

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

Further Word From Rumania

WE feel certain that our brethren in peaceful lands are greatly interested in even fragmentary reports of our work in Europe. We, therefore, quote from a letter from A. V. Olson, which tells of conditions in regard to our work in Rumania. He writes:

"Last night I returned home from Rumania, where it was my privilege to attend a number of excellent annual meetings. Our people in that country greatly appreciate the privilege of getting together after all the troubles they have passed through. In most places the meeting halls were totally inadequate to care for the large attendance. We could hardly believe our eyes and our ears! A few months ago most of our churches were closed, and the total destruction of our work had been decreed by the authorities. Now we met in perfect peace and quietness, under police protection. Nowhere were we disturbed. All joined in praising God for His wonderful deliverance. In each conference the delegates praised God for His protecting hand that has been over His people, and from each conference telegrams were sent to the king, the prime minister, and others, expressing gratitude for the liberty that has been granted. As far as the federal government is concerned, all our churches have the right to meet, but unfortunately there are a number of places in which the local authorities, under the influence of priests, have refused to open our meeting places. As near as I could learn, there are still about one hundred churches that are unable to meet.

"While in Rumania, we spent much time together studying the new decree, and planning ways and means for attempting to adapt our work to its requirements as far as it is possible. We felt that it would be impossible for us to even try to meet some of these requirements; so we drew up a memorial to be presented to the minister of religion, asking for certain changes to be made. So far the new minister of religion has been friendly, and has seemed disposed to deal justly with us. There are mighty forces at work, however, and these are exerting a powerful influence upon him to withdraw many of the privileges granted us. It is evident that the devil is determined to continue his warfare. All our people are of good courage, however, and they are trusting God to overrule to His own glory, and to the best interests of His cause."

E. D. DICK.

HEART-to-HEART TALKS by the Editor

Today Only Is Ours

TODAY only is ours. Yesterday has gone forever. We can recall it only in memory. Tomorrow may never come. And so I say again that today only is ours. And this is no pessimistic statement, for today is pregnant with possibilities. It comes to us in God's love with the benison of His grace and mercy. We may attempt great things for Him. We may expect great things of Him. He will work in, and through, and for us according to the measure of our consecration and our faith.

Today affords us opportunity to improve upon the record of yesterday. Yesterday may have brought us defeat; we may have stumbled and fallen; we may have forgotten and grown careless. It is for us today to profit by the mistakes of yesterday.

Yesterday, perhaps, we forgot God; it is for us to remember Him today. Yesterday we may have wandered from the straight and narrow path; it is for us today to set our feet in the upward way. Yesterday did we neglect secret prayer? It is for us to find today our chief joy in communion with our heavenly Friend. Yesterday did we neglect the study of the word? Today it is our privilege to hear God speaking to our souls. Yesterday, perchance, we wounded a friend; there is given us today the opportunity to heal the wound. And in redeeming the past it is not for us to live under the pall of some great sorrow or mistake; it is for us to make the mistake right, to correct the error of our ways, and then, rejoicing in God's forgiveness, to go on in the attainment of new heights.

Today only is ours. Let this thought penetrate into the deepest recesses of our hearts. "Today," declares the apostle Paul, "if ye will hear His voice, harden not your hearts." God speaks to us today by His reproofing, convicting, inviting, wooing Holy Spirit. He comes to us revealing our sinful state. He comes pointing us to the Saviour from sin, the way of escape from the thralldom of iniquity. Let us heed His promptings.

A Critical Day

This is truly a critical day in the history of the world. As I write these words I think of the great danger from death and destruction which many are facing. Millions are engaged in deadly warfare. How easily and quickly may thousands of lives be snuffed out! Others face plague and pestilence. Death stalks through the land, and every day many scores are falling a prey to its remorseless power.

As I contemplate the shortness of life, the in-

evitable end to which the feet of the human race are trending, I am led to inquire how many there are who are going down in death today who are prepared to face the inevitable. How many have made their peace with God? How many possess the consciousness of divine acceptance? The clarion call of this hour is, Prepare to meet thy God. And this call is to me; it is to you, dear reader. Are you prepared today for the closing of your earthly account? It is for me to live and for you to live as though this day might be our last. It is for me to live and for you to live in the constant recognition that the eye of God is upon us, and that we must render an account to Him for all we do and say.

If I knew that this were to be my last day on earth, would I do differently from the way I am doing now? If you knew that this were to be your last day, would you choose differently from the way you are choosing? Would your plans in life remain unchanged? Would you work any change in your social life, in your ideals, in your ambitions, in your business affairs, or in your family relations? This may be your last day. I pray God that it may not be. But sometime there will come a last day, and the little space granted you now is the time to prepare for that last day.

Partnership With Christ

The children of God are sojourners in this earth. This is not to be our home until this old earth is renewed by the purifying fires of the last day. Like Abraham of old we are to look for the heavenly city whose builder and maker is God. Like Moses of old we are to have respect unto the recompense of the reward, and to endure as seeing Him who is invisible.

Therefore, let us not reckon without Christ the Lord. Let us form with Him a holy companionship, so that we shall make Him a partner in all our life's experiences. His glory will then come first. Self will be subordinated to His will, and the governing consideration in every transaction will be, What would Christ have me do? What would He do if He were in my place?

I say again, Today only is ours. Let us make the most of it. Let us use it as we shall wish we had when we look back upon it from another ensuing day, as we shall wish we had when the record of our lives is reviewed before the heavenly tribunal.

"Today if ye will hear His voice, harden not your hearts."

LIFE is very like a picture puzzle in which we each have only a little bit to deal with. If we put that into its right place, we can trust God to complete the picture in His own time and way. He will fit our little bit of loyal living into it. Was not that what Christ meant when He bade us seek first the kingdom of God and all else would follow?—*James Reid, D.D.*

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No. 46

Building Bridges to Eternity

BY HARRIETTE B. SCHROEDER

BUILDING each bridge, for character strong;
Though smaller the cable—yet strengthened, and long;
Made of "new alloy" precious as gold,
True as the steel—and the bridges will hold.

Unselfishness, kindness, meekness, and love
Will be used as substance for arches above;
Life's bridges must stand, for others will cross,
We must guard against danger, heartache, and loss.

To heaven's golden gates—build these bridges fair;
Wait, then, no longer—and start building with care;
Time passes on, we must hasten, and do;
Build these bridges to heaven—build life anew.

Spiritual Thirst

By G. W. WELLS

It is of the utmost importance that each follower of God sincerely believe that in Christ is found abundant supply for his every need. All should give immediate and thoughtful attention to His gracious invitation which is still going forth, "If any man thirst, let him come unto Me, and drink."

An Ample Supply

Those who would enjoy the priceless gift of salvation must experience this thirst. The fountain is open to all. Only the Spirit of God can give the thirst; but the blessed Christ offers the refreshing draft of eternal life to all who come. The inexhaustible supply in Christ is sufficient for the millions of earth. From the smitten rock, Christ Jesus, flow out such floods of light, life, love, and power, that if all the people of earth today should come and drink, they would find the supply ample to refresh, refine, vivify, build up, and save the soul.

The true and only remedy for sin is found in the Rock of Ages, from whom flows the water of life. It is equal to all of earth's need. And further the blessed Christ said, "He that believeth on Me, as the Scripture hath said, from within him shall flow rivers of living water." Thus we understand that in the divine plan, provision is made for all those who thirst, who come, who believe, and who drink, to receive. In the lives of such there will be "a well of water springing up into everlasting life." Yes, there will be an overflow.

We do well to remember that the overflow of

the Nile was the salvation of Egypt. If the Nile kept decently within its banks, the people perished with famine. So it is when the individual Christian or the church as a body goes on in a mere formal way. When there is no grand overflow, no springing up of personal joy, no spiritual growth, no glorious fruitage, the people perish. Whenever this situation prevails in the life, in the home or in the church, it should give us deep concern.

We are told that thirty rivers take their rise around Damascus, but not one ever reaches the ocean. They are swallowed up in the surrounding desert sands, or they become stagnant pools that breed disease and death. How like that are some lives. They start to flow enthusiastically; they go on increasing in power and usefulness, in holy fervor and genuine love, but after a time they are swallowed up by the world around them; they become stagnant pools breeding disease, sin, and death.

Needy Multitudes

O there is such poverty and famine now! The world is perishing for the want of a saving influence. Multitudes stand in need, waiting for some individual or some church to reach them, someone whose life is overflowing with love, whose example of true godliness and holy living, whose heart purity and honest self-sacrificing service, will win and draw them to Christ and His church. But the power to live such a life comes only in glad response to the Saviour's invitation and in the full acceptance of it.

It is surpassingly strange, and, oh, how sad, to observe that many who profess to follow Christ and love His church are forsaking the fountain of living waters and are going toward Egypt for help. All such are becoming stagnant pools that have no life. O why will men disregard the urgent invitation of the holy Christ? There is fullness in God's house, and the promise to those who trust and obey is that the windows of heaven shall be opened, and there shall not be room enough to receive the blessing which God shall pour out for them.

Shall we not, therefore, one and all, come and "take the water of life freely," that we "shall never thirst" and it shall be in us "a well of water springing up into everlasting life"? And out from our innermost being there may flow rivers of blessings, joy, and love to others of our fellow beings who are in need.

Sin Offerings—I

By M. L. ANDREASEN

SIN and sin offerings bear the same name in Hebrew. The sin offering was so closely connected with the sin that their names became identical. When Hosea says of the priests, "They eat up the sin of My people," he uses that same word, *chattath*, that is used elsewhere for "sin offering." Hosea 4:8.

Sin offerings are first mentioned in connection with the consecration of Aaron and his sons. Ex. 29:14. They are not, however, mentioned as something new. It may, therefore, be taken for granted that sin offerings were already in existence at that time.

It should be noted that sin offerings sufficed only for sins committed in ignorance. Lev. 4:2, 13, 22, 27. They concerned sins of errors, mistakes, or rash acts, of which the sinner was unaware at the time, but which afterward became known to him. They did not provide for sins done consciously, knowingly, and persistently. When Israel sinned deliberately, as in worshiping the golden calf, and defiantly refused God's mercy when Moses called them to repentance, punishment was meted out. "There fell of the people that day about three thousand men." Ex. 32:28.

Concerning conscious or presumptuous sins, the law reads: "But the soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. 15:30, 31. To this law there are some exceptions, however, which will be noted later when considering trespass offerings.

Four Classes of Offenders

The fourth chapter of Leviticus discusses the matter of sin offerings. Four classes of offenders are mentioned: The anointed priest (verses 3-12), the whole congregation (verses 13, 21), the ruler (verses 22-26), one of the common people. Verses 27-35. The sacrifices demanded were not the same in all cases, nor was the blood disposed of in the same manner. If the anointed priest sinned "according to the sin of the people," or as the American Revised Version reads, "so as to bring guilt on the people," he was to bring "a young bullock without blemish unto the Lord for a sin offering." Lev. 4:3. If the whole congregation of Israel sinned through ignorance, they also were to "offer a young bullock for the sin, and bring him before the tabernacle of the congregation." Verse 14. If one of the rulers sinned, he was to bring "a kid of the goats, a male without blemish." Verse 23. If one of the common people sinned through ignorance, he was to bring "a kid of the goats, a female without blemish." Verse 28. In case he could not bring a goat, he might bring a lamb, also a female. Verse 32.

In each case the sinner was to provide the of-

fering, and was to lay his hand upon the head of the animal and kill it. When the whole congregation sinned, the assembly was to provide the offering, and the elders were to place their hands upon the head of the bullock.

Disposition of the Blood

In the disposition of the blood there is a difference that should be noted. If the anointed priest sinned and brought his bullock and killed it, the priest should "dip his finger in the blood, and sprinkle of the blood seven times before the Lord, before the veil of the sanctuary." Verse 6. He should also put "some of the blood upon the horns of the altar of sweet incense before the Lord, which is in the tabernacle of the congregation; and shall pour all the blood of the bullock at the bottom of the altar of the burnt offering, which is at the door of the tabernacle of the congregation." Verse 7.

This instruction is specific. As the bullock was killed, the priest caught the blood, and some of it was taken into the first apartment of the sanctuary. There the blood was sprinkled seven times before the Lord, before the veil of the sanctuary; it was also put on the horns of the altar of sweet incense which stood in the first apartment. The rest of the blood was poured out at the foot of the altar of burnt offering in the court.

When the whole congregation sinned, the blood was disposed of in the same manner. Some of it was taken into the first apartment of the sanctuary and sprinkled before the veil. The horns of the altar of incense were touched with the blood, and the rest of the blood was poured out at the foot of the altar of burnt offering outside in the court. Verse 18.

When a ruler sinned, the blood was disposed of differently. The record reads: "The priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out his blood at the bottom of the altar of burnt offering." Verse 25. In this case the blood was not carried into the sanctuary and sprinkled before the veil. It was put upon the horns of the altar of burnt offering in the court, and the rest was poured out at the bottom of the same altar.

The same was done with the blood when one of the common people sinned. The blood was put upon the horns of the altar of burnt offering and the rest was poured out at the bottom of the altar. Verses 30, 34.

Disposition of the Flesh

In each of these cases the fat was removed from the carcass and was burned upon the altar of burnt offering. Verses 8-10, 19, 26, 31, 35. The carcass, however, was treated differently in the different cases. If the anointed priest sinned, the "skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his

dung, even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire: where the ashes are poured out shall he be burnt." Verses 11, 12. The same was to be done with the carcass of the bullock that was offered for the sin offering of the whole congregation. The carcass was carried without the camp to a clean place and was there burned on the wood with fire. Verse 21.

There is no instruction in the chapter under consideration as to what was done with the carcass when a ruler or one of the common people sinned. In the sixth chapter of Leviticus, however, in "the law of the sin offering," is found some further instruction. "In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." Lev. 6:25, 26. This statement is illuminating. The priest that offered the sin offering was to eat it. He was to eat it in a holy place, in the court of the tabernacle of the congregation. Verse 29 states: "All the males among the priests shall eat thereof: it is most holy." There is an exception to this, however: "No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." Verse 30.

It will be remembered that when the anointed priest or the whole congregation sinned, the blood was carried into the first apartment of the sanctuary, and there sprinkled before the veil. Some of the blood was also put upon the horns of the altar of incense in the holy place. In these cases the blood was brought into the tabernacle of the congregation in the holy place. These two cases, therefore, are referred to in the statement: "No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." When the anointed priest or the whole congregation sinned, the blood was carried into the holy place; the flesh was not eaten, but the carcass was taken outside the camp and burned.

When a ruler or one of the congregation sinned, the blood was put upon the horns of the altar of burnt offering and the rest was poured out at the foot of the altar. The flesh was not burned on the altar, nor was it taken outside the camp to be burned as in the case of the bullock. It was given to the priests to be eaten in the holy place.

That this arrangement was not an arbitrary command without any special meaning, is clear from an incident recorded in the tenth chapter of Leviticus. Verses 16 to 18 reads: "Moses diligently sought the goat of the sin offering, and, behold, it was burnt: and he was angry with Eleazar and Ithamar, the sons of Aaron which were left alive, saying, Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy, and God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord? Behold, the blood of it

was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded."

The reader remembers that whenever a bullock was used as a sin offering—as in the case of the anointed priests or of the whole congregation—the carcass was taken outside the camp and burned. Not so, however, in the case of the goat or the lamb. When a ruler or one of the common people sinned, the blood of the goat or the lamb was not taken into the sanctuary, but the flesh was eaten by the priests. The verses quoted before give the reason for this: "God hath given it [the flesh] you to bear the iniquity of the congregation, to make atonement for them before the Lord."

According to this the priests, by eating the flesh, took upon themselves the iniquity of the congregation; that is, they carried the sins of the people. The reason given for eating the flesh is this: "The blood of it was not brought in within the holy place: ye should indeed have eaten it in the holy place, as I commanded." When the blood was brought into the first apartment of the sanctuary, it was not necessary to eat the flesh. But if the blood was not brought into the sanctuary, the priests were to eat the flesh, and by eating it, to bear the iniquity of the congregation. The sins were thus transferred from the people to the priesthood.

Small Things of Life

BY NETHA MARIE STUTSON

If you know a fellow traveler
Who is struggling hard to stay
On the path that's leading upward,
Take the time to stop and say
Just a word that will encourage
And bring cheer to him today.

If you see a fellow traveler
Staggering 'neath a heavy load
That is all that he can carry,
Walk beside him on the road,
Lend a hand where going's roughest,
Give him rest at your abode.

If you hear a fellow traveler
Crying out in sad despair,
Point him to the loving Jesus,
Offer up a little prayer;
It will help to ease the heartache
Just to know that you are there.

After all, the thing that's needed
In this busy world of ours,
By ourselves, and fellow travelers,
Is a handful of gay flowers,
Or a tiny bit of loving;
They will brighten all life's hours.

'Tis not deeds we think of counting
As the great ones, here below,
That bring joy and peace and gladness
To the hearts of those we know.
It is just the simple, kindly
Little acts that we bestow.

"DON'T pray for anything which is to benefit yourself alone. The Lord will not bless you unless in so doing He can bless others around you."

EDITORIAL

Why Put the Emphasis on Evangelism

THE title of this editorial does not end with a question mark. There may possibly be some in our midst who would put this mark of punctuation at the close, but we like to think that they are very much in the minority. However, many of our believers, although they agree unreservedly with the view that we ought to put the emphasis on evangelism, fail to realize as strongly as they might some of the forceful reasons. It is a very good thing betimes to bring out from the recesses of our mind some long-established idea and scrutinize it in the setting of the developments and changes of the years, to see whether the idea should be retained as firmly as before or perhaps even more firmly, or whether it ought to be discarded. Only in this way can we keep sharp and clear the framework of basic ideas and convictions which should control our lives. A long-held view, restated and reinforced with new reasons and evidences, may assume a new vitality in our lives and acquire a new significance for our souls.

We believe it is even so with this matter of evangelism. Of course, we all believe in evangelism. It is one of the terms that is most frequently employed by us as a people. Our program is geared to this spiritually magical word. But how often the very frequency of the use of a term seems to dull in our minds the sharp picture and the correspondingly deep impression that ought to be made by that word! We think immediately of at least six strong reasons why Adventists should put the emphasis on evangelism. We shall state them briefly in what appears to us to be somewhat their logical order.

Christ's Command

1. Because it is Christ's command. One of the last commands of Christ to His disciples was this: "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

It is very plain that Christ did not intend this command to apply for only a brief time, for He said, "Lo, I am with you alway, even unto the end of the world." Nor was the command confined in limits to any one part of the world, for the very last words of Christ to His disciples ere He ascended were these: "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

One of the most amazing features of the plan of salvation is this: that God, having made so great

an investment in our salvation as to give up His Son to die, should have left the responsibility of proclaiming the good news of salvation wholly to frail finite men. But thus God willed it. We must not disappoint Him. When we engage in evangelism, we can understand the declaration of Paul that we are workers together with God.

When we read the book of Acts, we discover that the early believers did not understand that this command of Christ to preach the gospel applied only to the apostles. On the contrary, each one as he accepted the faith apparently accepted with it a responsibility to preach. The record informs us that when persecution arose "against the church which was at Jerusalem," "they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles," and "they that were scattered abroad went everywhere preaching the word." Acts 8:1, 4. It was not the apostles who were scattered abroad who went everywhere preaching, for it is specifically stated that they stayed in Jerusalem. It was the lay members who went out everywhere preaching the good news.

Thus if we believe truly that the emphasis should be on evangelism, we mean that each one of us, individually, should put the emphasis on evangelism. It is one thing to believe in a teaching as it applies to others; it is something else to believe that teaching as it applies to us. The real test of the genuineness of our belief concerning the emphasis on evangelism is to be found in whether we believe that there should be an emphasis in our own thinking and our own planning, and in our own program of church life, so that evangelism shall be uppermost.

Must Fulfill Prophecy

2. We must put the emphasis on evangelism because we must fulfill the prophecy of Revelation 14:6-11. Christ in His earthly ministry repeatedly called attention to the fact that His words and His deeds were intended to fulfill prophecy. When He read from the scroll of the prophet Isaiah that Sabbath morning in the synagogue, He declared, "This day is this scripture fulfilled in your ears." To the remonstrating John, who hesitated to baptize His Lord, Christ declared, "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Matt. 3:15. To His disciples after His resurrection, Christ declared, "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me." Luke 24:44. And He added almost immediately; "Thus it is written, and thus it behooved Christ to suffer,

and to rise from the dead the third day." Verse 46.

It is recorded by the apostle John that a great message, the preaching of "the everlasting gospel" in the setting of the special appeal to men and women to make ready for the judgment day, will be sounded over the earth just before the second advent of our Lord. Thus it is written, and thus it behooves us to put the emphasis on evangelism that we might fulfill the Scripture. It is a stimulating thought that God marked out our special task two thousand years ago. It is a stimulating thought that God had confidence in us long before we or our fathers were born, confidence that we would not fail Him, but that we would go forth and preach the gospel and warn men of the end of the world. We cannot disappoint our Lord. The Scriptures cannot be broken. We have a task to do, and we must do it. God outlined that task for us two thousand years ago.

There are men in the political world today who are shaking the earth with their proclamations and who believe that they have an appointment with destiny and are set for the accomplishment

of certain great things. Perhaps so! We would not debate the question with them, for we are not concerned with politics. But we are tremendously concerned with the fact that we, as an advent movement in the world, have an appointment with God and with destiny in these last days. We have a task that was assigned to us in Holy Writ two thousand years ago. That in itself provides a challenging reason why we should put the emphasis on evangelism.

As Christ drew near the climax of His work of fulfilling Scripture which had been written concerning Him, He declared, "I have a baptism to be baptized with; and how am I straitened till it be accomplished!" Luke 12:50. The same intensity of feeling must take possession of us if we are to walk in the footsteps of our Lord, an intensity that will give increasing emphasis in our lives to the one task that God has set before us, the task of preaching the everlasting gospel, of warning men to make ready for the return of our Lord—the great task of evangelism.

F. D. N.

(Concluded next week)

Notes on Early Times in This Advent Movement

No. 5. The Coming of the Sabbath Truth in 1844

OF the three special features that were to distinguish the advent movement, as foretold—the Sabbath, the sanctuary truth, and the Spirit of prophecy—it was the Sabbath light that first shone in among the 1844 Adventists. And what a blessing it has been. The Sabbath is the sign of creative power; and as it is laid hold of by faith, it brings into the life the very power that created all things. And it brought creative power into this movement from the first.

Some of us—children of the pioneers—are old enough to remember the times when the First-day Adventists used often to say, "Your second advent and prophetic emphasis are all right, but you will never get along with the Sabbath attached to it." Then, too, some of our old Seventh Day Baptist friends of sixty years ago used to say, "Your Sabbath teaching is good, but you will never make any progress with these prophetic ideas attached to it."

But the sure word of prophecy had represented the blending together of the Sabbath and the advent truths. And the results show how truly they belong together. As foretold, in every land it reaches, this advent movement is bringing out the people who keep the commandments; and everywhere the truths of Christ's coming move people to obedience to God in the matter of Sabbath observance. The movement bears the fruitage foretold, and by its fruits we are to know it.

Of the first coming of the Sabbath truth among the 1844 Adventists, one who was in New England in those days, J. N. Andrews, wrote in his "History of the Sabbath:"

"The Sabbath was first introduced to the attention of the advent people at Washington, New Hampshire. A

faithful Seventh Day Baptist sister, Mrs. Rachel D. Preston, from the State of New York, having removed to this place, brought with her the Sabbath of the Lord. Here she became interested in the doctrine of the glorious advent of the Saviour at hand. Being instructed in this subject by the advent people, she in turn instructed them in the commandments of God; and as early as 1844, nearly the entire church in that place, consisting of about forty persons, became observers of the Sabbath of the Lord. The oldest body of Sabbathkeepers among the Seventh-day Adventists is therefore at Washington, New Hampshire."—*History of the Sabbath,* 1873, p. 500.

Delight Oaks, Mrs. Preston's daughter by a former marriage, married Cyrus K. Farnsworth, who seems, from the early record and from the memory of those who were there later, to have been the leader of their services in the absence of a minister. But in all our early upbringing—as we heard old believers talk of the first things among us—we grew up understanding well that William Farnsworth was the member of the Adventist group who stood up first and declared that as for him, he would keep the Sabbath of God's commandments. From early times he was known among us as the first Seventh-day Adventist.

And what a remarkable token of the power with which this movement has sped onward do we have in the fact that five of William Farnsworth's children are still with us in 1939, all earnest in the message. In the lifetime of one family the movement has spread from the mountain village in New Hampshire to the uttermost parts of the earth. There is power in this advent message that God launched in 1844.

Frederick Wheeler, the first Seventh-day Adventist minister, we may say, though the denominational name was not so early in use, left on

record the facts concerning his acceptance of the Sabbath. It was written down for me at the time of the Phelps camp meeting in New York, in 1906. Elder Wheeler, who lived not far away, sent a message of greeting to the conference, dictated to F. W. Bartle, of Oxford, New York, who stopped at Elder Wheeler's home to invite him to come along to the camp meeting. Our aged brother felt that he was not able to do this, but offhand, without a moment's time for preparation, he dictated to the believers a message of faith and courage which I doubt could have been excelled by any of us who were younger by nearly half a century. It was printed in the REVIEW of October 4, 1906. He sent me also a photograph of himself. I asked Brother Bartle to take the photograph back and have Elder Wheeler dictate an exact historical sketch to be written on the back of it. He returned it to me with the following inscription set down by the pen of our mutual friend:

"Frederick Wheeler

"Was born March 12, 1811. As a Methodist minister he was convinced of the advent truth by reading William Miller's works in 1842, and joined in preaching the first message. In March, 1844, he began to keep the true Sabbath, in Washington, New Hampshire."—*Review and Herald, Oct. 4, 1906.*

Someday, when it may be appropriate to add further details of human interest, we should let Elder Wheeler's account tell how on one occasion, after he had been celebrating the Lord's supper in a group, Rachel Preston put him into a close place with her questions. And as he told the story to his friends, she did press him to a decision. But before this, he said, the Farnsworth brothers had taken their stand. Evidently Rachel Preston left nothing to go haphazardly in those days. She believed in the Sabbath of the Lord her God. And she surely planted a good seed there on the mountainside in 1844. The vine of truth that sprang from that planting is bringing forth fruit today in far lands and among peoples and tongues unknown to Europeans in 1844.

James White, Mrs. White, J. N. Andrews, and others found it a joy to visit this first group after they themselves had found the Sabbath. After a visit in 1867 James White wrote of the spreading forth of the Sabbath truth from that Washington center: "The truth on this subject reached other points in New Hampshire, and about that time Elder T. M. Preble embraced and began to teach the Sabbath."

Such a thing as an Adventist group turning to keep the seventh day was sure to be noised abroad in New Hampshire and Vermont and in regions of New England round about. Evidently Elder Preble, rather a prominent Adventist of New Hampshire, must have been drawn to Washington to investigate the subject very soon after the observance began there. J. N. Andrews wrote:

"From this place, several advent ministers received the Sabbath truth during the year 1844. One of these was Elder T. M. Preble, who has the honor of first bringing this great truth before the Adventists

through the medium of the press."—*"History of the Sabbath," 1873, p. 501.*

T. M. Preble himself tells when he began this observance, which continued but a few years. In a review of Preble on the law, the editor of the REVIEW, in 1864, quoted from him this statement:

"I have once been an observer of the seventh-day Sabbath! This was from about the middle of the year 1844 to the middle of 1847; when, becoming convinced that I was wrong, I gave it up, and returned to the observance of the 'first day' again."—*Review, March 29, 1864.*

About the same time Elder J. B. Cook, another talented Adventist, joined in Sabbath observance, and wrote on the subject and preached on it. But to our pioneers of early times these men were counted as having kept the day only in a "halfway manner." J. N. Andrews wrote of quick results in this agitation of the question:

"Within a few months many persons began to observe the Sabbath as the result of the light thus shed on their pathway."

Evidently this was the arousement on the Sabbath question, in the summer of 1844, that led the general Adventist organ, "The Midnight Cry," to say in its issue of September 5, 1844:

"Many persons have their minds deeply exercised respecting a supposed obligation to observe the seventh day."

J. N. Loughborough long ago told us how the "midnight cry" continued the discussion of the Sabbath, coming to the conclusion that there was no day to be observed as of obligation, but admitting that if a Sabbath day was obligatory, it would have to be acknowledged that the seventh day had the authority of the law of God. So, in the midst of the stirring "midnight cry" period of the summer and autumn of 1844, ending October 22, when they looked for their Saviour to come, the discussion of the Sabbath question held a place in the thoughts of those Adventists.

Naturally, I suppose not much detail concerning this matter found its way into print; but F. W. Bartle, neighbor of Frederick Wheeler in his declining years, reports an interesting conversation with the aged veteran of Sabbath reform as follows:

"Elder Wheeler told me that on the first Sabbath he observed he preached a sermon on the subject of the Sabbath. He told me that before the time passed in the fall of 1844, there were from 150 to 200 keeping the Sabbath in Washington (New Hampshire), Hillsdale, Newbury, and some other towns about there."

Not much of this quick fruitage seems to have



Washington, New Hampshire, as It Appeared in 1934. In This Village Was Established the First Seventh-day Adventist Church, in 1844

mained after the disappointment of October 22, 1844, and especially after men of prominence who had preached the Sabbath (as Preble and Cook) turned from it and opposed it. But the first group, whose example had kindled the light, had received the truth from study of the word. It was a living message to their hearts. They held fast to the "commandments of God, and the faith of Jesus," so far as light had come to them.

They held their faith unshaken after the first disappointment of the spring of 1844, and through the second. They had a new light on their path, the light of the Sabbath truth. As a group they held fast, and walked step by step in the way

of the advancing light of the gospel message.

Still the old chapel—our first meetinghouse—stands among the trees on the New Hampshire mountainside, about three miles from Washington village. Now and then, when visiting groups come to look at the place from which this movement started on its way in 1844, services are held in it. There is no group of believers living in that vicinity now. Children of our first church, however, have preached the advent message from coast to coast in this country, and in Canada, the West Indies, Great Britain, Australia, New Zealand, South Africa, and I know not in what other countries.

W. A. S.

While They Wait

WE are a world people. We have no narrow vision. Our plans, because of the very nature of our message, must take in the people of all lands. Hence the outstanding features of a Fall Council or a General Conference session are the reports of accomplishments throughout the world field and the plans for undertaking further expansion.

Figures are not dry when the General Conference Statistical Secretary reports. All listen with great interest as he presents his statement of world endeavor, pointing out the encouraging features, but likewise calling attention to tendencies that must be corrected if we would accomplish our task.

The report of the Budget Committee creates an even greater interest among the representatives from fields abroad, for it tells the prospects of help for another year for each field. Each division leader takes his pencil and notebook in hand, ready at any moment to take down the figures which pertain to items which are closest to his heart. His pulse beats faster as he writes the figures which mean much to the men who must keep the work advancing in struggling fields. Do the figures mean that another worker or two may be added? Will that needed church be provided for? Can those urgent calls which still ring within his ears be met? It is a momentous hour for the mission fields.

In the statistical report there is always much for which to praise God. The one presented this year was no exception. Our minds were impressed with the following words given by H. E. Rogers in his report:

"At the close of 1938, this work was conducted in 387 countries, islands, and island groups, by 28,084 evangelistic and institutional laborers using 766 languages and modes of speech in their work. This was an increase of 52 languages during the year and 188 during the last three years, or virtually one language added practically every five days during the three years."

Rate of Mission Giving Reduced

For this progress we are most thankful. God's people are responding to the call of the world fields. But are we responding as much as we could, and as much as the need demands? This is

the challenge brought to the Fall Council by the 1938 statistical report. The following words of the secretary should be given careful consideration:

"In the report submitted last year, attention was called to the fact that the shortage in foreign mission funds during the five years preceding 1937 was in excess of \$8,000,000. The foregoing figures show a still further reduced rate of mission giving in 1938. We have not nearly kept pace with the gain of 3.8 per cent in membership, while the amount of tithe appropriated for the benefit of fields and work outside of local conferences is smaller by \$103,591.05 than for the year 1937.

"The fact is that mission giving has been receding for about eight years. If the same rate of increase had been kept during that period as formerly prevailed, we would have received millions of dollars more for the support of foreign missions."

Ponder this statement, brethren and sisters, and think of the waiting multitudes in unfortunate lands who long for light and truth! There has been a large gain in tithe in recent years and almost an equal gain in home mission funds, but the gain in foreign mission appropriations has been less than the gain in tithe and home mission appropriations by *more than ten per cent* in the first instance, and by just a *little less than ten per cent* in the second. As the statistical secretary pointed out, while we are rejoicing over the gradual increase in appropriations to foreign missions from year to year, let us not overlook the most challenging fact that our tithes and home mission funds have had a much greater increase.

We may well ask, "Is this the right trend in mission giving? Does this procedure compare with the tremendous task that is ours?"

One other point from the statistical report is significant. "Our per capita giving for foreign missions has dropped from around \$14 in 1921-1929 to \$7.86 for 1938." This means that either our new members have not caught the foreign mission spirit of the earlier believers, or else the older members have lost it more or less. If the former is true, then our evangelistic leaders should ask themselves the question, "Am I merely making Seventh-day Adventists as any other evangelist might make Methodists or Presbyterians, or am I fully developing a people who have imbibed the spirit of the advent message?" If, on the other

hand, the latter be true, then our church leaders should seriously seek to learn the reason.

Thinning Lines in Mission Lands

We may pride ourselves on the item in the report which states that one new language has been added every five days during the last three years. This is a wonderful accomplishment. But how has this advance been made? I know how it has been done in China during these years of financial depression and trial. It has very often been accomplished by thinning the line. This is likewise true of other fields. The line of foreign mission endeavor has in some instances been made dangerously thin, dangerous to the health of the workers, dangerous to the accomplishment of our purpose.

In many cases a family of missionaries must work in isolated regions far from counsel and comfort, handicapped by inadequate travel budgets, and by lack of proper equipment and homes, and suitable staffs of national coworkers. Calls go unanswered, for they are too many. Antagonistic religious "isms" take over territory that had first opened its doors to the advent message. The enemy of this truth knows where the interests are the greatest, where the harvest could be the largest, and he uses many methods to circumvent the purpose of the people who have the truth.

How serious this matter is may well be realized after reading the announcement which the General Conference Treasurer made in the REVIEW of August 10, in which he stated that the China Division recently had to return to the homeland permanently more than ten missionary families in order to balance the budget.

How Long Will They Wait?

Multitudes are waiting for the coming of the gospel messenger. Many of these have come in contact in some remote way with the advent message, and are calling for more light. Are we keeping pace with the opportunities to advance the message of the blessed hope among these waiting people?

And what are we doing while they wait? Are we increasing our earthly comforts? Do these demanding times consume too much of our energies and our means? Have we come to a day when we can no longer live simply and deny ourselves as did the pioneers in order that the message may be advanced?

How long must the multitudes wait? Must they wait until they have no more opportunity to hear, until the door has been closed and the missionary has been shut out? That day is rapidly moving upon us. Already some borders are closed to the gospel messenger. Is this not a warning to us to be up and doing? Should we not be pouring forth our means and men into those fields where the harvest is ripe, where hearts are susceptible to the truth, and where our missionaries may still proclaim the message unhindered?

Let us never forget that the hope of Christ's return is closely bound up with the giving of the everlasting gospel to every nation, kindred, tongue, and people. Can we not say that the fervor of

our giving to advance this message in all lands is proportionate to the anticipation with which we wait the coming of our Lord? Is not this a challenge to our Christian experience? Thank God, there are many among the advent people today who are meeting this challenge with great faith and sacrifice. What a wonderful and speedy work could be accomplished if the whole church would arise in a spirit of hope and self-denial and unite with undimmed vision to finish the work. Then the multitudes would not need to wait! F. L.

The Last Great Moving Day

BY WELDON TAYLOR HAMMOND

WHEN we move from earth to heaven,
What a glorious day 'twill be—
No more sickness, no more sorrow,
No more dread, uncertainty,
No more packing, no more shipping,
No more partings by the way;
How my heart is yearning, longing,
For the last great moving day!

Jesus, with His mighty vanguard,
Will descend from heaven above
With a crown of radiant glory
For the subjects of His love.
Sleeping saints shall rise in triumph,
Living ones be caught on high;
All shall mount the fiery chariots,
Bidding earthly things good-by!

O the glory of the journey
Human words cannot portray,
Passing suns, and moons, and systems
As we speed to realms of day.
When we've reached the central planet
In the deep recess of space,
There we'll view the Holy City;
There we'll see our Father's face!

Christian, do you catch the vision?
Should there be one hour's delay
In a speedy preparation
For the last great moving day?
Signs and wonders all about us
Warn of heaven's coming King;
Set thy soul to seek the Saviour;
Pilgrim, 'rouse thee, shout and sing!

Life is real, yea, life is earnest,
Fleeting fame is not its goal;
Jesus paid a precious ransom
To redeem the human soul.
Lift thine eyes above earth's tinsel,
Shun the things that pass away;
Move with saints from earth to heaven
On the last great moving day!

I AM the best friend of mankind.

I am hung about with sweet memories—memories of brides—memories of mothers—memories of boys and girls—memories of the aged as they grope their way down the shadows.

I lift the fallen, strengthen the weak, help the distressed, show mercy, and bestow kindness.

I give the gifts that gold cannot buy, nor kings take away. They are given freely to all who ask.

I AM THE CHURCH.

—Marlboro Bulletin.

THE ADVENT REVIEW

IN MISSION LANDS

Our Work in Canton, China

By H. M. WALTON, M.D.

IN company with leaders of the China Division and the South China Union Mission the writer was privileged to visit Canton and to observe the fine work being carried on by our workers among the refugees. The readers of the REVIEW will doubtless be interested to know something of the touching incidents connected with this work.

The city of Canton, situated on the Pearl River, prior to its fall last October was a beautiful, thriving, modern city of the Orient, with a population of nearly a million. Canton possessed a number of modern buildings and was a center of culture, education, and industry. In connection with its seige and surrender, especially the latter, in accord with the so-called "scorched earth" policy, the city was practically demolished, and at the time of our visit, it was largely a mass of ruins and debris.

With the seige of the city, the inhabitants for the most part fled into the interior, taking what possessions they could with them. The aged, infirm, and crippled, along with many children who found it difficult to leave, were left behind. The plight of these groups can hardly be visualized. The majority have been concentrated in refugee camps, and thanks to the International Red Cross, provision has been made for food for them. A small portion of food, chiefly rice, wheat, and some vegetables, is allotted daily, and each individual is expected to do the best he can with his allowance.

I saw a very touching scene in our city church and clinic. Each morning the pastor, Elder Ha Shau-tsun, and his coworkers prepare food such as is furnished by the International Red Cross for the destitute city folk. On the morning of our visit we found about 250 seated in the church patiently waiting their turn as these workers served each person a large dipper of rice and wheat that had been boiled together. This very plain yet substantial food was eaten without cream, sugar, or other seasoning, yet with evident relish and appreciation. The darkest part of the picture was outside the church, for there at the gate were about 150 people, mostly women and children, eagerly looking in, who did not have tickets for admittance and who were waiting, hoping that there would be food left over after those in the church had been served. Unfortunately, the morning's supply was exhausted in serving the first group, and many turned away from the gate crying pitifully for just the barest necessities that would stop their pangs of hunger.

As I witnessed this scene in our church, the thought came to me of how appropriate it was to hold such a service as this in the house dedicated to the worship of God. First, the acute physical necessities of these needy ones were supplied, and then, in peace and quiet, with a spirit of gratitude

pervading the room, their attention each day was directed by the pastor to God, the giver of every good and perfect gift—the One who is the bread of life.

Scenes of such dire need, which could be multiplied many times throughout the Orient, make indelible impressions and cause one to resolve never to find fault with his lot, but to be ever profoundly grateful for the bounteous blessings and creature comforts that are enjoyed daily under what to these destitute people would be luxurious circumstances indeed.

On the Canton Sanitarium compound, about four miles from the city, our workers feed about 150 other needy folk daily with food supplied by the International Red Cross. Here again religious services are conducted by Chaplain Tsoi Sz-man.

This sanitarium, on the outskirts of the city, is a well-built, attractive brick building which has accommodations for from fifty to fifty-five patients. Here we found Dr. E. A. Wagner, Miss Helen Anderson, R.N., Elder J. P. Anderson, and a group of Chinese nurses and workers carrying on in spite of difficulties and discouragements.

With the evacuation of the city, the clientele of the sanitarium was lost. The present Chinese population is almost wholly confined to refugees and the so-called coolie class. For the most part, these are indigents, and with industry wiped out and economic conditions so uncertain, it is impossible to operate the sanitarium on a self-supporting basis. However, a very excellent medical missionary work is being carried on among the refugees.

Doctor Wagner, Miss Anderson, and their corps of nurses have charge, under the International Red Cross, of the medical work in the refugee camps. They are almost the only ones in the whole city who are doing this medical missionary work. Doctor Yu, a Chinese woman physician, assists in the medical work of the city clinic in connection with our church. The various camps are visited two or three times a week, and at other times when the occasion demands, as when there is an acute illness. Those who require hospitalization are taken to our sanitarium compound. The main sanitarium building was not being used at the time of our visit, but the patients from these camps were cared for in adjoining school buildings, which serve the needs of the situation very satisfactorily. There were sixty-seven hospital patients the day of my arrival.

With the workers I visited a home for elderly women. Here I saw a village of small huts, in which about 1,300 people are said to live. The evidences of dire poverty and tragedy were conspicuous on every hand. Many of the inmates

were endeavoring to prepare a little meal over an open fire built of scraps of fuel which had been picked up here and there. Some of the women gave evidence of having at one time lived amid the refinements and comforts of a wealthy home. Here I saw the smallest adult human foot I have ever seen. The custom of foot binding was extensively practiced in an earlier day in China. In the case of this poor woman, now about seventy years old, an especially good job had been done, for in infancy her great toe and her heel had been securely bound together. All through her life, therefore, she had suffered from terribly malformed feet. She had to walk on stumps about the size of a silver dollar, and these were very insecure, for the bones of the feet, having nowhere else to go, had had to climb up the ankles. The practice of footbinding is largely discontinued today.

Under most disheartening circumstances, with only sufficient food to keep life in their bodies and with no prospect of better days, these poor women could still smile and bow courteously as we visited them. Their courage, patience, fortitude, and sense of humor put many of us to shame!

On another day we visited a home for elderly men at Shek Pai. There were more than one thousand men and boys in this camp. About one hundred were at the waiting room to see the doctor. Many were having injections and inoculations. At this camp, ten were found to be seri-

ously in need of hospitalization. These were taken in a truck to the sanitarium compound to be cared for. Several were in need of surgery. Many serious chronic diseases are common among these folk. Tuberculosis is very prevalent. Diseases of the skin and of the blood stream, and diseases due to dietary deficiency, are met all too frequently.

At Holy Trinity College, a temporary refugee camp, Doctor Wagner and his staff also give the medical care. There were nearly three hundred living here, mostly mothers and their children. At still another camp there were a large number of blind refugees. It is fortunate indeed that the International Red Cross functions so efficiently and impartially. The organization has proved a godsend to these unfortunate sufferers.

Our medical relief work, as carried on in Canton by these faithful, devoted workers, is a work of which we as a denomination can well be proud. These workers deserve our wholehearted moral and financial support. Our prayers should be often raised in their behalf and in behalf of these people whose lot is such a forbidding one and whose dire poverty and physical suffering make an eloquent appeal for our self-sacrifice. Naturally enough, their physical need is the matter of chief concern to these folk, but their interest in the gospel of salvation and their response are most gratifying. Many are turning from pagan religions and are wholeheartedly accepting Christianity.

An Unusual Baptismal Class

By R. J. ROY

ONE of the most remarkable baptisms of which I have known was recently held in Lima, Peru, March 18. The remarkable part was the story of the conversion of each one who was baptized. I will tell about it briefly.

José Encarnación Sanchez is fifty-six years old. He is a man who has grown up in a small town at the headwaters of the Amazon River.

Because of the difficulty in reaching this town of some 8,000 population, it was almost entirely a law unto itself, bitterly fanatic in matters of religion, and entirely unscrupulous in matters of conscience. Might was the only right that ruled there.

In such an atmosphere Señor Sanchez grew up, and set himself up in business as a storekeeper. As the years went by, he acquired a good family and one of the best businesses in his town—a two-story shop located in the center of the town, stocked with supplies for his community. Some four years ago Señor Sanchez learned of the truth. He studied it thoroughly and became fully converted.

His first efforts were made to convert his wife and children also, but they decided against the truth. He talked to them and pleaded with them, but the more he tried to convince them, the more stubborn they became. Finally he decided to direct his missionary efforts toward his neighbors.

But they told him that since he did not close his store on the Sabbath, he was not living up to his own teaching. He tried many times to persuade his wife and older children to leave the store closed on the Sabbath, but they would not listen to him. As soon as he was gone to Sabbath school, they would open the store, and business would go on as usual.

Brother Sanchez wanted to be baptized, but this was not possible until he worked out some plan to close his store on the Sabbath. Then he decided to leave his home town very early Sabbath morning and walk to a near-by town, where he had some acquaintances. Then he would spend the Sabbath day with them, talking to them about the truth. He ordered a large number of tracts and books and supplies for these people, and was rewarded by seeing a fine Sabbath school grow up there.

But still he could not settle the matters in his home. His wife threatened to leave him with all the children, and make a big scandal, if he closed his store on Sabbath, and she secured the support of all the influential friends she could to make life miserable for our brother.

Finally we announced plans for a general camp meeting in Lima, for all our people in the Peru Mission. Our brother felt impressed that he would have to attend this camp meeting, and that

he would have to work out a plan so that he could be baptized, and so that he could give a "good testimony" for his faith, as he called it. He meant by that that he would have to arrange to separate himself entirely from his business, so that he could preach and keep the Sabbath.

After much meditation, he called his family together, and told them that he did not want to cause them trouble, and that since he could not convince them of his faith by his words, he must convince and win them by his life, and that although he loved them more than all else in this life, there was only one thing he could do, and that was to leave home and go off by himself, where he could keep the Sabbath as he believed. He told them that he earnestly hoped that they would see his sincerity and accept the truth soon. He said he would move to another small town, some four hours away, and live with a relative there who was favorable to the truth. He would come to visit with them, but he would not take any part in the business of the family. In other words, he would give everything to them, so that he could be by himself and keep the Sabbath properly.

They tried to discourage him, but he was determined. He took a small suitcase, put a few clothes in it, and started out in the world again, to make his way alone, so that he could live his faith and have the fellowship of his Saviour. The next morning he told his family good-by and started out to take a two weeks' trip to the capital of the country, and then return, after being baptized, to live a separate life from his family. Of all the people who came to the camp meeting, he had made the longest trip, and I believe had come at the greatest sacrifice. How forcibly we were reminded of the text that says that if any man love his family more than his Saviour, he is not worthy of his Saviour. It would seem that once again divine love has found a needy soul that has responded to that measureless sacrifice. A rich man, influential in his community, left his business, his home, his wife and his children, to go out with only a small suitcase and the clothes on his back, in order to follow his Saviour. What an example of faith and courage!

The second member of this baptismal class of which I wish to tell you is German Rojas. He is a young man thirty-three years old, who is full of missionary zeal. Four years ago his brother accepted the Adventist message. He lived the truth alone in his home for about one year; then he was able to convert German, his brother. So the second year there were two believers in the group. Both together they lived the truth, and worked for others, and at the close of the third year, there were four believers in the group. Their membership had doubled for the second time. Then last year the four of them continued working, and they now have eight faithful Sabbathkeepers in the group. Again they doubled their membership. German is only the second one to be baptized, but others are waiting and ready. We surely hope that very soon we can baptize them, and that they will continue with this wonderful record. The goal for our entire field is to double our membership before the end of this

year. This group has already doubled its number.

The third member of this class is Zera Zea. She is a young woman twenty-one years old, who has lived away back in the mountains in a cattle section. There, too, the customs are those of many years ago. The people there could very easily live without having any contact whatsoever with civilization. Nevertheless, this young woman had gone to school for several years in a larger town some distance away from her home, and was somewhat better prepared than her surroundings might indicate.

Three years ago some colporteurs visited in her home, and convinced her parents of the truth. The girl also was very much impressed, and being a very serious-minded girl, she began to keep the Sabbath with her parents. The following year she was sent away to school again, and providentially, we were holding a public effort in the town in which she was. She learned of the meetings, and attended faithfully. She returned to her home before the school year was over, and organized a little Sabbath school. Colporteurs visited there again, and the contact was renewed. Others of the neighbors became very much interested, among them the mayor of the little town. They called for an Adventist teacher to conduct a church school, and we sent them a good one. He soon had a Sabbath school of some fifty members there. This young girl became the leader of the young people, and when it came time for our camp meeting, she decided to attend. She is now a teacher in one of our schools.

The fourth member of this class is a woman by the name of Julia Hermani. She also has made a great sacrifice for her faith. A number of years ago she set up her home, without being married. This is a very common practice in some countries, and the man and wife live together just as faithfully and as true to each other as if they were married. Their home was happy, and after a while some children came to them. Finally she learned of this message, and as she studied it, she found that she was doing wrong to live with the man without being married to him. She also tried to teach her husband the truth, but he would not accept. Neither did he care to be married to her. It would cost considerable money, and would involve a lifetime promise, which he did not wish to make.

Six years passed, and this woman paid her tithe and kept the Sabbath alone, all the time trying to convince her husband that he should follow her in her new faith. But her efforts were all in vain. Finally, after exhausting every resource, she came to the conviction that the only way she could obey God, and live as He would have her live, would be to separate from this man. So she took the children and left home. For more than a year now, she has been living alone, making the living for herself and her children by sewing and doing embroidery work. She is still trying to win her husband, but has not been able to see any signs of change in him. So she has finally given up her home and husband, to go out and live her own life as best she can, so that she, too, can have the peace of God in her heart.

THE GENERAL CONFERENCE

Leaders

A Great Appeal

By J. L. McELHANY, President

WHILE the recent Autumn Council was in session, a letter from Elder A. V. Olson, president of the Southern European Division, addressed to the officers of the General Conference, came to hand. This letter created such a profound impression that it was duplicated and passed out to the delegates in attendance. We feel that all our believers should have the privilege of reading this letter. The public press has brought us much of the information which it contains, except that concerning our own work. This letter is, we believe, the greatest appeal that could be made to us as we come up to the Week of Sacrifice offering. Despite all our personal needs, here is a situation that calls loudly to us for a generous response. As these difficulties become more pronounced, there will be greater and still greater calls to us for help.

It will be only by the help and guidance of the Lord and the willing sacrifices of all our workers and believers here in the homeland that we can hope to meet the extraordinary emergencies now facing us. We are brought face to face with the serious effects of the war on our own work.

As this letter is read it should be remembered that it describes only in part the situation as it affects one of the divisions of our world field. All of our divisions but one are directly affected by war conditions. As never before we look to our people, confidently believing that their response to the Week of Sacrifice offering will be a liberal one.

We earnestly appeal to all to remember the needs of God's cause at this time. The need was never greater. May the Lord help all to respond liberally and wholeheartedly.

Bern, Switzerland
September 20, 1939

To the General Conference Officers,
Takoma Park, Washington, D.C.

Dear Brethren:

Once again Europe is on fire. For the present the flames are confined within certain limits, but soon they may spread out over the entire continent and even leap across land and sea to other continents. Only God knows what the near future holds in store for the inhabitants of earth. Already the destruction, sorrow, and distress in many places are beyond human language to portray.

In every land within the boundaries of our division conference—in the most distant mission field as well as at home—men have been called to the colors. Many of our church members (including ministers, Bible workers, colporteurs, and employees in our institutions) have been drafted. Here in Switzerland, several of our ministers have been called. At the sanitarium practically every man, from the head doctor to the workers in the garden, was taken. In the food factory the manager was the only man left. When we visited Gland this week, we found the old men from the retired list, and the wives and the children of the workers, all doing their best to keep things going, both in the institutions and out in the fields and gardens. What is being done in Gland is only a sample of what is taking place all over this country. The spirit and the energy of the Swiss people must be admired. While leaving no stone unturned in its efforts to defend its frontiers and to protect its people, the Swiss government is also doing its best to maintain the economic life of the country. As far as possible under the circumstances, men who have been called to the colors are being either released or granted leaves of absence to care for their farms or business affairs. In Gland, Doctor Muller and a few others are back at work.

In France millions of men are under arms. Many of our field and institutional workers have been mobilized. From cities and villages that have been evacuated our church members have been scattered far and wide. In our French publishing house the chief editor and most of the leading workers have been called away. The manager is doing his best to operate the house with such workers as remain and such help as he can obtain from the families living there. Since the outbreak of the war, it has been impossible for the publishing house to send supplies to the colporteurs. This is naturally working great hardship both to the house and to the colporteurs who have not been drafted. We have been assured that this situation will improve as soon as the mobilizing is completed.

NOVEMBER 16, 1939

At the outbreak of the war, when France feared that Italy might join with Germany, the authorities notified our school in Collonges not to open its doors for students. They asked that all women and children be sent away. Plans had been made for turning the institution into a hospital for soldiers. A number of the teachers were immediately drafted. At the present time there are very few people left at the school. Thus far the French frontier has been closed, so that it has been impossible to go over to Collonges to discuss plans with the brethren there. Telephone connections have been severed, and it has been nearly impossible to get letters through. The mail service is now improving, and today Sister Walther (the wife of the school president), who, with her little boy, has been staying at our home since she had to leave Collonges, was told by the French consul that they will grant her a visa to return. (Note: Yesterday afternoon when she returned to the consulate, she was told that they would, after receiving instructions from Paris, advise her when to return to receive her visa. All of which means that she may have to wait quite a long time for her visa.) Brother Walther writes that he hopes it will still become possible to open school on a small scale. At present, however, prospects are not very bright.

In North Africa most of the workers have been drafted. The same is also true in Camerouns and in Madagascar. In all these fields the superintendent has been called away. The one for North Africa has been released again. He is here in Switzerland waiting for permission to return to his post. In Italy only a few of our workers have been drafted, and the same is true in Jugoslavia. But in Rumania, as was already related in a recent letter to Brother Dick, a large number have been mobilized. At the Rumanian school the horses and the auto have been commandeered by the military authorities. A large number of soldiers are encamped on our school farm. Thus far they have been very kind and accommodating. When carloads of wood arrived at the railway station for the school, they sent men and trucks to transport the wood to the school without charge. They have also rendered other favors.

From what has already been said, you will understand that we face many serious and perplexing problems. How to finance the work under existing conditions is a real problem. With such a large number of wage earners called into military service for which they receive only food and clothes, and with whole churches forced to leave their homes and work, there will doubtless be a heavy falling off in tithes and offerings. Our institutions are also cut off from a larger or a smaller part of their regular incomes. In spite of this threatened reduction in income, we shall have to provide, not only for the workers who remain in the field, but also for the families of those who are drafted. This is expected of us by the powers that be, and certainly by the Lord.

We have already taken steps to reduce to a minimum operating expenses both in the field and in the institutions, and with the help of God we are doing our best to reform our lines and to press forward all along the line. In spite of circumstances, we are doing our best to continue with the Harvest Ingathering campaign. Our people are bravely pressing on where it is at all possible. What the result will be in France, where this campaign has always brought us the largest returns, is still a question.

Notwithstanding the dark, threatening clouds that are gathering about us, we are all of good courage in the Lord. The God whom we serve has promised never to forsake us. From past experience we know that we can put our trust and confidence in Him.

With kind Christian greetings, I am

Sincerely your brother,

(Signed) A. V. OLSON.

P.S. Kindly remember us all before the throne of grace.

Week of Sacrifice

By W. H. WILLIAMS, Undertreasurer

FOR weeks, with tense nerves the world awaited the crisis, while millions prayed that it might be averted. It is clear to all that the final perils of the last days are upon us, and beyond the turmoil and the strife of nations we can almost discern the form of our coming Lord. The world is stirred with the spirit of war. Fearful tests and trials await the people of God. We have, however, the assurance that "in the midst of the time of trouble that is coming—a time of trouble such as has not been since there was a nation—God's chosen people will stand unmoved."

If the hand of God does not further restrain the nations, they will surely be led on to utter ruin. Those who expect to do any special work for God should not delay to undertake it. Now is your

time to speak a loving word, to urge those loved ones who have wandered away from God to return while the door of mercy is still open.

Following the World War, there was inaugurated the Week of Sacrifice, and our people responded in a remarkable way to the appeals made for extraordinary donations to Save Our Missions. The same S.O.M. is being sounded, and throughout the land, in every church, there is to be taken on Sabbath, November 25, another Week of Sacrifice offering. It is our hope that you will respond as you will wish you had responded when the angel of mercy forever departs and it is too late.

Is there anything you have planned to do for God? Do it now. The night is falling, and "time hasteth greatly." We should not delay.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Be Polite

HEARTS, like doors, will ope with ease
To very, very little keys;
But don't forget that two are these:
"I thank you, sir," and, "If you please."

Be polite, boys; don't forget it,
In your wandering day by day,
When you work and when you study,
In your home, and at your play.

Be polite, boys, to each other—
Do not quickly take offense;
Curb your temper—you'll be thankful
For this habit some time hence.

Be respectful to the aged,
And this one thing bear in mind:
Never taunt the poor or outcast,
Be they helpless, lame, or blind.

Be polite, boys, to your parents;
Never let them fail to hear
From their sons the best of language
In the home you should hold dear.

To your brothers and your sisters
Speak in accents kind and true.
Be polite, 'twill serve you better
Than a princely gift can do.

—Selected.

The Christian Home and Youth— No. 1

By MARY NINAJ-LARSON

IN these days of rising figures in crime and vice, the evil spirit of the world is doing its utmost to lay its hands on our youth. To those of us who are teachers, it has seemed year by year that Satan has been hurling an increasingly large number of temptations into the path of our young men and young women. Our task has not been so much to teach them the literary arts and the scientific knowledge as it has been to labor with them and to counsel with them regarding the overcoming of self and the yielding of all on the altar of our Lord and Saviour.

In my husband's work as preceptor, and in my own work first as preceptress and later as preceptor's wife and as teacher, we have both come to know the hearts of many of our boys and girls. We have tried to give them the understanding sympathy and the counsel that adolescence so often craves. As we have become acquainted with them, we have frequently found that there were, in some cases, maladjustments at home, and often an almost impassable gulf between parents and children. Many times there seems to be a lack of understanding—the youth show no desire to discuss their problems with the very ones to whom they should go eagerly with perplexities.

Many of them struggle fearfully to overcome

evil habits over which they should have had the victory years before as children. Many, likewise, give way to anger easily and too readily let slip the cross word; not a few of them are addicted to grumbling and show disrespect for authority. A large proportion are still greatly attracted to the cheap amusements of screen, radio, and modern music, and they do not have definite ideas as to the whys and wherefores of temperance and healthful living. In the majority of these cases, somewhere, somehow, the parents have failed.

Good Home Training Essential

Never before has the ministry of the home been as vital as it is today. Our young people face enticing and seductive temptations on every hand, and in order for them to come out victorious, they must be fully armed for conflict with the dreaded foe before they ever leave home. We cannot allow our children to listen to the cheap, silly radio programs in our homes and expect them to have refined tastes in music and speech. We cannot permit them to grow up without restraint, and expect them to have solidity and power to overcome the seductions of the evil one. Nor can we expect them to give their obedience and cooperation to teachers and superiors if we have tolerated disobedience in our own home.

Upon the parents of this generation rests a tremendous task, for it is they who deal with "the stream at its source;" and, to a large degree, what the children learn at home will determine what they shall become and how they shall face the tests of life. Recently J. Edgar Hoover, director of the Federal Bureau of Investigation, delivered an address in New York City. He spoke of the alarming rise of crime, especially among the youth of America. He called crime "America's most destructive disease." He stated that in 1937 eighteen per cent of all the crimes in the United States were committed by young people under twenty-one years of age. The World Almanac for that same year stated that more than fifty per cent of the crimes in this country were committed by young men and young women under twenty-nine years of age. Among other things, this same group was responsible for forty-one per cent of our burglaries and fifty-one per cent of all automobile thefts. And to what do you suppose Mr. Hoover traced all this delinquency? Here is what he said:

"American crime begins in the American home. The only way it can be cured is by a reestablishment of respect for law by the heads of our homes. . . . They [the youth] gained their disrespect from parents who in many instances were themselves addicted to petty or greater violations of the law. . . . Once the American home can be made to work for law enforcement, it will of itself breed respect for the majesty of our laws. Without this, no matter how hard honest men of law enforcement seek to combat it, crime will continue to flourish."

School to Continue Work of Home

The work of the school is to continue that which is already begun in the home. In a large number of cases, however, the school is expected to do, and does do, the work of both home and school.

The thing for us to realize is this: What our homes are, that is what society and the world are, for society is composed of families. It behooves us, then, in order to have wholesome communities and a wholesome society, to have sound, strong homes in which the children are taught the right principles of living from the start. Because the home has failed, crime, disease, misery, and sin in all its forms stalk the world.

When we have taught our children to be honest, sincere, loving, when we have taught them to be obedient, God fearing, commandment keeping, when we have taught them how to "wrestle successfully with life problems" and how to bear trials, then will the work be accomplished that God has given us, and only then can we expect the condition of society to improve.

However, as Christian parents, our task is greater than to improve society alone, for we are to train our young people for the church of God and for heaven itself. How tremendous is this work! To the task, then! If we have not succeeded altogether, let us begin now. The Lord will not fail us.

¹ *Vital Speeches of the Day*, Feb. 15, 1938, p. 271.

World's Fair Musings

With Ever-Increasing Speed

THE history of transportation, as vividly pictured at the New York World's Fair, presents a dramatic story of progress. Come with me in imagination to the rotunda of one of the buildings in the Transportation Zone, and picture the huge map of the world which covers almost an entire wall of the room.

See first the hundreds of bare and sandal-clad feet marching across the great map, even as in ancient times just such feet moved along the narrow dirt roads which linked the villages and cities of long ago. It was thus that the patriarchs traveled. In like manner our Saviour walked the shores of blue Galilee, trod the dusty roads of Samaria, climbed the winding way from Jericho to Jerusalem, bringing to all His message of peace and healing. A string of lights gleaming on the map represents two hundred miles—the distance that could be traversed in a week by foot.

The tramping feet give way to caravans of camels swaying over the desert sands, and horses carrying men to their destinations with more speed, and chariots with thundering wooden wheels. On the sea we behold first the ancient wooden galleys with ponderous oars dipping rhythmically into the water. Then sails appear. And we recall the first Christian foreign missionary, Paul, setting out on his travels in a sailing vessel, at the mercy of wind and wave—in fair weather sailing "with a straight course," but often "in perils in the sea," "because the winds were contrary."

A middle period in the story of transportation now comes to view. The horse-drawn vehicle is the accepted means of land conveyance in the civilized parts of the world. Stagecoaches, drawn by horses, make more or less regular trips between towns and cities. Wagons and buggies of different shapes and designs carry families from their farms to town and home again. And seeing these, I think of the pioneers of our message—William Miller, Elder and Mrs. James White, Joseph Bates, and others—who many times in their years of proclaiming the three angels' messages harnessed their horses to like conveyances, and set out on their God-given mission.

During this period, also, the covered wagons rumble behind lumbering oxen, across the plains of America. And a little later fleet horses of the pony express carry mail faster than it has ever gone before, making a record of 750 miles a week—indicated on the huge map by the lengthening of the line of light.

Sea travel must still rely on wings of canvas, but with favorable wind they can carry the sleek-hulled, tall-sparred clipper ships over the water at a rate of 1,500 miles in a week.

At last the machine age arrives, and steam and electricity come to revolutionize transportation. Railway trains, crude at first, chugging over bumpy tracks, can attain a speed of 1,400 miles a week. The early wobbly, noisy motorcars strain to a speed which might take the driver 1,200 miles in a week—if he did not have to stop too often or too long for repairs. Steamships begin to ply the oceans, not as fast as the sailing ships in good weather, but having the advantage of being able to make progress in the desired direction, no matter which way the wind blows. And thus the way is prepared for our missionaries to travel across the seas. I think of our first foreign missionary, Elder J. N. Andrews, boarding the steamship "Atlas," on September 15, 1874, in Boston harbor, bound for Switzerland. He was followed in a few years by missionaries setting out for Australia; then for China and Africa. And before many years, every continent had been entered by heralds of the third angel's message.

The tempo increases. We have come to the modern age. Automobiles travel with great speed over the highways of the world. Swift, streamlined trains traverse the countries on shining double bands of steel. Giant ocean liners ply the seas. Even the heavens are filled with commerce—as envisioned by the poet years ago—and airplanes, flying swiftly far above land and sea, can circle the globe—25,000 miles—in less than one week. Bands of light flash clear across the great map of the world, showing how the extremities of the globe have been united by the speed of modern transportation.

With this ever-increasing speed has come the means for sending out more missionaries, for carrying the gospel of salvation more swiftly to all the world, until this message is now literally flying in the midst of heaven to the very uttermost parts of the earth, and we know that soon, very soon, the work will be completed and Jesus will come.

R. C.

Home

YOU can have your palace grandeur,
And your tapestries of gold,
And your Elgins, and your carvings,
And your riches all untold.
But I'd rather have a homelet,
Be scattered 'round with toys,
And hear the echoes ringing
Of our laughing girls and boys;
And the earthly father tender
Reaching up to heaven's dome
To ask the heavenly Father
To stoop and bless our home.

The prima donna's singing,
Or the music master's poise,
Would never compensate us
For our singing girls and boys.
And I often think in rapture
Of the glories all untold
In the city of the ransomed
With the streets of shining gold;
Of our home and God our Father,
Of the sweet eternal joys,
And the singing and the laughter
Of immortal girls and boys.

—Pearl James Ellison,
in *Australian Signs of the Times*.

Rose

By STELLA PARKER PETERSON

THERE is a young girl of the Bible about whom I love to speculate. There is but little written about her—only one mention of her name—yet what a monument is hers for all time! Her name within the covers of the Book! And she the center of a four-verse incident!

You remember the story.

On the morrow Peter is to be led forth to die at the hands of the executioner. Malicious Herod's plan of intimidating the Christians. The situation is serious. James has already been put to death, and now Peter, the great pillar of leadership, awaits a like fate. The entire Jerusalem church has been fasting and praying for their beloved apostle for days, and tonight, the eve of the impending execution, the believers have gathered in a house—the home of Mary, John Mark's mother—and a desperately-in-earnest prayer meeting is in progress.

Rap, rap.

Our young heroine, with her (may we say?) Missionary Volunteer zeal to be of ready service, goes quickly out to the doorway of the courtyard.

"Who is there?" she questions cautiously through the door, for the door is bolted. It is safer so in these times of danger to God's people.

"It is I, Peter," answers a deep voice.

Peter! Rose's excited hand goes to her heart, and color surges to her young face. Peter! Peter out of prison! The church's prayers answered! *Her own* prayers answered! Oh, oh!

Beside herself with happiness, and quite forgetting Peter in her excitement, she rushes into the house and into the midst of the prayer group.

For hours, for days, that group has been praying for Peter, and now here comes Rose, breathlessly reporting Peter's deliverance—the answer to their prayers—and *no one will believe her!*

"But he *is* here. I heard his voice," insists Rose. More headshaking.

Rap, rap, rap.

"Listen! He's still knocking."

Rap, rap, rap.

In the silence the knock is real enough—no one can deny that!—but they know it *cannot* be Peter.

"Peter? Why, you're mad, Rose, mad, crazy! Imagining it to be Peter, when he is in the death cell of the federal prison—within three heavily guarded doors—iron-bolted! And bound between two soldiers in his cell—and wearing handcuffs! Peter? Impossible!"

Rap, rap, rap, rap, RAP.

"But I *know* it's Peter. He spoke—I *know* it was his voice. I *know* it," and Rose refuses to be outargued.

"But it *can't* be Peter, I tell you. It may be his ghost—his angel—but *not* he."

RAP, RAP, RAP.

Well, whoever it is, he is becoming insistent, and common courtesy demands that the door be opened. So the crowd follows Rose—Rose still insisting, "It *is* Peter"—out across the courtyard in the darkness. The heavy bar is lifted by strong hands, and there, surely enough, *is* Peter, the flesh-and-blood evidence of his miraculous release from prison!

"But," you say, "that girl's name was Rhoda."

True enough. But Rhoda means "Rose." Somehow, I like to think of her by that name. Rose, alert, eager, with all the budding, fragrant winsomeness of a growing girl.

But Rose was cautious—cautious about opening the door, cautious, too, we may be sure, about her companions, cautious about her conversation, cautious about the books she read, cautious about the songs she sang, cautious about the music she played, cautious about the letters she wrote, cautious about the places she went.

And Rose recognized an answer to her prayers when it came. There are those, even today, who refuse to believe prayer answers when they come—answers as definite as Peter's presence at the doorway.

Then, too, Rose stood her ground.

"If you know you are right,
Though others insist you are wrong,
Stand pat."

So I think that Rose deserves the memorial that is hers.

One of the joys of heaven will be meeting Rose—Rhoda. She will be a girl worth knowing through eternity, don't you think?

THERE are many locks in my house, and all with different keys, but I have one master key which opens all. So the Lord has many treasures and secrets all shut up from carnal minds with locks which they cannot open; but he who walks in fellowship with Jesus possesses the master key which will admit him to all the blessings of the covenant; yea, to the very heart of God. Through the well-beloved we have access to God, to heaven, to every secret of the Lord.—*C. H. Spurgeon*.

WORLD-WIDE FIELD

Indian Work in British Columbia

ON a recent visit to British Columbia we were entertained for a few days at the Resthaven Sanitarium. This is a beautiful and well-named institution on the southern tip of Vancouver Island, about eighteen miles out from Victoria, the capital of the province, through a winding, wooded driveway.

Dr. Alfred Hanson is the head of the sanitarium, and he, with Pastor T. S. Bowett, the chaplain, and their little corps of helpers, is responsible for the atmosphere of spirituality and restfulness that is so much needed in these troubled days.

There are three Indian reservations around Resthaven, and Doctor Hanson has the responsibility of caring for these Indians when they are sick, by an arrangement with the government. We went with him on his rounds and visited in several of the homes of the Indians, and we were glad to see the evidences of sympathetic understanding on the one hand and of confidence and friendliness on the other. This loving sympathy is the secret of the success of our medical work throughout the world, and is the seed that, planted in the hearts of the people, whether of the lower or of the higher classes, has so often sprung up into a fruitful vine and born fruit unto everlasting life.

Farther north along the coast are the Haidas, a fine type of Indians, who are a clean, industrious people, skillful in fishing, canoe building, basket weaving, and carving in black slate. It was among this class of people that O. E. Davis started work years ago before he was called to labor for the Mt. Roraima Indians of South America. The interest that Brother Davis awakened has never altogether died out, and through the years calls have come from that group for someone to teach them more of the message. We hope that these calls will all be answered before long.

H. D. CASEBEER.

Lay Evangelism in San Francisco

LAY evangelism in this great city is already doing good work for the Lord. Recently here in Central church, under the combined efforts of Alden O. Sage, pastor, and Dr. Frederick Niemand, one of its deacons, a class in public speaking numbering over fifty has been organized. It meets every Wednesday in successive sessions of twelve

scholars each, and is being taught by a competent professional instructor. Members of our other city churches are being enrolled. All who take this course pay for their instruction, and there is no expense to the church. It is really marvelous how some of God's most timid souls gain confidence in themselves and learn to "think on their feet" from such instruction. And not only does this excellent instruction increase the ability of our laymen and laywomen in getting up and speaking before people, but it also aids them in doing Bible and cottage and personal-contact work, and in doing soul-winning work in general. We all believe that God is pleased when we go into His harvest fields with sharp sickles.

N. D. ANDERSON.

Atlantic Union College

ALL Harvest Ingathering records at Atlantic Union College were broken on Thursday, October 19, when, at a special chapel hour, the students and teachers gave their first report. The amount gathered up to that date exceeded by more than five hundred dollars any previous report so early in the campaign.

On Monday the Harvest Ingathering program had been presented by Elder George Butler, home missionary secretary of the Southern New England Conference, who traced the history of the Ingathering movement during the last thirty-two years.

Following his good talk, the students set their goal at \$2,200. They were then organized into twenty-one bands, each with a faculty advisor and a student leader. A special leader was designated for each group of five bands, who organized in the group singing bands and bands using musical instruments. The general leader of the campaign is Professor Louis H. Hartin, dean of the school of theology. Associated with him are other faculty members who are responsible for territory, transportation, etc.

United Effort

Tuesday and Wednesday were set apart for field days, on which the students, under the direction of the faculty members, did house-to-house work, street soliciting, and music-band work. Flying squadrons were organized, and some of these remained in their assigned territory for two days before returning to the college. Those who remained at home were encouraged to give their earnings to the Harvest Ingathering goal, and a good number responded to this sugges-

tion. The goal of each of the twenty-one bands was \$105.

When President Jones took the record on Thursday morning, the band reports for the two days totaled \$1,764.86, and the students' enthusiasm ran so high that they requested the privilege of completing their goal of \$2,200 by the end of the week. Consequently, the band leaders held short meetings with their groups and perfected their organizations for concerted effort.

Faculty members and friends in the village have cooperated by making their cars available, the culinary department has prepared lunches, and altogether there has been a fine spirit.

The most remarkable feature of the campaign at the college this year is the wonderful degree of loyalty and enthusiasm shown by students and teachers, who have worked untiringly. Many students who are earning all or nearly all their expenses have managed to give their time or their earnings to the Ingathering, and in some cases to do so has meant a real sacrifice.

Surely in this period of war and unrest, it is very impressive to see our fine young men and young women so enthusiastically and so earnestly devoting themselves to this method of advancing the cause of God in the earth.

ROCHELLE PHILMON KILGORE.

Later Report

Air mail, October 31: \$2,617.28 Harvest Ingathering raised by Atlantic Union College. Enough in prospect to indicate we shall without doubt reach the \$2,700 mark, and thus exceed our goal by \$500.

A Literature Trailer

AT last the dream of a new way to place our books and periodicals has finally dawned into a reality.

The Florida Book and Bible House is in possession of a new fully equipped trailer showroom, which is now rolling through the cities and the countryside of the sunshine State.

This idea has quickly developed from a two-suitcase presentation of jumbled books, to this permanent display trailer which is carrying all of our major truth-filled, soul-inspiring literature right to the front doors of our people, wherever they may live.

We sincerely believe that our literature, which has been so instrumental in making us Adventists, will have sufficient influence to keep us Adventists. With this in mind we have considered this trailer idea, so that all of our constituency can

familiarize themselves with the products of our publishing houses.

From this humble start to the present writing, a period of some nine weeks of actual contact, during the lean months of our year in Florida, our representative secured about \$2,400 in total sales. Less than one week of this was with the trailer. So future anticipations are high, as our representative claims that our people are very anxious to see the literature. It is interesting to note that the total sales were mostly acquired a few weeks before camp meeting and a few weeks immediately afterward. Hundreds of dollars' worth was sold within the confines of Orlando, where the Book and Bible House is already doing an average counter business of over \$500 a month.

We have learned from the Spirit of prophecy that "if there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures." We feel that this new means should prove instrumental in a larger distribution of literature to our own people at least:

CHARLES H. BOYTS.

Seventy Weeks as His Thesis

ONE of our workers employed in the publishing house at Florida, Argentina, was studying at the University of Buenos Aires.

At the end of 1938 he asked his professor if he might present the prophecy of the seventy weeks of Daniel 9 as his thesis. The students were permitted to present an essay on any topic they chose, provided the professor agreed and gave permission. The necessary permission was given, and so Brother Chaij prepared his paper.

About three hundred people were present at the gathering at which the students submitted these essays. While others were speaking, the audience was rather talkative; but when Brother Chaij commenced to read, much attention was given him, and all seemed to listen with much interest. He had prepared certain charts, and these were explained in detail by him. At the conclusion of his paper one of the examiners asked Brother Chaij what the critics say about these things. He then said, "This is what the best critics say." And he quoted in support of his position. The professor said, "You are giving sound material."

When the gathering began to break up, many crowded about Brother Chaij, requesting that he repeat his paper to them privately, that they might give the whole matter further study. Just what the outcome will be, it is yet early to say, but surely the seizing of such opportunities and the telling of truth among these thinking men

and women will in some way glorify God and lead folk to the fullness of His closing message and the blessedness of His word.

W. G. TURNER.

With the Speed of Lightning

Ezekiel 1:3-6

OF the vision of Ezekiel, in which he saw a dark cloud coming from the north, the servant of God says: "The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion."—"Testimonies," Vol. V, p. 754. This statement should give us great courage. The work will be finished. It will finally go forward to completion with the swiftness of lightning.

The question of special interest to us is, What means will the Lord use to finish the work with such great swiftness and speed? Here are a few statements from the Spirit of prophecy that speak directly to the point: "The bookwork should be the means of quickly giving the sacred light of present truth to the world."—*Id.*, Vol. IX, p. 69. The comment on Revelation 18:1 which speaks of that other angel who comes down from heaven to lighten the earth with glory, is commented on by God's messenger as follows: "In a large degree through our publishing houses is to be accomplished the work of that other angel, who comes down from heaven with great power, and who lightens the earth with his glory."—*Id.*, Vol. VII, p. 140.

One of the outstanding developments of the present time is the habit of reading among the masses. Are we really awake to the door of opportunity which the Lord has opened to us? Now is the time for us to distribute literature on a far greater scale than ever before.

Other denominations now recognize the power that there is in literature. A writer in a leading Christian magazine which represents the Interdenominational movement said:

"There are many channels through which the divine Spirit works upon the lives of men, but of these, none is more powerful and more far-reaching than the printed page. A church that plans to be alive must send forth its message by literature."

Pope Pius X said: "Build churches, do missionary work, build schools—they are all good; but your endeavors will all be in vain if the most important weapon is neglected—the distribution of literature."

A spokesman for the Baptist church wrote: "Literature in the past has been neglected in missionary work. My own experience has led me to the conclusion that we

must make literature the leading feature of our work."

A group of missionaries attending a meeting in Cairo, Egypt, were discussing methods of bringing the gospel to the Mohammedan people. One of the speakers uttered these words: "Our Seventh-day Adventist friends have set us a good example, for they do all of their work through literature. In my trip around the world, I saw at nearly every place the work of Seventh-day Adventists. I thought to myself, We must imitate the Seventh-day Adventists if we are going to succeed in our work."

From Ecuador comes the word of a missionary who said: "Seventh-day Adventists have an influence far beyond anything which their members or institutions would warrant. This is wholly due to their propaganda in the circulation of their literature." You will note from these testimonials that we have built up a fine reputation, but we must not be content with the progress of the past and relax our efforts. There is still a great and unfinished task before us. Millions are yet in darkness and must hear this message before the prophecy of Ezekiel is to be fulfilled. We thank God for the assurance that the work will go forward with lightninglike rapidity to completion. May the Lord help us as believers to be true to our trust and to live up to the reputation which we have gained before the people of the world.

J. J. STRAHLE.

Hours of Tribulation on Manus, South Seas

A MISSIONARY'S life is full of experiences. We received word from the south that Albert Rose would be coming to Manus to erect the mission house, and two weeks later a radio message said the local steamer would call at Lou with timber, but by the time the message reached me, the steamer was already in the group. We rushed back to wait for her off Lou, because the island is uncharted; and a week later she arrived, bringing Brother Rose, and also some timber. We were pleased for this help. Brother Rose immediately started work, while I collected some more timber.

All seemed clear for a time on shore; so we unloaded the boat in order that the launch lads could give it a good coat of paint; but that night the chief from Malai Bay called me up at midnight, saying that a teacher was dying there. The chief and some lads had struggled with the seas for two days to reach me. Early next morning the boat was restocked and we crossed over, a journey of eight hours in calm weather. But sad to say, we were just four hours too late. The lad Pataos had passed away at noon. He had done faithful work there.

He had caught influenza, which turned into pneumonia. Then when he was recovering, he unwisely washed several times in a cold, rushing stream. This is the general custom among natives, and nearly always proves fatal. Several others had died previously, and two more died the day we arrived.

The other teachers had gathered round Pataos. One of these was sick with malaria and had a look of despair on his face, as though he would die next. That night the two other teachers came with me to the boat, which was anchored well out because of the mosquitoes. On landing the next morning to collect the sick teacher, to my surprise one of the teachers who went with me to the boat was running a high temperature; so we put the two teachers on board in the engine room, after they were well wrapped in blankets. I gave strict orders that they were not to leave the engine room. We arrived off Lou too late to land the sick; so we anchored in a bay, and that night I woke up to find one of the patients prowling around the deck with only a loin-cloth on!

We put the two lads in an out-house near our leaf house. The next trouble was that one of the launch lads went down; so we put him with the sick ones. I put an antiphlogistine poultice on him, and sewed the blanket on as well. He pulled the poultice off, and the next day he pulled the blanket off, which I had sewed on with twine! He was sitting up without any covering at all. His wife went down next; so a room was walled with leaf under our house, and another woman was put in charge of her. Then the other launch lad became ill, and as the two teachers were getting better, they were housed in the kitchen. The first launch lad died, and then his wife, simply because they would not keep warm. The woman was strolling about in the breeze on the beach.

The next one to take ill was the leading teacher on Lou, who lost his voice. He was sewed in a blanket and confined to a room. He was cheered up and we prayed for him, but I was afraid he would give up all hopes. However, he recovered. Several others went down in relays. The Lord blessed me with health to stand up under the strain, though I was ill with malaria for a day and a night. The second launch lad recovered, as well as the two teachers we brought across.

Then word came that the remaining teacher of four at Malai Bay was seriously ill and was expected to die; so off we rushed again and found him improving after a serious attack of pneumonia, though he was still running a slight temperature with pains in the chest. The village police boy, our best lad in that district, lay dead. A week previously he went to collect a canoe to take the sick teacher across to me, but fortunately for the teacher,

he did not go. It was a very sad funeral that day. The two teachers who had recovered were returned to their villages, and the sick one was taken to Lou and sewed up in a blanket, and he recovered.

All seemed clear now for a spell on shore to paint the boat; so we landed all the stores, etc., and the lads started to paint the interior. Then Brother Rose went down, with a temperature of 105 degrees. He was delirious for twelve hours, and needed constant attention. I thought we would lose him. The strain was beginning to tell on me, and my patience was tried to the limit in my efforts to keep the patients warm. It was important to get Brother Rose to the European hospital as quickly as possible; so we brought the boat round and put him on a stretcher well covered with blankets, and carried him to the dinghy, shipping him on board, which was not an easy task in a rolling sea. I was dressed in my oldest clothes because of the wet paint. On the way over to the hospital, a journey of five hours, Brother Rose started to improve, and his temperature dropped. We rejoiced to see this.

The doctor boarded, and Brother Rose was carried to the hospital. It was a comfort to have him under a decent roof and where he would receive skilled attention. A blood test revealed that it was not cerebral malaria, from which another young European died here recently, but it was bronchopneumonia, with other complications. A week later I returned to see Brother Rose, and he was just getting up; and a few days later he was well, and able to start work on the house again.

All this brought vividly back to our minds an experience of twenty years ago in Dovele, when the Spanish flu started there. My wife had just left hurriedly to go to the help of a sister whose husband had prepared to bury her, but she recovered. The heathen natives went down with the flu, until thirty died around us. I suffered a good deal from malaria in those days, but between attacks I visited the sick ones. The natives did not own blankets then, or loin-cloths even; so they had no protection from chills. I had a pair of much-shrunken flannel pajamas which had been boiled. These were put on a woman, but she wore them only when she heard I was about. She died, and was hung up in a tree wearing those pajamas.

There was also a bright young man whom I wanted to save; so I sewed him up in my old sanitarium uniform, and he improved. But he went to his village, threw off his coat, and died as a result of his carelessness. He was hung up in that uniform.

Brighter days came, and the heathen drove the supposed evil spirits out of Dovele into the sea, and put up leaf barricades to keep them from returning. The wail of

heathenism is tragic and depressing, hopeless and despairing. Those days are past, and a far happier picture meets one at Dovele now.

As the weather here settles into the southeast trade winds, no doubt the epidemic will weaken. The work is being severely tested by these deaths, but we remember the words of James 1:3, "The trying of your faith worketh patience." Oti will soon be back to lead again. Salau is being transferred to Bougainville, where strong leadership is needed. How bright the gospel shines when days are dark! We know that our friends in the homeland are praying for us. The work is theirs and ours, and the Lord is blessing it.

R. H. TUTTY.

A Dinner Guest

COLPORTEUR MIGUEL GARCIA was never popular with the political head of a little settlement he occasionally visited in the state of Hidalgo. On his visit last year, the headman had him arrested as he entered the town. When he showed his credentials from the Society, he was brought before the authorities. There ensued a conversation that lasted more than two hours, which resulted in the purchase of New Testaments by all present, and an invitation to the colporteur to be their dinner guest.—*American Bible Society Report, 1939.*

Faithfulness Rewarded

IN the Santiago (Chile) church we have a member whose name is Mario Cuadro. He attended a meeting one night in the city of Santiago in which the Sabbath was the topic under consideration, and he became deeply convicted by what he heard on that occasion. There and then he decided to observe the next Sabbath as God's holy day. When the young man told his family of his decision, he was called mad and was laughed at. From them he met with no sympathy whatsoever.

At that time he was a collector for the Santiago Water Company, and this work returned him about 400 pesos a month in salary. Brother Cuadro's father talked with him, and pointed out that inasmuch as most of the collections were made on Saturday, if he failed to collect on that day, he would lose much of his salary. This thought did not greatly disturb the young man, however, and he decided to make his usual Saturday calls on Sunday; so he changed his weekly program accordingly. During the first month after he had reached his decision to keep the Sabbath, he received 700 pesos as a salary—300 more than the usual amount. In the second month, this salary increased to 1,000 pesos; and since then, and for the last several

years, it has never been less than 1,000 pesos a month, and sometimes it reaches 2,000.

At first his companions in the office of the water company jeered at him, and scoffed at his religion and his Sabbath observance, but he quietly lived his life, and in time these scoffers became silent and somewhat respectful.

One day a young woman in the office told Brother Cuadro that she was perplexed because of a wealthy friend who was unsuccessfully looking for someone to administer his property, to collect his rents and see that his houses were rightly cared for. This man was a very close relative of a former president of Chile. Brother Cuadro said to the young woman, "What about me?" She said, "Would you do it?" He replied that he thought he might if he were asked.

Within a few days he was invited to call on this gentleman. Questions were asked, and the man wrote down Brother Cuadro's name along with other facts, and told him he would let him know his decision later. At this juncture, Brother Cuadro felt impressed to tell the man that he was an Adventist. Immediately the man asked, "Are you an Adventist?" and when our brother confirmed his former statement, the man tore up the paper on which he had been writing notes and said, "I have met Adventists and I greatly respect them; you are engaged without any further thought." For some years Brother Cuadro has worked with this gentleman, in addition to carrying on his work for the water board.

Six months ago another man called on him and asked if he could find time to administer his property also—collect his rents and look after his houses. After considering the matter, Brother Cuadro said he thought he could attend to it in addition to his other duties; so the owner promised to draw up the necessary papers, which would give our brother certain rights and authority. When these papers were placed in Brother Cuadro's hands to read over, he found them so worded as to place all authority in his hands; so he said to the owner, "You have given me absolute power over all your property." The man replied, "That is right. You control all I have, except my body." Brother Cuadro asked, "Why do you place such confidence in me?" The reply was, "Because of the references I have seen, and because you are an Adventist, I know you can be absolutely trusted."

Brother Cuadro accepted the responsibility, and told Elder Thompson, the pastor of our Santiago church, that he had never before felt so deeply the responsibility that was his, as an Adventist, to do everything with such honesty and such care that the impression made on those wealthy men and their confidence in Adventists will in no way be weakened.

It is well to note that far more people watch us than we imagine. They judge our religion by our honesty and our truthfulness. Let us therefore hold high the standards of right doing in all our relationships with others, confident that the Lord will impress hearts with the thought that Adventists are different—that they can be "absolutely trusted." W. G. TURNER.

Know Christ

THE Scriptures admonish us to grow in the grace and knowledge of our Lord and Saviour Jesus Christ (2 Peter 3:18), and Christ bids us learn of Him (Matt. 11:29), for He is at once the great lesson book and the Master Teacher. Eph. 4:20, 21.

Notwithstanding his great learning, the apostle Paul desired above everything else to know Christ, and the power of His resurrection, and the fellowship of His sufferings. To Paul, the knowledge of Christ was more excellent than all the learning of this world. Phil 3:1-21.

Desirable as it is that one may continually advance in all branches of true knowledge, it is still more essential that he study Christ. It is more important to know Christ than it is to know art, for He is the creator of all things; it is more important to know Christ than it is to know science, for He is the author of all true science; it is more important to know Christ than it is to know literature, for He gives one the power of thought and expression; it is more important to know Christ than it is to know history, for He is the true interpreter of events of time and eternity, and in His hands are the destinies of individuals and nations; it is more important to know Christ than it is to know philosophy, for in Him are hid all the treasures of wisdom and knowledge. Col. 2:3.

O. B. KUHN.

TO HELP YOUR COUNTRY IN TIME OF WAR

It is well to have a good practical knowledge of First Aid and the Principles of Nursing; but judging from the World War needs, it is also important for a young man to be able to write shorthand and operate a typewriter. There are no girls in the training camps, and the officers need a good bit of secretarial help. The boys in the last war who could take shorthand notes and use a typewriter were very much in demand. As a matter of fact, shorthand is excellent training for all kinds of jobs. The boys who can do secretarial work, and know how to spell and punctuate, are greatly in demand. The Home Study Institute gives excellent courses in these subjects, and its finished students have no trouble in getting good jobs and holding them.

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"I came upon a gang of about twenty men working on a large building. All were Moslems except the foreman, who was a Copt. Some knew how to read, and some did not. Yet I sold among them nearly twenty books, including a Bible and two New Testaments. One of them said to me, 'Read to us from the history of our Lord Jesus'—which I proceeded to do while they listened attentively. Then I went on my way. A month later I had occasion to pass the same way, and found them, to my delight, gathered together at the back of the building with one of them reading aloud to the others, all of whom were listening closely."—*American Bible Society Report, 1939.*

NOTICE

A REQUEST has come for copies of our denominational books for our Filipino believers. Most of them can read English, but many of them are too poor to purchase our literature. Mrs. White's publications, or any other of our denominational books, new or old, would be very much appreciated. They may be sent to Alfonso N. Anderson, Davao City, Mindanao, Philippine Islands.

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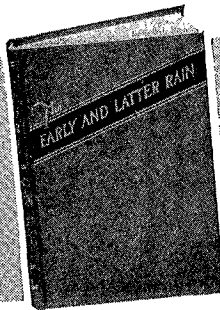
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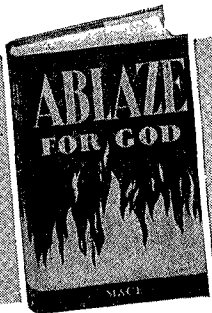
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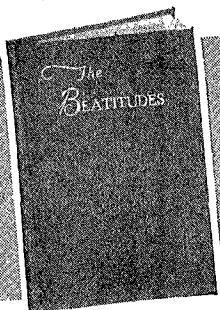
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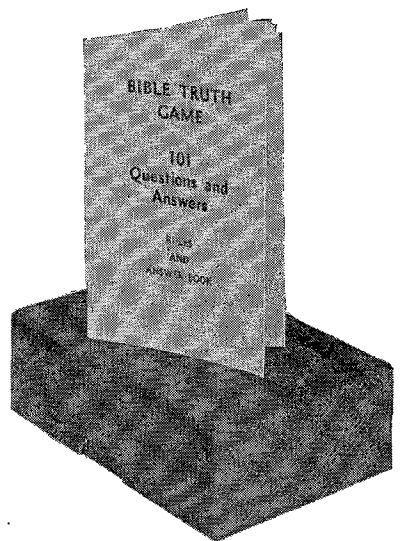
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OF SPECIAL INTEREST

WE introduce to our readers a new department in this number of the REVIEW; namely, "Messages From the General Conference Leaders," found on pages 14 and 15. Under this department head we shall print from time to time messages and important announcements which come to us from our General Conference officers. You will read with special interest the letter from Elder A. V. Olson, of Southern Europe, with the introductory remarks by Elder J. L. McElhany.

FROM W. H. Branson of the China Division there comes this encouraging word, under date of September 21:

"We are trying our best with the help and blessing of God to push on the work here in China notwithstanding the difficult situation with which we are confronted. Travel is becoming more and more difficult as the war increases in intensity; still we are able to get about and keep in fairly close touch with most sections of the field."

THE camp meeting season is still on in the Zambesi Union Mission. J. R. Campbell, the superintendent, writes:

"Our camp meetings in this field are not yet completed, and we hope to baptize more than 1,200 this year. We are very thankful for this. If we had more workers in this field and could give more supervision to our large classes, the number of baptisms would be materially increased."

Missionary Sailings

ELDER and Mrs. Harold C. Brown, of Arizona, sailed from Miami on the S.S. "Florida," July 5, for Havana, Cuba. Brother Brown has accepted a call to serve as home missionary secretary of the Antillean Union Mission.

Elder and Mrs. E. W. Storing, of the Texas Conference, sailed from New York on the S.S. "Antigue," September 20. Brother Storing has been called by the Inter-American Division and the Jamaica Conference to take the pastorate of the Kingston (Jamaica) church.

Elder and Mrs. Arthur E. Nelson and family, returning to India from furlough, sailed from San Francisco on the S.S. "President Pierce," October 6.

Miss Esther M. Adams sailed from New York for Buenos Aires, October 20, on the S.S. "Argentina." Miss Adams was formerly connected with the General Conference office, and more recently with the Inter-American Division office in Balboa.

Following a short furlough after her period of service in Inter-America, she is responding to a call to work in the South American Division office in Buenos Aires.

E. D. DICK.

AN encouraging word comes from B. Belton of the British Union Conference, under date of October 15. He says:

"We are certainly going through serious times, and we know not what a day will bring forth. At the moment there seems to be a kind of mysterious lull in the war situation while the leaders seem to be struggling to find a way to peace. But the situation is so alarming that people here in Great Britain are, if anything, much more approachable with the message than hitherto. My recent personal experiences, both in canvassing and in the Harvest In-gathering work, have impressed me with this fact. It seems much easier to get into the homes of the very best class of people and to sit down and talk with them. Surely this is a providential overruling to enable the servants of God to go forward in the work of the advent message."

To World War Veterans

FOUR years ago we addressed an appeal to the veterans of the World War which began in 1914. We asked them to tell us of their experiences in the matter of securing exemption from the bearing of arms, and also with respect to Sabbath observance. A goodly number responded to our appeal, and these experiences, for the most part, were incorporated into the book entitled, "Seventh-day Adventists in Time of War."

Many of our brethren did not respond to our appeal, although we do not doubt that they had experiences just as valuable as those printed. From some of these brethren we have already obtained an account of the manner in which the Lord wrought for them.

Our Present Appeal

Our present appeal is to war veterans who are members of our church who have not furnished us in the past a record of their experiences. May we not hear from you? Tell us the lessons that you learned from your war service. Your story will be helpful to other young men who may be called to the colors of their country. In writing, kindly deal with the following questions:

1. Were you able to obtain non-combatant standing, or in other words, did you secure exemption from the bearing of arms?

2. What steps did you take to secure this exemption?

3. To what noncombatant work were you assigned?

4. Were you able to secure exemption from work on the Sabbath?

5. By what means were you able to secure this Sabbath exemption?

6. Did you pass through an especially trying experience?

7. Do you feel that the Lord especially worked with you in your endeavors?

We are anxious to hear from you. Will you not kindly write a letter to the editor of the REVIEW and tell him of the experience through which you passed? Be as brief and concise as is consistent, but at the same time do not sacrifice necessary details to brevity. We earnestly solicit your cooperation. F. M. W.

Seminary Winter Quarter

THE winter quarter of the Theological Seminary opens December 6. There will be two terms of six weeks each—December 6 to January 16 and January 17 to February 27. This is a school for workers—ministers, missionaries, teachers, editors, Bible workers, and others, who must be college graduates, or whose age, study, and experience have qualified them for advanced work. Courses are offered in Bible, religious history, Greek, Hebrew, homiletics, conference administration, and methods of research. Admission to the Seminary is by application and acceptance by the faculty. Anyone desiring to come should first write to the president.

"The time demands greater efficiency and deeper consecration." Many of our workers have made advancement toward both of these objectives by coming aside for a period of uninterrupted study and prayer at the Seminary.

For further information address the Theological Seminary, Takoma Park, D.C.

M. E. KERN, *President*.

THE Father's presence encircled Christ, and nothing befell Him but that which infinite love permitted for the blessing of the world. Here was His source of comfort, and it is for us. He who is imbued with the Spirit of Christ abides in Christ. Whatever comes to him comes from the Saviour, who surrounds him with His presence. Nothing can touch him except by the Lord's permission. All our sufferings and sorrows, all our temptations and trials, all our sadness and griefs, all our persecutions and privations, in short, all things work together for our good. All experiences and circumstances are God's workmen whereby good is brought to us.—"Ministry of Healing," p. 489.