all the other people leave, as he desired to speak privately with me. I was scarcely prepared for what was to follow. He told me of his desire to accept Christ. He was tired of his past associations. Though he lacked nothing so far as creature comforts are concerned, his heart was not at rest. He believed that Jesus could give him the longed-for rest. He was ready to forsake all, if necessary, to obtain this peace.

He wanted to make the break at once and cast in his lot with the people of God. I encouraged him to first take studies, so as to more intelligently take this serious step. But it is one thing to give such souls this counsel, and quite another thing for them to follow it. For the moment any of their people suspect their leaning toward Christianity, their persecution will begin. This man was even afraid to accept a book to carry home with him to read, lest someone might get hold of it and his suspicions be aroused. He will be disowned by his people even before we are willing to give him full recognition.

A few days previous to this experience, I had had a similar one. I met a young Brahman salesman in a railway carriage. He confided to me that he desired to change his religion, and that he was convinced that Christianity is the true religion, because it recognizes the equality of all people before God. He said that he had studied deeply into Hinduism, but had failed to find any real truth in it. He was disgusted at the selfishness that was manifest at every turn of the way. He is anxious to make the necessary investigation, and has been provided with material for study. I trust that a definite arrangement can be made for personal studies with him.

From this we can visualize the multitudes, even among the high castes, who are longing for the rest that only Jesus can give them. We need help in order to care for such souls when they come to us and cast themselves upon us for study of the word of God. It is a wonderful privilege that the thirteenth Sabbath gives you in extending the opportunity of joining in the quest for souls.

THE SPADE ANSWERS THE CRITIC

In the Days of Abraham

By W. L. EMMERSON

THE remains of the successive ages of Ur of the Chaldees found by Professor Leonard Woolley and his associates indicate that the city had a very checkered history. During the golden age of the royal tombs and during the first dynasty, so called because it is the first of which we have any connected record, Ur probably held sway over a large part, if not all, of Sumer. Then followed a confused period of civil war between different city states in the south country, against the Elamites of the north, and against the rising power of the Semites in the west, who later were destined to eclipse and supersede the Sumerian civilization.

Ur regained its independence under the third dynasty, and, a century or two before Abraham, became the capital of a new Sumerian Empire. During this period was laid the foundation of Ur of the patriarch's day. From the moment of his accession, the first king, Ur-Nammu, set himself the task of making the city a worthy capital of the empire, and the dwelling place of his patron deity, Nannar, the moon-god.

He built the great ziggurat, the remains of which were found by Taylor and which is still the best-preserved building of this type in Babylonia.

During the prosperous days of the third dynasty, with its far-flung trade connections, many Semitic immigrants must have come in and mingled with the Sumerian population. Perhaps it was during this period that the progenitors of Abraham came eastward and settled in Ur. Little did they realize then the troublous times that were to come upon the city.

Abraham Born in City of Moon-God

At the peak of its glory the third dynasty was brought to a disastrous close by an Elamite invasion from the Persian highlands, Ur and other Sumerian cities being devastated, and the last king of the dynasty being carried off captive. When the Sumerians recovered from the blow, there began a new series of equally disastrous civil wars, Isin and Larsa, the Ellasar of Genesis fourteen, successively being overlords of Sumer and of the old capital Ur. In the days of the Larsa kings Abraham was born.

The Talmud states that Terah, the father of Abraham, was an idolater and was reproved by Abraham for his superstitious worship. If this is true, he must have been a devotee of Nannar the moon-god and his consort Ningal, and must have worshiped in one of the temples so recently unearthed.

Among the ruins of the city of the Larsa kings Woolley found large numbers of remains of houses built in terraces on the side of the mound on which

the ziggurat and the temples stood. From these he was able to obtain a very good idea of the houses of Ur in Abraham's day. We cannot tell but that he has uncovered the remains of the very house in which Abraham's family lived before they left in response to the call of God.

"Judging from the primitive houses of the age of Nebuchadnezzar which had been excavated by the Germans at Babylon," he says, "we had expected to find very modest dwellings one story high and built of mud brick, consisting of three or four rooms opening onto a court; instead of this we discovered that in Abraham's time men lived in houses built with walls of burnt brick below, rising in mud brick above, plaster and whitewash hiding the change in material, two stories high, and containing as many as thirteen or fourteen rooms round a central paved court, which supplied light and air to the house."

The floors were probably spread with matting, and the family sat at low tables on stools or high-backed chairs with rush seating. In the richer homes, the woodwork was covered with copper or silver plating. The bed chambers were furnished with wooden-frame beds, and clay, stone, and copper vessels were used for storage and cooking purposes.

The gold, silver, and precious stones, as well as other metal, wood, and stone objects found in the city of this period, indicate that Ur was still a great center of commerce, while the tablets which have been preserved show that it was carried on in a thoroughly organized and business-like way.

The supply of the necessary scribes and officials for the commercial and religious activities of Ur necessitated a comprehensive educational system which centered in the temples, as it did in the monasteries of medieval Europe. "School" tablets discovered show that the curriculum included reading, writing, and grammar, mathematics up to square and cube roots, and even applied geometry. Crude maps indicate that geography was also studied, though the conception of the world was naturally somewhat limited.

That a great deal of literary research was carried on in the days of Abraham is also clear from the large number of king lists, hymns, and historical legends which have come down to us from this period.

These discoveries are a striking refutation of the assertion of the critics that the age of Abraham was a barbarous or semibarbarous one. It was no less cultured, and perhaps more so, than the days of Nebuchadnezzar.

Professor Woolley well says:

"We must revise considerably our ideas of the Hebrew patriarch when we learn that his earlier years were spent in such sophisticated surroundings; he was the citizen of a great city and inherited the traditions of an ancient and highly organized civilization."

Vivid Background to Bible Story

Thus do the excavations of Ur provide a vivid background to the life of the patriarch in the land

(Continued on page 17)

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Discipline in the Home

By MRS. L. L. ROCKWELL

POOR Oliver was thoroughly subdued. He did not even dare to look the anger that he felt till he got out of his father's sight. Around the corner he began to mutter and rub his swelling limbs. He had just received a severe "thrashing" for disobedience. Wouldn't it be too much to expect him to make resolutions to do better under such circumstances? It is very doubtful that the father expected any such thing. The boy had the silent sympathy of his mother, and he vaguely understood this. So far from softening his heart, though, his mother's fear of her husband and pity for the boy only left him free to vent his ugliness upon his sister. As Oliver came slouching through the door, little Nell made a frantic effort to get out of his way. But his long arm struck her down and his foot kicked her dolls across the room. The mother made haste to quiet the little girl's cries and to bathe her head, lest the father should be attracted and another exhibition of his wrath be seen.

This occurred many years ago. Modern books and instructors have told us that corporal punishment is only an appeal to the coarsest physical senses. The reasoning powers, they tell us, are the only true avenue of appeal in teaching children a better way of living with those about them. And so, carrying this theory to its ultimate, we sometimes find situations like the following.

Little Willie had been walking for some time, walking into a great deal of mischief. His environment needed investigating. Of course, he did not understand the value of property or property rights. That is a thing that statesmen have argued about for centuries, and to expect little Willie to understand it was simply preposterous. It was nearly dinnertime, and the breakfast dishes were not washed, and very little of the other work was done. Mother had spent practically the whole morning following little Willie around, explaining to him the inadvisability of tearing leaves out of books and poking sticks in the fire.

As mother finally turned to her usual work in the kitchen, Willie spied the pots of plants in the living-room window. An ominous thud brought mother back to see a tender geranium plant nearly covered with earth on the sitting-room carpet. Mother's patience was almost gone by now, and this episode nearly resulted in a severe spanking. But she remembered the instruction in child-training books against corporal punishment, and the small offender was tied to his crib to keep him from getting into any more mischief for the time being.

But as little Willie could testify, his mother did sometimes lose her patience and revert to the vulgar method of spanking. This barbarous means seemed to hold him in check as long as the sting lasted, and as long as he remembered his mother's angry looks. But in about twenty minutes after such an ordeal, mother would come to him with hugs and kisses, yes, and apologies, too. This was a sign to Willie that the truce was at an end, and he would go again on his excursions of piracy.

Months passed. Willie's muscles grew along with his persistence. Visitors at the home could have little time for anything or anybody except Willie, whether they wished it or not. If they were unmindful of his prattle and yells, they were soon brought to attention by rapid blows on their knees. "Now, Willie, haven't I told you—" mother would begin patiently, and then would follow an exhibition of her powers as a philosopher and pedagogue of the modern school.

What about the future of this young vandal? The direction of the road he is traveling is evident. How far he will go will depend upon his strength of mind and muscle. Whether there is any power under the sun that will change him from this course, is a grave question.

Anyone can tell you that the training of your child should and will begin in its infancy. But your own common sense will tell you that the training of your child must begin with yourself. Is it reasonable that you can train your child for self-control by sentimental foolishness one moment and cuffs and angry looks the next, followed in a few minutes by apologies? You may not have had the right training yourself, and so be handicapped. But if you have a sincere desire to do the right thing by your boy or girl, you will go to your Bible and study it. Make it your meditation day and night. Are you restless at night thinking of your child? Thank your God that He is making your sleep go from you. He wants you to talk with Him about your child, and He is ready and anxious to hear your problems and to help you. He wants you to think of the instruction that He has left in such abundance. "Train up a child in the way he should go," is the inspired admonition, "and when he is old, he will not depart from it." And again, "He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes."

What folly it is to neglect the counsel of our all-wise Teacher, and turn to the philosophies of the world in such important matters as the rearing of our children for the kingdom of God. Let us follow the divine plan.

Why I Am a Missionary

By LEIGHTON R. HOLLEY

IN discussing this vital subject, I wish to address myself to the great host of young men and young women who are in our educational institutions of the homeland. Yes, and to that class of our young people who long to be in such places, and by God's grace eventually will be. I am but one of you, and the same blessed hope of our Lord's soon return is, I know, the controlling factor of your lives, as well as of mine. The same great heart longing to do our part in giving the knowledge of this glorious truth to those who know it not is shared by us all. The only appreciable difference between us is that you are in the homeland and I am in China. This is the only qualification which makes it possible for me to tell you why it pays to be a foreign missionary and why it is that I have chosen to be one. I propose to do this by asking you a question.

Do you need Christ? It is a very simple question, but the intensity with which it is answered by each of you will show you the need of foreign missions. Friend, do you really need Christ? Do you need Him to make life meaningful and worth living? If you do, you have a message for the world. A message which cannot be denied the telling, for it is prompted by a heart overflowing with love and gratitude. If you have known what it is to be guilty of known sin, to be lost in the realization of the awful fact that you are shut away from God, and then at last to have that blessed assurance and peace which comes to the soul when Christ finds it and redeems it, then you, too, are a missionary. You cannot be otherwise, for you cannot escape the fact that others are still in the hopeless, despairing condition that you were in before Jesus found you.

With such knowledge, could you ever be happy again if you did not heed the Spirit's bidding and share your Saviour with those lost souls? The answer must be, "No;" so let me emphasize the fact that even though you are in the homeland and I am here in China, our purpose and life's work are essentially the same—to prepare a people to meet their Saviour when He returns. What a sublime task! What a challenge to every advent believer!

What, then, is the difference between the home missionary and the one in a heathen land? Just this. The home missionary is laboring for a people who have a Christian background. This does not lessen their need of a personal Saviour. It is in Christ, and Christ alone, that the sinner finds salvation, "for there is none other name under heaven given among men, whereby we must be saved." He is our life, and to be without Him is death. But the foreign missionary is laboring for a people who, taken collectively, have no knowledge what-

soever of the historical Christ who died to deliver mankind from the dreadful fate of sin. Do we sense this awful fact that there are multitudes of men and women "having no hope, and without God in the world"? What is more, they know it. They are afraid of death, and consequently have innumerable superstitions and fears in regard to it. That light which "lighteth every man that cometh into the world" has all but been extinguished by the social vices and moral darkness which exist in these heathen lands. They are lost, my young friends, eternally lost, unless you and I unite our efforts and fulfill our God-given task of imparting to them the knowledge of a crucified, risen, and soon-coming Saviour.

No one can read the New Testament without realizing that the great objective of Christ's mission was the evangelization of the world. His message, therefore, creates the messenger. He came to save the world, and His only ordained means to accomplish this mighty task is through His earthly followers. It is only by responding to the requirements of His divine commission that we can fulfill this God-given responsibility. Nothing short of this will meet the mind of Christ. In that touching record of John 17 there is given to us a description of one of those sacred hours in which Christ withdrew Himself from human companionship to commune with the heavenly Father. Listen! "As Thou hast sent Me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:18-20. "Other sheep I have," said He, "which are not of this fold: them also I must bring, and they shall hear My voice; and there shall be one fold and one Shepherd."

Heathen Waiting for the Light

Dear friends, there are many lost sheep in these lands that are just waiting for the opportunity to hear their Master's voice before joining His fold. In His invitation to come and "take the water of life freely," Christ is no respecter of persons, much less of favored nations. In its last analysis, foreign missions is but the organized effort of God's people to carry out the divine commission. This is the essence of Christianity, for "God was in Christ, reconciling the world unto Himself, . . . and hath committed unto us the word of reconciliation." So God's great plan of redeeming love includes not only the whole earth, but every fallen son and daughter of Adam found therein. And may we of the West never forget that we owe to the East a deep debt of gratitude for giving us the gospel. It is our task to give back to them the light they have lost through ages of sin and idola-

try. But "all have sinned, and come short of the glory of God," and when Jesus went through the portals of the tomb and broke forever the bands of eternal death, He did it for the human race as a whole. He did it in order that He might be able to "gather together in one the children of God that were scattered abroad." What is more, the heathen, in proportion to the light which he has had, has been no greater sinner than you or I, and it may be, not so great.

"Heir of the same inheritance,
Child of the selfsame God,
He hath but stumbled in the path
We have in weakness trod."

Yes, "child of the selfsame God." Jesus loves him and died to save him. And oh that I had the space to tell you about a few of these faithful church members over here in war-torn China; about our colporteurs who have stayed by the work even in the face of the most difficult circumstances and personal dangers. These are loyal men, brave and true, willing to suffer and give up their lives, if necessary, in order to serve their blessed Lord. There can be no question as to the genuineness of the conversion of men like these. "By their fruits ye shall know them."

Work Will Soon Be Finished

Dear fellow youth of the advent people, the work must soon be finished. Soon Jesus will come to gather His people unto Himself, and I like to think of these dear brothers and sisters in connection with that inspiring text found in Revelation 7:9: "Lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands." This text is the counterpart of Matthew 24:14, and what a precious promise it holds for the Christian worker! If my labors resulted in the saving in God's kingdom of just one of these precious souls, what a reward! One soul to praise God throughout the endless ages! One of God's own children, the descendant of him who was created after God's own likeness and after His own image, saved from the depths of sin. Think of it, one such soul saved to enjoy happiness and everlasting life!

Do Missions Pay?

This answers the question, Is it worth while to be a foreign missionary? Do missions pay? From the soul depths of every true missionary, the answer comes back to you, Yes! A thousand times, yes! The sacrifices involved fade into insignificance when one considers the reward of his labor. Permit me, as the humble representative of our blessed Lord, who gave His life for you and for them, to invite you to join in giving the loud cry of the third angel to the lost multitudes of earth. Time is short. The magnitude of the task is stupendous and the number of workers pitifully small. Yet, if we rise up as one man and allow the Holy Spirit to use us, the work can and will be finished. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour

might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin!"

Dear youth, the stricken multitudes of China need you. They are perishing by the thousands and still have heard nothing of the Christ who died for them. A cry is heard. It comes from a host of lost souls in Asia and Africa. It is the Macedonian cry. Surely there are many of you in this great army of advent youth who can respond to this call, which is stronger and more appealing than ever before. Jesus expects each one to share in carrying the burden for these lost ones, and He has a definite plan for each one of us who will help do the work. Perhaps you are one of those who are to stay at home and by your prayers and your sacrifices make it possible for the foreign missionary to go forth and carry out his part of this great soulsaving program. Surely, the reward will be shared equally by those who go and those who stay. But perhaps you are one of the few whom the Lord is calling, as He did the apostle Paul, to go far hence unto the Gentiles, "to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me." Only by a complete surrender to your Saviour, by a life of consecration and prayer, can the question of where your duty lies be answered for you. Only thus can the Holy Spirit guide you in making one of the most momentous decisions of your life. But whether you go as an ambassador to those in heathen darkness, or remain as a worker in the homeland, you can in truth be a missionary and help to hasten the coming of our Lord and Saviour, Jesus Christ.

The Days of Abraham

(Continued from page 14)

of his nativity. We can picture his ancestors moving into Ur, perhaps during the prosperous days of the third dynasty or soon after the Elamite conquest. We can imagine their vicissitudes during the constant wars which raged around the city. During the temporary revival after Isin had given way before the Larsa kings, Abraham was born into the city of the moon-god, but the idolatrous practices which went on all around were distasteful to him. His heart yearned for a knowledge of the true God, and when the Lord spoke to him, telling him to leave the city and go westward into another land, where his seed would grow up to worship Jehovah, Abraham was responsive to the heavenly voice and went out in the direction which God indicated.

MUSIC cleanses the understanding, inspires it, and lifts it into a realm which it would not reach if it were left to itself.—*Henry Ward Beecher.*

THE BIBLE STUDENT

Sabbath in Matthew 28:1 Again

SEVERAL inquiries have been made by readers of the REVIEW as to whether the phrase "in the end of the Sabbath" in Matthew 28:1 may be connected with the last verse of Matthew 27, so that it would more easily harmonize with what follows in the first verse of chapter 28. If this phrase were given a slightly different rendering, "late on the Sabbath," chapter 27:66 would then read:

"So they went, and made the sepulcher sure, sealing the stone, and setting a watch, late on the Sabbath."

This reading would harmonize with the fact that though the Pharisees asked to have the death of Jesus hastened, so that He would not be hanging on the cross on the Sabbath, yet they went to Pilate on the Sabbath and obtained authority to set a guard at the tomb and seal the stone, which they did that same Sabbath day, and doubtless more or less late in the day.

So far as the reading of the English translation and the sequence of events on that notable day are concerned, I see no objection to making the passage read as given above. The serious difficulty, however, lies in the reading of the Greek text, and personally, I should have to be guided by that, for the ultimate authority for a translation always resides in the original.

The Greek employs freely the little word *de*, which is called a "transitional particle," used to indicate change of scene or a turn of thought in the narrative, or to mark a contrast. It is much like our "continuative" word "now," so often used, not to denote time, but to indicate turning to a different aspect of the narrative or of the reasoning, and frequently found all through the Scripture text. Observe its use four times in Matthew 27, at the beginning of verses 15, 45, 54, and 62 (in every instance represented by *de*), where there is a change of thought or scene or aspect of the narrative. It *should* occur in chapter 28:1, making it read, "Now in the end of the Sabbath," for *de* is there in the Greek and should not be ignored. To attach this phrase to Matthew 27:66 would make it read very awkwardly, "sealing the stone, and setting a watch. Now in the end of the Sabbath," with no verb at all to complete the sense. If it is left where it is in the translation, it forms a time phrase for what follows, with "came" as the verb. This placing is strongly supported by the fact that the time phrase following this one, in extension of its meaning, is in participial form, "the [hour] dawning into [day] one of the week," which would be a very clumsy way to begin a new sentence, especially since it contains no particle *de*, so much needed to mark the transition from late on the Sabbath to the beginning of a new day and a new week.

Moreover, since the Greek text was originally written without separation into words or sentences, the particle *de* was of high value as marking

a turn in the thought or scene of what is being said. It should not be disregarded in an important historical narrative like this under consideration. One who gets the *Sprachgefühl*, or lilt, of the Greek, could not tolerate the attachment of the phrase *opse de sabbaton* to chapter 27:66, and begin a new sentence with what is left.

May I add here a little more proof on the force of *opse*, to that contained in my article in the REVIEW of August 10, but not given heretofore in any of my articles on this subject. The first definition given by Liddell and Scott in their unabridged Greek Lexicon is, "after a long time." J. H. Thayer, in his translation and revision of Grimm-Wilkes Unabridged Lexicon of New Testament Greek, gives as his first definition "a long time after;" then he adds "long after." If you will read this into Matthew 28:1, you will have no difficulty with the passage. It will harmonize with the other synoptists, and will at the same time avoid mutilating the Greek. This verse would then read: "Now long after the Sabbath, at the hour dawning into day one of the week, came Mary," etc.

Thayer also cites a passage in Plutarch, a contemporary with the writers of the New Testament (died 120 A.D.), who uses the phrase *opse ton basileuon chronon*, which Thayer translates "long after the times of the kings." Contemporary evidence of this kind is of no small value.

The consensus of scholarship everywhere, including the standard revised versions of the Scriptures, supports the retention of *opse de sabbaton* in Matthew 28:1, from which it cannot be torn loose without doing violence to the idiomatic structure of the Greek language. The reader may possibly find some translation of the Bible by an individual that makes such an unwarranted change. I have found one such, but it utterly violates the structure of the Greek in this and two or three other aspects.

May I offer a definite caution against making too free use of individual translations that are current in this country and in England. Some of them in the main, and practically all of them in part, take such freedom with the literal reading that they are interpretations rather than translations of Scripture. I could cite numerous examples of this, but that is not within the province of this article. Greater safety lies within those translations made by a group of scholars, who check on one another. Though even these are colored more or less by theological views, the risk of accepting and using such translations is minimized.

W. E. HOWELL.

A FARMER whose barns were full of corn, was accustomed to pray that the wants of the needy might be supplied; but when anyone in needy circumstances asked for a little of his corn, he said he had none to spare. One day, after hearing his father pray for the poor and needy, his little son said, "Father, I wish I had your corn." "Why, my son, what would you do with it?" asked the father. The child replied, "I would answer your prayers."—*Southern Churchman*.

WORLD-WIDE FIELD

The Editorial Council

EDITORS from all the denominational publishing houses in the United States, and from a number of our publishing houses overseas, gathered together for a special council during the last week in August at the General Conference headquarters. It had been twenty years since a like group were assembled to discuss editorial problems.

At the close of the council all agreed that it had been a most profitable occasion. The discussions covered a wide range of subjects, such as: "The Importance and Place of Editorial Work in the Advent Movement," "Editorial Qualifications and Background of Experience," "The Character and Content of Our Missionary Periodicals," "Proper Attitudes in Our Missionary Periodicals," "Ideals of Presentation," etc.

All our editors sense the seriousness of the times in which we live, and the need for great care to be exercised in the presentation of the timely truths we have to give. They believe that we should continually stress the great fundamentals that have made us a people, making Christ the central theme of all our teaching. The keynote of this message is to be the imminent return of Christ. They, too, realize the need for avoiding anything of the sensational and fanciful. The sacred and important responsibility which the editors of this denomination bear was felt anew as J. L.

McElhany, president of the General Conference, addressed the council on several occasions. Elder McElhany acted as chairman of the council, with L. H. Christian and M. N. Campbell assisting. F. D. Nichol was secretary of the council, with M. R. Thurber assisting.

A Sabbath afternoon service of dedication was held, at which time the Spirit of the Lord was manifest. It was inspiring to hear the words of praise and consecration that were uttered by men who had come in from Europe and Asia, South America and Africa, besides the United States and Canada. A warm feeling of unity was felt, and we are sure that as these leaders in editorial responsibility scattered to their various places of work, it was with a larger vision, a greater consecration, and a deeper love for this truth.

FREDERICK LEE.

Evangelistic Effort in Jamaica

JAMAICA, B.W.I., has been blessed in recent weeks by the labors of R. A. Anderson, who is dean of theology in La Sierra College, California. The purpose of the visit of Elder Anderson was to conduct an evangelistic effort in the city auditorium in Kingston, and to gather together all our national preachers for a school of evangelism during the time of the campaign. Both of these objectives were fully attained.

The meetings began on Sunday

night, June 18, with a crowded house, the capacity of the theater being 1,400. For a few nights thereafter, the audience fluctuated and then settled down to a regular capacity attendance. The meetings were held on six nights a week, and on Sunday night there was a second session with a packed house. When the hall was cleared of its first audience on Sunday evening by side exits, the crowds awaiting the second sitting had filled the streets in front of the building. They rushed into the hall on the opening of the door in their eagerness to obtain seats, or even standing room.

This experience continued for five weeks, and it soon became apparent that the audiences were consistently made up largely of the same people whose deep interest in the messages evidently impelled them to come regularly night after night. This was a most encouraging feature and gave promise of a good harvest.

On the final Sunday night in the theater, after five weeks of continuous effort, the "Elijah Message" was presented, and 800 people, not of our faith, signed the covenant.

The meetings were then transferred to the church on North Street, which seats 1,000 people. Nineteen hundred people tried to crowd the temple, and hundreds of our own members yielded their seats to the visitors. The program continued in the church five nights a week for three more weeks, and ended with an audience of 2,000 on the final Sunday night.

This has been a pentecostal visitation for Kingston, and it is far too



HARRIS AND EWING, WASH., D.C.

Delegates to the Editorial Council, Held in Takoma Park, D.C., August 23-29

early at this writing to compute the net results of the experience. Elder Anderson had the blessed privilege of baptizing 105 souls the day prior to his departure, about 75 of whom are the direct result of the meetings. He left an organized baptismal class of 150 to his successor, A. C. Stockhausen.

Not the least of the blessings received is the elevation of the spiritual life of our own dear people and the confirmation of their faith in the great truths of the third angel's message.

Among the converts are many old backslidden members, some of whom have renewed their confidence in the truth after long years of wanderings. It was a day of rejoicing when they were readmitted in the fellowship of the church. Also among the converts was the custodian of the Ward Theater—the city auditorium—where the meetings were conducted.

Meanwhile, all our preachers were receiving daily classwork in the principles of evangelism, and the work will thus be permanently blessed through this most timely visit of Elder Anderson to Jamaica.

We can hardly close this report without saying a few words touching the providences of God in the financial arrangements for this unusual undertaking.

We had no budget planned for this great effort, but being convinced that the Lord was leading in this direction, we went forward by faith. The expense was estimated at approximately \$1,100. The treasurer's report reveals an expenditure of \$1,200. The local offerings amounted to a surprising sum when one considers the economic condition of these people. They totaled \$750 during the eight weeks of the effort.

When we were seeking the Lord for His guidance as we contemplated this undertaking, we received from a dear friend who is not connected with the church a check for \$100, to be used where the Lord might impress us. We thanked God and took courage, and continued to pray for more. Three weeks later this same friend wrote to us, "I feel a strange urge to send you more money. I cannot quite understand it, but here is another \$100." Again we thanked the dear Lord and took courage and continued to pray for more. And after another two weeks a third check of \$100 came from the same person. And so it was that we had the amount we lacked to conduct this evangelistic effort in Kingston. The Jamaica Conference contributed the remaining \$150 from a special fund. Thus this great effort of evangelism has been carried through without any burden on our budgets, which are built and operated so strictly that they leave no room for such undertakings.

This evangelistic effort has blessed Jamaica with a large inflow of souls; it has blessed the preachers with a course of training

in evangelism, backed by demonstration; and it has blessed our leaders with a strengthening of confidence in what God will do when we move into His opening providences by faith.

H. M. BLUNDEN.

Commencement at Mountain Sanitarium

THE towns of Asheville and Hendersonville, North Carolina, are popular as summer tourist centers, and the surrounding district is outstanding for the number of conventions annually conducted by several of the leading Protestant denominations of the Southern States.

Situated among beautiful hills, seven miles from Hendersonville, is the Mountain Sanitarium and Hospital, which my wife and I had the privilege of visiting at the time of the institution's commencement exercises.

This institution was founded about thirty years ago as a small educational unit to assist the mountain folk. A small sanitarium was opened about eighteen years ago. Both phases of activity have been so blessed of the Lord that a fine twelve-grade accredited academy, with a student enrollment of about ninety students, and a strong primary school, as well as an up-to-date and comfortable sanitarium and hospital accommodating sixty patients, now testify to steady growth.

Associated with Dr. J. F. Brownberger, the medical superintendent, are Dr. F. E. Bliss and Dr. A. A. Pearson. A. A. Jasperson is the business manager and E. L. Sheldon is the chaplain. Mrs. Jasperson is principal of the academy.

During our visit the sanitarium and hospital were full of patients. This is not unusual at this center, for its friendly spirit and Christian atmosphere, combined with the skill of its physicians and their associates, as well as the excellent food and invigorating air, all tend to draw patients from many Southern States, each of whom appears to leave its halls happy to tell others of the physical and spiritual help received.

At no time has it been my privilege to meet in an institution such kindly, friendly, religious folk as those staying at the Mountain Sanitarium while we were there.

During the hour of evening worship the drawing room was always crowded with interested listeners, to whom conversation on spiritual things was natural and easy, and many hours were happily spent in Bible study with these fine folk, many of whom were lawyers, educators, and successful businessmen.

At the commencement exercises of the institution six young women completed their nurses' course. The exercises were conducted in a simple, helpful manner.

On Friday night the consecration

service was led by F. E. Sheldon, and in response to his call each of the graduates personally expressed her determination to yield her all to the Lord.

The Sabbath service was conducted by the writer, and on Saturday night the class of 1939 provided the program, depicting in a simple, impressive, and practical manner the various phases of a nurse's life as teacher, nurse, and missionary.

W. P. Elliott, manager of the Review and Herald Publishing Association, delivered the commencement address on Sunday night before a congregation of members, friends, and patients, that more than filled the neat chapel, and Dr. J. F. Brownberger presented the diplomas.

The quiet dignity, the simple planning, and the deep spiritual tone that pervaded all the services were edifying and refreshing.

Following closely the instruction given by the Spirit of prophecy in the establishing of small, self-supporting units, devoted to helping both rich and poor in practical Christian living, this mountain sanitarium is doing much to further the truth in this Southern land, and to us as visitors in association with the workers and the people, the contact has been most refreshing and cheering.

W. G. TURNER.

The Oklahoma Camp Meeting

OKLAHOMA'S camp meeting and conference session was held in Highland Park, Guthrie, Oklahoma, where camp meeting has been held for a number of years. Nearly two hundred tents were erected, and a large number had to secure rooms.

Steen Rasmussen, of the General Conference; M. E. Munger, of the Review and Herald; J. O. Wilson, from Burma; and M. V. Tucker, of the Southern Publishing Association, together with Elders Ruhling and Meyer, who assisted in the German work, rendered excellent help during the general meeting. Alton Hughes, a returned missionary, was also with us for part of the time. Meetings throughout the day were well attended, and a fine spirit of devotion and fellowship characterized the meeting throughout.

Phillip Knox led out in the evening meetings, speaking on astronomy and the Bible. A large attendance was attracted from the city and the surrounding country, and we believe a favorable impression was made upon a good many people who otherwise might not have heard the message.

The delegates unanimously expressed their approval of the selection of J. L. McCaughey as president for the next two years, and J. O. Hanson, of the Texas Conference, was called to fill the vacancy in the treasury department left by

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the resignation of L. R. Alexander to accept a call to Nebraska. Ora S. Plue was elected as field missionary secretary to fill the place left vacant by W. L. Kinder, whose service ended by virtue of the tenure of office. A strong committee was elected, an excellent plan of redistricting the conference was launched, and every worker went to the field with a realization of his specific responsibilities, and every church member in every church knows exactly to whom he must look for leadership. The delegates and brethren returning from the Oklahoma meeting go with an encouraging outlook, expecting to do larger things for God during the coming year.

Good responses were made to the calls for camp meeting pledges for missions, and a good beginning was made on a fund for local evangelistic work. R. E. Browning was ordained to the gospel ministry on the last Sabbath of the meeting.

Reports of the officers indicated that the work done in the previous six years by J. J. Reiswig and L. R. Alexander in the office was a real contribution in the direction of liquidating the debts of the conference. There still remain some very serious liabilities, but both the officers and the field face these with cheer and hope that a few more years will clear them off.

We believe the outlook is most promising for the future of the Oklahoma Conference.

R. L. BENTON.

College Exercises in Cuba

THE closing exercises of the Colegio Adventista de Cuba were wonderfully inspiring. This fine group of young people, the coming workers of this great field, have a remarkable enthusiasm and a deep consecration.

A ministerial council and institute was held here at the college for our Cuban workers, and this council synchronized with the graduation exercises.

Day by day as the ministers gathered for prayer and deep study of the message and methods of its proclamation, many of the students were able to attend these gatherings.

On Thursday night an investiture service was held, at which some forty of these young people were granted honors in the Progressive Classes. One could not help but be impressed as no less than six, three of the graduates and three of the faculty, were together granted the honors of Master Comrade. Sometimes Missionary Volunteer leaders have quite a task to impress our young people with the advantages of acquiring the Master Comrade certificate, but here in this mission one finds a welcome enthusiasm

which speaks well for the spirit of our young people in this field.

The addresses of the regular services, consecration, baccalaureate, and commencement, were given by Pastor England, president of the Cuba Conference, the writer, and Pastor Blunden, union superintendent of the Antillian field, respectively.

On Sabbath afternoon eighteen were led through the waters of baptism into the blessings of church fellowship. Here is a field rich with opportunity, and many scores of young people are pleading for a Christian education. But when we look at the very meager facilities for such training that this school provides, we can only pray that the Lord will open up in some definite way that which will make possible this much-needed training.

This school was built eighteen years ago to serve the needs of this Spanish field. It was a small work at that time, but God has wonderfully led in this field, and this school, which was built to accommodate thirty students in the dormitories, has been taxed this year to house some seventy, besides a number of day students who are attending. It is truly pathetic to see these consecrated youth striving for an education under such conditions as this plant provides. It would be difficult to visualize a college without a library, but that is what we have here. The classrooms are so small and inconvenient that the school has to operate its program in a way that will permit the various classes to meet in four tiny classrooms. But despite these inconveniences, we have never seen a better spirit than at this Cuban school. God is surely leading here, and is mightily blessing the faithful service of the school principal, Professor J. S. Marshall, and the faculty. May God continue to bless these earnest workers, is our prayer.

R. A. ANDERSON.

Upper Columbia Camp Meeting

THE camp meeting of the Upper Columbia Conference was held at College Place, Washington, from June 7 to 17. The first two days of the meeting were spent in the biennial session of the conference. A large number of our people attended the conference session, and a larger number were present at the camp meeting following the session. L. E. Esteb was reelected president of the conference. Except in the educational and Missionary Volunteer departments, no changes were made in the conference staff. C. A. Schutt was chosen for these two departments. Good reports of progress were given by the president and the departmental secretaries. Plans were laid for a stronger work in missionary and evangelistic lines. The brethren and sisters of the Upper Columbia Conference are

vitaly interested in the cause of God and its advancement, not only in their own conference, but in the world-wide field.

The counsel and help of F. C. Gilbert and W. K. Ising, who were present from the General Conference, were greatly appreciated by all. The North Pacific Union Conference was well represented by E. L. Neff and his coworkers. From early morning till late in the evening many earnest prayers were offered publicly and in private. All of the meetings were deeply spiritual. Many lives were surrendered to God for the first time. The last Sabbath of the meeting was a very good day. God richly blessed Elder Gilbert at the eleven o'clock service. The whole congregation was moved by the mighty Spirit of God, and many gave themselves to Him in a consecration service. A call was made in behalf of foreign missions at the close of the eleven o'clock service on the last Sabbath, and our believers responded by giving in cash and pledges to the extent of over \$5,000. They love this message, and are anxiously looking forward to the time when God's work on earth will be finished, and they can go home to dwell with their Saviour. We believe that the next two years will see great progress in this field.

T. L. OSWALD.

Montana Camp Meeting

THE Montana camp meeting was held at Mount Ellis Academy, five miles east of Bozeman. The campus is a most ideal place for God's people to worship, and the churches were well represented. Nearly one half of the constituency of the conference gathered on the Sabbath day. The attendance during the week was exceptionally good from the very beginning to the last day.

J. J. Reiswig and his coworkers had their program well organized, and a spirit of reverence and quietness prevailed. This was conference year, and the business of the conference was conducted in a very efficient and satisfactory way on June 26 and 27.

That a spirit of loyalty and devotion exists throughout the entire conference was manifested daily by those on the campground. The Sabbath school offering amounted to \$92.14, and the offering for missions was \$1,058.24. The pledges for improvements to the academy amounted to \$519.56. This made a total of \$1,669.94 given by the loyal members of the Montana Conference. The camp meeting book sales amounted to \$448.84, which was nearly one hundred dollars more than last year. These figures represent the largest camp meeting book sales in the history of the Montana Conference.

F. C. Gilbert, General Conference field secretary, gave a series

of most helpful and inspiring sermons which were greatly appreciated by all in attendance. Sabbath morning he earnestly appealed to God's people to turn from worldliness and to give their hearts to their Maker. There was not room in the auditorium for the people to go forward, but nearly all stood in earnest consecration. This evidence of their devotion was followed by an earnest prayer offered by the president of the conference.

W. K. Ising, of the General Conference, inspired his listeners as he told of God's mercy and power in dealing with the mission problems. G. Dalrymple represented Walla Walla College. D. A. Lower, manager of the Portland Branch of the Pacific Press, and all of the union conference workers, gave of their best to help feed the flock of God.

The Montana Conference has a well-organized plan for the advancement of the Lord's work. There was much to indicate that the laity intends to cooperate with the conference workers in carrying the message into the cities and the mountains of Montana. The fine spirit of cooperation that prevails is sure to bring God's continued care and blessing. Let us all unite in asking the Lord to richly bless this needy field.

T. L. OSWALD.

Alberta Conference Camp Meeting

THE camp meeting and conference session for the Alberta Conference was held at Lacombe, July 14-22, 1939. The meetings were held on the campus of the Canadian Junior College. College Heights, as the location is named, is truly a beautiful site, and more ideal surroundings in which to attend camp meeting could scarcely be desired. The junior college possesses excellent buildings and attractive grounds. Western Canada can well be thankful for such an institution. It is to be hoped that this year more will avail themselves of the ample accommodation at the college than have in the past. Professor Cobb and his associates are doing an excellent work, and they deserve the

wholehearted support of God's people throughout their territory.

During the conference session, C. W. Degering was reelected as president of the conference. Elder Degering's work has been much appreciated, and he has the confidence and support of the workers and the constituency. Through the week there were about five hundred of our faithful people present at the various meetings, and it is estimated that over the week end more than a thousand were gathered for a spiritual feast. It was a real problem to accommodate the large congregation, and it would seem as if the brethren must plan for a larger auditorium for future meetings.

A more widespread evangelism by preachers and laymen is the burden of the leadership of the Alberta Conference. Their territory is widely scattered, but God has used the faithful labors of His servants to raise up a membership of more than 2,300 through the years, and a rich harvest of souls for this year is definitely planned for. While our people in that conference are earnestly concentrating on the finishing of the work in Alberta, they are heartily and prayerfully concerned with the completion of God's work throughout the world field. This interest was manifested in a practical manner in the offerings for missions given during the camp meeting. Approximately \$1,500 was the total offering given. Half of this amount will be used for advance evangelistic work in Alberta, and the other half will go toward the support of the work in mission lands. God will abundantly bless these gifts, and will translate them into souls, we know.

W. B. Ochs, D. N. Reiner, H. A. Shepard, and A. Clark, from the Canadian Union, and M. N. Campbell, S. A. Wellman, R. Ruhling, and the writer, from the General Conference, were the visiting ministers at the camp meeting.

T. J. MICHAEL.

Two Soldiers

RECENTLY an ex-soldier from a southern army accepted the truth. His name is Niz. In his earlier days he was an infidel, and a man of violent temper and much physical strength. If, because of his violation of the law, the police were called, they were so afraid of him that they always looked for him where they knew he could not be found. One day his brother, who was an Adventist colporteur, visited him, and they talked together for a time. In the course of the talk the colporteur said, "I, too, am a soldier and belong to an army. I am going to leave you the textbook for the soldiers of my army." And he left the Bible. Later the soldier began to read the brother's textbook, and the Spirit of the Lord brought conviction. The soldier gave his heart to the Lord and was recently bap-

tized, and is a true and faithful Adventist.

The colporteur brother, owing to a physical weakness, had to leave his book work; so in searching for a trade, he decided to become a cobbler. He found a man who appeared to be a good tradesman, and approached him with the following proposition: "I have a truth that will give men eternal life. You have a trade that gives men a living in this life. If you will teach me how to cobble, I will teach you the truth of God." The arrangement was satisfactory, and the Adventist became a cobbler and the cobbler became an Adventist.

W. G. TURNER.

Experience of Bible Colporteur in Ecuador

SENOR CASTRO saluted an old Indian who was sitting on a low wall, and began to talk to him about his salvation. The old man was not disposed to believe that there could be any place of repentance for one so lost as he; but he listened to the reading of portions of the Scriptures, and was lifted out of his unbelief when he heard Isaiah 53:6: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on Him the iniquity of us all." The old Indian, familiar with the ways of sheep, could grasp that. He gathered his family together to hear the gospel story and the Bible reading, and then himself bought a Bible.—*American Bible Society Report, 1939.*

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From Tanganyika

YOU will be interested in a little item of news from Tanganyika, East Africa. A letter written by R. Reinhard, the mission treasurer, a little while before the war commenced, reports that—

"Our evangelistic work is making very good progress in Tanganyika. Our camp meetings this year have been very successful. In Busegwe we had on Friday and Sabbath more than 500 heathen in the meetings, and among these were six chiefs and three subchiefs. In Ntusu there were more than 800 heathen at the week-end meetings, and we expect that at the Pare camp meeting there will be well over 1,000 interested heathen people, who will be attending camp meeting for the first time."

Brother Reinhard goes on to say that they are experiencing a revival among the natives of Tanganyika, and the brethren confidently expect that a far larger number will be added to the baptismal classes this year than ever before.

I am sure that our dear people will join us in praying earnestly to God that war conditions will not be allowed to interrupt these wonderfully encouraging soul-winning prospects in the Tanganyika Mission.

T. J. MICHAEL.

The Greatest Crisis

THE world is facing a terrible crisis at the present hour. Three of the great nations of the world are in conflict. The ebb and flow of the battle tide is watched by millions of men and women throughout the world. If the war continues long, it is possible, if not probable, that other nations will be drawn into the circle of conflict.

It is truly a sobering situation, one which forces serious reflection upon every mind. What the outcome will be, no one knows. To the Christian believer, it should be not only a time of serious thought, but a time of soul searching, because he faces not alone the problems of the present hour, but problems involving eternity itself.

The greatest crisis with him is the heart crisis, the crisis in his own Christian experience, in his own personal relationship to Christ. Does he know Christ the Lord? Does he know Him as a Saviour from sin, as a father, as a brother, as a friend? Is he depending upon the guidance of the Holy Spirit to direct his life? Does selfishness prompt his motives, his thoughts, his deeds, or the love of the Master, the love of his fellow men? Is he living in conscious sin, or experi-

encing a life of victory? These are some of the questions which every Christian believer should put to his own heart.

In this experience will be found joy in Christian living. Prayer will be sweet communion with the Lord, the instruction of the Bible will be the message from the Holy Spirit. Real joy will be found in labor for those who know not the Lord. With this daily experience in the life of the believer, how vain and empty seem the pleasures which the world can give. How satisfying the joy of Christian service. In these critical hours, as never before, it is for every reader of this paper to seek more and more earnestly for the fullness of this experience.

F. M. W.

Persistence Wins

IN a certain town in South America, meetings were planned and the usual permission was asked, but the local authority refused to grant this on the ground that a big fiesta had just been concluded, and the people did not desire any further religion for the time.

The subprefect for the district was then sought. Without any delay, action had to be taken, for the brethren had planned to open their meetings the next night. It was after 10 P.M. when the lower authority finally refused permission, and at this hour our missionary attempted to find the subprefect. He had gone to a neighboring town; so off the workers traveled, and as they reached the town they met the subprefect walking on the street. At once the missionary asked him for permission to hold the proposed meetings. He told Pastor Goransson, our worker, that he could not give this permission without written application. This would mean a delay of probably several weeks. He told our workers that he was going away for some time, and the answer would have to await his return. Not discouraged, Pastor Goransson talked with this official about our work and told him of some things the Lord is doing; so the official became quite friendly, invited Pastor Goransson to the house in which he was staying, and at the late hour of almost midnight, he wrote an order to the official in charge of Chepen, directing him to help the Adventists in every way possible. Later, he sent the formal permission under seal.

The evangelist opened his meeting on time. Now seventy-five people are regularly attending Sabbath school in the town, and a large baptismal class is being instructed in the truth.

W. G. TURNER.

WHILE deeply distressed by the reports which come to us day by day of the cruelties of war and the wanton destruction which it has brought to our people in the warring countries, we are cheered to learn of the calmness and courage of our people which is reflected in a letter received from Pastor H. W. Lowe, the president of the British Union Conference. Concerning the conditions prevailing in England during the few weeks since the outbreak of war, he writes:

"Everything continues fairly normal here, except that all our work is feeling some form of government control, which so far has not been unduly embarrassing. Doubtless we shall feel things a little more as time goes on.

"Our sanitarium and maternity home are now under government control as a psychiatric hospital. So far, everything is working through fairly well, though, of course, war always brings some problems when the government steps in.

"Our Granose factory is now operating from day to day under a government license, and our man power is short at the press, and the press sales are apparently sliding a wee bit. The college enrollment is 100 instead of 120, which is not too bad, considering that we have no students from the Continent this year."

The most cheering news is found in a further paragraph, in which he writes of the liberties granted our men who have been drafted for military service, as follows: "All our men so far affected by compulsory military service have been given noncombatant duties, and have had Sabbath privileges. Now that other men from eighteen to forty-one are included, our difficulties in this respect will increase. We are of good courage in the Lord, and press on from day to day, meeting our problems from time to time in the light of His grace."

We greatly fear that in some countries the authorities may be not be so considerate, and that those who are called upon to serve may have to suffer hardship and privation and even death in order to be loyal to the truth.

Let us continue to pray for our leaders and our dear people in countries which are affected by war. Doubtless there are few homes in these lands which have not been called upon to contribute some member from the family circle. In the areas of battle, the homes of our brethren have been destroyed and their families scattered, with little prospect of being reunited again.

May the love of God be shed abroad in our hearts, keeping us from hatred and embitterment whatever the developments of the future.

E. D. DICK.