

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

"Comfort Ye My People"

By THE EDITOR

MANY of our readers are regarding with much concern the development of affairs in the Far East. Some have sons and daughters, brothers and sisters, among our missionaries in China, Japan, and Korea. These relatives in the homeland wonder how matters will turn with their loved ones. Will they remain at their post, go to some other field, or return home? We cannot answer these questions at the present time. Only the trend and nature of future international developments will determine this. We know, however, that God will work out these problems for the good of His work and His people.

Our Mission Board is seeking to give such direction and guidance to our missionaries as will best promote the work they are doing, and at the same time safeguard their lives. It has been both interesting and inspiring to sit in the councils of this board during the last few days and witness the sincere devotion and earnest, prayerful endeavor with which these questions pertaining to our missions in the Far East have been considered. Every session has been opened by earnest supplication for divine wisdom in which a number have taken part. Two special meetings wholly devoted to prayer have been held. For the most part those present have themselves seen service in the mission field. They know by their own experiences the dangers and difficulties which confront our missionaries in the Orient. Nearly all of the Mission Board members have children of their own. They can therefore sympathize with the fathers and mothers in the homeland who have sent their sons and daughters to the mission field, and these fathers and mothers can be assured that kindly and thoughtful consideration will be given by these men to the cases of those whom they have sent overseas.

We thank God for a leadership in this work of sincere, praying men who under God are doing all in their power to meet His mind and to carry forward the work entrusted to them; and above all, we are thankful for a God who hears and answers prayer. This work is His. This people is His people. We are confident that He is leading Israel today even as He led Israel of old by the pillar of cloud and the pillar of fire. We are seeing constantly miracles of divine grace. His hand is ever stretched out to save. He will cause every trial and heartache, every obstacle and hindrance, to work to the glory of His name and the good of His people.

Let us not be cast down at the outlook. The uplook is bright with promise. Christ reigns above, and He regards in tender mercy the trials and temptations of His children here below. He is our faithful Friend, our loving Saviour. In the consciousness of this blessed relationship, let us lift up our heads and rejoice. This is the divine assurance: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

*Autumn Council,
St. Paul, Minn.*

Help for Those in Need

By W. E. NELSON

WHEN we sent out the first appeal to our brethren and sisters in North America for help on refugee relief, little did we realize that in a short time there would be tens of thousands of our members who would be swept into the stream of devastation caused by the second World War. Today, however, there is undoubtedly a greater destruction of civilians and property than ever before in the history of the world. Civilian men, women, and children are thought by opposing nations to be proper military targets. This situation is bringing untold suffering and loss to all the people.

A few weeks ago we sent out a very urgent appeal for assistance for our believers in France and Belgium, and words of sincere appreciation have come to us for the help that is being received. Information now comes to us of the great need for assistance for our members in Norway, where many of our people have lost everything, and are facing winter without food and shelter.

From a letter dated September 20, which was recently received from Pastor H. W. Lowe, president of the British Union, we quote:

"American papers have doubtless given all the information necessary concerning the general situation here; so I will confine myself to some account of our work. I do want to say, however, that you must not believe any report which indicates that London is in ruins, that life there is sadly dislocated, etc. I still make my journeys through London and the country generally, and everything goes ahead more or less normally. The bombardment of London has been the most wanton and reckless thing I have ever seen. In fact, throughout the country I have observed that military targets seem to have been ignored, but a very deliberate attempt has been made to terrorize the civilian population. However, the reaction has been surprising, and has only resulted in raising the morale and determination of the people.

"I was myself machine-gunned from the air without warning last week as I stepped out of a large railway station. Another of our ministers was in a bus on a country road when it was suddenly and repeatedly dive-bombed by a plane, which, fortunately, aimed badly. Still another narrowly avoided disaster when two bombs fell in a road which must have been miles from any military objective.

Public Worship Maintained

"All our churches in London are holding meetings as usual, and it is an inspiration to meet with our people there. They go on with their meetings even when the raid warning has sounded, and I was actually in a church in southwest London last Sabbath when we went ahead with an ordination service while bombs fell a few blocks away. These people are magnificent in their loyalty. The quality of imperturbability, which is apt to be rather annoying in times of peace, is an excellent asset in time of war.

"In the London area our sleep has been disturbed a good deal, but we seem to get along well despite this. We have to sleep either in underground shelters or in our beds downstairs. Many, however, sleep in their upstairs rooms quite normally. For instance, the remnants of our division family have a good shelter at Edgware, but they all sleep serenely in their beds even when raids are on. We are simply living in days when we must practice our faith and put our trust in the dear Lord, who holds the reins and controls our lives, even though we may not understand some of these strange events.

"Our workers, like our people, are holding nobly to their posts, and only one man has been evacuated from our coastal region nearest the Continent. He seemed reluctant to take our advice to leave, but it seemed unwise to leave him after government advice had come to evacuate, and after practically all his members had gone inland.

Increasing Financial Burdens

"There seems to be a more consecrated spirit among our members and workers, and an absence of agitation of difficult questions that sometimes tend to divide people under war conditions. The main difficulty with our workers is that they are having a really hard time to meet increased costs of living. Prices have risen 32 per cent in the last year, and such things as income tax have increased more than 400 per cent, some having to pay as much as \$150 income tax a year now. Beyond all this, every worker has had to provide extra black-out curtains all over the house, and many in danger areas have had to provide wire-net frames as protection against shrapnel. I wish we could do something to increase the already low salaries of our workers, and I have written to Brethren Read, Colson, and Dick, suggesting that study be given to some plan of self-support here that would enable us to bring a measure of relief to our men.

"Word has been received just now that two of our London churches have narrowly escaped damage, one being missed by a bomb by about ten yards, the other by about forty. So far we have had two members killed, about eight rendered temporarily homeless by time bombs in their gardens, and two or three have been bruised and shaken by bomb explosions. We shall doubtless have to make some provision for an increasing number of temporarily homeless people.

"All things considered, we feel we have been blessed greatly in being able to keep the work going as normally. The strain is a bit greater, and I sometimes feel that I have lived two years during the past year, but that will pass. It is a privilege to serve God and this cause in times like these. We must hold firmly to our task till, under God's blessing, this dreadful phase is over."

This letter was written just prior to the last severe bombings in London and vicinity.

We are sure that you who read this will agree

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THE ADVENT REVIEW AND SABBATH HERALD

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No. 44

Abiding in Christ

By W. E. READ

WHAT wonderful invitations the Lord of heaven has extended to us! Through the servant of God, centuries ago, came the counsel, "Look unto Me." Isa. 45:22. Again, when the Saviour was here among men and saw the needy multitudes, He said, "Come unto Me." Matt. 11:28. Later in His ministry, He urged the disciples, "Believe . . . in Me." John 14:1. Then, still later, in His last discourse to the faithful few who gathered around Him, He bade them, "Abide in Me." John 15:4.

In the message through Isaiah the prophet, our attention is arrested: we are to look to Jesus. There is something about Him that makes a strong appeal to our hearts. Everything else fades from our vision; we look and look until we gaze upon Him, everything else is lost to view, and we see Jesus only. How eagerly we accept His invitation, and make our way to Him and enjoy personal touch with Him. We find rest and peace as we heed the invitation, "Come unto Me." Having come, we give Him our confidence and yield our all to Him. We believe, we lay hold by simple faith; for we know in our hearts that, when we have confessed our sins, He has graciously forgiven.

Meaning of Abiding in Christ

Having turned away from worldliness, having chosen Jesus as our Saviour and Friend, having ceased to trust in the world and its follies and given Him our fullest confidence, we long to abide, or rest, in Him. What a beautiful thought this is! How full of meaning it is to the children of God! Let us meditate on this in the solemnity of this time.

The word "abide" has in it the idea of permanence, that which continues. It is not living here today and somewhere else tomorrow; it means dwelling permanently in the same abode. The thought is beautifully illustrated in the fifteenth chapter of John, where the Lord chooses a tree to indicate the relationship He sustains to His children. He is the main trunk of the tree; His children are the branches. We are to abide in Him just as the branch abides in the tree. What a beautiful picture the trees present as we see them growing in the fields or in the forests! There is no

noise or disturbance; the tree grows gently and quietly, and the branches rest serenely and without effort in the main trunk of the tree. They do not support themselves; rather, the tree supports the branches. If the branch bears fruit, it does so because it is connected with the main trunk of the tree. What beautiful lessons there are for us in this. We are to abide in Christ. The branch makes no effort to stay in the tree; it just rests there. So, after surrendering to Jesus, we are to rest in Him. Our salvation is due to His almighty power, and He keeps and sustains and enables us to live the Christian life, just as the branch is a living branch because it is connected with the trunk of the living tree.

Fruit of Abiding in Christ

Only as we abide in Him can we hope to have power in our lives to live the Christian life. As a result of abiding in Him, we shall have life, and that life will manifest itself in fruit bearing, in Christian activity, and in every grace and virtue that should be seen in the lives of those who serve God. We might think of the following:

(1) *Obedience.* Those who abide in Him will keep His commandments. John 15:10. This does not mean merely professing to be a Christian. It means that we will do more than say we obey God; it means that in our hearts we will really obey Him. We will keep His commandments not only when we go to church, or when the brethren see us, but we shall keep His commandments in the home and at our work. If we abide in Jesus, we shall be obedient to God wherever we are. When we leave home for a visit and are among those who do not know us, even there we will be obedient to God if we abide in Him. God wants His children to be Christians at all times, whether people see them or not. We must remember that God sees us at all times and wherever we might be.

(2) *Walk as He walked.* If we abide in Christ, we shall "walk . . . as He walked." 1 John 2:6. What a wealth of meaning there is in this! If we would walk as Jesus walked, then we must study the record of His life as it is given to us in the Gospels. This will lead us, whatever we do, to ask the question: "What would Jesus do?" If we do this at all times, it will solve the problems of

impurity and uncleanness; we shall not lie to one another, for Jesus would not lie; we shall not steal, for Jesus would not steal. Neither shall we keep back the tithes; if we do, we steal, and Jesus would not do that. We shall be pure in heart; we shall not do wickedly, for He would not walk in the paths of sin and iniquity. The secret of a victorious life and of walking as He walked, is to "abide in Him."

Fruits of the Spirit

(3) If we abide in Jesus, we shall bear fruit to His glory. John 15:4, 5. This means two things: first, we shall bear fruit in our own lives; the fruit of the Spirit will be seen in us. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance—all these will be seen in our lives if we abide in Him, but it means something else. Just as the branch bears fruit, so we shall bear fruit in our service for the Lord, and souls will be won through our witness for Him. This applies not only to teachers and workers, but to every believer. In the quietude of this hour, shall we not ask ourselves, "How many have been won to Jesus as the result of our witness for Him during the past year?" "Have our branches borne fruit?" Or, "Have we been worthless branches of the tree?"

Love for the Brethren

(4) If we abide in Him, we shall love the brethren. 1 John 2:10. How full of meaning is the thought expressed in this text! We shall love each other, not only those who are the immediate members of our families and the members of the church, but all men. Sometimes in the church brethren disagree; one offends another, and estrangement comes. Two who have walked together in fellowship are separated in heart. What a sad thing this is for the angels to see, and how grieved Jesus must be, as He sees criticism come into the hearts of His own children and the brethren separate one from the other. Do you find it hard to forgive the one who has offended you? Peter once asked Jesus: "Lord, how oft shall my brother sin against me, and I forgive him? till seven times?" Peter thought he was very liberal in this suggestion, for the Pharisees in his day thought that to forgive four times was the limit, but Peter went three beyond that and suggested seven. But do you remember the answer of Jesus: "I say not unto thee, Until seven times: but, Until seventy times seven." Matt. 18:21, 22.

Brethren and sisters, let us put all differences aside. Let us make confession one to another, let us be right with each other and right with the Lord, for this is what it means to abide in Him.

The Sanctuary—No. 7

The Daily Sacrifice—Part II

By M. L. ANDREASEN

OF the daily sacrifice the Jewish Encyclopedia, Volume II, page 277, says: "The morning sacrifice atoned for the sins committed during the previous night, the afternoon sacrifice for the sins committed in the daytime."

We have noted before that though the daily service was for the nation, yet it served a definite purpose for the individual in that it was a provisional arrangement that covered his sin until he had opportunity to come to the sanctuary himself and offer the prescribed sin offering. The lamb sacrificed every morning and evening was not consumed quickly. It was to burn "upon the altar all night unto the morning, and the fire of the altar shall be burning in it. . . . The fire shall ever be burning upon the altar; it shall never go out." Lev. 6:9-13. Thus there was always an offering on the altar. There was no time, day or night, when there was not a sacrifice being offered. This, with the shewbread which was always on the table, the altar of incense with its perpetual intercession, and the candlestick whose lamps were not permitted to go out, constituted the daily, or the continual, sacrifice.

Provision for Every Sin

A man might commit a sin during the night. He repents, but finds himself unable to get to the

sanctuary immediately. It may be a day or a week or a month before he can get there. What is he to do? He knows that God has mercifully made provision for this very situation. He knows that there is a sacrifice on the altar at that very moment, that there is One who has died for him, has taken his punishment, and that by His stripes he may be healed and forgiven. He knows that there is a light shining in the darkness, that there is an altar of perpetual intercession, and that God will not let him perish for want of the bread of life. He knows that his sin is covered, and by faith he accepts the provision made. But he also knows that it is not enough for him to trust to this general provision. He knows that as soon as possible it is for him to get to the temple and there confirm his faith by his works, and obediently follow the command of God by presenting his sin offering. He must personally bring an offering; he must confess his sin and make restitution. The general offering for the nation was only a temporary and provisional arrangement which must be confirmed by personal confession and sacrifice.

We have discussed this before, but it is worthy of repetition; for there are those who do not seem to comprehend that Christ died for the whole world, and also in a special sense for those who

shall be heirs of salvation. They think that if Christ died for all, then all will be saved. This leads to the conception of universal salvation, that eventually all will see the error of their way and repent. But the Bible does not teach this.

Christ Died for All

Christ did die for all. Man by sin forfeits his right to life. But Christ takes his place, dies in his stead, and man is given another opportunity. If he does not accept the proffered mercy, God will not cut him off immediately, but will give him another chance, and still another. Day after day goes by, and year after year. God still waits; His blood still covers man. But this will not last indefinitely. The time will come when God's offer will be finally rejected, and man will cut himself off from God. But when God finally leaves him, He will be able to say: "What could have been done more to My vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?" Isa. 5:4. God is clear in the death of every sinner. He could not have done more than He has done.

In a beautiful parable Christ presents this phase of the character of God, His long-suffering mercy.

"A certain man had a fig tree planted in his vineyard; and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree, and find none: cut it down; why cumbereth it the ground? And he answering said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it: and if it bear fruit, well: and if not, then after that thou shalt cut it down." Luke 13:6-9.

"Christ died for the ungodly." Rom. 5:6. "God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." Verse 8. "Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring." —*"The Desire of Ages,"* p. 660. How could God's love be greater? He can do no more than He has done. When we ought to be cut down, Christ has pleaded for us, and we have been permitted to continue, with the hope that we will bear fruit. But we must not presume on God's mercy to the extent that we come to believe that we can continue in sin and grace will abound. Christ is the Saviour of all men. He has made abundant provision, but unless we accept and appropriate for ourselves God's abundant grace, we will eventually be lost.

Christ dying for the ungodly, for sinners, for the nation, for the whole world, is prefigured in the daily morning and evening sacrifice. The blood of the daily sacrifice was not carried into the sanctuary, nor was the flesh eaten by the priests, as in the sin offering for the common people; the blood was not even put on the horns of the altar; it was simply sprinkled round about on the altar of burnt offering. Lev. 1:5. This indicates the general nature of the offering. This sprinkling recorded the fact that sin had been committed, and also that there had been a death for sin.

As far as Israel was concerned, the day of

reckoning came with the Day of Atonement. Then sin came in review before God. All sin that had been recorded by the sprinkling of blood in the daily service, but had not been atoned for by the bringing of an individual offering, by repentance and confession, stood recorded against the man and would return upon his own head. Whoever had not afflicted his soul was "cut off." Lev. 23:29.

Significance of the Symbols

The lamb offered in the morning and the evening service was symbolic of the Lamb of God, who gave Himself "without blemish and without spot" for our salvation. 1 Peter 1:19. It also symbolized the nation's consecration to Jehovah. The sacrifice on the altar was emblematic of those who daily consecrated themselves to God, whose all was on the altar, and who were willing to follow the Lamb wheresoever He might lead them. Morning and evening their prayers ascended to the God of Israel, mingled with the sweet incense of Christ's righteousness and perfection.

The shewbread was a perpetual offering to the Lord, and was a definite part of the daily service. It consisted of twelve cakes placed in two rows on the table in the first apartment of the sanctuary. This bread was renewed every Sabbath at the time when the courses of priests were changed. The bread was called the "presence bread," as it was always before the Lord. Ex. 25:30, A.R.V. As the morning and the evening sacrifice symbolized the daily consecration of the nation to Jehovah, and also its dependence upon the atoning blood; as the offering of incense symbolized the merits and intercession of Christ; as the lamps in the candlestick represented the light of God shining in the soul and enlightening the word; so the shewbread represented man's acknowledgment of his dependence upon God for temporal and spiritual food, to be received only through the merits and intercession of Christ, who is the bread which came down from heaven. John 6:48-51.

The daily service thus provided atonement through the blood of the lamb, intercession through the ascending cloud of incense, life, physical and spiritual, through the bread of the presence, and light through the lamps on the candlestick. Viewed from man's side, the daily service signified consecration, illustrated by the lamb on the altar, prayer through the smoke of the incense, acknowledgment of complete dependence upon God for daily food, and realization that only through the light which God sheds upon our pathway can our darkened lives be illuminated. The daily service symbolized and signified man's need of God, and also God's complete provision for supplying that need.

Personal Offerings

It should be remembered that whenever a man felt himself fully in harmony with all that God had done for him, and wished to consecrate himself anew to God, he could bring a burnt offering of his own. As the lamb was placed on the altar, it was as if the man himself was placed there. The lamb took his place and indicated his willing-

ness to go all the way in his dedication. He had bought the lamb with his own money; he had placed his hand upon the offering, thus identifying himself with it; and now it was "accepted for him." Lev. 1:4. He had publicly dedicated himself to God, had placed all on the altar, and had been accepted. What before had been a general ceremony now became a personal dedication. He had taken his stand alone, and had indicated his desire to hold back nothing. He could now claim and expect the blessing of God.

The most important part of the daily service was the individual offerings brought for specific occasions. Of these offerings there were many. Among them were burnt offerings already men-

tioned; also meal offerings, peace and vow offerings, sin and trespass offerings, special offerings for lepers, offerings for purifications of various sorts, for Nazarite vows, for defilements; and others. The most important of these offerings were doubtless the sin offerings, and as it was in connection with them that there was a special ministration of the blood which brought both defilement and cleansing to the sanctuary, we shall consider them. In this connection we shall also consider the matter of transfer of sin and defilement by blood. As there is question in the mind of some in regard to these matters, it will be worth while to consider them. This we shall do in a future article.

Throwing Stones

By GENTRY G. LOWRY

SOLOMON tells us that there is a time for everything. Probably, therefore, there is a time to throw stones. But we can be sure that there is never a time to throw stones at our brother.

King David had come to a dark hour in his experience, as often comes to all of us. He had to flee from Jerusalem. Though he was a good man, he had enemies. His own son, Absalom, had organized an uprising against him. He had to flee for his life. "And as David and his men went by the way, Shimei went along on the hillside over against him, and cursed as he went, and threw stones at him, and cast dust." 2 Sam. 16:13.

David was in sore need of comfort and encouragement at this time, but Shimei did not have anything like that to give. He did not keep such things in stock. He wanted to throw stones and dust; but he was careful not to come too close while doing it. It does not require much talent or courage to throw stones and dust. A man with very ordinary ability can do that very successfully.

One of David's men was so disturbed over the action of this man that he wanted to go over and cut off Shimei's head, and thus put a stop to his stone throwing and dust slinging. David, however, did not agree to this, and then and there he showed the greatness of his nature and taught us a valuable lesson on how to act under similar circumstances. He said: "Let him curse. . . . It may be that the Lord will look on mine affliction, and that the Lord will requite me good for his cursing this day."

Just as certainly as you are a child of God, from time to time you will meet a Shimei. There are plenty of them in the world today, and many of them delight in stoning others. We need not be surprised at this, and should be prepared to meet it. When a man comes behind us and throws stones at us and casts dust all over us, human nature is likely to rise up within us and we are likely to retaliate by throwing stones, too. But that is not the right attitude. Leave such a man in God's hands; He will deal with him in due time. Let us remember that the same God

who shut the mouths of the lions to keep them from devouring Daniel, can also shut the mouths of such people so that they cannot talk about us, unless God sees that it is for our good.

It will do no good to retaliate. If David had begun to throw stones at Shimei, then he would have brought himself down to the same level. If we will leave the matter in the hands of the Lord, and allow Him to deal with Shimei instead of trying to do it ourselves, it will be better both for us and for the Lord's work. He will know how to deal justly with all such people, which is more than we with our poor human judgment know how to do.

Help for Those in Need

(Continued from page 2)

that we must do something for those in the British Isles who have had to leave their homes and employment and face winter without the necessities of life. Our brethren both in Norway and in the British Isles contributed very liberally to our people in Finland in their dire need a few months ago, and now that they themselves are in need, we must continue our support.

Address all contributions to the Treasurer of the General Conference of S.D.A., Takoma Park, Washington, D.C., for the Emergency Relief Fund.

ON the occasion when the late D. L. Moody was conducting meetings in a town in England, he returned home one night to his friend's house where he was staying. His friend said to him: "Well, how many were converted tonight in the meeting?" "Two and a half," replied Moody. "Why, what do you mean?" asked his friend. "Was it two adults and a child?" "No," replied the evangelist, "it was two children and an adult. The children have given their lives to Christ in their youth, while the adult has come with half of his life."—*Missionaeren*.

Why a Tithe?

By FREDERICK GRIGGS

GOD is love." This love is infinite. It extends to every being and to every thing. God's infinite love led Him to create the earth and all things therein, and man to have dominion over all. All this was not only for God's own pleasure, but also for the delight of His creatures. In His loving wisdom, God gave man the power of choice. He could love or hate his Life-giver and his fellow man.

God planted a beautiful garden for the home of man. He gave him everything in the garden for his sustenance and delight, save one tree. All else was man's. Why did the Lord hold this one tree for Himself and forbid man, on penalty of death, to even touch it? And why did He plant this conspicuously beautiful tree in the very midst of the garden, where it could be seen from any place in the garden? For at least two reasons: That man might ever remember his loving heavenly Father as the giver of all, and that he might ever render joyful obedience to Him. "This tree God reserved as a constant reminder of His ownership of all. Thus He gave them opportunity to demonstrate their faith and trust in Him by their perfect obedience to His requirements."—*"Testimonies," Vol. VI, p. 386.*

Why God Reserved the Tithe

When, because of disobedience, our first parents were driven from their Eden home, and set up a new home and were obliged to earn their bread by toil, God again reserved to Himself that which would be a test of obedience and a continual reminder of man's dependence upon his heavenly Father. He required a tithe, a tenth, of all man's increase from his labor. The Lord does not need this one tenth, for "the silver is Mine, and the gold is Mine, saith the Lord of hosts," and "the cattle upon a thousand hills." He kept for Himself this portion of what He gave into man's hands, that man might be obedient and ever remember Him as the giver of all. The tree in the garden before man's fall and the tithe of his increase after sin and selfishness found place in his heart were for his spiritual welfare.

We Are Not to Rob God

Man today has no more right to God's tenth of his increase than had his first parents to the fruit of the tree in the midst of the garden of their first home, for "the tithe . . . is the Lord's." Here the same form of expression is employed as in the law of the Sabbath. 'The seventh day is the Sabbath of the Lord thy God.' God reserved to Himself a specified portion of man's time and of his means, and no man could, without guilt, appropriate either for his own interests."—*"Patriarchs and Prophets," pp. 525, 526.*

It is not easy to take from our neighbor that which belongs to him and which he is guarding. He defends his own, and the law of the land upholds him in so doing. But it is not so hard to take that which belongs to God. He has placed His money with us. It passes through our hands into His treasury from His gold and silver mines and from His herds of cattle on a thousand hills. Our fellow men do not know how much of our Father's money we have, nor perhaps that we have any at all. And so, like Ananias and Sapphira, we may pay into His treasury only a portion of that which our Father is passing through our hands, and no one but Him knows of our deceit. But He knows, and though our punishment may not be as tragically apparent as was that of this husband and wife in apostolic days, it is nevertheless as certain. However, our faithfulness in rendering to God His own is not to be from fear, but from gratitude.

Use of Tithe

The Lord ordained that "they which preach the gospel should live of the gospel." 1 Cor. 9:14. From the tithe God supports those whose time is wholly given to spiritual work—the priesthood in the old dispensation and the ministry in the new.

"He places His treasures in the hands of men, but requires that one tenth shall be faithfully laid aside for His work. He requires this portion to be placed in His treasury. It is to be rendered to Him as His own; it is sacred, and is to be used for sacred purposes, for the support of those who carry the message of salvation to all parts of the world."—*"Testimonies," Vol. VI, p. 386.*

By the tithe and the freewill offerings of His people, Christ's gospel is to go to all peoples of the earth; and thus used it brings men untold blessings.

Benefits to Tithepayers

God has promised great blessings in a material way to those who regard God's portion of their income as sacred, belonging to Him alone. "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open to you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts." Mal. 3:10, 11.

But, after all, the greatest benefit that comes to the follower of Christ in faithfully and fully returning to his loving Benefactor that which belongs to Him is not material, but spiritual. He thus is brought into a fellowship of living service with his heavenly Father. The material and physical joys of heaven are not for this earth, but its mental and spiritual happiness is in measure now being given by a loving heavenly Father to His willing and obedient children.

The tithe rests upon the eternal purposes of God for the welfare—physical, mental, and spiritual—of His people in all lands.

EDITORIAL

The End of the World—No. 3

Are We Planning to Live Beyond the End?

THE Bible does not stop simply with the announcement that there will be an end to this world. Nor do the Scriptures confine themselves to informing us *why* the world faces an end. We may also know something as to *when* this awesome event is to take place. Contrary to popular misconception, the Bible says as much about the *when* of this event as it says about the *why* of it.

Indeed, a blessing is pronounced upon those who read and those who hear the words of that last great book of prophecy in the Bible, the Revelation. (See Rev. 1:3.) And our Saviour declared concerning the prophecy of Daniel: "Whoso readeth, let him understand." Matt. 24:15.

The Bible does not condemn as idle curiosity the inquiry of those who have sought to know something concerning the future of our world and the ultimate fate of earthly kingdoms. Daniel told Nebuchadnezzar: "O King, thy thoughts came into thy mind upon thy bed, what should come to pass hereafter: and He that revealeth secrets maketh known to thee what shall come to pass." Dan. 2:29. Even a heathen king was granted a prophetic dream from heaven in response to his serious meditation on what the future held.

The most direct inquiry concerning the future, of which the Bible gives us record, is that of the disciples who came to their Lord on the Mount of Olives and asked: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3. The response of Christ was not one of rebuke. He did not chide them for revealing idle curiosity. Instead, He proceeded to give them a detailed answer. He was so desirous that they have a correct understanding that He began His answer by a warning against deception.

All this is in harmony with the principle set down in the Scriptures: "Surely the Lord God will do nothing, but He revealeth His secret unto His servants the prophets." Amos 3:7. One of the chief reasons, therefore, why we should study prophecy is that we might be intelligent concerning the plans of God for our world. And our study reveals that the end of all things is near at hand.

Solemn Conclusions

Do we realize as we should the conclusions that flow from this fact? We cannot consistently be unduly concerned about long-range plans for reforming this present world by political and social endeavors, for we are looking for the end of this world. We cannot consistently spend our best energies in amassing money, for we believe that the consuming fires of soon-coming destruction

will destroy all material wealth. We cannot consistently strive for positions of power and honor, for we believe that at the world's end the kings of the earth, the chief captains and the mighty men, and all who have power and position will find themselves in the same dire straits as the peasant and the slave.

The solemn truth that the end of the world lies just ahead should bring to an end a great deal of the natural ambitions of the human heart. In their place should be set in motion a whole new range of hopes and desires. If we truly believe that the end of all things is near at hand, we will find strong stirrings within us to make ready for that day. The doctrine of the end of the world can never be held in sincerity without certain mighty changes occurring in the lives of those who hold it. What says the apostle John?

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope in Him purifieth himself, even as He is pure." 1 John 3:2, 3.

The apostle Peter, who gives to us the most vivid picture of the coming destruction of our world, asks: "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?" 2 Peter 3:11. He follows this appeal, only a few verses onward, with another expressed in similar language: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless." Verse 14.

Do We Have Distinguishing Marks?

If we sincerely believe that the end of the world lies just ahead, we will want to make very sure that we have about us those distinguishing marks of the true Christian; else how can we hope to be identified by the gathering angels of God? It is not enough that we should fix our mind on the end of the world; we must think beyond that. What plans are we making that will enable us to live beyond the end? That is the real question. The only ones who will live beyond that great terminal point of earth's history will be those who are supernaturally lifted out of the earth by the angels of God.

Christ gave as a most distinguishing mark of those who are true Christians: "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:35. No gathering angel should be expected to search in a home or in a church where strife and bickering are going on. True Christians do not engage in such. Is it possible that the angels of God might pass by our

home or our church? That is a question which we might well consider when we are tempted to engage in controversy or conflict with those of our household or those of our church. What shall it profit us if we win the argument and lose heaven?

Nominating Committees

We are drawing near the time when church nominating committees will be meeting to select the officers for our churches. Might we not do well to keep vividly in our minds as we deliberate in these meetings that the end of all things is at hand? Such a thought should have a subduing effect upon our spirits, and help to restrain us

from the temptation to quarrel with our brethren.

We are also drawing near the time when we hold our annual Week of Prayer. Those who are ready for the gathering angels will be best distinguished by their frequent practice of being on their knees. Those who finally rise to the heights of heaven will be the ones who often bow low in prayer. And if we are more on our knees, we will be less under temptation to rise in criticism of our brethren. Indeed, if we pray for the brethren, we find it almost impossible to engage in controversy with them.

Why talk about the end unless we seriously plan to make ready for the end?

F. D. N.

The Importance of Prophecy—No. 3

Light for a Day of Darkness

PROPHECY is like the headlights on a moving car. Dangers may lurk on the right hand and on the left, but the lights shine down the road toward one's destination. One follows the trail of the light, and allows no distractions to deter him on his onward journey. It would be foolish to turn out the lights and depend on voices calling out in the darkness the way that we should take.

In these bewildering days we need not ask this one and that one what awaits us beyond the horizon of each day, or how this and that event will finally turn out. We have something more sure than the comments of world observers and news analysts. In the words of the Scriptures, we declare, "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the daystar arise in your hearts." 2 Peter 1:19.

"Thy word is a lamp unto my feet, and a light unto my path," says David. Ps. 119:105.

And our Lord declares, "Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:35.

The Bible, with its record of God's acts since the beginning of this world, and its forecast of events to come, is the most timely book of the day. It is safe to walk in its light, to follow its teaching, to trust in its promises, and to heed its prophecies. In fact, we cannot be safe from distress and bewilderment unless we study its pages. Man has no true light on the events of the day and the acts of tomorrow except what the Bible reveals. It only contains the answer to the oft-repeated question, "What do these things mean?"

A Warning to Be Heeded

Christ has warned us, "Beware of false prophets." And this is no idle warning, for there are many such today. While some prophesy out of their own heart, still others take the prophecies of the Bible and distort them to suit their own purpose. Peter declared, "That no prophecy of the Scripture is of any private interpretation." "For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:20, 21.

If prophecy came not by the will of man, then it cannot be interpreted by the will of man. Private interpretations of prophecy very often distort the purpose of God in giving the prophecy. We have many such today who seize upon the words of Scripture and interpret them to their own liking. In a day of trouble the interpreters of prophecy increase. Today over the radio, in the pulpit, in tracts and pamphlets, much is being said about prophecy. There is now a great interest in these things.

But let us beware of fanciful interpretations and sensational statements regarding present events. God does not attempt to point out every detail of current happenings. He has given us the great outlines of future events. He traces trends in the life of men and nations, particularly those which have to do with His people, and the preaching of the messages which they have to deliver to men. He tells us just enough to help us understand where we are in the course of human history.

Prophetic Fundamentals Clearly Revealed

Prophecy is better understood after it has come to pass than when it is in the process of fulfillment. When we cannot see clearly the way before us, we must hold to the great fundamentals of prophecy which have been clearly revealed. God has made certain pronouncements through the prophets that must stand though the heavens fall.

Concerning the nations of Europe, God has declared through the prophet Daniel, "They shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom." Dan. 2:43, 44. From this we must conclude that every attempt to set up the universal rule of one power in this part of the world must eventually fail.

The decadence of the democratic principle and the rise of absolutism were foreshadowed in the prophecy of Revelation 13, where we learn that in the very last days the lives of men will be so regimented that those who are unwilling to receive a certain mark will be unable to buy and sell, and continued refusal will cost them their lives.

The ascendancy of the Papacy in power during the last days is another great signpost of prophecy. As we see the deadly wound, which the papal

power once received, now being rapidly healed, and as we see multitudes wonder after the beast, we may know how far down the course of history we have come.

As we study the great chains of prophecy as recorded in Daniel and the Revelation, we know that we have now reached the last stage of the journey of life, and are rapidly coming to the climax of all ages.

Comforting Assurance Given

In such a time as this, it is comforting to learn from these same prophecies of doom and destruction, that God will bring deliverance to His people. It is such assuring words as the following which are the heart and soul of prophecy.

After prophesying concerning the rise and fall of kingdoms, and the dreadful work of the papal power, which would seek to wear out the saints of the Most High, Daniel declared, "The kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." Dan. 7:27.

Again, after John the revelator had prophesied of wars and bloodshed for the world in general and persecution for God's people in particular, he wrote, "I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

The great lesson of prophecy is that after the drums of war have ceased their beating, after the battlefields are silent and covered with their dead, after the pride of man has fallen, and the haughtiness of men who would defy God has been brought low, after trembling, and crying, and sighing, God will have a people who will stand triumphant through it all. But it has been the light of prophecy which has held them steady in many a dark hour, and which has given them hope when the lights of earth were going out.

How we should thank God for the sure word of prophecy! It will, even as God has promised, light our steps until the day dawn—the day of eternal hope and joy when Christ shall create a new world, and men and angels will mingle together in the very presence of God. F. L.

Restless Minds Troubled the New Testament Church Also

IN times of crises in the world there seems to be always a tendency with some to be carried away by excitement and mental and spiritual overstrain. But the outpouring of the Holy Spirit works steadiness, soberness, self-restraint, and good sense in those who receive it. In the latest days of the apostle Paul, conditions were getting more perilous, and persecutions were increasing. In his last written message the apostle counseled steadiness and balance of mind:

"For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." 2 Tim. 1:7.

The apostle Paul had of necessity to rebuke fanaticism regarding even so blessed a truth as the second coming of Christ. He had preached the doctrine everywhere and always as the "blessed hope" to be kept ever in the believer's heart. But someone in Thessalonica had overstrained the mind on this subject, and was teaching that the great event was even then at hand. Don't be "shaken in mind" by such teaching, the apostle wrote them; and he told of prophecy to be fulfilled before that day should come. 2 Thess. 2:1-3. But in the excitement of the hour, some had counted it a virtuous thing to drop their work and run about the churches:

"We hear that there are some which walk among you disorderly, working not at all, but are busybodies." 2 Thess. 3:11.

They had time to go about upsetting the unwary. They were noisy agitators; for the apostle exhorted them to "quietness," and counseled them to go to work to earn their own living instead of living off the brethren. So troublesome were

such restless spirits, seeking to be teachers and to gather a party to follow them, that the apostle warned the believers that when any man like that came about, they were to "have no company with him, that he may be ashamed."

The trouble is that some are restless enough to like to hear some new thing. Especially in tense and stirring times we find such developments coming in to bring confusion into the work of God. It was so in Luther's day when the infant Reformation was put in jeopardy by the fanatical Münzer uprising.

In the times following 1844 various kinds of fanatical elements tried to slip into this rising advent movement. Mrs. White tells how she was sent to Maine to expose a no-work propaganda there.

In the excitement of the opening of the World War, in 1914, some unsteady elements among us in Europe were moved to strange doings. They developed what they took to be spiritual gifts. One and another prophesied things to come. They defied the ministry and repudiated church and conference organization. A number of churches were torn up altogether.

Running true to form, the no-work idea, as in the apostolic time, came forth. One of those under the influence of the spirit of fanaticism wrote in April, 1915:

"The time of probation comes to an end this summer. This week already, and the week before that, we did not work any more, doing only what was absolutely necessary. On the fields and in the gardens our brethren are not working any more. There is no sense to it any more for us.

Our only worry now is that we receive the latter rain and be able to stand before the Lord."

These poor souls resisted every effort of our ministers to set them right. They brought trouble upon the cause of God. Out of it grew up a party taking the name of Reformed Seventh-day Adventists. This seizing upon our name brought upon our people yet further difficulties in times of stress and peril. What fanatical elements said was charged upon us. So it was, evidently, in New Testament times, and so, with variations, it will be in our time to the end. We are told through the Spirit of prophecy:

"Restless minds who want to be seeing and believing something new continually are constantly arising, some in one place and some in

another, all doing a special work for the enemy, yet claiming to have the truth. They stand separate from the people whom God is leading out and prospering, and through whom He is to do His great work."—*Testimonies*, Vol. I, pp. 417, 418.

The apostle Paul's message to those beset by the "Lo, here's" and "Lo, there's" of perverted teaching was: "Nevertheless the foundation of God standeth sure." 2 Tim. 2:19.

And so stands the foundation of the advent message. The believer has only to see what it is that has built up this work from the days of 1844 to our day. And the message that has built up this work is the message that will finish it.

W. A. S.

The Grace of Liberality

THE chief sin of men and nations is greed—selfishness—an unholy desire to get and to hold that which belongs to another. This, we are told, lies at the foundation of all sin. Indeed, it has been the cause of wars throughout the centuries, and is basically the cause of the present international struggle. It was because of greed that there was "war in heaven."

The prime objective of the gospel is to redeem man from his sins and to abolish these unholy attributes of greed and selfishness from the human heart. This is revealed as clearly as the full blaze of the noonday sun through the life and death of Jesus our Saviour, who said of Himself, "I am the way, the truth, and the life."

Among the many lessons of Calvary, two are fundamental: The propitiation for our sins by His death on the cross, and His utter self-abasement which permitted Him to give Himself up to such a shameful and cruel death when it was fully in His power to escape. His total abandonment of self was revealed when He, the Son of God, "made Himself of no reputation," and became obedient unto death, even the death of the cross. Truly, greed and selfishness found no place in His life.

It is this latter lesson which we as followers of Christ should strive earnestly to learn and clearly exemplify, of thoughts not of self and self-indulgence, but of love and regard for others as demonstrated by a life of self-denial and self-sacrifice. Concerning this we are told, "All who follow Christ will wear the crown of sacrifice."—*The Desire of Ages*, p. 223. It is for this reason that in the gospel economy, tithing, systematic benevolence, and sacrificial giving have such an essential and practical place in the life of the Christian. These are antidotes—counter-agencies working against the dominant sins of the human heart, greed and selfishness, helping to enrich the spiritual nature of the humble followers of Jesus. Concerning this we read, "Those whose hearts are filled with the love of Christ, will follow the example of Him who for our sake became poor, that through His poverty

we might be made rich."—*Acts of the Apostles*, p. 71.

Nor does such a program of liberality on the part of the Christian lead to physical poverty. Of this we read, "A continual imparting of God's gifts wherever the cause of God or the needs of humanity demand our aid, does not tend to poverty."—*Id.*, p. 345. On the other hand, a penurious, miserly attitude toward our opportunities to serve may reduce us to want, for, says the wise man, "There is that withholdeth more than is meet, but it tendeth to poverty. The liberal soul shall be made fat: and he that watereth shall be watered also himself." Prov. 11: 24, 25.

Moreover, the magnanimous attitude, as opposed to selfishness, brings other rich dividends—the joy of service and the power for witnessing. Concerning the early church we read: "Unselfish liberality threw the early church into a transport of joy; for the believers knew that their efforts were helping to send the gospel message to those in darkness." "Thus it was in the early church; and when in the church of today it is seen that by the power of the Spirit the members have taken their affections from the things of the world, and that they are willing to make sacrifices in order that their fellow men may hear the gospel, the truths proclaimed will have a powerful influence upon the hearers."—*Id.*, pp. 344, 71.

We suggest that these three blessings—the counterworking of selfishness in the life, the enrichment of our own spiritual experience, and the effective witness for others—be prayerfully considered as we approach the time of the Week of Sacrifice. Let us make a covenant with Him by sacrifice, and enjoy in full the blessings He has for those who will thus follow Him.

E. D. DICK.

"VERY few of us sink under the burden of today. It is when we add to it the burden of the many sorrows that we see in the distance that we get overwhelmed."

IN MISSION LANDS

The River Plate Sanitarium

By E. M. DAVIS

Week of Prayer

I HAVE just spent a week at the River Plate Sanitarium in Argentina, helping in the Week of Prayer. We had a very pleasant time together. The administration planned the work and the classes so that the entire sanitarium family, including doctors, nurses, and helpers, could have one hour a day together for Bible study and prayer. Another period of about twenty minutes was also set aside, during which this family was divided into small groups for prayer. All seemed to be glad to cooperate to make the week a profitable one from the first. It was a great satisfaction to meet with these different groups for prayer, and note that every person present prayed during the time given.

It really required great effort on the part of the nurses and helpers to attend these meetings. The sanitarium was filled at the time, and some rooms contained more than their allotted number of patients. An epidemic of influenza was raging at the time, closing the schools and sending many to that part of the country. The work was further increased by the sickness of some of the nurses and helpers, which overloaded those who could remain at their posts of duty.

In spite of all the difficulties, however, the Lord manifested His presence among us. New desires were awakened, and new consecrations were made to walk in more intimate fellowship with God, and to correctly represent Him at all times.

The Sanitarium

The River Plate Sanitarium serves a beautiful and generally prosperous farming district in the province of Entre Rios in northern Argentina. It also draws some patients from the near-by cities, as Diñmante, a city of 10,000 inhabitants, twenty-four kilometers away, and from Parana, the capital of the province, about sixty kilometers distant, with 36,000 inhabitants.

For years after the sanitarium was started, it was the only medical institution in a very large district. Doctors were very few. At that time, the sanitarium received all kinds of patients, from those with mild ailments to those whose condition was very serious. During more recent years, many doctors have come into this region, and a few medical institutions have been established nearer the sanitarium. This has resulted in eliminating many of the patients who formerly came with their minor troubles, as they are now cared for by the doctors nearer their homes. This also means that the condition of the present class of patients that the sanitarium receives is generally of a more serious and complicated nature, more difficult to correct. This naturally demands the greatest of efficiency on the part of our doctors and nurses. We are very happy to report that they are meeting in a very definite way this demand that is made upon them.

One recent case has given certain prestige to the sanitarium. A girl about fifteen years of age,



Doctors, Nurses, and Other Workers at the River Plate Sanitarium, Argentina

after having been treated in her home by a local doctor without results, was taken to a near-by hospital, where she stayed for a month. They examined her for everything they could think of, and tried to help her, but the girl became constantly worse. At the end of a month, a Protestant minister happened to think of the Adventist sanitarium, and recommended that they take the girl there. Doctor Hammerly told me that the girl was so anemic and so weak when she came that they feared she might die at any moment. Doctor Westphal examined the girl and found an abscess in the fatty tissues around the liver. An operation was performed, and more than a pint of pus was removed. The girl began immediately to recover. This case came to be quite widely known, and greatly enhanced the standing of the sanitarium.

The doctors at the sanitarium believe that they have an advantage over most other doctors, and over the other medical institutions in that locality. Before any operation is undertaken, the doctors and the nurses attending the case pause for a moment in the operating room and ask God to guide and bless them. Then, when they have done all that science and human skill can do for the patient, and death is lurking near, they again take that patient to God in prayer. Doctor Hammerly told me of a few cases in which they are very sure death would have won the victory if prayer had not worked a miracle.

One such case occurred while I was at the sanitarium during this Week of Prayer. In one of our meetings the doctor asked that we might unitedly pray for this patient. For two or three days in our prayer groups she was constantly held up before the Lord. She seemed to be improving slowly but surely. The Week of Prayer ended, and the patient began to sink. The head nurse, with a heavy heart, came and told me that the doctor had said that so far as science was concerned, this girl could be expected to die. She telephoned the manager of the sanitarium. He came, and, together with the doctor and a few nurses, we met for prayer in this special need. At noon the next day the doctor told me that the patient was considerably better, that she was taking nourishment, and added, "It seems that the Lord is going to restore her to health."

Progress at the Sanitarium

Since its establishment, the sanitarium has been housed in three different buildings, twice having outgrown its accommodations. The first building it occupied has been destroyed, and the second one is now used as a dormitory for the women nurses. The present building is prepared to accommodate fifty patients. In 1939 there were nine hundred forty-four patients. In spite of the years of general destruction of crops by the grasshoppers, and in more recent years the excessive rains, the sanitarium has been able to maintain itself and make good progress.

During the last three years the sanitarium has been able to pay the last of its debts and make quite extensive improvements representing a value of about 80,000 Argentine pesos (about \$20,000 U.S. currency). One of these improvements was

the purchase of a machine for administering gas for anesthesia, which cost \$1,000. It is said that this was the first of these machines to enter that county. We compliment the sanitarium for this advance step. Another rather expensive improvement was that of building a dormitory for the men nurses, which cost \$1,500. The South American Division and the Buenos Aires publishing house appropriated the sum of \$1,100 to help in the two items mentioned above. The bathrooms and the rooms for examination of the patients have been greatly improved during this time, and a very much-needed new automobile has also been bought.

In addition to the above, the manager was recently able to surprise the treasurer of the Austral Union with a check for 1,334 Argentine pesos as tithe from the earnings of the sanitarium. We expect to hear of greater progress in the future.

In the High Andes

By STEPHEN C. PRITCHARD

A GREAT door and effectual is opened" (1 Cor. 16:9) to us who labor among the Indians of the high Andes of Peru. Throughout the whole of the Lake Titicaca Mission there seems to be an awakening among these brown-skinned people. The increase in tithe and the definite interest in lay evangelism show that a wholesome spirit is pervading our membership. Frequently we receive calls to carry the advent message to new groups who have not yet been reached by our missionaries.

This is a land of black-robed priests, and superstition and ignorance abound on every hand. It is quite gratifying to see lay members carrying their part of the burden and doing what they can to give the message. In one place a group of believers, together with two or three Adventist members, began a Sabbath school in a house rented by one of the new believers from a Catholic priest. Upon hearing that Adventist services were being held in his house, the priest gave orders to our new believer to move to another location.

In another place our Indian brethren, knowing that an evangelist would soon be sent to their village to hold a series of evangelistic meetings, busied themselves to create an interest before the meetings should begin. Each week these simple people devoted themselves to early morning visits. Being quite occupied with their harvests during the day, they met together in the early morning hour and in groups visited their neighbors. Most usually their visit would take the form of an early morning prayer meeting, after which they would invite their neighbors to Sabbath school. For some three or four weeks before the evangelistic campaign began, these faithful members worked, and increased the Sabbath school membership by thirty-five persons. At the present writing there are some four hundred Indians in attendance each night at these meetings.

(Continued on page 15)

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard



The Temple of a Noble Character—No. 4

By F. B. JENSEN

"That our sons may be as plants grown up in their youth; that our daughters may be as cornerstones, polished after the similitude of a palace." Ps. 144:12.

BEFORE going into the matter of how we can guide our children in the formation of noble characters, let us consider the general steps necessary to the development of personality or character.

The first step is the formulation in one's mind of the kind of personality he desires. And that, of course, brings to mind the character of Christ. It would be stupid to aim at anything less than the ideal which Christ has set for us: "Be ye therefore perfect, even as your Father which is in heaven is perfect." We must decide in this connection on the kind of traits and habits we shall develop, and the ones we shall drop out of our pattern. Once this pattern is before us, then we are ready to go to work in dead earnest on a sensible and consistent program to bring into realization the personality we desire.

Most of our actions are closely related to the images which occupy the mind. If your mind is filled with the image of a charming and radiant personality, and if you desire that more than anything else, and you keep it constantly before you, you will unconsciously develop in that direction.

That is exactly what the Bible suggests when it says: By beholding we become changed. You will not misunderstand the principle that is here set forth. Wishful dreaming never produced anything. Merely to say to yourself, "I wish I could be like Brother James or like Sister Little," does not make you so. Wishing which does not result in action is only a wasteful habit.

Self-Analysis

The second step in building an admirable personality is to analyze ourselves—to find and acknowledge our weaknesses. Most of us tend to hide any weakness we may possess. If we have a habit of becoming irritable over trifles, we try to find some excuse for it. If we are impatient with those around us, we blame them for it. These are weaknesses that should be acknowledged. But we usually try to hide them from our friends, and thus deceive them as well as ourselves.

Dr. Dick Carlson, in his book, "How to Develop Personal Power," in discussing this question of weaknesses, says:

KNOW YOUR CHURCH HISTORY

AN INTERESTING COMPARISON

"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.

First Session of the General Conference

Convened in 1863.

Place—Battle Creek, Michigan.

Delegates present—20.

From seven States.

Represented a membership of 3,500 in North America only.

General Conference officers elected:

President—John Byington.

Secretary—Uriah Smith.

Treasurer—E. S. Walker.

John Byington, the president, J. N. Andrews, and G. W. Amadon served as the General Conference Executive Committee.

Constitution adopted contained 9 articles.

That the hand of Providence has been over the remnant church, protecting, guiding, blessing, there can be no doubt or question.

40

Forty-third Session of the General Conference

Convened in 1936.

Place—San Francisco, California.

Delegates present—571.

From every continent of earth.

Represented a membership of 438,139 in 378 countries, islands, and island groups.

General Conference officers elected:

President—J. L. McElhany.

Vice-presidents, 13.

Secretary—E. D. Dick.

Associate secretaries, 2.

Treasurer—W. E. Nelson.

Undertreasurer, 1.

Assistant treasurers, 2.

Approximately two hundred workers, including the above-named officers, constitute the General Conference Committee.

Constitution now in effect contains 17 articles.

STELLA PARKER PETERSON.

MENTAL HABITS		EMOTIONAL HABITS		PHYSICAL HABITS	
Constructive Habits	Destructive Habits	Constructive Habits	Destructive Habits	Constructive Habits	Destructive Habits
DEVELOP	ELIMINATE	DEVELOP	ELIMINATE	DEVELOP	ELIMINATE
Purpose Tact Courage Enthusiasm Confidence Observation Initiative Decision Frankness Concentration	Aimlessness Thoughtlessness Cowardice Pessimism Egotism Indiscretion Procrastination Indecision Shiftlessness Vagueness	Faith Hope Love Hospitality Honesty Truthfulness Loyalty Temperance Tolerance Unselfishness	Doubt Fear Jealousy Miserliness Dishonesty Falsehood Disloyalty Indulgence Intolerance Selfishness	Poise Energy Gracefulness Alertness Dignity Cleanliness Erect posture Relaxation Cheerfulness Smiles	Waste Indolence Awkwardness Dullness Carelessness Untidiness Stooped posture Overwork Irritableness Frowns

Reprinted by permission of the publishers, Harper and Brothers, from "How to Develop Personal Power," by Dick Carlson.

"So often we try to cover them up, and, like the tuberculosis germ which is kept alive and becomes stronger in sunless places, our weaknesses, when not brought into the light—when not recognized—become more virulent. It takes time and energy to keep anything hidden; we are always having to think up alibis and excuses. Don't alibi about anything for which you are responsible. . . . Face your problems fearlessly."

Paul also clearly taught that man needs the aid of supernatural power to live the Christian life. Perhaps he was thinking of what John said about Jesus: "To as many as received Him, to them gave He power to become the sons of God." "Power to become." You remember Paul said: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law." Gal. 5:22, 23. It is interesting to note that all these virtues are in the realm of our emotional habits. Our emotions have more to do with the achievement of a strong personality than most of us have ever realized.

Quoting Doctor Carlson again: "Your habits make or break you. . . . Personality is your character expressed, as revealed in your habitual pattern of behavior."

Habits

It will be exceedingly profitable for us to look at the whole gamut of habits, as Doctor Carlson has listed them, in order to have a clearer picture of how we may build a strong personality. Study the list given on this page. Here is something concrete. Our personality is made up of mental habits, emotional habits, and physical habits. Think for a moment what a radiant personality one could develop if he kept ever before him the development of the constructive habits in each of these three aspects of life. See how strong he would be, and how happy, if he could eliminate all the destructive habits that pull him down. If a person has the weak habit of frowning and gloominess, people will be driven away. However, when the constructive habit of smiling is cultivated, the frown and gloom will disappear, and people will be attracted.

It cannot be emphasized too strongly that this transformation of character can never be effected except through Christ's redeeming grace. Man can never become his own savior. He can will to do right, choose to do right, but Christ must furnish the enabling power.

AND SABBATH HERALD

In the High Andes

(Continued from page 13)

Recently I had the pleasure of visiting with Brother A. J. Alva in an Indian village in which almost the entire population is showing a definite interest in Adventism. During the early days of our work here, the fathers of the present population bitterly persecuted our people and our workers. Yet on the occasion of our visit these people were busily working to erect a building for the use of our teachers and evangelists. Today, in this newly erected building, which is almost in the shadow of an old abandoned Catholic church, we have a thriving Sabbath school and church school. Such is the awakening among these people of heathen darkness. The change that is taking place in the hearts of these villagers is the result of the faithful witnessing of a few Adventists who live among them.

Blest Star of Hope

BY PAULINA ALWAY ANDERSON

"Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth." Hosea 6:3.

Blest Star of hope, we welcome now
Thy going forth in mighty power
To shield, protect, deliver, save
Our souls in this great trying hour:
When God in love must now perform
His righteous acts, His holy will,
Remembering well His covenant
Of tender mercies to fulfill.

Thou Sun of Righteousness, arise
With healing wings of love, we pray,
And help us glorify Thy name
Until we reach the perfect day.
The Comforter will gently lead
Through pastures green, by waters still;
We'll know the goodness of the Lord,
Ascend with Him the holy hill.

Then Zion's host will come again
With songs and everlasting joy,
While wicked sinners seek by force
The earth and all things to destroy.
Blest Star of hope, we welcome Thee;
Shine forth from lovely gate ajar,
And clothe us with Thy righteousness,
Blest Star of hope, bright Morning Star.

"Test.," Vol. VI, p. 19
Hosea 6:3
Ps. 84:11
Isa. 1:27
Luke 1:72
Ps. 65:5
Micah 7:20
Ps. 89:28-37

Mal. 4:2
Isa. 53:5
John 17:4
Prov. 4:18
John 14:26
Ps. 23:2
Ex. 33:19
Ps. 24:3-7

Hosea 14:1-7
Isa. 35:10
Dan. 12:10
Rev. 11:18
Titus 2:13
Ps. 118:20
Hosea 10:12
Rev. 22:16,17

"As a man grows older and wiser, he talks less and says more."

After Registration—What?

ALL eligible Seventh-day Adventist men in the United States will now have been registered under the Selective Service Act of 1940. They are now waiting for the next steps to be taken in the national procedure of obtaining men for training.

Perhaps even before this the registrants have received their questionnaires. If not, these will be sent to them very shortly. It is in connection with this questionnaire that claims for exemption from combatant or noncombatant service are to be made.

The questionnaires are very elaborate and comprehensive. Their purpose is to furnish the local draft boards with information in order to classify the registrants.

On the basis of the information contained in the questionnaires, all registrants will be put into four classes.

Class I will include registrants who are immediately available for induction into the armed forces of the nation.

Class II will include those whose induction is deferred because of the importance to the nation of the service they are rendering in their civil positions.

Class III will include those whose induction is deferred because they have relatives mainly dependent upon them for support.

Class IV will include those whose induction is deferred by law, such as regular and ordained ministers, and those who are considered undesirable for training and service because of their moral or mental defects.

In the questionnaire there will be space for the making of a claim for deferment on the basis of any physical defect the registrant may have or any physical disability. Every man called will be given a physical examination by a competent medical doctor. If there is any reason for the registrant to believe that this medical examination has not been comprehensive enough or that anything has been overlooked, he can make an appeal, and a medical examining board will deal with this appeal.

There is a section in the questionnaire that deals with the whole matter of dependents. In this information must be given in full regarding every person whom the registrant claims is dependent upon him for support or partial support. He must also report the amount that he has contributed toward the support of these persons during the last twelve months. An affidavit must be obtained from each one of these dependents that his statements are accurate in every detail.

Section Four of the questionnaire is the one in which a claim for exemption from combatant or noncombatant service must be made. It contains questions about the registrant's religious convictions and his membership in any religious organization which holds noncombatant principles or conscientious objections to war.

Section Eight of the questionnaire is that which deals with ministers of religion. It is here that our field and institutional ministers will make their claims for deferred classification.

There is a section in the questionnaire on occupations.

Under the Selective Service Act all persons who by religious training and belief hold conscientious convictions against combatant service or war in any form are designated as "Conscientious Objectors." It is quite likely that such persons, in order to claim the exemption from combatant or noncombatant service, will be required to show that they are members of a well-recognized religious sect whose existing principles forbid its members to participate in combatant or noncombatant service. It is quite possible that Selective Service Draft Boards will require evidence that the registrant has not joined the church recently, at least not since September 16, 1940. No one can claim this exemption from combatant or noncombatant service by suddenly deciding that he is opposed to war.

The local board will consider your objection to training and service, either combatant or noncombatant. If it decides against you, you can appeal to the appropriate appeal board. Upon the filing of such an appeal, the appeal board will refer the matter to the Department of Justice for inquiry and hearing. After the Department of Justice has made appropriate inquiry, a hearing will be held by the department with respect to the character and good faith of your objections. If the Department of Justice sustains your objections, it will recommend to the appeal board that you be assigned to noncombatant service as defined by the President.

Only registrants who are placed in Class I will be inducted into the armed forces immediately. Classes II, III, and IV are known as Deferred Classes. The men placed in these classes are liable for training in that order, after the men in Class I have been inducted.

These four main classes are further divided into the subdivisions shown below. The highest classification is known as Class I-A; the lowest is Class IV-F.

CLASS I

Class I-A: Available; fit for general military service.

Class I-B: Available; fit only for limited military service.

Class I-C: Member of land or naval forces of United States.

Class I-D: Student fit for general military service; available not later than July 1, 1941.

Class I-E: Student fit only for limited military service; available not later than July 1, 1941.

CLASS II

Class II-A: Man necessary in his civilian activity.

CLASS III

Class III-A: Man with dependents.

CLASS IV

Class IV-A: Man who has completed service.

Class IV-B: Official deferred by law.

Class IV-C: Nondeclarant alien.

Class IV-D: Minister of religion or divinity student.

Class IV-E: Conscientious objector available only for civilian work of national importance.

Class IV-F: Physically, mentally, or morally unfit.

If you make claim for deferment in any of the deferred classes, you must make this claim in the space provided for it in the questionnaire. Failure to make your claim at the time of making out the questionnaire will be cause for depriving you of your right of deferment.

Ministers of religion and divinity students are to be placed in Class IV-D. It will be of interest to our licensed ministers to know that the instructions to the Selective Service Draft Boards define the terminology of the law as follows:

"A 'regular minister of religion' is a man who customarily preaches and teaches the principles of religion of a recognized church, religious sect, or religious organization of which he is a member, without having been formally ordained as a minister of religion; and who is recognized by such church, sect, or organization as a minister.

"A 'duly ordained minister of religion' is a man who has been ordained in accordance with the ceremonial ritual or discipline of a recognized church, religious sect, or religious organization, to teach and preach its doctrines and to administer its rites and ceremonies in public worship; and who customarily performs those duties."

Conscientious objectors who are opposed to both combatant and noncombatant training and service will be placed in Class IV-E under the following regulation:

"If the local board finds that a registrant, who, but for his conscientious objection to both combatant and noncombatant service, would have been placed in Class I-A, Class I-B, Class I-D, or Class I-E, is, by reason of his religious training and belief, opposed to both combatant and noncombatant serv-

ice, he shall be placed in Class IV-E. Registrants in Class IV-E shall be liable to be assigned to work of national importance under civilian direction under such rules and regulations as may be later prescribed."

The procedure prescribed on claims of conscientious objectors is covered in the following regulations:

"A registrant who claims to be a conscientious objector shall offer information in substantiation of his claim on a special form (Form 47), which, when filed, shall become a part of his questionnaire. The local board, upon request, shall furnish any person claiming to be a conscientious objector a copy of such special form (Form 47). In the case of any registrant who claims to be a conscientious objector, the local board shall proceed in the ordinary course to classify him upon all other grounds of deferment and shall investigate and pass upon his claim as a conscientious objector only if, after physical examination, but for such claim, he would have been placed in Class I-A, Class I-B, Class I-D, or Class I-E."

"Conscientious objectors opposed to combatant service only.—a. If the local board finds that a registrant, who has been placed after physical examination in Class I-A, Class I-B, Class I-D, or Class I-E, and who claims to be a conscientious objector, is, by reason of his religious training and belief, conscientiously opposed to combatant service in which he might be ordered to take human life, but is not conscientiously opposed to noncombatant service in which he could contribute to the health, comfort, and preservation of others, the local board shall determine that the registrant is available for noncombatant service only.

"b. Whenever a registrant is thus determined to be available for noncombatant service only, the local board shall indicate this by placing an 'O' after the letter, indicating his subclass on all records, reports, orders, and other papers on which the registrant is mentioned by name. For example: Class I-A-O, Class I-B-O, Class I-D-O, or Class I-E-O."

If any registrant finds it necessary to appeal from the decision of the selective service board with reference to his claim for noncombatant service, the procedure is outlined in the regulations as follows:

"Upon any appeal involving the question of conscientious objection, the board of appeal shall first determine all questions raised by the appeal other than the question of conscientious objection. If, without passing on the question of conscientious objection, the board of appeal determines that the registrant should be classified in Class II, Class III, or Class IV (other than Class IV-E), the board of appeal shall make no determination on the question of conscientious

objection. Otherwise, the board of appeal shall refer the matter of the claim of conscientious objection to the Department of Justice for its advisory recommendations.

"Upon such reference, the board of appeal shall transmit to the Department of Justice the records and all other evidence which were transmitted to the board of appeal by the local board in connection with the appeal. The Department of Justice shall thereupon make an inquiry and hold a hearing on the character and the good faith of the conscientious objections of the registrant. The registrant shall be notified of the time and place of such hearing and shall have an opportunity to be heard. If the objections of the registrant are found to be sustained, the Department of Justice shall recommend to the board of appeal (1) that if the registrant is inducted into the land or naval forces, he shall be assigned to noncombatant service, or (2) that if the registrant is found to be conscientiously opposed to participation in such noncombatant service, he shall be assigned to work of national importance under civilian direction. If the Department of Justice finds that the objections of the registrant are not sustained, it shall recommend to the board of appeal that such objections be not sustained. Upon receipt of the report of the Department of Justice, the board of appeal shall determine the question and in its determination it shall give consideration to, but it shall not be bound to follow, the recommendation of the Department of Justice."

After your questionnaire has been returned and you are classified on the basis of the information you have provided in it, you will receive a notice of your classification, which will tell you in what class you have been placed. If you have been placed in Class I, the board will notify you to appear before an examining physician to determine whether you should be placed in Group A, B, C, D, or E, or whether, under certain circumstances, you are entirely disqualified if you have a serious physical defect. If you are in Class II, III, or IV, you need do nothing, as you will not be physically examined unless the director of the selective service so orders, or unless a call is made for your induction into service.

Your registration certificate will contain your serial number. Your call number is an entirely different thing.

The registration boards, of which there will be approximately 6,500 in the United States, will give serial numbers to all registrants. They will not do this in any special way, that is, not in the order in which registrants register. After registration is finished, the local board will shuffle all the cards, approximately three thousand in number, and will then number them in the order that they pick them up after

the shuffling takes place. The numbers all run from one to approximately three thousand. Some boards may register 3,500 men, or possibly as high as 4,000. Some boards will register only 2,200 or 2,500, but their serial numbers will run from one to the number which each local board has registered.

In Washington there will be a drawing by lot from a container which holds in capsules these serial numbers from one to possibly 4,000. The first number drawn may be, for instance, 1,022. In that case all registrants who have been given the serial number 1,022, of which there will be approximately 6,500, will have as a call number, No. 1. The second number drawn may be 788. In that case the call number of all 788's will be No. 2. And they will be called in that order for induction into service in case they are found to be physically fit.

The National Service Commission will be glad to provide information regarding any of the processes of the Selective Service Act to any of our registrants who may be in perplexity and may need such counsel.

Information has come to me that on the questionnaire, in the section in which claim is to be made for a noncombatant standing, a question will have to be answered by the registrant as to the time when the denomination of which he is a member adopted opposition to war as a part of its creed. If such question is included in the questionnaire, the answer which the registrant claiming exemption from combatant service should make is, "1864."

THE NATIONAL SERVICE
COMMISSION,
CARLYLE B. HAYNES, *Secretary*.

FRANK ULLRICH, a colporteur in the Lake Union, tells the following encouraging experience which he and Stanley March had when they set out over the same territory which they had recently canvassed, to sell Big Week books:

"One woman from whom I had taken an order for 'Bible Readings,' told me that her pastor, a young, energetic, and well-liked Methodist intern minister, was anxious to see us, as a number of his members had told him of ordering the book 'Bible Readings' from us. This was Sunday morning; so we decided to go to his church. After the services, he invited us to his room. We chatted together for a short time, and then he gave us his order for the three-volume set, 'Bible Readings,' 'Patriarchs and Prophets,' and 'Great Controversy,' with a \$5 deposit. Not by our own might or power, we must say, but by the Spirit of God was this done."

THERE are two lay efforts being carried on by members of the Pittsburgh, Pennsylvania, No. 1 church.

IN TIME OF WAR

A World War Experience—No. 3

THE squadron to which I was attached left Texas the latter part of February, 1918, under sealed orders. We had been supplied with our overseas packs, and this was taken by the men as an indication that we were heading for some embarkation point for overseas service. I was now one of six cooks, and the work was not quite so strenuous, for I worked only every third day.

To Long Island

We had not been en route long till we were quite sure that we were on our way to New York. We had passed through Arkansas and into Tennessee. Then came my cook shift. We had field stoves loosely set up in the baggage car. On them we cooked until the curves and rocky passes caused liquids to slop over and put out the fires. Taken altogether, it was a rough time.

We touched Alabama and continued eastward, covering about the same course that General Sherman did when he marched from Atlanta to the sea in Civil War days. We then swung up through the seaboard States to Long Island, arriving there March 2, 1918. We learned upon arriving that we were to sail for France the following Tuesday, March 5—but we did not go. We never knew why, officially. The only thing I do know is that far inland was a humble home with a service flag bearing two stars. Indications were beginning to appear that the third and last would be placed in that flag. My good mother later told me that when I reached New York she experienced a period of great distress. She pleaded in prayer that I would not go overseas. I was ready to do my full duty, but the Lord evidently chose to answer the prayer of this noble mother.

I received the cancellation of the overseas order as an evidence that it was not the Lord's will for me to give up my life on the battlefields of France.

In a short time I was ordered to report to the Post Exchange for special duty. I was placed in the lunchroom division, where I served the last ten of my sixteen months in the Army. It was because this was a headquarters, or permanent, squadron made up of special-duty men, with slim possibilities of ever going overseas, that we came to speak of our work as "The Battle of Long Island." In some respects this was more truth than fiction. As a sample I will relate something of the first course in business training I ever had.

Up to the time I started to work in the lunchroom, I had never

clerked behind a counter in my life. There were thousands passing through the camp en route overseas, and the lunchroom was one of the most popular resorts. My whole course in theory was the curt order from the sergeant to "get behind the counter and go to work." I did, and was in a whirl of confusion and bewilderment. After a time of tense application, I found my bearings and mastered my job. The next ten months was a long and monotonous period of routine, but it netted me in the end a valuable business training. My discharge was held up for some time after the Armistice in order to help take care of the returning troops. Anxious as I was to return to a civilian status, I found peace and satisfaction in aiding the worn and fatigued soldiers who had helped bear the brunt of the battles "over there."

It was during this time that I was promoted from private to private first-class, and a few days before my discharge, to the rank of corporal. These advances came entirely without being sought and wholly on merit through a humble attempt to be true and faithful to duty. I am led to make this statement only as a testimony to the goodness and help of God.

A Personal Saviour

Life in this region brought within reach many things that had not been heretofore accessible to me. I had met many different situations, but I was now confronted with different questions of a decidedly moral aspect. Particularly do I refer to great pleasure resorts, the theater, etc. First, there was the free movie in the camp itself. My conception of Christianity, however, is that such things are not compatible with the principles of the gospel. The words found in 1 John 2:15, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him," were ringing in my ears and conscience. My experience is that worldly pleasure and amusements of all types and forms are not satisfying to one in whose heart is the abiding presence of Jesus Christ.

One evening while en route to New York City (I was stationed twenty-two miles east on Long Island), I chanced to meet on the train one of the workers from my department and a very good friend. Upon our arrival in the city, he invited me to attend a large theater with him, and kindly offered to pay my way. We walked and talked together till we came to the Great

White Way. He pointed to a theater entrance and said: "That is where I turn in." I hesitated a brief moment and said, "Philip, I can't do it. I am a Christian." I turned into a side street, and was thankful that I had been given grace to courteously but resolutely turn from the call to the world in that great metropolitan center. I was much interested to see what his attitude would be at our next meeting. This was wholly satisfactory. Many appreciated my sincerity and loyalty to conviction.

"My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous." 1 John 2:1. I have been writing up to now of victory. I have always believed in being candid and impartial whether dealing with others or with myself. Therefore, I feel called upon to relate one experience that did not have in it at first a note of victory, but instead the pall of defeat.

I had been invited to spend the Sabbath hours after church in an Adventist home in ——. To be given an opportunity to be away from the bustle and turmoil of the camp environment, seemed to me something almost heavenly. I had now been in uniform for several months, and had learned some things about how to handle myself as a Christian. I was braced and fortified in my mind to cope with the ever-changing conditions and trials of life which I faced in the camp. After dinner was over, certain things were suggested by the young people of the family which I recognized instantly as wrong to do on the Sabbath. I was invited to join. Of course, I was the invited guest in the home, and it was hard to refuse. I had accepted the hospitality of the home, and what was I to do? I yielded. I chose to offend Christ and grieve the Holy Spirit rather than some really dear friends. My recovery from this experience was swift and certain through repentance and finding forgiveness, and the offense has never been repeated. This is positively the only time I willfully and deliberately violated conscience while I wore the uniform. During this same visit I was proffered much advice on what to do in camp in the matter of Sabbath observance.

No other lesson I ever had so forcibly showed me the necessity of a personal, growing Christian experience. Whether voluntarily or involuntarily placed in testing positions, we are called to adhere to right. And though obligated by rules of courtesy and respect, we should be far less fearful of offending men, and extremely guarded against offending the unseen Companion and Guide ever by our side.

ROY I. FOREMAN.

V. A. LA GRONE baptized seven at El Paso, Texas, recently.

THE ADVENT REVIEW

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.

Literature Pioneering in the Far East

THE literature ministry was and is the pioneer agency in most instances in proclaiming the third angel's message in the countries that comprise the Far Eastern Division.

In the beginning of our work in the East, the four now-existing divisions—the Far Eastern, the China, the Southern Asia, and the Australasian—were but one field. The very earliest proclamation of the truth in this gigantic field was by literature. In 1885 William Arnold, a self-supporting colporteur from America, together with a few other workers, sailed for Australia, where he successfully engaged in pioneer colporteur work. In 1887 Brother La Rue arrived in Hong Kong to do pioneer literature missionary work. In 1894 colporteurs pioneered in India.

teurs pioneering in that interesting field.

In 1905 the very first mission work was done in the Philippines by a self-supporting colporteur, who sold thousands of dollars' worth of literature in English and Spanish.

The opening of our work in that most interesting field of Celebes was by literature. In 1920 three colporteurs pioneered in North Celebes. These colporteurs sold many books, and by 1922 twenty persons were baptized. Today we have a live membership in this mission of 2,000.

It was the colporteur who pioneered in North Sumatra. This colporteur, however, was stopped in his canvassing work. His literature was confiscated by the government, and he was not allowed to

message. So here, too, the pioneer agency was the literature ministry.

The Japanese mandated islands, lying east of the Philippines, have been entered by the third angel's message. We shall have to go back more than forty years, however, to pick up the small thread of circumstances which will help us see how God works in mysterious ways His wonders to perform.

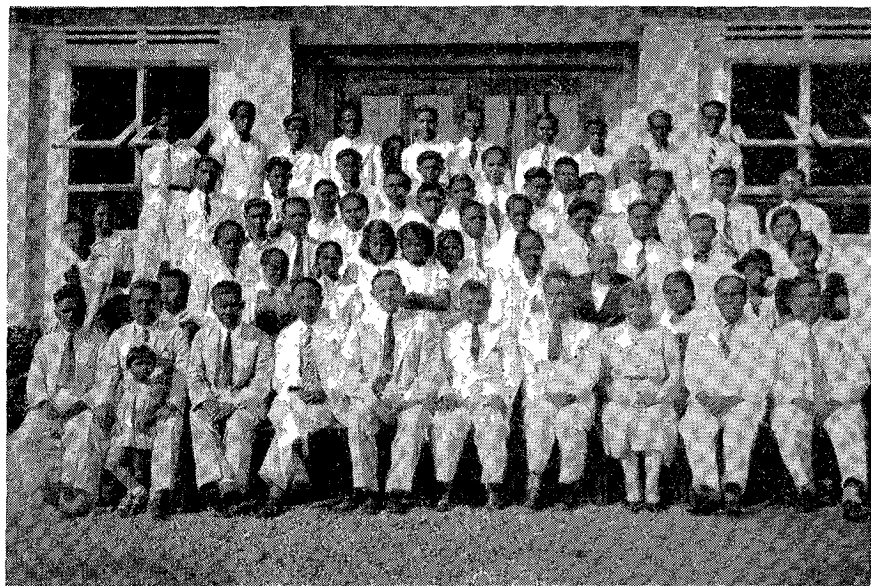
It was Brother La Rue, the pioneer colporteur, who gave some tracts to a sea captain in Hong Kong, for distribution among the islands. Some of these tracts were given to a Mr. Gibbon, an Englishman, who lived on the island of Palau, of the now Japanese mandated islands group. The tracts were read with interest, and the reader began to keep the Sabbath all by himself, having never met a Seventh-day Adventist. This man died a Sabbathkeeper. Many years passed, and then his son sent a letter of inquiry to our leader in Japan. Not knowing the address of our mission headquarters in Japan, he addressed the letter simply, "Armstrong, Japan." But the Lord saw to it that, even with such a vague address, it found the proper place. A worker was sent there, and today we have a church as a monument to the literature distributed more than forty years ago by a faithful colporteur.

Literature Ministry Today

Today the Lord is blessing the ministry of the printed page in this scattered division of the Far East. From Japan to Java, and from Thailand to the Philippines, nearly 500 colporteurs are carrying the message to the 216,000,000 inhabitants within the five union missions that make up this great division field.

In the Philippine Islands it is conservatively estimated that about seventy-five per cent of the membership of 20,000 can be credited to the literature ministry. The colporteurs of the Philippines are carrying the message in literature form to practically every home, from one to three times a year. These colporteurs are a live group of self-supporting workers, and many of them are carrying the cross for Christ, and are willing to give up even life itself. One colporteur was called upon to surrender his life for the gospel of Christ.

In the Netherlands East Indies our colporteurs are reporting many souls won as a result of their efforts. Interests are springing up here and there over those beautiful and interesting islands as a result



Colporteur Institute in West Java Mission, 1940

Coming directly to the Far Eastern Division as it is organized today, we find that the earliest literature work carried on was in Japan. Here the literature ministry shares pioneer honors with ministerial and educational lines of endeavor. In 1897 the very first church was organized in Japan with 13 members, and the month in which the first church was organized, a monthly magazine, *Owari No Fukuin*, was published.

Pioneering Work of Colporteurs

A pioneer colporteur came over from India in 1900 and canvassed the Malay Peninsula and the Straits Settlements, selling English books. In 1904 Thailand (Siam) was entered for the first time by colpor-

continue, for a certain mission had an agreement with the government that no other missionary organization would be permitted to operate there. This colporteur, however, not to be stopped, opened a self-supporting English school and continued his missionary work. Today we have a very fine work in North Sumatra.

One of the newest fields to be opened in the Far Eastern Division is French Indo-China, with its 23,000,000 inhabitants. Here, a few years ago, some French tracts, sent from France, fell into the hands of a native Christian worker of another denomination. The study of these tracts brought the truth to this man, resulting in an entire church accepting the third angel's

of the visitation of our colporteurs with the printed page. In the Malayan Union our colporteurs are reporting good experiences, gained among the various races that make up this vast union mission. Mohammedans and Buddhists are being visited with the printed page, and here and there we learn of persons who are interested in the truth of God.

In old Chosen our colporteurs report many who have come into the truth through reading literature. The Korean *Signs of the Times* has the largest circulation of all papers, both religious and secular, in all Korea. Sixty faithful colporteurs go from city to city and from village to village, scattering the message for this time. These colporteurs are accomplishing a mighty work for God in the Land of the Morning Calm. They are now reporting the largest sales in their history.

Then, to the extreme north is beautiful Japan, the Land of the Rising Sun. Here, too, colporteurs are carrying the message. Our colporteurs of old Japan are a faithful group of self-supporting workers, and are reporting some very encouraging experiences of interests being aroused as a result of literature distribution. Whole churches are reported as having been raised up as a result of the printed page. Our colporteurs are sending in the best reports of sales that have ever come out of Japan, and that means much in these days.

Our five publishing houses, located in Japan, Korea, Philippine Islands, Malaya, and Netherlands East Indies, are publishing literature in twenty-nine languages, and are importing literature in six others, making a total of thirty-five languages.

Let us pray for this agency of the printed page, which God is using so mightily in these latter days. O that we might have more colporteurs, and more literature, so that we might quickly finish the task God has given us to do! Our goal is for 1,000 colporteurs in the Far Eastern Division before the year 1940 closes.

GEORGE A. CAMPBELL.

Church Dedication, Shafter, California

SABBATH, September 21, 1940, was indeed a high day in the history of the Shafter, California, district. For on that day the Shafter Seventh-day Adventist church was dedicated free of debt. More than seven hundred persons were present. Fifteen months ago the former German and English congregations were united to form the new church, which is located centrally for the farming community that largely makes up the church membership of four hundred.

The building, especially the interior construction, demonstrates how attractive a place of worship can be made by careful planning without a large financial outlay. Four months were required for building. The complete cost amounted to \$13,271.82, which includes \$2,596.44 in donated labor. There is a seating capacity of 550, and this can be increased to accommodate 700 people. The auditorium has indirect lighting and a cooling system, and combines simplicity, beauty, and comfort. The acoustics are exceptionally good. Basement rooms make provision for Sabbath school activities.

Glenn Calkins, president of the Pacific Union Conference, gave the dedicatory address, basing his remarks on the ninth chapter of Ezekiel and Revelation, chapter eleven, verse one. C. L. Bauer, secretary-treasurer of this union conference, offered the dedicatory prayer. T. L. Copeland, president of the Central California Conference, made the opening remarks. Miss Lydia Fast gave a comprehensive history of this church. It began in 1913 when a company of five German families gathered together for worship. Later a company of English believers formed the nucleus for a second church. About fifteen months ago these two churches united.

Music by the evangelistic choir, under the direction of the pastor, L. S. Melendy, and the regular church choir, conducted by Profes-

sor Clarence Trubey, added inspiration to the service.

God has guided His people in the past. This church, a monument to the saving message of today, will continue to stand like a beacon light in the Shafter community.

L. S. MELENDY.

Soul-Refreshing Occasions

DURING the recent camp meeting season we became deeply impressed anew with the inestimable value of these annual convocations in their relation to the spiritual life of the individual believer and the development of the missionary activities of the church members and the denomination as a whole. It is soul strengthening and heart assuring to be associated with fellow workers and fellow believers for a few days in the atmosphere of a camp meeting. In the environment of the beautiful settings of nature, these meetings bring both mind and heart into closer touch with the Creator, afford opportunity for all to drink more deeply of the cool, refreshing wellspring of life, and allow time to meditate upon and weigh carefully life's real values.

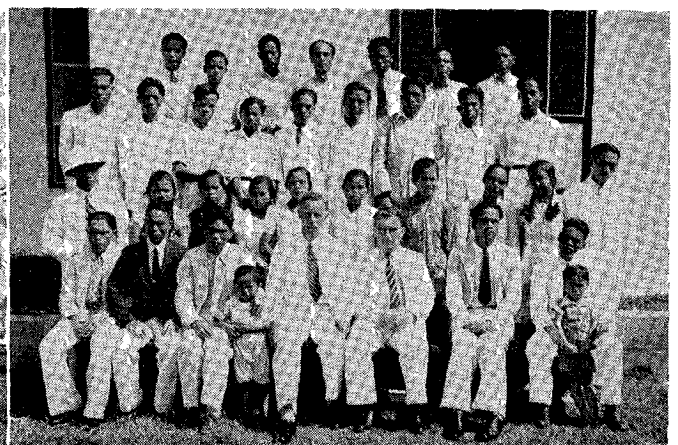
The lifting power and the helpful inspiration which the morning devotional services bring to the earnest seekers after renewed spiritual vitality so essential in striving to conquer life's daily foes, more than compensate for the outlay in effort and finance involved in conducting the camp meeting. The eagerness with which our people assemble to listen to the grand old truth of Christ's soon coming, and the presentation of other prophetic truths, which include the multiplying signs of the times and the glorious sanctuary message, cannot fail to stir the hearts of the leaders in God's cause in such an hour as this.

The sparkling gleam of joy seen in the eyes of our dear believers as the marvelous providences of God and His wonderful care over His work and workers around the world are recounted by missionaries and

(Continued on page 22)



Colporteur Institute in North Celebes Mission, 1940



Colporteur Institute in North Sumatra Mission, 1940

North American Division Gleanings

Compiled by Ruth Conard

Atlantic Union

TWENTY-TWO persons were recently baptized at Elmira, New York, the first fruits of the summer's tent effort at Corning.

Plans are taking definite shape for several evangelistic efforts in the New York Conference. H. P. Gram has secured a fine location for a series of nightly meetings on the main highway between Endicott and Binghamton. A city-wide evangelistic effort is to be held in Buffalo. D. P. Wood is making arrangements to conduct two church efforts—Sunday nights at Rochester, and Tuesday nights at Batavia.

Canadian Union

George Soloniuk has recently been transferred from the Ontario-Quebec Conference to the British Columbia Conference, where he will work among the Ukrainian people. W. Poleshuk, of the Alberta Conference, is taking Elder Soloniuk's place in Ontario-Quebec.

The field missionary secretaries of the Ontario-Quebec and the Maritime Conferences have recently changed places, G. F. Wimer connecting with Maritime, and P. G. Biy taking his place in Ontario-Quebec.

P. A. Rick is laying plans for an evangelistic effort at Cape Breton Island, in the Maritime Conference.

Central Union

The senior young people of the Missouri Conference are going to have something to be thankful for during the Thanksgiving vacation in the form of a three-day senior youth's rally. It will be held at Pin Oak Camp, the site of this year's junior camp. The district men and local elders have been asked to have the new Missionary Volunteer leaders and secretaries appointed by that time, so that definite plans can be laid for an aggressive program during the new year.

Lake Union

Latest reports give the enrollment of Broadview Academy as 220.

Shiloh Academy, the school for our colored young people in the Chicago area, has an enrollment of 97 from grades 1 to 12.

Eight senior young people were recently baptized at the Milwaukee, Wisconsin, church.

Nine members were taken into the church by baptism at Wisconsin Rapids, Wisconsin, on Sabbath, September 14.

Seven persons were recently baptized in the South Bend, Indiana, church. These new members bring to 17 the number won to this message as a result of laymen's work in this church during the present year.

Dr. Orville MacAlpine has recently located in Saginaw, Michigan, to take up medical practice in that city.

North Pacific Union

Three conferences in the North Pacific Union—Idaho, Montana, and Upper Columbia—held a joint teachers' institute at College Place, Washington, October 6 to 8.

A number of improvements are being made on the campus of Columbia Academy, Battle Ground, Washington. The old cannery has been torn down and is being rebuilt at the rear of the administration building. The campus in front of the administration building is being graded, to provide proper drainage when the rains begin.

A new woodworking shop is being erected at the Yakima Valley Academy in Washington.

Elder O. J. Ziprick has been holding meetings at the German church at Startup, Washington. On November 9 he will open an evangelistic series for the College Place, Washington, German church.

Auburn Academy, in the State of Washington, is acquiring a new registrar's office in what was formerly a storeroom. The old office will be used as an addition to the business office.

Church buildings are already under construction, or there are definite plans for building, in the following Upper Columbia Conference towns: Grandview and Pendleton, Oregon; Pasco, Washington; and Orofino, Idaho.

Two people were recently baptized at Weiser, Idaho, and 3 at Donnelly, Idaho.

At a general meeting for the Tonasket district, Washington, held September 28 at Omak, 7 candidates were baptized.

Twenty-two persons have thus far been baptized as the result of the effort at Orofino, Idaho.

The Spokane, Wash., church is to be the scene of a lay preachers' institute for the Upper Columbia Conference. It will begin on Friday evening, November 8, and close Sunday noon.

Northern Union

The Fargo, North Dakota, tabernacle effort is having marked success. The first Sunday evening, September 22, the hall was filled, and the following week it was more than filled.

The Davenport, Iowa, effort which was opened by Glenn Fillman in June, has netted to date 39 believers baptized and one taken into the church on profession of faith.

Six new members were recently baptized at Marshalltown, Iowa, by W. A. Lusk.

October 27 F. F. Schwindt began meetings at Cedar Rapids, Iowa.

Pacific Union

The Lynwood Academy, California, enrollment is 300 to date, with an additional 120 children in the church school, which is operated by the local churches.

On Sabbath afternoon, September 21, an inauguration service was held by the Spanish-speaking Adventists of San Diego, California for the beautiful church building which they had just acquired. This building was formerly occupied by the North Park congregation, who have outgrown it.

A tabernacle is now under construction at Fortuna, California, where L. E. Tupper is planning to hold an effort.

Don H. Spillman and L. E. Lyman have completed their meetings in Dinuba and Porterville, California, and have moved their tabernacle to Bakersfield.

Southern Union

A recent convert at McComb, Mississippi, is so anxious to have a church in his town that he has donated a corner lot for that purpose. There is an old store building on the lot, and this generous brother is also providing enough lumber to remodel it into a place of worship.

M. R. Garrett reports a baptism of 14 people as the result of a lay effort conducted by H. L. Douglas.

J. S. Jameson baptized 10 new members into the Augusta, Georgia, No. 1 church, on Sabbath, September 21.

Seven new members were recently taken into the Hialeah, Florida, church by baptism recently, and 3 into the Homestead church.

Following an effort conducted by E. A. Lemon, at Fort Meade, Florida, 23 people were baptized.

W. S. Lee, formerly of the Oklahoma Conference, has been called to Florida to take charge of the Tampa, Lakeland, and Ocala colored churches.

There are 15 new Seventh-day Adventist students in the Atlanta Dental College this year, the largest number to begin at this school at any time during denominational affiliation with it. This makes a total Adventist enrollment at the school of 37.

C. A. Wilhelm is to hold an effort this fall in Chattanooga, and S. M. Schleifer in East Atlanta.

Southwestern Union

A fine new church building for the colored believers at Enid, Oklahoma, was dedicated free of debt, September 14.

Three Spanish mission schools are being operated in the Texico Conference. It has been found that these mission schools, which take in children from non-Adventist homes, make a good opening wedge into the homes of the children who attend.

Soul-Refreshing Occasions

(Continued from page 20)

other workers who have visited overseas fields, is another indication that the advent people not only believe with assuredness that the church has a world task to perform, but are willing to show the living reality of their faith by giving their sons and daughters and contributing of their means for the promulgation and finishing of the work of God in all the earth. In a number of personal contacts with fathers and mothers, we have become convinced anew that nothing they possess is too precious to be put upon the altar, and no sacrifice too great.

A beautiful omen of the unifying influence of the gospel is seen in the keen and sympathetic interest and concern which our brethren and sisters manifest in the work of God, irrespective of race, nationality, country, or language. In an hour when national feelings are being strained to the utmost, and when confidence and relationship between nations have been broken, or are at the breaking point, over multiplying issues, it is indeed a balm to the soul to listen to the prayers that ascend in behalf of suffering and troubled humanity, irrespective of where those in distress may happen to have been born or where they may now reside.

It is evident to us that our believers have, during the last few months, developed a deeper interest in the messages sent to the remnant church through the Spirit of prophecy. The sale of the various writings from that God-inspired source

has been very encouraging. This is also true concerning sales of other literature to be used for missionary purposes among relatives, friends, and neighbors. While there is a great task yet to be accomplished in fields afar, there is also much to be done at home in enlightening those near and dear to us with the precious message of a Saviour's love, a Father's forgiving mercy, and Christ's imminent return.

May the excellent spirit which has characterized the camp meetings throughout North America this year, and similar gatherings in other parts of the great harvest field, increase in measure and power in our homes, our churches, our conferences, and our institutions throughout the world, and may the simplicity and sincerity which characterized the advent movement in its pioneer days be fostered and kept alive until that which remains to be done has been accomplished.

STEEN RASMUSSEN.

Blessings Attending Ingathering

THERE has been a steady growth in the Harvest Ingathering campaign in old Mexico, and the Lord has honored, by His special blessing, the efforts put forth.

In one of our local missions, the goal has been raised from year to year from \$1,500 until it is now \$10,000. Gifts from individuals over this period have shown a corresponding increase. Some who began by giving \$5 later gave \$10, and then \$20, and now many are giving \$50.

At a certain business concern, where we had received a liberal offering each year, we found a new manager this year, who told us, "I cannot give you a cent, as I am a member of a church which is not in harmony with you people." Then he added, "I am very much worried about my old father and mother in London, who are in poor health."

I referred him to our sanitarium work in England, and told him that people of all classes are served, and no questions are asked as to their religious affiliations.

He then said, "I believe that I will give you \$10."

Another man we approached for an offering said, "I was brought up near an Adventist family, and the medical missionary work has always interested me greatly. One of the girls of this family went out to China as a medical worker, and I took great interest in the reports of her work which she sent back. I will give you all that I have." And he emptied his purse to the last bill. His offering totaled \$50. We are planning to send this man the *Signs of the Times* each week.

When we solicited a superintendent of mines, he kept us for more than an hour, asking questions about the fulfillment of prophecy and the coming of the Lord. He asked to have the *Signs* sent to him, and also desired one of our catalogues, so that he could buy some books on these subjects. He gave us a liberal donation.

I had never seen such an interest in this message among men in authority. Surely this is the time to do all we can to follow up the many interests of the Harvest Ingathering campaign.

C. E. MOON.



Group of Mexican Young People Who Compose the Monterrey Choir

Visiting a Leper Colony

IT was on the island of St. Croix, one of those pin-point specks that you see on the map when you look at the Virgin Islands in the Caribbean Sea, that I met Brother Fabio, one of our loyal Seventh-day Adventist brethren. He is a well-respected man in the city of Christiansted, and all over the island. He is a merchant, a photographer, and an optometrist, and has served on the island council, and therefore has contacted the leading people. And yet in his humility he has seen fit to go out and work for the poorest of the poor; namely, the lepers and the people at the old people's home.

At the leper colony we had a most interesting visit. Word had been sent that we were coming out, and upon arriving we found about twenty-five persons gathered in the little building which served as a chapel for them. Two of us delivered short talks on the love of Christ for our souls and the sacrifice made for us, and then we gave opportunity for the lepers to speak. Four of them were baptized believers, and each one gave his testimony. Imagine seeing lepers, men with their fingers and toes eaten away, and with parts of their ears missing, with great welts and nodules on their faces, stand up and praise God for His mercies and love to them. Could you do it?

A man with a peg leg stood up last. He was a fine-looking man, not at all leprous, and I wondered as I looked at him. I was almost startled by his words when he said: "I thank God for sending me to a leper colony. I am not a leper." Then he told his story. "It was thought that I had leprosy when I was sent here; one leg was so bad that they amputated it. After they had taken it off, they gave further study and examination, and found that I was not a leper. They then told me that I was free to go home or go to the old people's home if I so desired. I was free to go where I willed. But I said I would rather stay where I am. I had accepted the truth and had become a Seventh-day Adventist during those months, and so I desired to stay here. I want to work for others who shall

come here, and for those who are here and have not yet accepted the truth."

My heart was touched with this brother's testimony. "Thank God for sending me to a leper colony." Could I say this were I in his place? Do I appreciate the message that much? These and other questions raced through my mind. How about you, do you love the truth as much as that? Would you willingly consign your life to a leper colony in order to win someone? Surely God has His jewels in peculiar places on the earth, and how they will shine in the day when Jesus makes up His building comprised of these precious stones.

WESLEY AMUNDSEN.

Spirit of Prophecy Reading Program

ASSIGNMENTS FOR FORTY-FIFTH WEEK—November 3-9

Volume: "Ministry of Healing"			
"The Liquor Traffic and Prohibition"			
"Ministry of the Home"			
Nov. 3 ...	337-339	Nov. 7 ...	349-350
Nov. 4 ...	340-342	Nov. 8 ...	351-352
Nov. 5 ...	342-344	Nov. 9 ...	352-355
Nov. 6 ...	344-346		

ASSIGNMENTS FOR FORTY-SIXTH WEEK—November 10-16

Volume: "Ministry of Healing"			
"The Builders of the Home"			
"Choice and Preparation of the Home"			
"The Mother"			
Nov. 10 ...	356-359	Nov. 14 ...	371-373
Nov. 11 ...	359-362	Nov. 15 ...	373-375
Nov. 12 ...	363-365	Nov. 16 ...	375-378
Nov. 13 ...	365-370		

ASSIGNMENTS FOR FORTY-SEVENTH WEEK—November 17-23

Volume: "Ministry of Healing"			
"The Child"			
"Home Influences"			
Nov. 17 ...	379-381	Nov. 21 ...	388-390
Nov. 18 ...	381-383	Nov. 22 ...	390-392
Nov. 19 ...	383-385	Nov. 23 ...	392-394
Nov. 20 ...	385-387		

ASSIGNMENTS FOR FORTY-EIGHTH WEEK—November 24-30

Volume: "Ministry of Healing"			
"True Education a Missionary Training"			
"A True Knowledge of God"			
Nov. 24 ...	395-398	Nov. 28 ...	409-412
Nov. 25 ...	398-401	Nov. 29 ...	413-415
Nov. 26 ...	401-404	Nov. 30 ...	416-418
Nov. 27 ...	404-406		

The JOURNEY'S END

DR. A. W. SEMMENS

Alfred William Semmens was born in Broken Hill, New South Wales, Australia, Jan. 6, 1867; and passed to his rest Sabbath evening, Aug. 10, 1940. He accepted the truth in 1888 through reading "The Great Controversy," which was sold to him by Joseph Steed, then a colporteur. He spent four years at the Battle Creek Sanitarium, completing the nurses' course. On March 8, 1891, he was married to Emma Martha Pallant in the home of Grandmother Sisley in Battle Creek, Michigan, Elder Uriah Smith officiating. After they were graduated from the Battle Creek Sanitarium, Mr. and Mrs. Semmens accepted a call to labor in our school in St. Kilda, a suburb of Melbourne, Australia. After a short experience in the school, Mr. Semmens became secretary of the local conference.

About that time Mrs. E. G. White made it known to the brethren that Mr. Semmens was to continue with the medical work for which he had been trained. He and his companion pioneered our medical work in Australia. There were some trying experiences, but with a faith that brooked no

defeat, they went forward until the medical work was fairly well established in New South Wales. Others then stepped in to carry on the work farther, while Mr. Semmens was called to Adelaide, South Australia. There, also, he pioneered the medical work, establishing the Hydropathic Institute.

After a few years Mr. and Mrs. Semmens were asked to connect with the Sydney Sanitarium, he as manager and Mrs. Semmens as the medical matron. In February, 1911, Mr. Semmens entered the College of Medical Evangelists at Loma Linda, California. He completed the medical course in 1915, and returned to Australia for private practice in 1916.

During the years from 1916 to 1940, the doctor held various appointments, both in the organized work and in private practice. After a serious illness of two years he passed peacefully to his rest in Sacramento, California. We believe he rests in hope of the first resurrection.

He leaves to mourn, his wife, Emma Semmens, of Glendale, California; three sons, Lindsay A. Semmens, head of the Bible department, Washington Missionary College, Takoma Park, D.C.; Douglas Semmens, medical superintendent of the Giffard Mission Hospital, Nuzvid, South India; Keith Semmens, of Mt. Shasta, California; and one brother, Edgar Semmens, of Western Australia.

JENNIE THAYER

Jennie Thayer was born at Buckland, Mass., Sept. 20, 1853; and died at the New England Sanitarium, Melrose, Mass., Sept. 12, 1940. She was the thirteenth child of Abijah and Rhoda Thayer, who were earnest disciples of the 1844 movement, and among the earliest to begin keeping the seventh-day Sabbath.

Jennie Thayer, as a young woman, completed all the schooling her environment afforded, and spent some years teaching in the district schools in and around her home town. But she was eager to absorb more knowledge, and finally she went to Battle Creek College for two years. Soon after matriculating at Battle Creek, her sterling character and frugal, self-denying life distinguished her as a potential worker in our growing organization.

Upon leaving the college, Sister Thayer began her long term of service in the cause she loved by becoming secretary-treasurer of the Michigan Conference Tract Society and secretary of the conference Health and Temperance Association. This was for the period 1879 to 1882. Then she was called to England to help J. N. Loughborough in his work. She learned to set type in Elder Loughborough's home at Ravenswood, Southampton, England. Their work began with a two-page British supplement to the *Signs of the Times*. They printed a thousand copies of this each week, and pasted one on each *Signs* which he secured from Oakland, California. When Elder Loughborough returned to the United States, a year later, Sister Thayer remained in England to help M. C. Wilcox start the British *Present Truth*, setting type and reading proof, and when he returned home at the close of two years, she took over the work of editor. In 1888 she returned to America, and stayed in South Lancaster, Mass., for two years. Then she went to Chicago, to connect with the International Tract Society as corresponding secretary, taking the place of Maria Huntly, who had died. In 1893 she moved to Battle Creek, where she worked for the same society in the same capacity.

On account of illness, Sister Thayer was forced to relinquish her work, and returned to South Lancaster. However, she was soon able to work again, and in January, 1902, she brought into being the *Atlantic Union Gleaner*, and ably edited this paper for eight years. In addition, during five years of this time she acted as secretary-treasurer and auditor of the Atlantic Union Conference. For nearly eight years she also served as treasurer of the South Lancaster church.

In the winter of 1936, Miss Thayer suffered a slight shock, and eventually became almost helpless. She bore her illness without complaint, patiently waiting for her Lord to call her to rest.

Sister Thayer outlived all her immediate family, but she will be sadly missed by two generations of nieces and nephews, including Mrs. F. C. Gilbert, Mrs. Gertrude Edwards, and Mrs. N. Z. Town, all of Takoma Park, Md., and Mrs. Grace Tolton, of Lodi, California.

C. L. TAYLOR.

LINCOLN ELLSWORTH JOHNSON

Lincoln Ellsworth Johnson was born at Mount Pleasant, Iowa, June 14, 1864; and died at Ringgold, Neb., July 22, 1940. In early life Brother Johnson accepted the third angel's message. He labored as a minister of the gospel in Wyoming, the Dakotas, Nebraska, Georgia, and South Carolina. He leaves to mourn, his wife, five children, and other relatives and friends.

TIME IS MORE PRECIOUS

TIME is far more precious than money, and yet how few of us take pains to invest it wisely in that which will tell for eternity. When a young person devotes his evenings to definite study under wise guidance, we know that that person is on the sure road to success. The Home Study Institute offers a large variety of attractive courses. Our catalogue, sent on request, will give particulars. Write for it now.

THE HOME STUDY INSTITUTE
Takoma Park Washington, D.C.

RHAN.—Adam Richard Rhan was born at Hummelstown, Pa., Nov. 24, 1880, and died Sept. 17, 1940. In 1899 he was married to Minnie Rauch. In 1905 Brother Rhan and his companion accepted the advent message. He took the nurses' course at Battle Creek, and then he connected with a sanitarium in Philadelphia, where he labored for several years before coming to Washington, D.C. He was called to mission service in India, but after making all preparations, was unable to go on account of the physical condition of his wife. He worked for several years at the dispensary in Washington, D.C., and then joined the working staff at the Florida Sanitarium. Later he returned to Washington to take charge of the treatment rooms at the Washington Sanitarium. For a time he had charge of the Review and Herald Cafeteria, and later he became a member of the publishing-house working force, where he labored until his death. He leaves to mourn, his invalid wife, a son, Theodore, five brothers and three sisters, besides numerous friends.

LUCAS.—Mrs. H. G. Lucas was born near Mount Vernon, Ohio, on Jan. 20, 1872; and passed away at Glendale, Calif., on Sept. 27, 1940. She and her husband, Professor Lucas, were connected with the work in the Pacific Union Conference for many years. In 1902 Professor Lucas accepted a teaching position at old Healdsburg College, Mrs. Lucas acting as matron of that institution during a portion of their stay there. Later her husband served as principal of the old San Fernando Academy, taking that place of leadership in 1905. During the time they were connected with San Fernando, she taught classes in shorthand, typing, and domestic science. In Professor Lucas's later work in connection with the Southern California Conference and the Pacific Union, and also during the time he was pastor of the Glendale church, Mrs. Lucas stood by her husband's side as a faithful helper and counselor.

DUPUIS.—Lorry Dupuis and Katherine Adams Dupuis met their death in an automobile accident in which their car and a truck collided on the highway near Walla Walla, Wash., Sept. 23, 1940.

Katherine Adams was born at Harrisburg, Oreg., Dec. 15, 1914. She was graduated from Walla Walla College in 1937, and became preceptress and English teacher at Laurelwood Academy, Gaston, Oreg., where she was located for the last three years.

Lorry Dupuis was born Aug. 18, 1911, at Lima, Ohio. About two years ago he learned of the advent message, and decided to attend an Adventist school. While at Laurelwood Academy he met Miss Adams, and they were married June 9, 1940. This young couple were devoted not only to each other, but also to the cause of God.

SIMMONS.—Lura Spencer Simmons was born at Liberty Center, Iowa, Dec. 9, 1869; and died at National City, Calif., Aug. 28, 1940. She received her training at Battle Creek College, and for many years was a teacher in our denominational schools. In 1899 she was married to Dr. William Raymond Simmons. Together they went to the Portland, Oreg., Sanitarium, where for some years Doctor Simmons was medical superintendent and Mrs. Simmons was matron. Later they accepted a call to similar positions in the Wabash Valley Sanitarium, Lafayette, Ind. After Doctor Simmons passed away in 1935, Mrs. Simmons came to National City, Calif., to live with her sister, Dr. Myrtle S. Lockwood, of Paradise Valley Sanitarium. Surviving her are one son, five sisters, and a brother.

HAUB.—Frederick Haub was born in Hessel, Hesse Darmstadt, Germany, June 2, 1853; and died recently near Salida, Calif. He came to the United States at the age of twenty-one, and settled in California. In 1878 he was married to Sarah Margaret Owens. To this union seven children were born. Mr. and Mrs. Haub were baptized in the year 1885. In 1887 they moved to Healdsburg, Calif., to put their children in an Adventist school. For a number of years Mr. Haub was connected with Healdsburg College as blacksmith and farm manager. He leaves to mourn, his wife, two daughters, and four sons, besides numerous other relatives and many friends.

LINDAHL.—Peter Lindahl was born in Copenhagen, Denmark, April 20, 1852; and died at Sanitarium, Calif., Oct. 3, 1940. In 1880 he was married to Anna Robertson. Together they came to America, and settled in Iowa, in 1881. They accepted the truth in 1885. A year or two later, his companion died, and in 1901 he married Julia Boos, of Exira, Iowa. He spent fourteen years in colporteur work in Iowa, and then labored for seven years in the Nebraska Conference. On account of failing health, he came to California in 1909. He leaves to mourn, his wife, a son Andrew, and a daughter, Genevieve.

SLATER.—Lewis Darwin Slater was born at Fonda, Iowa, May 28, 1871; and died Aug. 26, 1940, at Healdsburg, Calif.

WILLIAMS.—Mrs. D. H. Williams died Sept. 29, at her home in Tryon, N.C. She was ninety-five years of age, and had been an Adventist for many years.

EDMAN.—Hulda Edman was born in Sweden, and died on her sixty-ninth birthday, Sept. 26, in Minneapolis, Minn. She had been a Seventh-day Adventist for thirty-two years.

QUACKENBUSH.—Emma Quackenbush, fifty-four years of age, fell asleep in Jesus at Tewksbury, Mass., Sept. 12, 1940, following a prolonged illness. She is survived by five brothers and two sisters.

BLANDIN.—Frederick W. Blandin was born at Gouverneur, N.Y., March 4, 1865; and died at Lakewood, a suburb of Denver, Colo., Sept. 26, 1940. He leaves as his only near relative, Mrs. Minnie Kraft.

JOHNSON.—Hulda Johnson came from Sweden fifty-five years ago, and shortly after her arrival accepted the third angel's message. She passed away in Minneapolis, Minn., Sept. 13, at the age of eighty-three years.

STEWART.—Mrs. Clara Stewart was born in Ohio in 1864, and died in San Mateo, Calif., Oct. 1, 1940. Left a widow many years ago, she accepted the truth, and was loyal and faithful. She leaves one son and two daughters.

WARD.—Gertie Ward died at the Mason Hospital, in Murray, Ky., on Sabbath morning, Sept. 6, 1940. She was sixty-one years of age. In 1899 she was married to D. B. Ward. To this union were born two children, Velma and Vieter.

STAGG.—Carrie Frey Stagg was born in Germany in 1881, and died Sept. 20, 1940. She accepted the advent message in 1908, and the following year was married to George Stagg. They have resided in Battle Creek, Mich., since 1912.

LOFLAND.—Samuel P. Lofland was born in New Castle County, Del., Nov. 12, 1858; and died at Glasgow, Del., Sept. 18, 1940. In 1890 he was joined in marriage with Ella Neall, of Chestertown, Md. His wife, two children, and five grandchildren survive him.

MALICK.—Mary J. Malick was born at Pillow, Pa., May 20, 1865; and went to her rest at Manchester, N.H., Sept. 2, 1940. Mrs. Malick had been a member of the Seventh-day Adventist Church for nearly half a century. She is survived by her husband, a son, a daughter, and one grandson.

PARKINSON.—Catherine Parkinson, nee Hawes, was born April 30, 1859, in the State of Iowa; and died Sept. 4, 1940, at the home of her daughter in Topeka, Kans. In 1879 she was united in marriage with William M. Parkinson. To this union were born three sons and five daughters. Mrs. Parkinson joined the Seventh-day Adventist Church in 1927.

HILDEBRAND.—Otelya Hildebrand was born in Germany, March 2, 1848. She came to this country at the age of twenty-one, and settled in the northern part of Illinois. Her husband was Henry Hildebrand. She accepted the third angel's message in 1890. On September 2 she passed away at Graysville, Tenn. She is survived by one son and two daughters.

DIETEL.—Margaretha Johanna Dietel, nee Peetz, was born in Doebra, Bavaria, Germany, Dec. 11, 1861; and died at Hawkeye, Iowa, on Oct. 5, 1940. She was a faithful, loyal Seventh-day Adventist, and has reared a large family, among them, Victor, of Washington, D.C., Mrs. Laura McGee, of the Iowa Sanitarium, and another daughter, Mathilda, who cared for her during her last illness.

GILSTRAP.—Hayden Gilstrap was born in Kansas, June 28, 1870; and died at Palo Alto, California, Sept. 15, 1940. Baptized as a young man, he remained faithful to the end of his life. In 1905 he was married to Miss Watie Dannels, of San Jose, Calif. For a time he was connected with the St. Helena Sanitarium, and later with the Pacific Press Publishing Association. He leaves to mourn, his wife, one son, and two daughters.

LOSEY.—Harriett Griffin Losey was born March 31, 1857, at Charlotte, Mich. She passed to her rest at the home of her son near Bremerton, Wash., Sept. 7, 1940. Her husband, L. B. Losey, served as secretary-treasurer of the Minnesota Conference for ten years. After the death of her husband in 1933, she went to India to live with her son, L. B. Losey, who was serving as a missionary there, returning home with him in 1938. She leaves to mourn their loss, two sons, two sisters, eight grandchildren, and two great-grandchildren.

OTT.—Alfred W. Ott was born Feb. 7, 1886, and died suddenly Sept. 20, 1940, at his home in Louisville, Ky. Brother Ott served for many years as senior elder and chairman of the board of the Louisville church. He and his mother were largely responsible in a financial way for the erection of the present church building in Louisville. Although he had but one daughter, the young men and young women he helped through school are now found in every land as memorials to his memory and soldiers of the cross. He leaves to mourn, his wife, one daughter, a sister, and a brother.

FULLER.—Beulah Walleker-Fuller, daughter of Elder and Mrs. H. C. J. Walleker, was born at Butte, Mont., Nov. 6, 1899, and passed to her rest at Glen Alpine, N.C., Aug. 3, 1940. In her girlhood, she spent several years with her parents in the West Indies. Her service to the cause included church school teaching in Tennessee and Florida, educational and young people's work in the Illinois and Potomac Conferences, and a period as dean of women at Atlantic Union College. She leaves to mourn, her husband, one son, her father and a brother, besides a host of friends.

TUCKER.—Edgar Hayward Tucker was born at Elk Point, S. Dak., April 19, 1875; and died at Mountain View, Calif., Sept. 12, 1940. Born into an Adventist home, and baptized at the age of eighteen, he devoted his energies to the cause of truth which he loved. After attending Union College, he became one of our pioneer church school teachers. In 1900 he was married to Miss Anna Peterson. He leaves his wife, two sons, and three daughters.

RATHBUN.—George Ellett Rathbun was born at Battle Creek, Mich., March 12, 1892. At the age of twelve he was baptized and united with the Battle Creek Tabernacle congregation. In 1913 he was married to Ann B. Custer, of South Bend, Ind., and to this union one daughter was born. He passed away March 7, 1940, in Washington, D.C., with his wife and his daughter, Mrs. Curtis Beard, and his father and mother by his side.

ADDRESS WANTED

In 1893 or 1894 one of our brethren by the name of Taylor canvassed for the French edition of "The Great Controversy," in Quebec, Canada. W. E. Belleau, 4141 W. Vilet Street, Milwaukee, Wis., desires to secure Brother Taylor's address.

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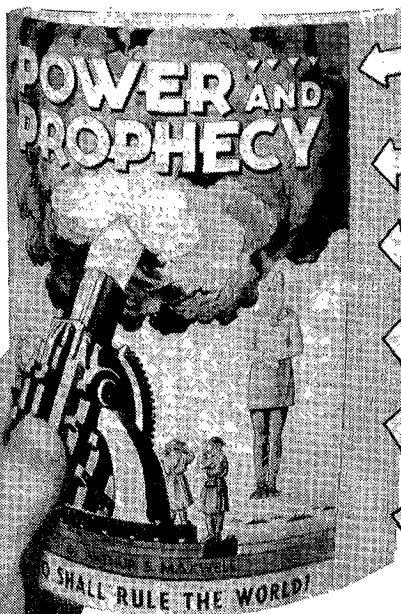
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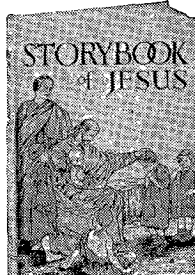
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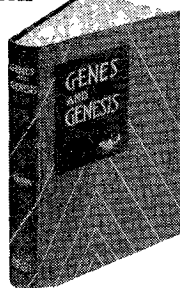
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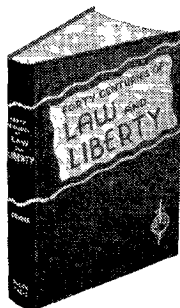


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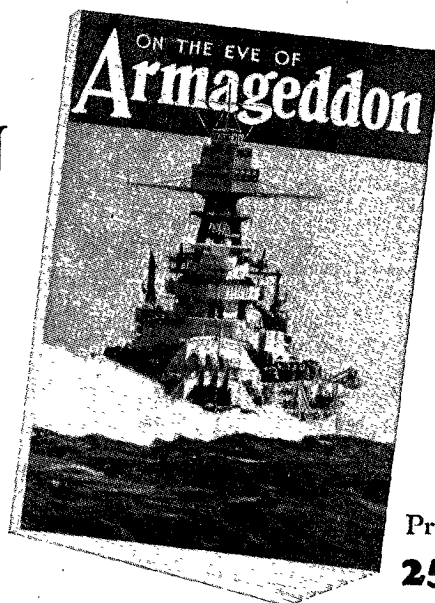
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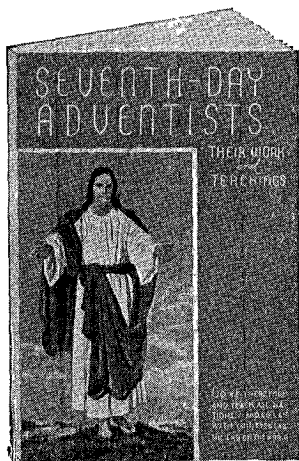
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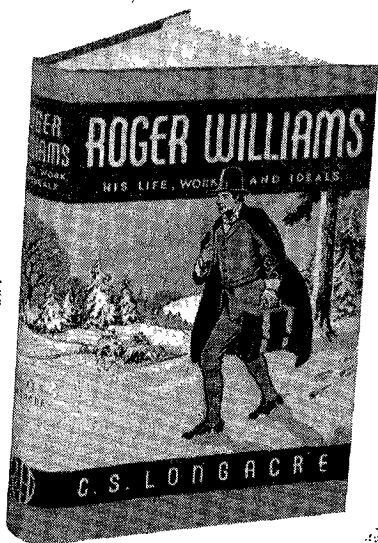
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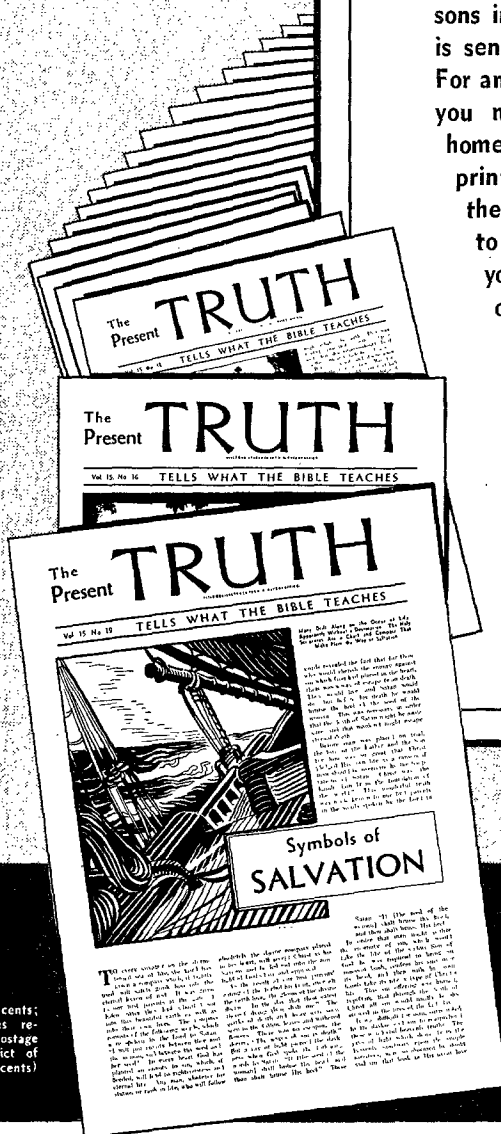
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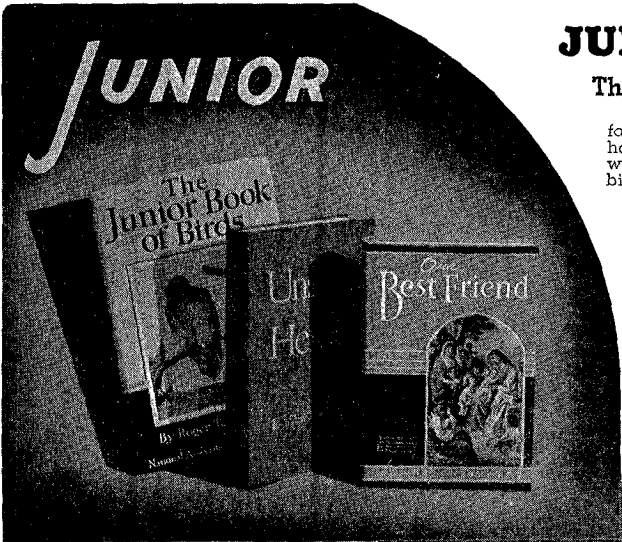
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OF SPECIAL INTEREST

The Autumn Council

THIS very interesting, inspiring, and important meeting is now in session. The first hour of each day is devoted to Bible study. These are very spiritual meetings. The forenoon and afternoon are given to the technical work of the Council. The evening hours are devoted to reports from our overseas divisions. These reports tell of the wonders of God's grace in the spread of the message in spite of many hindering obstacles. Our work is progressing in every field. The vicissitudes of war do not check its advance. Soon it will have accomplished its mission. It will be cut short in righteousness, and the final movements in the fulfillment of prophecy will be rapid ones. Soon—sooner than many think—the Lord will come to take His children home. We need to prepare our hearts for that eventful day.

The next session of the General Conference normally should have been held in the spring of 1940. The last session, however, authorized the General Conference Committee to postpone the next session for two years if necessary. Because of conditions caused by the present world war, the Autumn Council of 1939 voted to postpone the session for one year, or until the spring of 1941. In considering the question further, the present Autumn Council felt that they were not warranted in further delaying this important gathering; hence it was unanimously voted that the next session of the General Conference be held May 27 to June 11, 1941.

At this writing the place has not been determined. Cities which possess adequate facilities for such a gathering on the Pacific Coast, in the Middle West, and in the East, are bidding for the meeting. The place of the meeting will be decided before the Council closes.

Many of our brethren and sisters from surrounding churches are attending the evening meetings. These churches suspended their Sabbath morning service, and thus a large audience numbering two or three thousand greeted Elder J. L. McElhany at the eleven o'clock hour Sabbath, October 19, filling to overflowing Music Hall in the Auditorium. He spoke from the text, "Watchman, what of the night? The watchman said, The morning cometh." Isa. 21:11, 12. His message presented a strong picture of the needs of the work today, of the great message which God has given us to carry to the world, and of the consecration we should give to God in carrying it forward. This sermon, and also the proceedings of the Council, will appear in an early number of the REVIEW.

St. Paul, Minn.

F. M. W.

From Madeira

"WE are so glad for the REVIEW and its companions which come to us quite regularly, considering the delay and the uncertainty caused by the war.

"I do not know how our people generally are affected in America. Here in Madeira there are much suffering and hunger because of this war. Madeira depends upon the tourists to a great extent. Hundreds and thousands are without work since the boats from England, France, Germany, and elsewhere stopped calling here. Every home in Madeira represents a small embroidery-factory unit. Women and children do needlework from sunrise to sunset. But since the war started, very little embroidery is shipped out, and even that source of income is practically gone. The government is doing all it can to help the people, but the task is tremendous, and it is impossible to supply every family even with the bare necessities. We help all we can, but what we can do is less than a drop in a bucket in meeting the needs even among our own people. How we long for the better days in the home above. Sad to say, even among these strange happenings there are some who continue to be careless, and who are drunk with the cares of this wicked world! But it gives us joy to see those who are in earnest about their salvation, and who are glad to receive the light of the gospel."

"This has been a dreadful war, and we know not when it will end or how many nations will yet be involved in it. We hope that this country [Madeira] will not be dragged into it, and that there will be no famine; yet we may expect 'most anything, and must conform to things as they come, and trust the Lord and do His will and look to Him for our spiritual and physical needs. There is so much to be done; yet there is a careless, indifferent attitude on the part of many that is appalling. Somehow it seems that the greatest need of the world is a shaking that will wake people and make them realize that eternity is right ahead of us. Yet when things happen that should make people think, they are so entangled with other things that they do not seem to possess reasoning powers. The enemy has a strong grip on sinners on every hand, and is fast leading them to destruction. My conviction is that we need to pray earnestly for the outpouring of the Lord's Spirit on mankind for the finishing of the work, the conviction and conversion of souls, and the preparation for the end.

"I was glad to find some timely articles in the REVIEW which gave me some useful information on dif-

ferent things that are taking place in Europe and America. We enjoy so much having the comforting messages which our good papers bring us from time to time."

ENOCH V. HERMANSON,
Madeira Mission, in personal correspondence.

Week of Sacrifice

THE work is not yet finished. In many lands gospel advance is quite impossible from a human viewpoint, and our missionaries are being deprived of the privilege of working. Yet in other countries the opportunities for pressing forward are greater than we have seen since the beginning of our work.

The gospel commission is to go to every kindred, tongue, and people. We believe that when this message closes, it will triumph gloriously. We are living in ominous times. Undoubtedly we have come to the latter part of the eleventh hour of this world's history. The foundation of the advent message was laid in sacrifice, and its proclamation has been carried forward in the same spirit. It will be finished with even greater sacrifice by our believers than we have seen heretofore. This will undoubtedly prove true, for when the Master looks upon His faithful ones, He gives the final command in these words: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5. The spirit of sacrifice is evidently one outstanding characteristic of the followers of God in the closing days of this earth's history.

The Week of Sacrifice among us as a people was brought forward to meet a special need. There never was a time in the history of the advent movement when we faced greater difficulties, and at the same time greater opportunities, than we face today. Is it too much for all of us as workers to dedicate one week's salary as a sacrificial gift in these critical times? Likewise, does the giving of the equivalent of a week's income into God's mission treasury by our church members generally call for too great sacrifice for these last days?

Our faithful missionaries in many lands have entered into this same spirit of self-denial in contributing a week's salary for the advancement of the cause. These faithful workers are greatly cheered when they realize that the brethren and sisters in the homeland are supporting them, not only by their prayers, but also by their money.

The offering for the Week of Sacrifice for 1940 will be received on November 23. Let us all do what our Saviour expects of us in these serious times.

W. E. NELSON,
Treasurer of the General Conference.