

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



ALBERT STEINER, PHOTO

A Tiny Goatherd of St. Moritz, Switzerland, Watches the Last Rays of the Setting Sun Caress One of the Lovely Upper Engadine Lakes

HEART-to-HEART TALKS by the Editor

Fear God and Honor the King

TO fear God and honor the authorities of the state is the duty of every Christian. Christ enunciated this principle when He said: "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21.

And the apostle Paul, commenting on this principle, declares: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Wherefore ye must needs be subject, not only for wrath, but also for conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom, fear to whom fear; honor to whom honor." Rom. 13:1-7.

There are certain duties and obligations which belong to the great Creator of the heavens and the earth. To this relationship every other relationship is subordinate. His law and requirements stand supreme.

There are certain relationships which pertain to civil government. It is the duty of every Christian to support the government under which he lives, in so far as its requirements do not run counter to the commands and requirements of God. He should pay taxes, even though he cannot approve of the objects to which the taxes are appropriated. There are semi-governmental agencies with which he may heartily cooperate. He should render willing support to the Red Cross in its great and efficient humanitarian work for the destitute and suffering in every land.

A Loyal People

Seventh-day Adventists have always been a law-abiding people. They have never taken part in mutiny or rebellion. They have promoted the peace and prosperity of the countries in which they live. They have held throughout their history to the principle of non-combatancy. Their consciences have not permitted them in times of war, as in times of peace, to take the lives of their fellow men. And they have been recognized by various governments as possessing a noncombatant status. This was true at the time of the American Civil War. It was true also of the first World War. Many of our boys who were called to the colors in the United States and in other countries, were given noncombatant work, and they rendered faithful and loyal service to their country. By recommendation of the last Autumn Council, many of our young men are now taking training in medical cadet corps, preparing themselves for noncombatant service in event of future war. This instruction fits them for hospital and field service in the rescue and care of the sick and wounded.

The world now is in a state of agitation. As never before, every kind of question and subject is being discussed. There is much idle speculation about many things. Particularly is this true regarding the political situation. We have come to a time when we should think much and talk little. We believe that there will be fulfilled in this our day prophecies of the word of God in relation to certain nations. We cannot safely predict just how these prophecies will be fulfilled in detail. We should patiently wait and watch and pray, seeking God for divine wisdom that we may recognize

the fulfillment of His word when it does take place.

Through the years there have been men who felt that by juggling figures and dates they could determine just when the Lord would come. Seventh-day Adventists have placed their hearty disapproval upon these methods. The messenger of the Lord tells us:

"You will not be able to say that He will come in one, two, or five years. Neither are you to put off His coming by stating that it may not be for ten or twenty years. It is the duty of the people of God to have their lamps trimmed and burning, to be as men that wait for the Bridegroom, when He shall return from the wedding."—*Review and Herald*, March 22, 1892.

"Letters have come to me asking if I have any special light as to the time when probation will close, and I answer that I have only this message to bear, that it is now time to work while the day lasts, for the night cometh in which no man can work. Now, just now, it is time for us to be watching, working, and waiting."—*Review and Herald*, Oct. 9, 1894.

We received some time ago a letter from a good but misguided brother who felt that he could figure out from the Bible and the Testimonies just when the investigative judgment would begin on the living. Neither the Bible nor the Testimonies affords any data whereby any such conclusion can be reached. Let us keep out of our hearts idle speculation. But let us remember the admonition of the Saviour, "Be ye also ready: for in such an hour as ye think not the Son of man cometh."

Pray for Rulers

In our own native lands we should refrain from censure of rulers of state. Rather we should follow the Bible injunction to pray "for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour." 1 Tim. 2:2, 3.

And we should also refrain from holding up to ridicule and scoffing the rulers of other lands. Particularly should we in the North American field guard ourselves in this matter. So far as the races of men are concerned, this country is the great melting pot of the world. Its citizenry is made up in part of those who have come from other lands. The very large majority of these peoples have become assimilated into the American system of government, and are strong supporters of the principles of democracy. We who are American born should be careful in our criticism of the countries from which these citizens have come. In the very nature of the case they must ever regard with kindly consideration the lands of their nativity.

If we live in some country of which we are not citizens, we should be particularly guarded to make no criticism of the government or its rulers, and we should avoid singing the praises of our home country or making invidious comparisons as between different kinds of government. We should carefully refrain from expressing sympathy for nations at war with the country in which we reside.

Loyalty to Government

We who live in the United States should prove our loyalty to the American Government by living well-ordered lives, by obeying the laws of our country, by giving proper honor and respect to its constituted authorities. We should honor our flag and the principles for which it stands. So long as the flag is not associated with any act of religious worship, as it is not at the present time, and we hope never will be, it is highly proper that we should be willing to salute this emblem and on appropriate occasions display it

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THE ADVENT REVIEW AND SABBATH HERALD

Vol. 117

TAKOMA PARK, WASHINGTON, D.C., JULY 11, 1940

No. 28

The Unheeded Alarm

By W. MILTON LEE

I STOOD on the street of a Chinese city one day, viewing the ruins of a large district which had been devastated by aerial bombing. The sight was heartbreaking. Here a residential section had been reduced to ashes. What was originally home to hundreds of Chinese families now resembled the city's refuse heap, and harbored an army of hungry rodents. Here and there a few ragged walls and charred timbers stood, bearing silent testimony to homes demolished, families left destitute, and infants cremated.

This picture is but the sequel to a ghastly story. About noon one day an air alarm sounded, warning all inhabitants to flee out of town. Heretofore, such signals had marked the prelude to a mass exodus, during which the streets had been literally jammed with humanity—all making a desperate attempt to reach the gates of the city before they should close. But this time few regarded the alarm seriously. Why? They had been heeding similar signals for the past week, and had returned each time to find that nothing had happened. Surely today would be no exception; the "all clear" would sound in a few minutes. Because of such reasoning most of the people remained within the city walls.

Hours passed. Those who had obeyed the first warning, and fled, began to feel chagrined over being affected by an apparently false alarm. Some grew tired of waiting, and returned to their homes in the city.

Just then the second alarm sounded, announcing the enemy's nearness. Unused to hearing the quickened tempo of the sirens, and feeling that the enemy was almost overhead, the people were gripped by panic, and dashed hither and yon in hysterical confusion. A few reached the gate and squeezed through just as the doors were swinging shut, but all who lingered to collect a few precious belongings found themselves trapped within the city. And thus a town of frightened humanity awaited its doom.

In a moment the enemies of destruction appeared above and poured down their death-dealing missiles upon the helpless. Thousands of lives were sacrificed to the one who delights in destruction.

The advent people have been sounding the first alarm for over ninety years. Its solemn warning,

"Fear God, and give glory to Him; for the hour of His judgment is come" has echoed throughout 387 countries and islands of earth in no uncertain tones. A small group have heeded the message and have come out of the world in order to escape the destruction which God says awaits her. But still there is a danger during this waiting or "tarrying time."

The danger is that we shall grow tired of God's delay in meting out His wrath on the wicked. And this weariness may give rise to doubt whether God means what He says. Our faith grows weak, and fleshly desires are allowed to gain the ascendancy. Our thoughts wander back to the earthly pleasures and treasures we have left behind. The glamour of the world blinds our eyes to spiritual values, and our love waxes cold. We are in the church in body, but not in spirit. Little more of us remains with the remnant people than our names on the church records. Before we realize our condition, the characteristics which distinguish us as children of God have disappeared, and we cannot be distinguished from worldlings.

The messenger of the Lord speaks of this danger as an actual condition in the remnant church.

"The same spirit of selfishness, of conformity to the practices of the world, exists in our day as in Noah's. Many who profess to be children of God, follow their worldly pursuits with an intensity that gives the lie to their profession. They will be planting and building, buying and selling, eating and drinking, marrying and giving in marriage, up to the last moment of their probation. This is the condition of a large number of our own people. Because iniquity abounds, the love of many waxes cold. To but few can it be said, 'You are the children of the day; we are not of the night nor of darkness.'

"My soul is burdened as I see the great want of spirituality among us. The fashions and customs of the world, pride, love of amusement, love of display, extravagance in dress, in houses, in lands,—these are robbing the treasury of God, turning to the gratification of self the means which should be used to send forth the light of truth to the world. Selfish purposes are made the first consideration."—*"Testimonies,"* Vol. V, p. 10.

Dear reader, we have been called out of the world, and have come out. Now let us stay out, lest "sudden destruction" come upon us unawares. When we have made our "calling and election sure," then the most solemn duty is to give the second alarm.

This warning we are to sound in even louder and sharper tones than those in which the first warning was sounded. It is the warning that "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit. . . . Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Although this message constitutes a call to those who are in apostate churches, yet applied to the people of the advent movement, it should be a solemn warning to separate from the world and its corruption. But

many have heard the call so often that it is no longer an alarm to them. They will still be found lingering over their earthly treasures until destruction comes. Then they will try to save themselves from the wrath of the enemy, but the door of probation will be closed, and they will be found within the doomed city. All they can do is to await their end.

What a dark picture! But none of us needs to be among that number who neglect escape until it is too late. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

New Obligations Demand Greater Sacrifices

By E. D. DICK

GREAT changes are soon to take place in our world, and the final movements will be rapid ones.—"*Testimonies*," Vol. IX, p. 11. These significant words have for years been on the lips of Seventh-day Adventist believers. Long have we anticipated catastrophic events of world-wide proportions. Long have we believed and taught of calamitous events to take place.

While none could predict with any degree of certainty the precise course which these events were to follow, yet we need not have been surprised by their dreadfulness or by the lightninglike developments seen in recent months and weeks. So rapidly have events followed one upon another that one hesitates in writing to make reference to current events lest these be superseded by greater calamities before the article appears in print.

These overwhelming disasters which have overtaken nation after nation have already cost the lives of hundreds of thousands of men on the battle fronts and left other millions bereft of loved ones, homes, and possessions. Those who remain have become refugees and pilgrims.

In China alone it is estimated that at least fifty million people have been driven from the fertile coastal areas and have trekked to the hinterland of West China. Because of this great migration in the midst of social and economic upheavals caused by war, it is estimated that not less than ten million people will perish from famine and exposure. Because of disturbed communications and transportation, it is not known how many of our own people are involved in these disasters.

In Finland, at least five hundred of our people, composing the membership of five churches, found themselves within the extended borders of Russia, and were compelled to abandon all their possessions and reestablish their homes in reduced Finland. Of the sufferings of our people in other lands affected by war we know but little. Certain it is that many have lost all and find themselves in great perplexity. In response to appeals for relief, rather substantial amounts have been received and passed on to these needy fields. We are glad to have been able to help in this small way. Doubtless more will yet have to be done. Certain

institutions within the affected areas have encountered great financial embarrassment because of reduced incomes, and have turned to us for assistance. Unfortunately, because of financial barriers, but little if any relief can be extended.

The challenges which these developments bring to us are not in extending emergency relief alone, but in carrying the increased burdens of mission responsibility formerly borne by the countries affected by disaster. Prior to the subjugation of the neutral nations of Northern and Western Europe, our believers in these countries were active and enthusiastic supporters of our mission program. A very substantial part of the support of our missions in Central Africa came from our constituency in these countries. The hearts of our believers were warm with the spirit of missions. Many of their young people gladly went forward to work in what may well be regarded as the most difficult sections of Africa. There they rendered most valiant service. Now these people are cut off and can no longer send either men or money to missions.

But the work in these mission lands which was once supported by our people in lands devastated by war must not be allowed to suffer in this time of emergency. Others must now pick up the burdens which they have been forced to lay down. In spite of difficulties our slogan must be "Onward." What we have failed to do in times of prosperity, we are told, we must now do in times of adversity.

We feel, therefore, that it is incumbent on the leadership of our work to make plain to our people the situation which we are facing, that all may recognize their obligations toward the support of the work. As opportunities come to make offerings for the support of the work, whether through the Sabbath school or through special gifts, as the Midsummer Offering, let a spirit of liberality prevail. Only as we practice sacrificial giving can the full blessing of God rest upon us and the work of God be sustained. May God put it into the heart of each one to come up to the help of the Lord by faithfulness in tithes and offerings at such a time as this.

A Hidden Rose

By WELDON TAYLOR HAMMOND

UPON a beautiful, sunny morning, several years ago, desiring to spend some time alone in meditation and prayer in God's great out-of-doors, I strolled into a lonely wooded spot not far from my mother's home.

Presently I came upon what appeared to be a long-forsaken cemetery. The fences were broken down; some of the graves were sunken in, and broken vases and pots were scattered hither and

It was, indeed, a hidden rose, and it brought to me the spiritual lesson which I hope to convey to you in my poem under this title.

It may be that life to you seems dry, dull, and dead; overgrown, so to speak, with briars and weeds, a fitting picture of the cemetery which I have described. If so, God has planted a "hidden rose" in the midst of this apparent desolation, and you may surely find it with the observant eye of faith.



yon. Briars and weeds were present in abundance; and yet, in this lonely place, nestled among the weeds, and hidden from the unobservant eye, I found a most beautiful rose.

Within a lonely wooded spot
Upon a sunny morn,
I found among the briars and weeds,
As though but newly born,
A pretty thing, a lovely thing,
A fragrant hidden rose.
I plucked it with a sense of awe,
And pressed it to my nose.
It spoke a message to my heart—
A message sweet and rare,
That God in this secluded place
Should have a watchful care
For a tiny, humble, hidden rose
Among the briars and weeds,
And bless it with the sun and rain
To meet its simple needs.

This is an object lesson
Of what the Lord will do.
I thought, perhaps, to pass it on
Might be of help to you.

Within the lonely wooded spot
Of each poor, troubled breast,
A "hidden rose" may bloom for us—
A pledge of heavenly rest.
Among our trials and sorrows
Which appear as briars and weeds,
The Sun of Righteousness will shine
With grace to meet our needs;
The rain of God's sweet Spirit
Will its comfort here disclose,
And with the eye of faith we'll find
A fragrant "hidden rose."

Atlanta, Ga.

Enduring Peace

By P. E. BERTHELSEN

A SELFISH, contentious, quarrelsome spirit is in no way akin to peace. In nature the two are wholly at variance with each other. Pride and selfish warfare never produced permanent peace. Lasting peace can be secured only by the complete removal of that which promotes or engenders selfish contention and strife; namely, the enmity, hatred, and bitterness present in the natural heart of man. An armistice is a temporary cessation of hostilities, a peace maintained at the point of the bayonet. It is an enforced peace, which still makes provision for hostilities.

In God's great plan for the reconciliation of man, no provision is made for the continuance of hostilities. Spiritually speaking, man's greatest need is not a limitation of armaments, but a com-

plete laying down or putting off of the carnal weapons of warfare. Rom. 8:5-8. Man needs a new nature, a new mind. "The carnal mind is enmity against God." In order for man to obtain peace, that enmity must cease to exist. All bitterness and hatred must vanish. God's plan is to win and gain, not by coercion, not by intimidation and fear, but by love. Thus a victory is gained; peace is secured by surrender, by a complete cessation of hostilities. Then there are quietness and assurance in the soul of man. There are serenity and humility. All distrust and fear are gone; love has brought confidence and trust.

Such is the great and marvelous work of the atonement wrought out by Christ when He suffered, bled, and died for you and for me on the cross, that we might have peace through the blood

of His cross. Col. 1:20. Sinful as we were by nature, filled with unrest, worry, and unnecessary anxious thought for the future, the soul found rest in a haven of peace. By the cross the enmity was slain (Eph. 2:16), sinful man was reconciled to God, was restored to friendship and brought into a state of acquiescence and harmony with his Maker. "Without the cross, man could have no union with the Father. On it depends our every hope." "To remove the cross from the Christian would be like blotting the sun from the sky."—*"Acts of the Apostles,"* p. 209. Such is the blessed experience of reconciliation. The incongruity of our old, sinful nature has disappeared. Instead of discord, there is concord; instead of murmuring and complaining, there are contentment and thanksgiving.

Sin has destroyed our peace. While self is uncontrolled, we find no rest. We are on the war-path. There are harsh words, cutting remarks, invectives. Man has wrought wonders during the present age. His mental and scientific achievements are marvelous; his conquests on land and sea and in the air are amazing; yet when it comes to controlling and subduing the masterful passions of the human heart, how powerless he is! There is where he needs divine aid. Only God through His supernatural power can subdue our turbulent natures, and He does it only if we are willing. He can speak peace to the troubled, agitated soul, however fierce the tempest rages, and however wild the billows roll. By His grace He reconciles the soul to Him, and in His love the soul finds rest. The peace of God is a gift of

heaven, the offspring of the Father's love. It is one of the greatest manifestations of God's love that can come to a helpless, distressed human soul. O the joy, the blessedness, and the gratitude that come with such an experience! At peace with God, restored to fellowship and friendship with Him, we love His law and yield willing obedience to it, as Christ did. "Great peace have they which love Thy law: and nothing shall offend them." Ps. 119:165.

Unity is the very essence of reconciliation. Oneness, peace and harmony, should characterize God's waiting people now. We are not reconciled to God if we spend time in destructive criticism of brethren and sisters in the church, in condemning, in aspersions, and in intrigue. By these we give evidence that we have not found peace. The gospel of Christ is not a work of condemnation, but of restoration. The individual who is reconciled to God is also reconciled to his fellow men as far as he is concerned. He may be maligned and mistreated, but he is still peaceful; he is a peace-maker. The enmity is slain, love reigns, grievances are forgiven and forgotten. Because of God's truth there are divided homes, where peaceable natures are frequently put to the test. But right there under adverse and trying circumstances the peace of God in the life of the one who possesses it will radiate at its best. May God's remnant people know this enduring peace in their homes and in the church, and, united in the peaceable bonds of fellowship, may they go forth to the unsaved with the message: "Acquaint now thyself with Him, and be at peace." Job 22:21.

The Joy of True Sabbathkeeping

By A. T. ROBINSON

A Personal Experience

SEVENTY-ONE years ago last March, still a young man with high ambitions for the future and struggling under deep conviction that I ought to keep the Sabbath, I was led to a decision by reading and pondering over the last two verses of the fifty-eighth chapter of Isaiah.

I shall never forget the joy and gladness that filled my soul on that first Sabbath that I kept, and for weeks and months following. The Bible became to me truly a new book, and the world seemed to me like a new world. My heart was so full of the joy of the Lord on that blessed Sabbath day that I gave expression to my feelings in some verses that were deemed worthy of a place in the good old REVIEW AND HERALD.

A Feast of the Lord

When we enjoy that inward soul rest of which true Sabbathkeeping is the outward sign, the Lord declares that our keeping the Sabbath in the spirit of it becomes a feast to Him.

"Speak unto the children of Israel, and say unto them, concerning the feasts of the Lord, which ye shall proclaim to be holy convocations, even these

are My feasts. Six days shall work be done: but the seventh day is the Sabbath of rest, a holy convocation; ye shall do no work therein: it is the Sabbath of the Lord in all your dwellings."

The angels join us in our songs of praise on the Sabbath. Not only in all our dwellings, but when His children assemble for public worship, the Lord promises to meet with them and unite with them in spiritual songs of praise. "Where two or three are assembled in My name, there am I in the midst of them." Matt. 18:20.

"The Lord thy God in the midst of thee is mighty; He will save, He will rejoice over thee with joy; He will rest in His love, He will joy over thee in singing." Zeph. 3:17.

"God calls upon His church to arise, and clothe herself with power. . . . The world will be convinced, not by what the pulpit teaches, but by what the church lives. . . . All the heavenly angels are at the service of the humble, believing people of God, and as the Lord's army of workers here below sing their songs of praise, the choir above join with them in thanksgiving, ascribing praise to God and to His Son."—*"Testimonies,"* Vol. VII, pp. 16, 17.

BIBLE DOCTRINES

Sabbath Reform in the Last Days

By J. F. PIPER

OUR ideas of Sabbathkeeping, like our ideas of all other doctrines, need to be regulated by a "Thus saith the Lord;" and no doubt they would be changed in many ways if we would let the Scriptural instruction guide us in our Sabbathkeeping.

The Sabbath a Delight

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:13, 14.

Have we been trampling God's holy Sabbath underfoot by doing our own ways, or finding our own pleasure, or even speaking our own words?

How natural it is to use the Sabbath for one's own personal interests, whether in work or in play, when one feels that his time is his own and he does not have to report for work, and there are so many things which might be done around the home that there never seems to be time to do through the week. Then the sunny days are so alluring; why not take the family out for a drive on the Sabbath? This in itself is not necessarily Sabbathbreaking if the time is used aright, and we are not seeking our own pleasure or speaking our own words in worldly purposes and planning for worldly gain. To take a drive through the woods or along the seashore where there is peace and quietness, observing God's handiwork in nature and talking of His mighty power in the work of His creation and of the Sabbath, that great memorial of His creative power—would be profitable Sabbath employment, and our hearts would be in tune with the God of creation.

Sabbathkeepers to Have a Part in the New Earth

If we take our foot off the Sabbath by not making the Sabbath a day of traffic or a day for selfish pleasure, we may claim the promise that we shall ride upon the high places of the earth and be fed with the heritage of Jacob. This is nothing less than a promise that we shall have a part in the earth made new. Rev. 21:1-5; Heb. 11:8-16.

"I say unto you, that many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven." Matt. 8:11.

The heritage of Jacob is that new earth which was promised to Abraham and Isaac and Jacob.

"As the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66:22, 23.

How delightful it will be for all the redeemed of earth to come before their Maker from Sabbath to Sabbath to worship and praise Him. So not only does the Creator expect His people to keep holy the Sabbath day here and now, but it is to be kept by all the saved in the earth made new through the ceaseless ages of eternity, where neither sin nor sorrow nor death shall ever invade that happy peace, where there will be no disappointments, no tears, no crying. The true and only Sabbath of the Lord will be brought back to its original purpose and plan.

"Thus saith the Lord, Keep ye judgment, and do justice: for My salvation is near to come, and My righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from His people: neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep My Sabbaths, and choose the things that please Me, and take hold of My covenant: Even unto them will I give in Mine house and within My walls a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord, to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant; even them will I bring to My holy mountain, and make them joyful in My house of prayer." Isa. 56:1-7.

The sons of the stranger here spoken of are none other than the Gentiles, the same as the stranger mentioned in the fourth commandment.

This reference in Isaiah 56:1, 2 speaks of this turning to God's holy Sabbath on the part of the stranger at a time when His salvation is near to come—the coming of Christ as mentioned in John 14:1-3, in which scripture Jesus says that He will come again.

Repairers of the Breach

Isaiah 58:12 declares that it will be those who take their foot off the Sabbath who "shall build the old waste places" and "raise up the foundations of many generations," and they will be "called, The repairer of the breach, The restorer of paths to dwell in."

"Raise up the foundations of many generations" refers to the reemphasizing of His Sabbath commandment which has been trampled underfoot. The psalmist says that God's commandments are sure, and stand fast forever. "The works of His hands are verity and judgment; all His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Ps. 111:7, 8.

"Know therefore that the Lord thy God, He is God, the faithful God, which keepeth covenant and mercy with them that love Him and keep His commandments to a thousand generations." Deut. 7:9.

But the commandments that should stand forever, to a thousand generations, have been broken; a breach has been made. The Christian world is endeavoring to substitute the first day for the seventh-day Sabbath of the fourth commandment. Someone is to restore the seventh-day Sabbath to

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EDITORIAL

"Look on the Fields"—No. 5

Australasian Division

"The messenger continued: 'You are entertaining too limited ideas of the work for this time. You are trying to plan the work so that you can embrace it in your arms. You must take broader views. . . . The message will go in power to all parts of the world, to Oregon, to Europe, to Australia, to the islands of the sea, to all nations, tongues, and peoples. . . . It will grow to large proportions.'"—*Life Sketches*, pp. 208, 209.

THUS wrote the messenger of the Lord in 1874 concerning the spread of the work to distant Australia and the islands of the sea. At that time we had no work or workers outside North America. The next year our first foreign missionary was sent out—J. N. Andrews to Europe. It was more than ten years before the work was undertaken in Australia.

The year 1885 saw a new surge of mission zeal among this people. In the spring of that year a party under the leadership of S. N. Haskell set sail for Australia, and in the summer Sister White set out on her journey to Europe to encourage our new missions there. Thus the light of the advent message, which burst forth in all its splendor on the North American continent and had cast its light far to the northeast into Europe, now sent out a shaft of light to the far southwestern corner of the world.

A Great Base for Missions

God was leading His people wisely when He directed them first of all to plant the standard of truth in Europe and Australia. These were to be bases of mission endeavor from which were to be sent forth missionaries and means to other parts of the world. From Europe missionaries have gone forth to Africa, India, South America. Australia has provided earnest missionaries for India, China, and the many islands of the South Seas. Without the faith and zeal of the brethren in these centers, the believers in America would have found the burden of mission endeavor well-nigh overwhelming.

The little band of workers sent out to Australia found many responsive to the message they had to give, and in spite of much opposition the truth began to take firm root. Elder Haskell appealed to Mrs. White to visit this new section of the world field, and help in the establishment of the work on a sound basis. God early impressed the brethren with the need of a training school for missionaries. Mrs. White, who went to Australia in 1891 and remained there for ten years, gave particular attention to the establishment of a school. The special leadings of the Lord were manifested in a marvelous manner in the selection of a suitable location for the

school, and in the wonderful instruction given for its development.

Training School for Missionaries

God had a great purpose for this school. It was on the occasion of its opening that Mrs. White made that marvelous prediction concerning the work of the advent message which has been so often quoted as an incentive to greater endeavors. She then declared:

"The missionary work in Australia and New Zealand is yet in its infancy, but the same work must be accomplished in Australia, New Zealand, in Africa, India, China, and the islands of the sea, as has been accomplished in the home field."—*Id.*, p. 338.

Later she declared concerning this school:

"From this center we are to send forth missionaries. Here they are to be educated and trained, and sent to the islands of the sea and other countries. . . . There is a great and grand work to be done. Some who are here may feel that they must go to China or other places to proclaim the message."—*Id.*, p. 374.

Since that early day hundreds of workers have gone forth from Cooranbong, New South Wales. We find them in many places all over the earth, but most particularly have they given their efforts to missions in the South Seas and to the spread of the truth in Australia.

Responsibility for Island Missions

In 1906 the burden of the work in the great South Sea Island field was placed squarely upon the shoulders of the believers in Australia. They had caught the vision of the great work to be done, and had faith to move forward under this great responsibility. Since then our believers in all the world have been thrilled with the stories of wonderful missionary triumphs that have been granted to our intrepid missionaries in this part of the Lord's vineyard.



Island after island has been entered. Tribe after tribe has found deliverance from filth and degradation through the regenerating influence of the advent message. The changes that have been wrought have been so astounding that men of the world have been led to testify to the great work that is being done.

Australia, with its 14,577 stanch Seventh-day Adventists and its 566 workers (not including workers in health-food factories), its strong educational, publishing, medical, and health-food work, has become a most active base for missions. The missionary zeal of these people is as glowing as that of the people in any part of our world field, and they have come as near to encompassing their work as has any other division. The membership for the Australasian Division is about one member for every 512 of the population. Ninety-two languages and tongues are employed in the work of this field. In the island mission fields there are 4,456 church members and 442 workers. The population of the division is 10,250,000.

Organization and Island Missions

The Australasian Division is organized as follows:

A. Australasian Union Conference

	Members	Workers
1. South New South Wales Conference	2,892	77
2. Victorian Conference	2,317	76
3. North New South Wales Conference	2,039	42
4. North New Zealand Conference	1,981	52
5. West Australian Conference	1,287	39
6. Queensland Conference	1,256	28
7. South Australian Conference	965	22
8. South New Zealand Conference	887	32
9. Tasmanian Conference	602	22
10. North Queensland Mission	351	13

The island missions, with membership and number of workers, according to 1938 statistics, are as follows:

B. Island Missions

	Members	Workers
1. Solomon Islands and Santa Cruz Islands	1,220	122
2. New Guinea and Papua	1,152	142
3. Fiji Islands	910	78
4. New Hebrides and Banks Islands	490	63
5. Society Islands, Pitcairn, Marquesas, Tuamotu, Austral Island	242	8
6. Cook Islands	143	6
7. Friendly, or Tonga, Islands	85	2
8. Samoa, Union, and Phoenix Islands	78	7
9. Monomona Mission (Australia Aborigines)	64	10

10. Norfolk Island	38	1
11. Lord Howe Island	29	2
12. Niue, or Savage, Island	5	1

The Loyalty Island Group are considered entered, but are undeveloped. The Gilbert Island group and the Ellice Island group are unentered territory.

The territory which must be covered is surprisingly large. The area of Australia alone is almost as extensive as that of the United States. The island field covers a vast territory. One of the most distant groups is the Society Islands, some 3,700 miles from Sydney, New South Wales. Pitcairn Island, one of the most isolated of the island mission field, strange to say, was one of the first to be touched by the message. Only one year after J. N. Haskell and his party sailed for Australia in 1886, J. I. Tay went to Pitcairn and remained for some time. The story of Pitcairn was heralded far and wide, and created a great interest among Seventh-day Adventists. A ship named "Pitcairn," built by the penny offerings of our Sabbath schools, sailed for Pitcairn in 1890, with a missionary group aboard. This year we may consider as the date of the beginning of active work among the multitude of islands in the South Seas. Since then God has performed miracles of regeneration through the sacrificial work of many intrepid missionaries in this section of the world field.

Faith Sufficient to Complete the Task

The leaders of this division realize that although they have entered and established work practically throughout the whole of their territory, yet there is a great work to be done, and they are giving themselves wholeheartedly to this task. Nowhere, perhaps, have the members of this church caught the spirit of missions as have our believers in this corner of the world. We can expect them to continue their work with zeal and sacrifice until the task is done. They have faith to believe that when they have stretched themselves to the limit of their abilities, God will, through a special manifestation of His Spirit, finish the work and cut it short in righteousness.

They take courage from such promises as this: "When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern."—*Mrs. E. G. White, in Review and Herald, Dec. 15, 1885.* F. L.

Comments on Religious Liberty Conference

LAST week we gave a brief account of the national conference on religious liberty that was held in Washington, D.C., on June 11. We wish now to make some general observations on the conference.

1. We were impressed by the attendance of some and also by the lack of attendance of others. The conference was planned by a group of very responsible churchmen who had a rightful claim to the respect of clergymen at large. The subject

was one of obviously grave importance, particularly in the setting of these troubled times; yet the conference drew to Washington not more than 150 churchmen from other cities. These, combined with church leaders of Washington, gave a total for the conference attendance during the daytime of not more than 300.

Two factors seemed to be responsible for this limited attendance: First, the evident apathy that many churchmen revealed regarding the whole

subject of religious liberty. Many do not seem to sense the gravity of the times. This is the most charitable way to describe their attitude of apparent unconcern. The second reason was the fear, frankly expressed by numbers of church leaders, that the subject of religious liberty, particularly that of the Taylor appointment to the Vatican, was a rather controversial one, and the fact that they did not wish to be drawn into controversy. Some who had earlier promised to attend and to take part in sponsoring the conference, withdrew on this ground.

Now controversy is often profitless, and the heroic days of the Protestant Reformation were in part marred with harsh debates; but when the desire for peace in religious matters so completely dominates the thoughts of men that they feel no need to fight for the great fundamentals, then it ceases to be a virtue.

Something has been happening to Protestantism over a long period of time. First came the renunciation of the Scriptures as a source of authority, so that Protestantism lost its note of certainty and driving conviction. As the Scriptures were abandoned, the importance of doctrine, and of definite beliefs for which men should live and die, seemed of rapidly decreasing importance. And if that were indeed the case, why should we fight for doctrines or for anything indeed that might call for conflict or ill will? Why not go along easily? Why not try to adapt ourselves to the environment in which we live? The fruitage of such reasoning is evident today.

Church Union Proves Weakness

2. It is in the setting of the foregoing statement that we wish to comment on the endeavor of the conference leaders to secure the cooperation of churchmen of all religious bodies in the cause of religious liberty. Not only were all Protestant churchmen invited to attend, but also Catholic churchmen. Now it is laudable, besides being good strategy, to seek to draw support from as many sources as possible for any cause in which one may be interested. The whole trend today is toward church union, the blurring out of distinctive lines, and the harmonizing of differing groups on broad, vague outlines of Christianity. But what Christendom has gained in apparent unity it has lost in ruggedness and definite conviction. This was revealed to a certain extent at least in connection with this conference on religious liberty. Some who gave their support did so in a vague, spiritless way.

3. We were impressed by the fact that no Catholic churchmen or Catholic representatives of any kind attended the conference. And yet on second thought this is what we ought naturally to have expected. This much can be said for Catholics, though we must differ with them vigorously on many points of theology and on many of their views of the church and of society and of the state, they are at least consistent in their position. They do not compromise those positions by joining with groups that hold different ones. And what is more, they hold their views with conviction, with earnestness. They know what they believe and why.

This applies to the matter of their conceptions of religious liberty as well as to their views on other matters.

Yet there are widely known and much-quoted Protestant leaders who continue to work on the assumption that it is possible to go forward with "our Catholic friends" on a wide range of interests both social and religious, including even the matter of religious liberty. We wonder how long it will take Protestantism to realize that there is a great gulf fixed between the basic principles of Protestantism and those of Catholicism, and that Catholicism is not going to reach across the gulf to take hold of the hand of Protestantism. Whatever reaching is done will be done by Protestantism. And indeed all signs point to the day when Protestantism will be reaching across the gulf.

Complexity of Problem

4. As we listened to the discussion in the sectional meetings of the conference, we were impressed anew with the complexity of the problem of religious liberty in our present world. It seems that the more complex becomes our civilization, the more varied are the points at which the question of religious liberty arises. Take, for example, the matter of Social Security in the United States. Here is a laudable endeavor to provide security for the citizenry in their old age. Taxes are being levied to provide the funds needed. However, the social-security program had not gone very far when there arose the question of its possible application to the employees of churches. But if church organizations are taxed by the government, would this not have a bearing on the question of the separation of church and state and the possible subservience of the church to the state?

We mention this one illustration in passing to show how the changing times, the increasingly complex times, present new and ever more baffling problems in the field of religious liberty. It was never more true than today that eternal vigilance is the price of liberty.

5. We were impressed that in these troubled days, when the minds of men are filled with questions of war and its possible effects upon the life of a nation, the advocates of religious liberty are more handicapped than helped in their attempt to present to the world the importance of the subject of religious liberty. There is an increasing feeling in most countries that liberty is something we ought to be willing to curtail or even abandon in both its civil and its religious aspects in the interests of the state. Perhaps this is just another way of stating that the friends of religious liberty ought to have been more active in times of peace and quietness in instilling into the hearts of all men the importance of this doctrine.

Relation to Sunday Laws

6. We were impressed by the possible relationship of the doctrine of religious liberty as advocated by the delegates at this conference to the movement for Sunday legislation which is fostered by many churchmen. We believe it will be a little difficult in the future for those who have gone on record at this conference and at like meetings, to

give their wholehearted support to Sunday laws. Who knows but this discussion of religious liberty, limited as it was, may serve to open the eyes of some sincere churchmen to the inconsistency and error of having Sunday laws in a land that believes in the complete separation of church and state? It is true that none of us are very consistent in our living or in our thinking, but it is difficult to believe that men could so vigorously and often very clearly set forth their conviction on the complete separation of church and state without being led to the realization that Sunday laws can no longer have their support.

7. There was almost complete silence on the part of the daily press; in fact, in many of the large dailies in near-by cities the reading public would never have had any reason to know that the conference had even been held. The newspapers of Washington scarcely made any mention of it. We can hardly say that we were impressed by this, because it was what we had expected. The daily press has as one of its editorial rules not to offend religious groups, and particularly not to offend powerful religious groups. Now, some of the discussion at the conference was definitely aimed at Roman Catholicism, and though the resolutions as finally passed were restrained in their tone, and dealt with questions of principles, the daily press apparently felt it wiser to leave the whole matter strictly alone rather than to run the risk of giving offence to that large religious group, the Roman Catholics.

Absence of Prophetic Note

8. As we listened to all of the discussion, and as we have thought back on the conference, we have been impressed with one thing above all else, the absence of the prophetic note. It was not the kind of conference on religious liberty that Seventh-day Adventists would have held. We would have tied in our discussion of church and state with certain great prophecies in the Bible. We would have thus given a note of divine authority and timeliness to our consideration of the issue. We would have entered the discussion with a sense of the profound significance of it.

But that prophetic note, we say, was missing from this conference. Thus there was missing also, so far as many of the delegates were concerned, any sense of the gravity of the issue, any sense of the responsibility that ought rightly to rest on the ministry in relation to this doctrine.

The more we have thought about this conference, the more we have been impressed that while it is proper and good for us to lend our support in every rightful way to such a meeting as this, we can never hope to discharge our full responsibility in the matter of proclaiming religious liberty today simply by joining with other church people. We have a distinctive approach to the subject of religious liberty, a distinctive setting in which we must present it to men, a distinct responsibility to proclaim the truth of religious liberty in the setting of Bible prophecy in these last times.

F. D. N.

Organization Brings Added Strength

ORGANIZATION in the work of the Lord is a gift that multiplies each one's power for service. Unity is strength, as it is written: "How should one chase a thousand, and two put ten thousand to flight?" Deut. 32:30.

One of the best illustrations of the power of organization that I ever heard was given by John De Beer, one of our missionaries in South Africa. I had been prepared to appreciate his illustration by watching the inspanning of sixteen oxen that were to take me to the railway station at Lady-smith, after a visit to our old Spion Kop Mission, in 1915. (Now the automobile does all this in South Africa.)

The sixteen oxen were milling about, moving in and out and around one another, in utter confusion. It looked to me as if they could never be brought into a yoked span. But young Hubert Sparrow—since then superintendent of various missions and unions—knew how to do it, aided by one of the mission boys. When he called those oxen by name—Witkens, Bakeer, and all the others—they knew that their master's eye was upon them. They stopped the milling about and came into orderly line. The yokes were quickly put on, the ropes and chains were attached, and we were off, sixteen oxen to the span, every one pulling his share of the load.

Thus it was that I was prepared to appreciate the appropriateness of John De Beer's definition

of organization which he gave a little later.

"Organization," he said, "is like this: When we have an ox team outspanned [loose], that is power unorganized. The power is there all right, but it doesn't get us anywhere. But when the team is inspanned [yoked up], we have only the same power there, but now it is organized. And power under organization can pull the load and do the work."

It was a fine illustration, out of real experience on the old-time African veld. It stresses the necessity of organization in pulling away together at the work in our cause.

Nearly always in our history those who have turned to oppose the movement have attacked our organization, representing it as a machinelike invention which interferes with personal liberty. But the truth is, it is the bulwark of liberty in service—a God-given agency by which error and division have always been defeated. It ensures the organized power that enables a united people to accomplish the world-wide task, under the power of God.

Our pioneers struggled to attain it, helped on by the Spirit of prophecy, in days when every wind of error was blowing, and eccentricities and curious fanaticisms were seeking to get into the advent movement. Bible organization has ever been our defense and power in united action.

W. A. S.

BIBLE STUDENT

The Working of Satan

ONE of our physicians, who is faithful in the study of the doctrines, writes to inquire the proper rendering of the clause that reads, "whose coming is after the working of Satan," found in 2 Thessalonians 2:9.

The inquiry centers on the right understanding of the word "after." The physician calls attention to two instances in our periodicals in which this word is taken to mean *time*. It should first be stated that *after* is used in three distinct senses; namely, *after* in place or position, *after* in time, and *after* in the sense of according to or in harmony with. Which is it in the passage before us?

It is to be expected that the Greek, in which this epistle is written, has ready means of expressing the three ideas in our English word "after." It usually employs a simple preposition, *meta*, to denote "after" in either time or space, but for the third meaning of our word "after," it uses a distinctly different word—one which never means *after* in either time or place, but is freely used to denote the third meaning, in harmony with, or according to. This word is *kata*, and it is the one employed in this remarkable passage

which compares the work of "the lawless one" with that of Satan himself.

It will help one to feel the force of the little word here to notice the noun with which it is used, *energian*, from which we get our word *energy*, but which is never used in the New Testament for any but superhuman power, good or evil. The identical phrase, *kata teen energian*, used here, is found also in Ephesians 3:7; 4:16; and Colossians 1:29. In each of these instances *kata* is accurately translated "according to," in the Revised Version, as it is also in 2 Thessalonians 2:8, thus avoiding the ambiguous *after*.

It sometimes helps us to feel the force of a passage in a new way if we translate it somewhat more literally than can well be done in a standard literary version. Thus 2 Thessalonians 2:8 might be rendered in this way:

"Then will be exposed the lawbreaker, whom the Lord Jesus will slay with the breath of His mouth, and whose activity He will bring to an end at the manifestation of His [own] presence—whose [lawbreaker's] presence is on the order of the working of Satan in full power and by miracles and deceiving manifestations."

One thing is sure: there can be no idea of time or place in the word "after" in this passage, although the King James Version makes a legitimate use of our word *after*, if it is understood in the right sense. W. E. HOWELL.

Fear God and Honor the King

(Continued from page 2)

at our own homes and our institutions. And this principle of loyalty should actuate every member of our church, under whatever government he may live, provided that this relationship to the state does not violate his relationship to God.

We should not engage in partisan strife, and we should keep out of our hearts all racial animosities. While as citizens of the country in which we live we must be true to that country, honoring its flag, its laws, its institutions, at the same time we must always bear in mind that as Christians we owe paramount honor and respect to Christ, our Saviour. He died for the whole human family. The apostle Paul declares that He has made of one blood all nations of men.

One Human Family

When those of various tribes and races come to Christ the Lord, and have their carnal natures changed, and become new men in Christ Jesus, they will recognize that in God's sight and in spiritual fellowship "there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Col. 3:11.

The apostle here enunciates a principle that is just as applicable today as at the time he stated it. The citizens of North America are no more precious in the sight of God than the aboriginal Indians whom they found here. Christ died for the South Sea Islander just as much as He died for the civilized Australian. When Christ died, He "tasted death for every man."

By nature all men are without God and without hope in the world. If one man today is better than another, it is only through God's grace. This was well expressed by John Bunyan, when he was a prisoner

in Bedford jail. A drunken man stumbled by his window. Bunyan remarked to a friend, who was visiting him, "Only by the grace of God, there goes John Bunyan." And so it is not becoming for any man today, we care not what may be his citizenship, his education, his position in the world, to glory over another. If in any wise he is better than his neighbor, perhaps his environment was responsible, the early Christian or civilizing influences with which he came in contact left their impress upon his character.

It is right, as we have said, that as citizens we should support our government, and do all that we can to promote its peace and prosperity. But as Christians we must ever bear in mind that in common with every other Christian, regardless of his nationality, we are citizens of the heavenly country, and have one common Saviour and one common Father. When we recognize this, it will keep out of our hearts racial animosity and jealousy. We will recognize that, as Christ's representatives, the world is our parish, and we will cherish in our hearts love for our fellow men of every race and color. Only as we do this can we exemplify the spirit of the Master, and labor for those who know Him not with the same love that brought Him to this world to give His life for poor, lost humanity.

"Still, still with Thee, when purple morning breaketh,
When the bird waketh, and the shadows flee;
Fairer than morning, lovelier than the daylight,
Dawns the sweet consciousness, I am with Thee.

"When sinks the soul, subdued by toil, to slumber,
Its closing eye looks up to Thee in pray'r;
Sweet the repose beneath Thy wings o'ershadowing,
But sweeter still, to wake and find Thee there."

IN MISSION LANDS

Our Work in Kenya, East Africa

By S. G. MAXWELL

FEW regrets marked the passing of the year 1939. For our work in Kenya it meant a shortage in staff due to normal furloughs' being increased by sick leave. Yet the Lord watched His work, so that it moved forward in spite of difficulties.

Quite unexpectedly W. W. Armstrong had to lay down his work and go home for an operation. The decision that he should not return because of ill-health robbed us of an experienced worker. His nineteen years of service in this union gave him a measured outlook, and his counsel was always valuable. We surely miss him and his good companion.

The writer, the union superintendent, then took over the central and northwest fields, and a portion of the west field, in addition to the work at the union office. For more than a year it was not possible to visit some fields. For this reason it is somewhat difficult to write on the union as a whole.

Baptisms totaled 631. All fields reported gains in African tithes, while two of the new fields showed nearly 100 per cent of their membership returning to the Lord His own. All schools now charge fees, and this is becoming an important source of income. The Africans are coming to realize the help which can be obtained from Harvest Ingathering. The South Kenya field, with over 1,300 Christians, collected over a shilling a member. The government continues to help our educational work by contributing more than £1,800 a year.

The training school at Kamagambo enjoyed a good year. Twelve out of sixteen students passed the government primary-school examinations. We were pleased to have our first girl candidate pass with distinction. In the teacher-training department the Lord also blessed the efforts of the staff. Out of a class of seventeen, twelve passed the government elementary teacher's examination. This included our first four girls to be offered. The examiner made a good report on the high standard of teacher training done, giving it first place in the province.

Our training school also exhibited work in an arts-and-crafts section of the agricultural show held annually in the colony. They secured a first prize in both the Nairobi and the Mombasa show, and attracted much attention by the pleasing display of soapstone hand carvings.

An evangelistic department has been started, and fourteen men are taking the first year of a two-year training course.

We were glad to have the assistance of L. A. Vixie from the Northern European Division for several of our camp meetings and also for a colporteur institute. Attendance at the camps grows

with each year. A remarkable offering at the Kisii camp of 5,000 shillings was an outstanding feature.

Our members and adherents keep up their enthusiasm for evangelism. The older churches devote a month each year to a special campaign to gather in the heathen. In the Kisii field their efforts resulted in the establishing of twenty-six new Christian villages, with 619 interested persons desiring instruction.

The enemy is ever active both inside and outside the churches. One company of forty-eight Christians working on a European plantation, who had been granted Sabbath privileges over a number of years, were suddenly ordered to work on the Sabbath. Forty-six of them choose to leave their remunerative employment rather than be disloyal to God.

At the coast a large school building was destroyed by fire, due to heathen opposition, but the members are erecting another in its place.

After working six years in the Kikuyu country in Central Kenya with continual opposition from other societies, at last we have secured permission to erect a prayer house on Mt. Kenya. This is so far our only legalized foothold in the reserve of over a million people.

On Mt. Elgon also we have an encouraging interest without the usual opposition. The president of the local tribunal personally supervised the erection of a large school building. The former cave dwellers are attending Sabbath meetings in large numbers. Now that the new mission house at Chebwai has been completed, we anticipate a large ingathering of souls in the northwest field.

Our colporteurs continue to scatter our literature. Only 2 per cent of the population is literate; so the maintaining of a strong literature ministry is still a problem. The seed from one colporteur's efforts has resulted in 200 persons' keeping the Sabbath.

The Kendu Hospital enjoyed a successful year, and has been able, out of its income, to support its own African staff and to carry on all hospital operations. The gift of £400 from the local native council added a new ward. Other building additions have nearly completed a really useful hospital unit. More than 27,000 patients were treated. One hundred seventy African babies were delivered.

The close of the old year saw the arrival of Dr. L. G. Ermshar to take over the superintendency of the hospital. Dr. G. A. S. Madgwick will soon be leaving for his furlough and Nigeria. His untiring and faithful labors for the last nineteen years have endeared him to all. He leaves behind not only gratitude in the hearts of thousands of

Africans, but also an institution of which our mission can well be proud.

We were glad to welcome two of our Ethiopian brethren who were trained at Spicer College, India. They bring a new standard to our African working force, and we believe their attainments will prove an added stimulus to many of our workers. One of them is connecting with our training

school, and the other is entering union departmental work.

The past year had its problems, but 1940 has still more in store. We solve them as we go forward in faith, believing that the finishing of the gospel message in every tribe and people is the grandest work which God has committed to this our age and generation.

"The Bare Facts of the Case"

By E. L. LONGWAY

SOME weeks ago the writer made request to several of the older Chinese workers over the division for interesting news items of the publishing and home missionary departments. Among the responses received is the following report of the activities of our church members in the northern Anhwei district. This section of the field has suffered from war, flood, and famine during the last three years. The great majority of our church members in that district have been left destitute, and had it not been for the aid given them from emergency relief funds, many of them must have perished of hunger. The report is furnished by Pastor Wu Tsung-shan, one of the oldest of our workers in East China. In the letter which accompanied the report, he said: "I am not an experienced writer; so I will just relate the bare facts of the case." I am sure my readers will agree with me that "the bare facts of the case" are well worth relating. Pastor Wu's report follows.

"Since the beginning of the present war all our church members are doubly in earnest in their belief of the truth. All of them have come to realize that earthly possessions can melt away in the twinkling of an eye. The Scripture says: 'All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever.' 1 Peter 1:24, 25. As our brethren have realized this truth, we have seen a concerted effort on their part to save the souls of their fellow men.

"In northern Anhwei we have a total of twelve chapels. Every one of these churches is crowded to capacity, and our brothers and sisters are most energetic in witnessing for Jesus Christ. We are witnessing an outpouring of the Holy Spirit during these days while we wait for the Lord to come. Forty li west of Yingchowfu there is a small village called Shan Chiao. In this village we have a branch Sabbath school, organized by Brother Lien Yueh-fan, assisted by other church members. These brethren donated the money to rent a three-room straw-roofed building to serve as a meeting place. From these efforts more than sixty new inquirers have been added to our numbers. To the west of Shan Chiao there is another small place called Ma Hsia Tsih, where the brethren preached for six weeks. As a result of this effort fifty-two more new inquirers are attending the church. One of these inquirers, a Mr. Fan Chi-yun, lent us the use of one room as a meeting

place; but this small room has been crowded beyond its capacity.

"Just as we were in perplexity to know how to house our meetings, a woman from Sung Chwang, a near-by village, called on us. Her son had been devil possessed for many years, and to such an extent that his mind was completely destroyed. Many doctors had tried in vain to heal him, and now she had brought this son to our church for healing. As our believers united in prayer for this demon-possessed man, he began to mumble. The evil spirit spoke through his lips, saying: 'I must go now, for the Son of God is coming.' From that very hour this man was restored to his right mind. The family concerned has given us a two-room house in which to hold our meetings. Our brethren greatly praise the Lord for this victory.

"Just as I was writing this report in came a letter for some brethren saying that the villages of Hoh Kung, just a short distance from Ma Hsia Tsih, are calling for work to be begun among them. All of this work has been done by our church members. Furthermore, to the southeast of Ying-shang hsien, at a place called Ku Liu Tsun, live two church members, brothers. The elder brother is named Chen Hsioh-wen, and the younger, Chen Hsioh-ih. They are farmers. These two brothers organized a branch Sabbath school. At first they had no regular meeting place, but gathered the people under some large trees at one end of the village.

"As the number of people attending the meetings increased, these brethren began to receive offerings from them from Sabbath to Sabbath. This spring they took up a further special offering, and with the funds thus received they have rented a two-room building, which now serves as their chapel. The seats and the furniture for this chapel have all been provided from local funds, and at present they have a group of more than thirty interested ones meeting from week to week.

"All this evangelistic work is carried on by the members of the home missionary society, church members who are demonstrating, as Sister White has foretold, that when the men and women comprising our church membership rally to the work, uniting their efforts with those of ministers and church officers, there is then hope that this great work can be finished. I most earnestly request everyone who reads this report to pray for the home missionary work that is being carried on by our brethren and sisters in north Anhwei. Amen."

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Bricks for Sale

A True Narrative of the Transformation of a Young Man

By JOSEPHINE CUNNINGTON EDWARDS

The Story Thus Far.—Peter Johnson, who lived with his wife and three children at Pitman's Landing, Indiana, had been a drunkard, but had reformed. After he gave up drinking, his mind turned to religion, and he spent his spare time on his night watchman's job, reading the Bible. One of the other workers, Joe Smith, seeing Peter's interest in the Bible, offered to explain some of the difficult chapters during the midnight lunch hour.

THE midnight hour was at hand. Pete was always eager to begin the nightly study of the Bible. He had mulled over the tales that Joe had told until Martha Ellen laughed at him.

"Who is this Joe person you are always talking about?" she demanded of him, laughingly. "I believe he must be a walking history book. But those stories you tell me are surely interesting."

Life had taken on added color for the night watchman. He was learning to find the greatest joy in reading and studying the word of God.

When Joe appeared, Pete was waiting for him. He had his Bible ready and also a little notebook in which to keep notes.

"Well, it's the study on Christ's second coming tonight, isn't it? Let's turn to Matthew 24," Joe began; and he grasped the Bible and turned to the place easily. Then, before he began to read, he explained the setting of the story.

"It was the last week of Jesus' life, Pete. He had tried and tried to make His disciples see that He had come to die. But they were stubborn and would not believe it. They wanted to think that He had come to be a king. They went with Him over to the Mount of Olives on this particular day. Only Jesus and His disciples were there. From the place where they sat, they could see the Holy City spread out before them. The temple, one of the most beautiful buildings in the world, dominated the foreground. The disciples, like all Jews, were very proud of it, and from the language of the first verse it would seem that they were looking at it. To their utter astonishment, Jesus uttered a mournful prophecy. They could hardly believe it.

"Verily I say unto you," He said, sadly, "there shall not be left one stone upon another, that shall not be thrown down."

"The temple isn't standing today, is it?" queried Pete.

"Oh, no!" Joe put in quickly. "Only thirty-seven years after Jesus uttered this prophecy the Romans destroyed it. That was a dreadful time, Pete. Thousands and thousands of Jews died of starvation in the siege that the Roman general brought against the city. In their terrible hunger, some even killed and ate their own children.

"The Romans burned the fine temple which Solomon had built, and they cast down the stones

and even ran a plow across the land where it had stood. You can read it all in history."

"I wonder if some of those people who heard Jesus say that the temple would be destroyed were still living. If they were there, they would surely remember," mused the night watchman, engrossed in the subject.

"I shouldn't wonder. Later on in the chapter we read, 'Many shall come in My name, saying, I am Christ; and shall deceive many.' Dr. Adam Clarke, a noted Bible commentator, says that there were so many false messiahs who arose after the fall of Jerusalem that the Romans killed some almost every day. Even today we hear of false christ—men who claim that they are God or Jesus."

Pete began reading ahead in his eagerness to catch more of the truth that suddenly seemed so clear to him.

"Why, look here!" he exclaimed, pointing to the sixth verse. "'Ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.' Why! If ever the world was full of wars and troubles, it is now! Is that really a sign of the end of the world, Joe?"

Pete leaned back and looked at his friend with wide, unbelieving eyes. The little room seemed to be all atremble with his emotion.

"Why, Joe!" he breathed. "We must be nearing the end of all things!"

"Yes, but just wait, man! You haven't read half of the signs yet! Read on!"

Pete read—read with an alert brain, with eager interest, a whole maze of terrible, convincing words. Words common in every newspaper he picked up: Famines. Pestilences. Earthquakes. False prophets.

Pete read to himself, his lips moving. The room was still, save for the slight brushing whisper of Pete's words, soft and breathy, like a maple leaf raking against a shingle roof. Every little while, he would stop and throw an amazed comment at his friend as if he had discovered something new and infinitely precious to him.

"See here, Joe! This verse says that the stars would fall! My own grandmother saw that. Why, I heard her tell of it many a time when I was just a little boy. She said that everyone was frightened nearly to death, and thought that the world was really coming to an end then and there!"

Joe smiled calmly. There was a look of quiet peace in his eyes, and Pete was quick to note it.

"That was a sign of the end, too, Pete," he said.

But Pete was not so easily calmed by the mere statement of facts.

"Why, man!" he ejaculated excitedly, wiping the sweat from his forehead. "I'm not *ready* for the Lord to come. I—I've lived a *terribly* wicked life. The good Lord must forgive me! How can I get ready?"

"Believe on the Lord Jesus Christ, and thou shalt be saved," quoted Joe. "There's really not a great deal to it. It's just accepting Christ as your personal Saviour. Then He will come into your life and will lead you into all truth."

Tears were raining down Pete's weather-beaten cheeks. His voice trembled.

"Joe, will He show me what to do to clean up my life? I don't seem to know. I want to be good and to live right. Do you suppose He cares enough for me to show me the way? I'm pretty worthless. I've lived a godless life and have blasphemed His blessed name thousands of times. How He can forgive *that*, I don't know."

"We have only to ask," Joe replied simply. "Let us kneel." The prayers that ascended from that littered little watchman's office were as sweet incense to the Father. And true to the promise so long held out to the sin-ridden sons of men, Pete was that night purged of his sins and washed in the blood of the Lamb. The first prayer that ascended was from the lips of one

who had long trusted. The words came easily, and they were well chosen from long practice. The other prayer was incoherent, stumbling, breathy, and punctuated by rending sobs. The words were jumbled and ill chosen. But the Father in heaven pieced out with His love and with Pete's motive the words he lacked. And lo, when the prayer came up before God—it was as fair as the morning and as bright as the day.

The two were just rising from their knees when the bell sounded through the building, calling all hands back to their work.

When Pete was alone once more, he felt happier than he had ever felt before in his life. As he made his rounds of the big rooms every hour, he seemed to be treading on air. It couldn't be possible that he was "washed clean." That he was "whiter than the snow."

Usually, Pete got back to his office and filled his pipe carefully. Then squinting practicedly, and puffing with regular little grunts, he got it to glowing. Often he sat and smoked his pipe and blew smoke rings for as much as fifteen minutes at a stretch.

This night, he went back as usual. Reaching mechanically up on his shelf, he fetched the odorous old brier pipe down and rapped it smartly on the edge of a trash can to rid it of residual ash. Then tipping the tobacco tin up, he tapped on the bottom of it and filled his pipe, tamping it down with

KNOW YOUR CHURCH HISTORY

"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

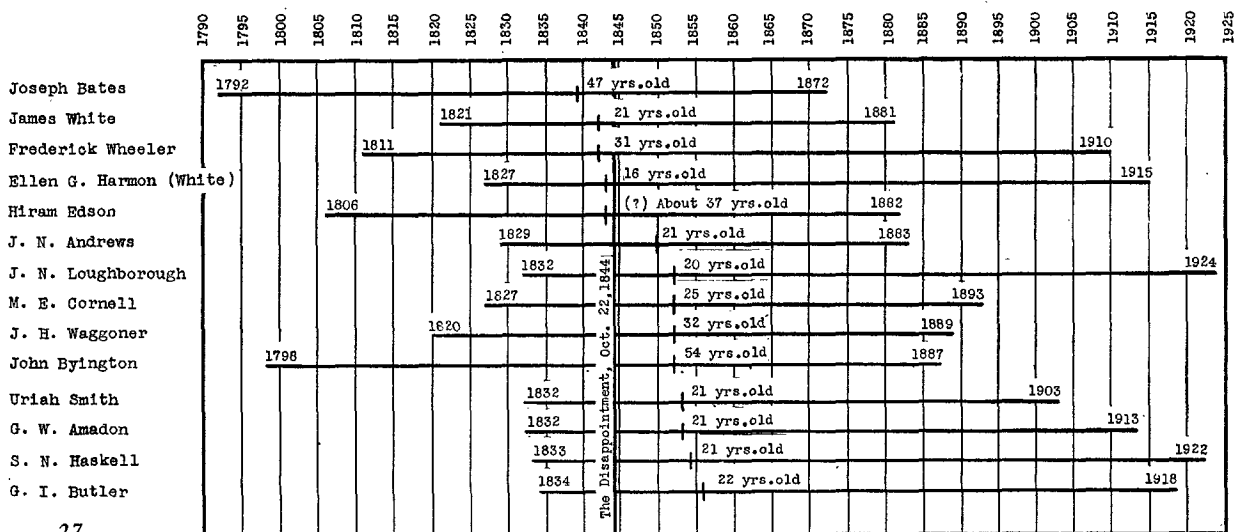
This graph portrays the comparative life spans of the leading pioneer workers of the Seventh-day Adventist denomination. The long line following the name of each pioneer represents the life span, and the short intersecting perpendicular line, followed by a figure giving the age, indicates the year in which he became active in the advent movement.

It is interesting to note which of these soldiers of the cross were called into active service *before* the momentous year 1844 (when the investigative judgment began in heaven) to proclaim to the world the last-day message, and which took their places in the ranks *after* that year.

It is interesting to note, also, that most of these pioneers—the founders and organizers of a world-wide movement—were called to the work in their *youth*. God made use then, as always, of the consecrated energies of *young* men and women.

Well may we take pride in the heritage of our church; well may we ponder whether *we* are faithfully finishing the work which they so valiantly began.

STELLA PARKER PETERSON.



a crooked index finger. Then he lit it and started drawing with many appreciative sucks and smacks of his lips. He leaned back in his decrepit old chair to enjoy it to the full, and incidentally to meditate on the things that he had learned.

But something was wrong. Pete felt it in a minute. He could not relax. He felt tense, and a queer sense of guilt seemed to settle over him. What *was* the matter? Pete didn't know it, but the sweet influence of the Spirit of God, so long repulsed, so often driven away, was having its way with him. He sat up in his chair, and took the pipe from his mouth, and regarded it. It looked innocent enough with its little glow of ash, and its thin spiral of smoke wavering gracefully above the bowl. Then the thought of what really *was* wrong came to the man with sickening force.

Of course! It *was* the pipe. He'd have to give *that* up for God. He realized then and there that a real Christian must not be saddled with a useless and dirty habit. An expensive habit, too. Why, only that morning he had seen Martha Ellen setting a neat patch on the elbow of a faded and threadbare waist of little John's. He had seen Verna with some china glue, trying to stick the handle back on the sugar bowl. And here he was, smoking, and burning and chewing up nearly two dollars' worth of tobacco in a week. If it wasn't a plug, it was a cigarette; or it was his pipe, or a moist, juicy quid stowed back in his jaw as a squirrel stows away a nut.

Would a Christian smoke or chew? Pete wondered. Then he remembered that Joe didn't. He was the only man in the machine shop who wasn't puffing and snorting and blowing. That kind, old gray-haired minister at Verna's church didn't smoke either.

The fire burned out in his pipe while he sat and ruminated. He felt intuitively that this habit, useless, filthy, and expensive, was wrong. But how to quit? The habit had woven itself into the very warp of his life. At times his whole system cried out for the stimulant. But there was that money—a dollar and a half to two dollars a week that he spent on the stuff. Why, that would buy goods for a pretty print dress for Martha Ellen! It would buy little John a pair of sandals. Or some dishes. Or kettles. Or Verna a doll baby. H-m-m-m-m.

Then Pete got up, took up his keys and his flashlight. He set his lips in a thin, firm line. He set his chin doggedly. If Martha Ellen had seen him now, she would hardly have known him. A determination had crystallized in his heart, a vow that he would keep till the heavens were no more.

He had quit liquor. He had quit cursing and swearing and blaspheming. He had quit tantalizing and tormenting his loved ones. Now, he would quit tobacco. Yes, he would quit. By the help and grace of the blessed Lord Jesus, he would have done with it forever!

Again, before he left on his next rounds, Pete knelt down and prayed for a blessed release, for victory. When he rose from his knees his face was bathed with tears. He thrust his pipe and all of his tobacco deep down into the trash can.

"There!" he muttered, brushing off the palms of

his hands on his hips. "There's the last of tobacco—with Jesus' help!"

Then Pete hesitated.

"Bless His holy name!" he said softly. The words were so unaccustomed to his lips that he felt a thrill well up like a great bubble of joy into his heart. He wanted to sing! He wanted to shout! He had been the victor.

His whole being seemed surcharged with his new victory and with happiness.

(To be continued)

Sabbath Reform in the Last Days

(Continued from page 7)

its proper place, and it will be those who take their foot from off the Sabbath. They will build the old waste places by calling attention to all the commandments of God and putting the true seventh-day Sabbath in its place.

All true reforms must be based upon Scriptural foundation; but the substitution of Sunday for the Sabbath will not stand Scriptural inspection. It is untempered mortar, wholly man made, and will not adhere, but will crumble away in the judgment investigation.

"Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Eccl. 12:13, 14.

The seventh-day Sabbath, which is God's memorial of His creation, was kept by patriarchs and prophets, was observed by Jesus while on the earth, and perpetuated by the disciples after His death. It still remains God's holy rest day for us.

With Him

BY SIEGFRIED M. V. SANDSTROM

THOUGH this life seems often weary,
And the heart is sometimes sad,
If we'll only look to Jesus,
He will help to make us glad.

We ourselves must make the effort,
Bend our will to do our part;
For how can Jesus ever help us,
If to Him we close our heart?

We should ever be contented,
Though our lot seems hard to bear,
For we have the precious promise,
"Yoke with Me, My rest you'll share."

Does the home above seem distant?
Does the way seem long and dread?
Clasp the nail-pierced hand of Jesus;
He will strengthen, comfort, cheer.

We must cast our selfness from us,
For we cannot live alone;
Jesus lived and died for others;
For our sins He did atone.

Come, arise, and let our light shine,
Let us joyful, happy be,
Let us live a life of service;
Then we'll live eternally.

IN TIME OF WAR

Personal Memories of the World War—No. 2

A TRAINLOAD of about 250 objectors was made up for transfer from Camp Lewis. We Adventists were wearing our uniforms, and still had hope of getting into the Medical Corps. Many of the other men would not wear the uniform or serve in any capacity. Rumors were floating around that all the conscientious objectors were being shipped to Mexico to be executed. Again the scripture, "Be thou faithful unto death, and I will give thee a crown of life," kept running through my mind.

Our train headed south, and after several days of riding, we pulled into Camp Cody, New Mexico, about thirty miles from the Mexican border. It was late at night when we left the train, and soldiers who had been awaiting our arrival accompanied us to our tents. We were glad to leave the train, but the night was so cold that we could not sleep. The elevation there was 4,500 feet, and in the winter the sands of the desert are like ice. The canvas cots had no straw ticks on them, and our two thin army blankets were almost as good as nothing to keep out the cold. We tried to sleep with our clothes and overcoats on, but the cold penetrated to the marrow of our bones.

The next morning we were issued ticks which were filled with straw. A bad sandstorm that day added to our discomfort, filling eyes, ears, nose, mouth, pockets, and food with sand. After three days in tents, we were taken to the barracks at the other end of the camp, where a base hospital was being completed. When night came, we were glad to be in barracks, and to sleep comfortably once more.

The following morning we were lined up by several high commissioned officers. These officers had "38" automatics strapped to their sides, and were accompanied by a squad of soldiers with rifles. All Adventists were ordered three paces to the front. The officers started down the rear line, questioning each man as to how he was willing to serve his country. Some refused to serve in any capacity, and were treated accordingly. Two men just behind me were wearing army shirts, and when they refused to wear the rest of the uniform, their shirts were ripped off them without mercy.

After all in the rear line had been questioned, the officers came up the line of Adventists, merely asking our names and recording them in a book. Then we were given orders to step back into line, and all were dismissed. All the men who refused to serve their country were taken

prisoners to the stockade, or "guardhouse," as it was called—a group of tents surrounded by two barbed-wire fences about twelve feet high and four or five feet apart. Armed guards marched between these fences, ready to shoot in case a prisoner tried to escape.

The men who were not taken to the guardhouse were given different posts of duty around the hospital. We Adventists were given orders to report to the hospital sergeant, who put us on duty in the wards. Thus we became attached to Base Hospital No. 94. We felt that our favored position was due at least in part to the kindness of our friend, the major general at Camp Lewis, Washington. And we knew also that God had seen to it that "all things work together for good to them that love God."

Though the hospital was not yet completed, patients were pouring into it from all branches of the camp. There were twenty-five wards, each with a capacity of fifty beds. There were no women nurses attached to the hospital, and we knew little or nothing about caring for the sick. But we were willing to learn. We had to learn to make beds, bathe patients in bed, take temperatures, give hypodermics, and minister to the sick in general.

At first I did not like my duties, but later I became accustomed to them. The first flu epidemic was now under way. The men came into the hospital with their lungs half filled with sand and with a high temperature, and many lives were snuffed out within twenty-four hours. The hospital was soon full to capacity. I was on night duty in one of the pneumonia wards, and for a time four or five patients passed away there every night. Many of the patients were delirious when admitted to the hospital, and there was little chance or time to talk to them of their soul's salvation. One of the hardest tasks for me to learn was that of preparing the bodies for transfer to the hospital morgue.

After several months I was promoted to the position of wardmaster over one of the wards. At first I hesitated to accept the promotion, as I realized that the higher one climbs in the army, and the greater one's responsibility, the harder it is to arrange to keep the Sabbath.

On Sabbath and in the evenings we Adventists would often walk out into the desert and worship as best we could in the shelter of a group of high yuccas. We learned of some Adventists who had come into camp in the later drafts who were being persecuted. On several occasions

I went with a number of others to visit one young man who had been put in the stockade. The guard permitted us to talk with him through the fence.

Sometimes when off duty I would wander down to the training fields. Here the infantry was drilling; with fixed bayonets on their rifles they were stabbing dummies fastened to wires. They would thrust their bayonets into the dummies, jerk them out and jab them again, hit the dummies in the face with the butts of their rifles, and in fury yell and curse the enemy, as these dummies were supposed to be. I again thanked God for being taken out of the combatant service, and placed where I could help the sick and the dying.

By the time winter was over, most of us Adventists were anxious to get out of Camp Cody, with its desert and sand, and go to France, where the war was being fought. I signed up with several hundred others to make up a medical unit for foreign service. Day after day we watched the bulletin boards. Finally one day the news came into the barracks, "The names for transfer to France are on the board." I immediately headed for the bulletin board. On the way I met a comrade, who said, "Your name is on the list." I hastened on to see for myself. My eyes followed down the alphabetical list to the "V's," and, sure enough, my name was there. I next looked for the names of the other Adventists who were with me at the hospital. Most of them were there, too. How glad I was that we were going together.

PHILIP FREDERICK VOLZ.

God's Darkness

THERE comes a time with most of us when God confronts us without the camp; when we hear Him say, "I know thee by name. I will make all My goodness pass before thee." And it is a rather common experience, though none the less trying on that account, that moments like these are followed by times when He seems remote or the weight of His hand is heavy. It is then, more often than not, that we stand upon Sinai.

In the act of surrender to Christ, we may share with Moses the wonder of meeting the Lord and hearing Him speak "as a man speaketh unto his friend." We beseech Him to show us His glory, and when darkness comes instead, we are bewildered.

Only, maybe, in a later year, in the light of a plan more fully revealed, do we know what that darkness was. And then we see that we stood in a cleft of the rock; that the hand of God was surely laid upon us, but only in love to cover and shield our eyes, the while His glory passed by.—*Selected.*

WORLD-WIDE FIELD

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

The Lake Geneva Sanitarium

FOR about ten years now, the development of our medical institution has been held in check by unfavorable circumstances. When the economic depression came upon Europe, our plans for improvements, plans which were to make La Lignière a model institution, fully worthy of the cause of God in all respects, had to be shelved until better times. The depression was followed by general political instability, and our plans still wait for attention. Will they ever be brought into being? We cannot say, for God alone knows the future of our institution. In any case, we accept without hesitation His will, knowing that He can make all things work together for our good.

We shall begin this report with a glance back over the years 1920 to 1939. Our patient list increased from 233 patients in 1920, to 337 in 1939. Between 1920 and 1926 patients' receipts increased from 151,000 francs to 206,000 francs, in round figures. Beginning with 1927, these receipts increased rapidly, amounting to 340,000 francs in 1930. The depression in 1939 brought them down to 245,000 francs.

We have reason for joy in service. It is our conviction that as an institution, founded in the providence of God, we are contributing in a large measure to the triumph of the advent movement. La Lignière is unquestionably a definite blessing to God's work. It is a blessing not only to the Leman Conference and the Swiss Union, but also beyond the frontiers of this country, to all the division. Indeed, through it souls are reached who otherwise never would come in contact with the message. Pastors, priests, engineers, lawyers, doctors, university professors, magistrates, and statesmen leave La Lignière with a debt of gratitude. These patients usually arrive with preconceived ideas; often they are prejudiced, and during their first days with us fail to hide completely their distrust, and sometimes even their disdain. But when they leave us, we have gained their esteem, their respect, their sympathy, and their gratitude. They have learned to know us—the doctors, the nurses, and the entire personnel. They do not hesitate to express their admiration as they find a people who put into practice the teachings of Christ, who still hold to principles in a world from which principles seemingly have flown, who are devoted and faithful, by idealism and love, in a ma-

terialistic world in which force and money hold full sway.

Furthermore, these patients find with us that religion is not an enemy of science. For many of them, having sought health for many years elsewhere, finally have found it at La Lignière as a result of our methods of treatment based on the word of God and on science.

La Lignière is known as one of the best clinics, if not the best, for diet regimes in Switzerland. And it is to this reputation that we owe a large clientele in spite of hard times, and in spite, also, of a number of factors which tend to indispose certain patients. For many guests, our institution presents definite inconvenience. For instance, we give no treatments on Sabbath. Consequently, the patient must do without two treatments a week, or else accept them on Sunday, an alternative which, if it doesn't shock deep-seated religious convictions, possibly does encounter religious prejudice. Another inconvenience for some is that smoking is forbidden in our buildings. Still another is that we serve neither wines nor any other alcoholic drinks. Again, our diet is not considered satisfactory by many who are accustomed to using meat. And lastly, distractions are lacking at La Lignière. We do not dance; there are no amusements; and it is a tiresome trip to the nearest city.

But in spite of all these inconveniences, which do prevent numerous patients from coming to us, La Lignière is among the private institutions in Switzerland which receive the largest number of patients. And should the war end quickly, as we hope it will, our sanitarium would not be large enough to receive all the sick who would desire to find physical and moral health within our hospitable walls.

The Spirit of prophecy tells us that in the time of trouble, friends, men of influence, will rise up in our defense. La Lignière has made us many such friends, for our patients sometimes are very influential personages. Our pastors, our colporteurs, our church members, and all those who have a responsibility in our social welfare work, have remarked how La Lignière has contributed in a remarkable way in arousing sympathy and understanding for our cause among those who without the influence of La Lignière would have remained hostile or indifferent. Because of our sanitarium, the Harvest Ingathering effort is admitted in the district of Nyon as one of the official collections, just as is any collection in behalf of societies recognized to be of public utility.

The Swiss Union should feel particularly privileged in having a medical institution, the only medical institution in all the division, when there should be at least one such institution in each union. And we ask our brothers and sisters to remember us in their prayers, to collaborate with us as far as possible, so that La Lignière may survive the present harassing circumstances and continue its work of benevolence in behalf of suffering mankind.

H. MUELLER, M.D.,
Medical Superintendent.

Eastern Shore Echoes

THE earnest lay workers of the Eastern Shore of Maryland are busy spreading the message in their territory.

Meetings are now being held in the Masonic Auditorium at Denton, Maryland, which are well attended both by church members and by the public. Many pages of gospel-filled literature have been distributed, and over 1,700 circulars advertising the meetings have been given out. The churches at Grasonville and Whiteleysburg, Maryland, and at Dover, Delaware, have cooperated faithfully in helping with the music at the Denton effort, and also in bringing people to the meetings, sometimes from a distance of many miles. The church at Rock Hall is also assisting materially. A rich harvest of souls is anticipated from this effort.

Two baptisms were recently held on the Eastern Shore, one at Rock Hall, on June 1, and the other at the Dover No. 1 church, on June 8.

W. F. SCHMIDT.

Fresno, California

IN the early part of the summer of 1939 Elder and Mrs. D. R. Schierman of Denver, Colorado, answered the call from the Central California Conference, and were located at Fresno, California.

A good location was secured in the city for the erection of a tabernacle building for a series of meetings.

Associated with Elder Schierman were Brother and Sister Kenneth Wood and Miss Anne Caton. The Lord has blessed the seed sown, and the results have been very encouraging.

From a brief report written by Elder Schierman, we quote:

"The first series of fourteen weeks of meetings is in the past, and we have closed for the camp meeting and the summer months. The interest and attendance have been very good all through the meeting,

and a good class of citizens came out night after night to hear the truth. We did not have one disappointing night in the attendance all through the series.

"During the summer months we will hold Sunday night and Wednesday night meetings in the church, and give more help to our churches in the district, preparatory to the opening of the tabernacle meetings by the fifteenth of September.

"The Fresno church members gave every support possible to make the meetings a success. The choir of thirty-six members and an orchestra of sixteen, all present nearly every night, also added much to the meeting. Several of the members gave valuable assistance in Bible work, going from house to house inviting the people, and in that way many were led into the truth. Doctor Moore's cottage meetings added a number of valuable members to the church; also patients of our faithful doctors were directed to the tabernacle and accepted the truth. Brother Blackwelder brought a number of fine patients from his treatment rooms, and they are now in the church as members.

"While our conference workers were few in number, the Lord added a good number to the church. Miss Caton, our Bible worker, worked day and night, but could reach only a few of the interested people. Many names were handed in, and calls were made for visits that we could not answer. Brother Wood and his wife were in charge of the music and the Friday night meetings, and Mrs. Schierman and I tried to fill in every place where we could to hold up the work. To date we have baptized 105 persons, and we shall have another class of fifteen soon to follow.

"The total expense to the conference for the erection of our tabernacle and the meetings amounted to \$1,500. Our offerings amounted to nearly \$900.

"When you go to the throne of grace, remember us at Fresno."

T. L. COPELAND.

Jugoslavian Training School

WE are glad to report now that all our training schools have operated regularly during the past school year. True, some have operated on a restricted basis; but in spite of this, good results have been attained, and a goodly number of trained workers were graduated last month and are now ready for service in the different fields.

A recent report from Elder Schillinger, director of the training school at Zagreb, tells the story for Yugoslavia. This is what he says in part:

"The day school started we enrolled 27 students. There were 30 the year before. Some who had decided to come finally stayed at

home. Their faith was not strong enough, for they counted with difficulties rather than with their Lord's might. Brother A. Lorencin, the president of the union, attended the opening exercises. He brought a timely message, admonishing our young people to watch and pray in the midst of these evil days. Of the 27 students, 10 were girls and 17 were boys. There were 13 who spoke Serbian; 6, Croatian; 2, Rumanian; 3, Slovenian; 2, Hungarian; 1, German; and 1, Turkish.

"This year 16 students were enrolled in the graduation class. We graduated eight last year. In spite of unsatisfactory equipment, the instruction could be carried on successfully. And along all lines spiritual growth was to be noticed. The two Weeks of Prayer, in December and in May, were seasons of spiritual refreshing. The students also took an active part in the Harvest Ingathering and Big Week campaigns."

W. R. BEACH.

Illinois Conference and Camp Meeting

THOSE who were privileged to attend the Illinois Conference and annual camp meeting, held at Brookfield, found it to be a meeting of unusual interest. The daily program was well arranged, filled with items of vital importance, and dispatched with order.

The daily attendance was much larger than in former years. The evening services averaged near the 2,000 mark, while the week-end attendance taxed beyond its capacity the new and large pavilion, which seats 3,000.

The devotional hours, Bible studies—whether for the older people or for the young—sermons, and reports, all sounded a note of courageous hope, and the people were solemnly impressed that in these trying and perilous hours we should earnestly seek the Lord. The world situation poignantly tells us how desperately we need help from a power far above anything that this world has to offer.

As the beautiful and forceful truths of the message were proclaimed, and the story of the triumphant march of the advent band was told, many of those present caught a clearer vision of God's leading and love, and consecrated anew their lives and hearts for holier and happier service. The spirit of devotion and liberal giving was manifest. More than \$5,000 was given in cash and pledges, and words of praise were on the lips of many.

The report of the president showed an encouraging increase in tithes and offerings during the past year. Seven hundred fifteen members were added to the church by baptism, and three new churches were accepted into the conference. Elder M. V. Campbell and E. L.

Green were reelected as the chief officers, and they, with the departmental secretaries, start out with courage and hope and a heart purpose to answer the call of God and go forward.

Elders W. A. Spicer and W. H. Bergherm were there from the General Conference. Their services were greatly appreciated. The union and local workers united their strength to help make the meeting a success. The writer was privileged to join with the others. We all prayed and worked together for God's special blessing, and it came, and our hearts were made glad!

G. W. WELLS.

Collonges in Wartime

WHEN, at the beginning of September, 1939, war broke out once more, the teachers of the French missionary training school in Collonges met in order to study the situation. The first chapel exercise was scheduled for September 4, and we expected a goodly number of students. It seemed wise, however, to postpone the opening of school. All the teachers took their stand to remain faithfully at their posts.

Invitations were sent out for October 4, in which we said: "It is impossible for us to foretell the events; the opening of school is an act of faith." We enrolled sixty-six!

We reorganized our curriculum. The administration building was closed; classes were held in the boys' dormitory. The dining room was transferred to the girls' dormitory. The teaching staff was reduced. Two teachers were mobilized from the beginning; two others were called later. Many of our boys were mobilized. Some of our former students—from Belgium especially—were evacuated, and stories of untold and unspeakable suffering have come to us.

We carried on our missionary activities. We organized our Harvest Ingathering campaign, and when the appeal was made, every single student volunteered to go. The goal was 8,000 francs, and although it was not easy to work under the circumstances, we gathered 12,475 francs. The canvassing group, although small in number and hindered by numerous restrictions, did a magnificent work. They sold books and papers to the amount of 18,807 francs. At the close of the school year six of our students were baptized, and at the modest commencement exercises we delivered diplomas to eight students, who, as evangelists, Bible workers, and missionaries, will have to face serious conditions. They are ready to follow "in His steps" (the class motto), and to go wherever the Master calls them.

We have a wonderful army of young people on whom we can count. The divine Master can send them

(Continued on page 22)

North American Division Gleanings

Compiled by Merwin R. Thurber

Atlantic Union

ARTHUR KIESZ, pastor of the Brooklyn, New York, German church, is attending the Theological Seminary this summer. He returns to his church on alternate Sabbaths.

Augusta Meyer, Bible worker in Brooklyn, New York, reports a baptism of 3 in the German church on June 1, and the acceptance of 1 on profession of faith.

Forty-three members of the Brooklyn, New York, German church, have taken the Red Cross first-aid course and have received certificates.

The New York Conference and members at Cortland, New York, are rejoicing with Dr. Donald R. Gibbs at the new medical building he has been able to erect. This building and the doctor's work will add greatly to the strength of the church in both the city and the conference.

At Portland, Maine, Sabbath, June 8, fifteen were baptized, some as the fruits of an effort conducted at Yarmouth from January to May. J. J. Dollinger reports others yet to be gathered into the fold.

Atlantic Union College reports G. E. Jones, H. U. Wendell, L. H. Hartin, and G. E. Miles as visiting in the various conferences of the union in the interests of the college.

H. W. Carr reports the baptism of 13 young people at Burt, New York, as the result of the work of the church school teacher there, Mrs. Fern Edmister.

Columbia Union

T. A. McCoy reports the baptism of 23 as the result of evangelistic meetings held in Oaklyn, New Jersey, a suburb of Camden.

The Camden, New Jersey, No. 1 church has installed a new metal baptismal tank, and is beautifying the exterior of the church with a new coat of paint, as well as planting shrubbery and grass.

Members of the Hillandale, Maryland, church are now meeting in their new edifice, though there is some work yet to be done on it.

Potomac Conference reports that following the young people's Week of Prayer 9 were baptized and 42 others were organized into baptismal classes.

Wayne B. Hill reports that as a result of his series of meetings in Newark, Ohio, 20 were brought into the truth. He baptized 25 others as a result of work in Columbus, Ohio.

C. P. Sorensen reports that there are now about 1,200 men enrolled in the medical cadet corps throughout the union. Men from practically 100 churches may now take advantage of this course.

North Pacific Union

Upper Columbia reports baptisms for the year up till the end of June as nearly 200.

Upper Columbia is planning to give Red Cross first-aid training in its various churches where there is enough interest to justify it.

V. G. Anderson preached the dedicatory sermon at the dedication of the Milwaukie, Oregon, church, on June 8, and Glenn Goffar offered the dedicatory prayer.

Adolph Johnson reports the baptism of 6 at Sutherlin, Oregon, on June 16.

Henry Bergh is assisting in the treasury department of the Oregon Conference, and is filling the place left vacant when Lucy Featherstone went to the White Memorial Hospital in Los Angeles, California.

Idaho reports three tent efforts started on June 16, following camp meeting: R. J. Kegley, Herman Andregh, and Eugene Sample at Pocatello; Emil Knauff and Howard Henderson at Baker; and Colburn Smith at Donnelly.

Medical cadet corps training is being offered at Walla Walla College in August. A two weeks' course is planned.

Pacific Union

Pacific Union is getting under way with its medical cadet plans. Many new units will be organized by September 1.

Our Little Friend celebrated its fiftieth anniversary on July 4.

John Baerg reports the baptism of 15 as the first fruits of the Redding, California, effort. Others are preparing for church membership.

E. G. Annofsky, Bible teacher at Lodi Academy, is holding evangelistic meetings at Hornbrook, California, this summer, assisted by Stanley Jefferson and I. O. Hancock.

H. M. Dukes and C. Maurice Monks are holding a tent effort at Manteca, California.

R. D. Moon and Roy Clint report that their meetings at Newhall, California, are well attended. On a recent Sunday night several in the audience had to remain standing.

A. T. Okohira reports a home-nursing class for the Japanese in Los Angeles, California. This class is being held in the hall of another denomination, and is not an evangelistic program, but worth-while contacts are being made.

Southern Union

The Birmingham, Alabama, Ephesus church has been remodeled and redecorated, and the grounds have been improved.

Carolina reports evangelistic efforts as follows: H. D. Singleton at Rocky Mount, North Carolina; Matthew Green at Laurinburg, North Carolina; F. C. Keitts at Winston-Salem, North Carolina; R. E. Griffin at Asheville, North Carolina; R. L. Winders at Salisbury, North Carolina; and J. W. Franklin at Greer, South Carolina.

L. C. Evans and F. C. Webster baptized 51 on June 23 as the first fruits of their effort in Jacksonville, Florida. The effort began on April 14.

The Jacksonville, Florida, members are now conducting a campaign for funds to construct a new church building.

W. E. Lanier reports an overflow audience at his opening meeting in Knoxville, Tennessee.

Georgia-Cumberland welcomes Shirley Haynes to its working force. He comes to the conference from Pennsylvania, and will be located in Savannah, Georgia.

Covington, Kentucky, across the river from Cincinnati, Ohio, has shared in the large effort conducted by R. L. Boothby and his associates in the Ohio city. Thirty-eight have been baptized from the Kentucky side of the river, mostly as a result of the effort. J. C. Klose, who has assisted in the effort, reports that 260 have been baptized so far, and the interest in the meetings continues unabated.

Southern Junior College, Tennessee, welcomes three new members to its staff—P. E. Quimby, missionary from China, as head of the Bible department; Charles Williams, from Union College, as farm manager; and J. S. James, missionary from India and well-known worker in the denomination, as editor of the union paper in the college press.

RUTH M. PRUST, a magazine worker in Illinois, tells the following experience: "I called on a woman last week in Elgin who generally takes the *Life and Health* journal. We have never discussed the Bible or religion in any form, for she is usually quite busy, and I see her only for a minute. The angel of the Lord must have gone before me last week, for when I called, she exclaimed, 'I would have given \$5 if I could have got hold of you last week. Some friends and I had an argument on the Lord's coming back to earth. I told them you surely could have helped me.' I gave her a book entitled, 'The Lord's Return,' and she was quite pleased. I asked her what made her think I could help her in her discussion, and she said, 'Oh, I don't know exactly, but I told them you were such a sweet little person, and that I had a lot of confidence in your opinion.' So the Lord sent me to put a book in her hands to help her form a right opinion for herself."

Collonges in Wartime

(Continued from page 20)

out as faithful ambassadors; they will be true to the call.

And now we have laid plans to reopen our school on September 17, 1940. It is true that the entire country is under fire; refugees are pouring in; we may be evacuated; yet we calmly go on with our work, plowing our fields, canning our fruit. We place the future in God's hands; we have confidence in His guidance and protection. Our duty is to carry on wherever we are. If it is God's will that we lay down our lives, we will do it.

D. WALTHER.

Notes From the Field

UNDER date of June 12, A. C. Larson, manager of the Paradise Valley Sanitarium, writes: "The Lord is greatly blessing our work here. The first five months of this year have been the best we have had for about eleven or twelve years. However, with the war clouds threatening, we do not know just what to plan on for the remainder of the year."

From L. K. Dickson, president of the Southeastern California Conference, there comes this good word, under date of June 14:

"We are just now in the midst of one of our best camp meetings held in the Southeastern field. We have not had a great deal of help from the General Conference in this meeting, but somehow the Lord has made up for that by bringing in upon our people, a seriousness and an earnestness which we have seldom seen here in the south. I am told that during the early hours of the morning scores of our people are finding their way out to the hills surrounding our camp, to seek the Lord in prayer. This is something new, I feel, in most of our camp meetings here in the West. We are looking forward to tomorrow, the last Sabbath of our meeting, as a very high day, at which time Elder J. L. McElhany will speak to the people. We thank God for the blessings He is bestowing on the work here."

T. G. Bunch writes: "As the result of the Week of Prayer last fall in the Battle Creek Academy, conducted by G. M. Mathews, educational secretary of the Michigan Conference, about thirty young people signified their intention to be baptized. A baptismal class was formed in April of this year, and on May 18 twelve persons were baptized by H. J. Alcock, and on June 15 thirteen more were baptized by the writer. Six or eight others are awaiting a later baptism. All except two of the twenty-five were students of the academy. A baptismal class for adults will be organized soon."

APPOINTMENTS and NOTICES

Camp Meetings for 1940

Canadian Union

Manitoba-Saskatchewan
Saskatoon July 5-14
Alberta, Lacombe July 12-21
British Columbia
Vernon July 17-21
Vancouver July 24-28
Maritime, St. John and Halifax, Aug. 8-18
Newfoundland, St. John's Aug. 21-25

Central Union

Kansas, Enterprise Aug. 2-10
Nebraska
College View Aug. 16-24
Missouri, Columbia Aug. 23-31
Union colored meeting, Kansas City Aug. 21-25

Columbia Union

E. Pennsylvania, Wescosville, Allentown July 4-14
Chesapeake, Catonsville, Md. July 18-28
Ohio, Mount Vernon July 25-Aug. 4
W. Virginia, Parkersburg Aug. 8-18
W. Pennsylvania, Ridgeview Park Aug. 15-25

Lake Union

Indiana, Battle Ground Aug. 15-25
Michigan, Grand Ledge Aug. 20-Sept. 1

Northern Union

South Dakota
Black Hills, Custer July 11-14
Junior Camp July 14-21
Iowa, Cedar Falls Aug. 22-31

North Pacific Union

Idaho Senior Camp July 14-21
Oregon, Gladstone July 18-28
Washington, Auburn Academy, Auburn July 25-Aug. 4

Pacific Union

Central California
Arroyo Grande July 9-14
Santa Cruz July 18-27
Arizona, Prescott July 24-31
Southern California July 26-Aug. 4

Southwestern Union

Texas (regional) July 25-28; Aug. 1-4
Oklahoma Aug. 1-11



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Arkansas-Louisiana (regional)
New Orleans Aug. 9-11
Texarkana Aug. 16-18
Gentry Aug. 23-25
Mexico, Clovis, N. Mex. Aug. 9-17
Union (colored), Wheatley Public School, Metropolitan St., Dallas, Tex. Aug. 16-24

Emergency Relief Fund

June 23, 1940

Total previously reported	\$4,969.53
Elder and Mrs. R. D. Hottel	5.00
Harry E. Eighme	5.00
A friend, Mass. (E. A.)	5.00
A friend, Colo.	5.00
South Denver Junior and Senior Dorcas Societies	31.30
A friend, Mont.55
Mr. and Mrs. F. S. Sollinger	5.00
Mrs. Cora Dewey	7.00
Ephesus No. 2 Dorcas Society, New Orleans, La.	10.00
Marle Whipple	5.00
Tamarack Sabbath school, Minn.	10.50
Mrs. Leona Shuler	5.68
Mr. and Mrs. Frank Ford	10.00
Mr. and Mrs. J. E. Hagele	5.00
Vienna Dorcas Society, N.Y.	30.00
Women's Missionary Society, Santa Maria, Texas (Composed of members of various denominations) ...	5.00
Loma Linda Welfare and Dorcas Society	25.00
Mrs. Lida Smedley	1.00
Mrs. R. G. Swisher	3.00
A friend, Wis.	5.00
C. Riehl	2.00
Redlands Dorcas Society, Calif.	5.00
Beaumont Dorcas Society, Calif.	5.00
Mr. and Mrs. Arthur Kellogg	10.00
Tonasket Dorcas Society, Wash.	5.00
J. E. O'Connor	5.00
El Cajon Dorcas Society, Calif.	10.00
Prescott Dorcas Society, Ariz.	5.00
Mrs. Adolph Lange	1.50
W. Mueller	3.00
Beaver City Dorcas Society, Nebr.	20.00
M. J. Gasper, East Regina, Saskatchewan	7.00
Mrs. Norma Craven	10.00

Total to date\$5,237.06

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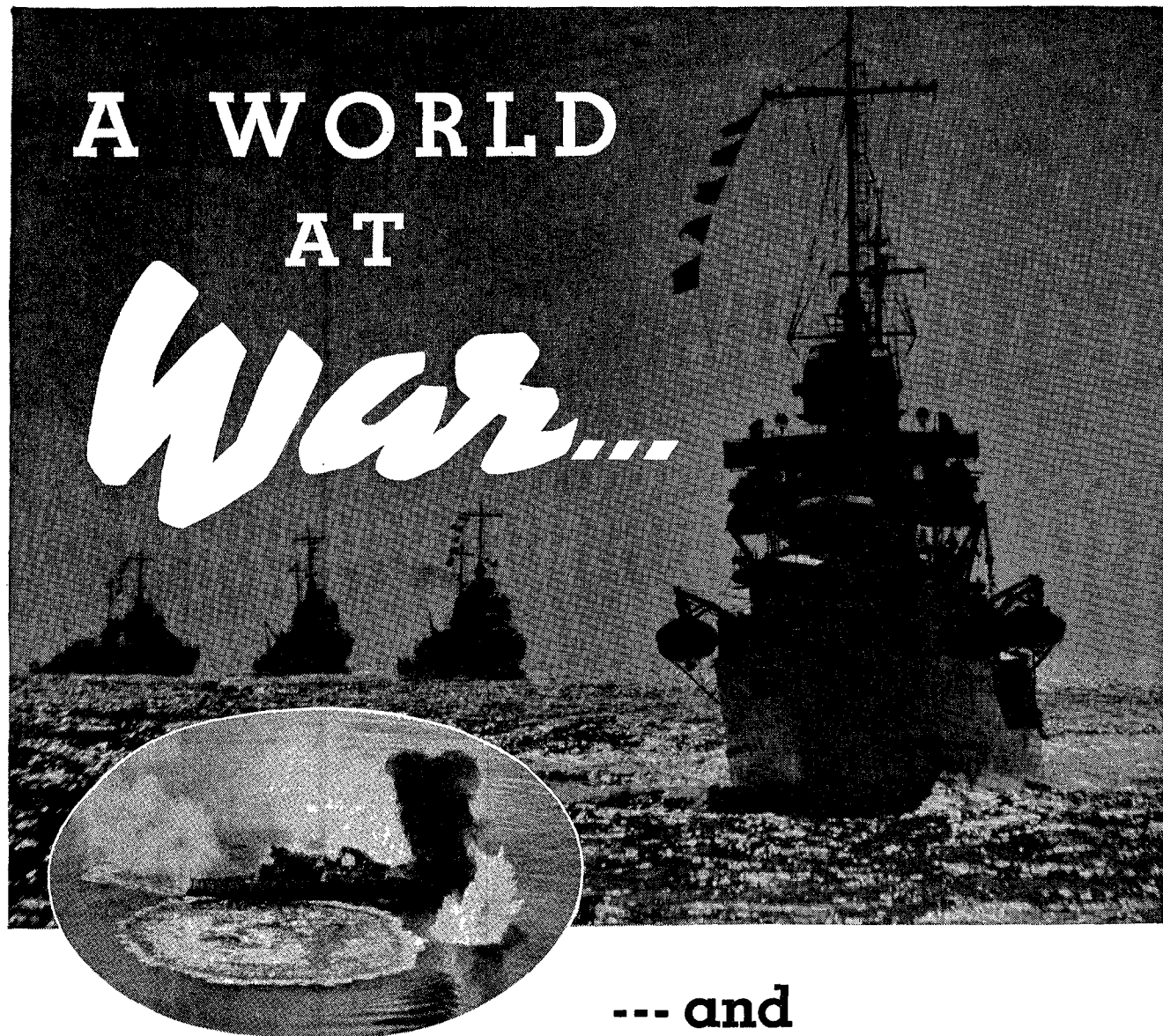
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OF SPECIAL INTEREST

Number of Sabbath-keepers

ON our way to Maués by river boat for a camp meeting, and to Manãos, on the Amazon, for a colporteur institute, the boat stopped, May 2, 1940, at a small landing place near Porto Antonio Lemos. While they were taking on fuel wood, we chanced to meet, I believe providentially, a Sabbathkeeper, Bernardino Xisto Rodrigues. He had malaria and had come eight hours in his canoe to get quinine. He had never seen a Seventh-day Adventist minister or other gospel worker, but had received some literature from someone who had got it from our mission boat, the "Luzeiro."

There are no schools where he lives, on the Macujubí River, but he said that his father could read and had taught him all that he himself knew. Fifteen had begun keeping the Sabbath and were meeting for Sabbath school each week at Jaburuzinho, two hours by canoe from his place. He had never owned a Bible, but was reading a borrowed one until he could get his own. There was no one to baptize them or celebrate the Lord's supper with them. We had a folding organ along, and we played and sang and had a Bible study and prayer. We gave him some literature, and as he happily paddled off in his canoe, the thought impressed itself forcibly on my mind that only God knows the number of Sabbath-keepers in the world.

H. O. OLSON.

South America

FROM the South American Division, under date of May 24, comes this good word from N. P. Neilsen, the division president:

"I am glad to tell you that the work of God is going forward down in our field. From near and from far are coming reports of crowded meetinghouses and halls. Public efforts are being held in different parts of our field with very good success. In one of our conferences, more than twenty public efforts are being planned for this year, and many of them have already begun, with overcrowded halls.

"During last year 2,602 believers were baptized in our field, and 139 were added on profession of faith. This is the largest number ever baptized in any one year, with the exception of 1933, when an exceptionally large number of Indians were baptized in the Inca Union. We were able to increase the number of

our church buildings last year by eighteen. Our Sabbath school membership increased by 4,712 over the preceding year. Our church schools increased in number to thirty during the year. We had an increase of seventy young people's societies for last year, and an increase of 2,128 in their membership. Our enrollment of students last year was increased by 609 over that of 1938. Thus the reports which come to us indicate progress, and we rejoice in it. But we need to do much more."

Head-Hunters

BROTHER CONSTANTINO and one of his colporteur companions were canvassing in the province of Nueva Ecija in the Central Luzon Mission in a section inhabited partly by civilized people and partly by a tribe called Negritos. This is one of the few uncivilized tribes yet living on the large island of Luzon, which is the largest of all the Philippine group. While traveling from one town to another, they were forced to pass a thick, unsettled section of forestland near a river. As they neared the river they came face to face with a group of head-hunters with their spears, head axes, bolos, and six bodies of victims who had been killed and were being taken to the feasting grounds near the river a little farther on.

Our brethren, with a prayer in their hearts for deliverance, and with the courage of real heroes, continued straight on down the trail without paying any attention to what was going on, for fear that they, too, might be attacked. They did not even turn to look back to see if they were being followed, but when they came to the near-by river, they removed their shoes and trousers, and started to swim. When they were in midstream, crossing to the other side, they heard a noise behind them. They turned to see from what source it came, and their eyes met a bloodcurdling sight. Just a few feet from them on the shore they had just left were three of these head-hunters they had just passed. They were standing there with long spears aimed at our brethren, ready to throw them, and with their long bolos in their other hands ready for action. Our brethren cried to the Lord for help, and immediately all three of the head-hunters dropped their spears and knives and ran away.

The story of the deliverance of our brethren soon spread far and near, and as a result they were able to sell a copy of the book "Our Changing World" in the home of

nearly everyone who could read. A great interest began to grow rapidly, which the mission followed with careful planning, and today, less than two years later, we have a fine church of ninety-two believers where these books were sold, and God is still blessing the work of these two brave workers who have proved to be real heroes of the cross. Please pray for our faithful colporteurs working in the many dangerous places which are yet unenlightened throughout this large Philippine Archipelago with its more than seven thousand islands.

R. G. CAMPBELL.

Miracles in Wartime

WE who were connected with the publishing work back in those difficult war days of 1914-1918 remember with gratitude how God worked miracles for our colporteurs and for our publishing houses so that the message might continue to go through the printed page even in those troublous times.

Reports reaching us from all parts of the world indicate that the same God is at work today to keep doors open, so that the literature may continue to do its work. The following most interesting report just came to us this morning from the British Isles. J. M. Howard, the union field secretary, writes:

"Before me is the report of our book and paper sales for the last four months. It makes very gratifying reading. Our book sales have increased by £220 (\$1,071.40) over the corresponding period last year, and our periodical sales are up by £326 (\$1,587.62), in all an increase of £546 (\$2,659.02). We praise God for this evidence of His care. He 'doeth great things past finding out; yea, and wonders without number.' These words uttered by Job are indeed true in regard to the press these days. In a remarkable way five tons of strawboard arrived last Friday. It came direct from Holland, and was unexpectedly offered to us a few days before war was declared. The Lord knew that we were working under difficulties and were in need, and sent along a supply to keep us going in book covers for nearly a year. The ship was probably one of the last to leave Holland before the declaration of war."

We thank God for His overruling providences. We thank Him that despite restrictions that necessarily have been placed upon the use of paper and other printing supplies in that union which is one of the world's strongholds of Protestantism, God has revealed Himself on behalf of our literature work.

Pray for our colporteurs and our publishing-house family, not only in that field, but in every field in which they are facing such serious difficulties.

C. E. WEAKS.