

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

## The Week of Sacrifice

By J. L. McELHANY

**S**WIFTLY the events of this world are unfolding. Almost every day brings its new sensations. No one can successfully predict what the succeeding day will bring forth. Clearer and clearer the evidences multiply that the coming of the Lord draws near.

Of greater importance to the church of God in these last days are the things that are important and outstanding in connection with the work of the message. We have never seen a time when the issues were more clearly drawn and when the need appeared more urgent. This is the hour of our greatest opportunity, and we must hasten on with our divinely commissioned task. We must do our part before our way is completely hedged up. Large sections of the world field are now cut off, and it is impossible to maintain normal contacts with our believers and leaders in many lands.

This situation was impressed upon us very deeply as the officers of the General Conference met in St. Paul just previous to the Autumn Council to plan with our brethren from overseas divisions. The personal safety and well-being of our missionaries became a matter of deepest concern to us, especially as international relations became strained in the Orient. Measures were taken to throw every safeguard possible about our missionaries.

There gathered for the Council a very serious-minded group of men. Never were we more conscious of our need of divine guidance. We listened to stirring reports and appeals in behalf of the work in many of our mission lands. Despite the unfavorable conditions everywhere, our representatives reported multiplying opportunities for the preaching of the message. Everywhere people are deeply concerned over the trend of world events and are anxious to know what these things mean.

Believing that the hour has come when we ought to make advance moves, the Council voted a budget of \$4,600,633.79. This budget provides for some new workers and new stations at strategic points. Included is provision for two new workers to Tibet. For several years our young people of China have had as their slogan, "On to Lhasa." The way has been pioneered, and now in order to meet the calls that come from that citadel of darkness we have voted to provide the funds to establish the work in that country. This is but one of a number of such advance moves provided for. But it has taken great faith to vote this budget. In order to provide these funds we have counted on the same normal income from our home fields in Europe as in former years. Humanly speaking, it seems impossible to realize this income. It has also been necessary for the General Conference to draw on our constitutional reserves to the extent of several hundred thousand dollars.

Because of the openings and new calls, we feel impelled to step out by faith. With a greater budget and less income, we have reached the hour when we must call for universal sacrifice. This message was founded in the spirit of sacrifice, and it will be carried forward to a final triumph by the same spirit. The Week of Sacrifice is a time to underwrite our faith in the message we bear. As events in the world move with increasing rapidity, we, too, must keep pace and extend the work until every honest heart has heard the call to prepare for the coming of the Lord. We appeal to all our workers and believers to share fully in this call to sacrifice. The Week of Sacrifice Offering will be received in all our churches on Sabbath, November 23. Let us give as we will wish we had when in the kingdom we see the fruitage of our sacrifices.

# Are You Certain of Your Faith?

By A. R. OGDEN

**A**RE you well established and certain of your faith in this advent message? Is this message a living experience in your life, or only a theory, and one of which you are not too certain? Are you "established in the present truth"? 2 Peter 1:12. Are you so certain of your position and confidence in the message that you would stand under any and every trial and test? Every person's faith will be tested to the limit in one way or another before the Lord comes. Satan will send "strong delusion, that they should believe a lie." 2 Thess. 2:11. He will appear even as an angel of light. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works." 2 Cor. 11:14, 15. In the Bible, as also in the Spirit of prophecy, we have an abundance of warnings and admonitions to be strong and steadfast. We must ever be unmovable and unshaken in our confidence in the truth and message of God. "That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." Eph. 4:14.

## Important Truths Attacked

We are making bold to write on this subject at the present time, for there are some who would destroy the established faith and confidence of our church members in the certain well-established truths of the message, such as the Spirit of prophecy, the sanctuary, and other kindred and fundamental doctrines. Nearly every man who has ever departed from this message and movement of God has started by criticizing the leaders of the work, opposing organization, and sowing seeds of disbelief in the divine and prophetic gift of the Spirit of prophecy, as well as denying the great and fundamental sanctuary truth. With these two fundamentals of the message destroyed, Satan does not care particularly how much else of the truth people may accept and believe. Every truth of the gospel centers in the light of the sanctuary. It is the great fundamental on which the whole system and message of present truth is based. So naturally when such fundamentals are denied, the whole bulwark of the message of God crumbles in the dust.

During the more than half a century, fifty-five years to be exact, of my personal connection with the message—I accepted it as a lad with my parents in 1886—I have never once had the least doubt in regard to any part of the message. I accepted it as a youth with full confidence that it was God's message for the last days. I have never for a moment doubted it as God's divine message of truth to prepare a people for the coming of Christ. And today where are those who have left us? Not one of them has left a monument to his name except the tragic monument of a wasted life and the

loss of souls whom he influenced to leave the Adventist Church and the third angel's message. Such will be the end of everyone who turns away from God's message.

## Apostate Movements

During this half century I have seen a number of apostate movements arise and fall. Not one of them has survived the test of time. All of them have sooner or later come to nought. The church of God has ever had these apostate movements, and individuals through the ages have risen and endeavored to destroy faith and confidence in God's work. It was true in Israel's day. There were those in the exodus movement who arose in opposition to Moses, the leader. But the movement was born of God. It was Heaven's movement to bring a people out of the slavery of Egyptian bondage, and give deliverance to the "church in the wilderness." All through Old Testament times, as well as in the New Testament days, there were those who arose in opposition to the work of the gospel.

Among the opposers in Moses' day, we read of such men as Jannes and Jambres. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith. But they shall proceed no further: for their folly shall be manifest unto all men, as theirs also was." 2 Tim. 3:8, 9. "Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:10, 11. "For whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

Our hope and confidence should be strengthened by these examples and experiences even in ancient Israel's time. But it was not alone in Moses' day, but in the apostle's time as well, that rebellious men and apostates rose from among believers in the church. Of such the apostle Paul gave very definite warning in Acts 20:28-32. "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Verses 29, 30.

## False Shepherds

We expect opposition from the world, from those without the church; but the most deceitful enemies always have been those false shepherds who arise from within the church. Paul wrote very definitely concerning all such as leave the truth of God. "I marvel that ye are so soon removed from Him that called you into the grace of Christ unto another gospel: which is not another;

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# THE ADVENT REVIEW AND SABBATH HERALD

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## Echoes From the Fall Council

**N**O Council of this people ever met under such serious circumstances, nor had to wrestle with such tremendous problems. This fact was emphasized over and over again during the period that the officers of the General Conference and the members of the Council were gathered together. This brought a sense of soberness and heart searching to the men and women gathered from many parts of the world at St. Paul.

### Meeting Under Serious Circumstances

Note the circumstances under which the Council convened. On the eve of the Council the situation in the Far East was very grave. American nationals had been, only a few days before, requested to leave Japan and Korea and certain parts of China. Other questions in the Orient were bringing great perplexity to the work of missions. The day after the Council opened, the youth of the United States were called upon to register for compulsory military service. Nothing like this had ever before occurred in this country in peacetime. The effects of the wars in both the Far East and Europe were beginning to be felt in this country.

The international situation was becoming more and more complicated and alarming. Pressure was being brought upon Greece, Bulgaria, and Turkey to openly align themselves with the Axis program. The spread of the war to the Balkans was threatened. In the Far East the Burma Road, the use of which had been an issue between Britain and Japan, was again opened. The Japanese army was pressing up to the China border through Indo-China.

Bombs continued to crash over London and Berlin in a fury of fighting. France and Spain were being called to account by the Axis powers and urged to join in the fray against the British Empire. There was no nation in Europe or Asia that was not feeling the pressure of tremendous forces which have been set in operation by those who are bent on carrying out their will.

Such dire events as these could not help affecting the program of this people whose activities embrace the whole world. Leaders from Africa, India, England, China, and Japan told the Council how serious the situation was becoming for the continuance of our work in parts which are at present directly affected by strong nationalistic programs of defense and conquest. Before many

days had passed, the members of the Council realized that we had reached the most solemn hour in the history of the advent movement.

### The Work Must Go On

God's program for the world calls for world evangelization. The avenues of communication must somehow be kept open. God's messengers must be able to go from place to place to preach the message. The day of the Lord is nigh at hand. Calls for missionaries continue to come from many lands. How are we to carry on in such an hour of opportunity and difficulty? This was the most serious question that presented itself to the Council. How was it answered?

It was answered by a call to greater consecration, larger sacrifice, and more importunate prayer. God's work must go on in spite of fire and storm. There was no spirit of defeatism in the Council. The following words from the messenger of the Lord were repeated by several speakers: "Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*"Testimonies," Vol. VI, p. 29.*

Though there were perplexing questions that could not immediately be solved, and the leaders of some of the division fields had to say, in the words of Jehoshaphat's prayer, "Neither know we what to do," yet they had the same faith as this great king, and repeated his words of trust in God's help, "But our eyes are upon Thee." Nations may plan, obstacles may be erected, conditions may for the moment block the way of the Lord's emissaries; yet the leaders of this movement are assured that God's work will go forward, and they are determined to press on under any circumstances. And they also believe that the leaven of the blessed advent message will continue to work silently among all peoples where it has been planted, even when the outward activities must needs be curtailed for a time.

### World Task Not to Be Laid Down

The president of the General Conference, Elder McElhany, in the Sabbath morning service, conscious that he was speaking to the whole church, called upon us, as did Christ, to lift up our eyes and look upon the fields. We are not to localize

the message. We are not to concentrate our efforts in places near at home in this time when it is difficult to carry on our work in lands abroad. We are to keep our world vision bright and never forget the task that has been laid upon us to warn all nations, tongues, and peoples. Our great mission program must be pressed with greater vigor than ever before. We must find ways and means of carrying on our work, the demands of which call for greater sacrificial giving on the part of those who are living under favorable circumstances. This is no time to talk of retrenching our work, or of relaxing our efforts in behalf of foreign missions. The sermon was a challenge to our people to rally as never before to meet the spiritual needs of millions in other lands who live without God and without hope.

The reports from the division presidents who were present at the Council, brought courage to those who listened. The victories over adverse circumstances won by consecrated men and women in many places, were a token of what God will continue to do for everyone who will advance in faith, doing the will of the Lord. The wonderful protection over the Lord's work in Europe during recent months; the large ingathering of souls in the heart of Africa; the wonderful openings for soul-winning work in war-torn China; the rapid advance of the work in many parts of the Far Eastern Division; God's watchcare over His persecuted people in certain sections of the South American and Inter-American Divisions; and the new opportunities for work in India and Burma—all this as reported by the various division leaders brought courage to the members of the Council and the hundreds of our believers who attended the services from many of the Central States. We are assured that God is with His people and will continue to guide during the days that lie ahead.

Consideration was given to ways and means of conserving our church membership. Chief among these is the feeding of the flock of God. The Sabbath service should be made a real spiritual feast each week, no matter how pressing other needs

may be. This spiritual duty was again emphasized at the Council, and a special recommendation was passed which calls upon our leadership so to plan every Sabbath service that those in attendance will be fed with the bread of life.

### Personal Devotion Needed

Another way to strengthen the church is for every leader in this movement to feel his own spiritual need. It is a time when there should be deep heart searching among all those who attempt to lead the flock of God. All who preach the nearness of the end should sense the personal implications in such a message.

At one of the morning devotional meetings, Elder W. A. Spicer referred to this. He said that during a recent prayer season, he had centered his thoughts upon prayer for the Lord to come. As he prayed on, he said his whole personal experience was shaken. He was led to think of the text, "Every man that hath this hope in Him purifieth himself, even as He is pure." Then he asked, "How can one persistently and honestly pray for the Lord to come without having his Christian experience mightily shaken?" And he sent forth this challenge to that audience of church leaders, "Dare you pray for the Lord to come? Are you willing to shape your life in accordance with your prayer?" This was a most soul-stirring thought.

Yes, it may be easier to preach the coming of the Lord than to pray for His coming. In preaching Christ's coming our minds may be intent on the needs of others while we neglect our own need. But no one can honestly pray for the Lord to come, and that quickly, without a consideration of his own personal standing in the light of that event.

Our workers took their leave with a greater sense of responsibility to press forward with the cause of truth. Our overseas leaders set out on their long and dangerous journeys into troubled lands where stupendous problems await them. Let us pray more earnestly than ever before that the hand of God may continue to be upon His people for good in these difficult times.

F. L.

## National and Racial Barriers in New Testament Times

**T**HE spirit of nationalism made trouble in the New Testament church. It springs, of course, from fleshly pride. And the gospel first of all lays pride of the flesh in the dust. The spirit of Christ knows no earthly bounds. The love of Christ, universal, led good old John Wesley to cry out: "The world is my parish!" And he loved the hymn—

"O that the world might taste and see  
The riches of His grace,  
The arms of love that compass me  
Would all mankind embrace."

That is the spirit of the gospel. The foundation principle is in John 3:16. One of London's famous preachers, Joseph Parker, whom I used

to hear sometimes in his Thursday noon sermons in the City Temple, fifty years ago or more, told us once: "When the first copy of the Revised New Testament came to me, I turned immediately to John 3:16. I wanted to see if it was still there." And there it was:

"God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have eternal life."

It is the world that God so loves—the whole wide world—with no respect of persons and no favorites. All are alike needy of His grace. All look alike to Him from His throne high above:

"There is no difference: for all have sinned, and come short of the glory of God."

One of the shortcomings is the pride of fleshly birth, of nationality, or upbringing, or natural gifts. It cropped out in the early church even under the blessings of Pentecost: "In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews." Acts 6:1.

There seemed to be an apparent neglect and a slighting of the minority nationality. At least they felt so. And the apostles, they of the majority, took quickly every measure they could think of to remove any cause of complaint. All through his life the apostle Paul was fighting the evil of pride of nationalism that made trouble in the church. First of all, he crucified pride in his own life, pride in the things of birth and training in which he might have taken pride.

"But what things were gain to me, those I counted loss for Christ." Phil. 3:7. "I am made all things to all men, that I might by all means save some." 1 Cor. 9:22.

Over and over he cried it out amidst all the nationalities that made up the early church. To the Galatians he wrote: "Ye are all the children of God by faith in Christ Jesus. . . . There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Gal. 3:26-28.

To the mixed congregation at Colosse he wrote: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond [slaves] nor free: but Christ is all, and in all." Col. 3:11.

In the same tenor he wrote to the Corinthians, the Ephesians, the Romans. Not the place of the first birth is the thing important. "Ye must be born again." The new birth from above is the essential thing. And as the first friction over national relationships came "when the number of the disciples was multiplied" (Acts 6:1), so now, as our church is spread out through all lands, gathering multiplied believers from many nations and tongues, we all need special grace to keep us close together in unity of Christ—one Lord, one faith, one church—the church of the advent movement of the prophecy. There can be no justifiable divisions in the body of Christ. W. A. S.

## Are You Certain of Your Faith?

(Continued from page 2)

but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:6-9. It always has been, and still is, a dangerous thing to give any countenance or heed to any such false, deceitful leaders. John also gave serious warning, as follows: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God-

speed: for he that biddeth him Godspeed is partaker of his evil deeds." 2 John 10, 11.

The above from both Paul and John serves to show how seriously the Lord regards any and all apostates, those who endeavor to creep into the church of Christ to sow seed of discord and doubt. It is rebellion in God's sight. All of us, as workers, leaders, and members, will do well to take good heed and be warned by past experiences of this character.

### Foundation Standeth Sure

Either God laid the foundation of this great advent message or it is of the devil. If the message is of God, we may all rest assured that it will stand sure and steadfast even unto the end. Certainly each and every one of us who has made sacrifices and accepted the message, however it may have come to us, accepted it because we had faith in it. And be assured that we were not, and are not, mistaken and uncertain of that faith. "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of His majesty." 2 Peter 1:16. Then we have the following definite warning and counsel:

"Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11.

"Are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:20.

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life." 1 Tim. 6:19.

"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let everyone that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

Yes, God laid the foundation of this third angel's message, and it standeth sure. Let us all remain true and loyal, building upon this sure and certain foundation of truth.

## A Morning Prayer

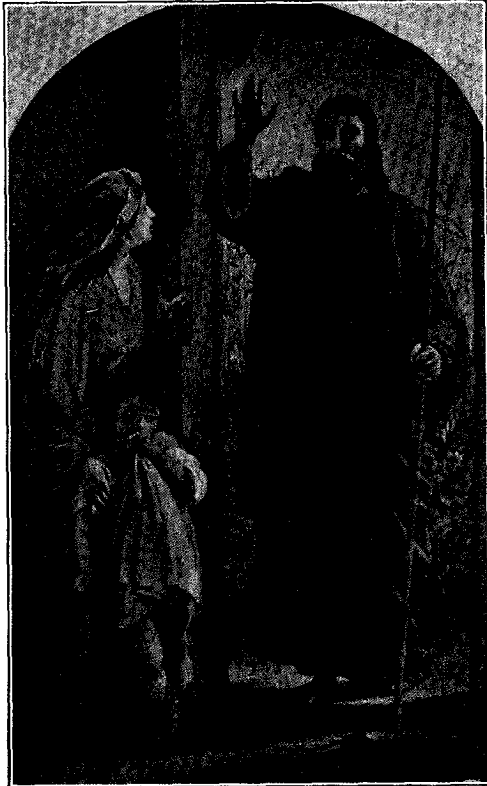
BY ORVAL I. GARNES

DEAR Lord,  
There are so many things  
I could request of Thee,  
Since all Thy promises  
Are sure  
And each addressed  
To me.

But let  
This day, another lap  
In life's short journey, be  
Another step toward home,  
My Lord,  
Walked hand in hand  
With Thee.

'Tis all I ask—  
Amen.

# GENERAL ARTICLES



## The Invitation

BY MRS. T. BUCHMAN

COME in, dear Lord, and do not wait  
Upon the threshold of my heart!  
Come in! the door is open now;  
Come in and nevermore depart.

Come in! abide and sup with me;  
I long to dwell with Thee alone.  
My choice is fixed, my will is Thine,  
My heart shall be Thy humble throne.

O blessed rest, O perfect calm,  
Sweet peace that nothing can destroy:  
My famished soul, Lord, Thou dost fill,  
Thy love doth fully satisfy.

Lord, may such fellowship as this  
Each day, each night, unbroken be,  
Till I shall gaze upon Thy face  
And rest for all eternity.

The Sanctuary—No. 8

## The Sin Offering

By M. L. ANDREASEN

THE fourth and fifth chapters of Leviticus deal with sin and trespass offerings, which, though they differ somewhat, will be considered together. Their chief difference lies in the fact that sin offerings were for sins of ignorance only, while trespass offerings included certain transgressions which could not be said to be committed in ignorance, but which were of such a nature that

a fine was imposed for their commission. However, trespass offerings are often called sin offerings; so the difference may merely be this: a trespass was a sin of such a nature that it demanded not merely restitution, but a fine.

The first thing to be noted about sin offerings is the fact that they concerned sins of ignorance, of error, of inadvertence. Lev. 4:12, 13, 22, 27. No one who sinned deliberately, or with a "high hand," could bring an offering. Concerning these sins the law read: "The soul that doeth ought presumptuously, whether he be born in the land, or a stranger, the same reproacheth the Lord; and that soul shall be cut off from among his people. Because he hath despised the word of the Lord, and hath broken His commandment, that soul shall utterly be cut off; his iniquity shall be upon him." Num. 15:30, 31.

### A Vital Distinction

The fourth chapter of Leviticus discusses the matter of sin offerings under four heads: The sin of the anointed priest, the sin of the whole people, the sin of the ruler, and the sin of one of the common people. In the first two cases the blood was carried into the sanctuary and sprinkled before the veil and also put on the horns of the altar of incense. Lev. 4:6, 7, 17, 18. In the last two cases the blood was not carried into the sanctuary, but was put on the horns of the altar of burnt offering. Verses 25, 30, 34. This distinction is vital. There was also a difference in the way the flesh of the sacrifice was disposed of. In the first two cases the body was taken without the camp and burned. Verses 11, 12, 20. In the latter two cases it was eaten by the priest. Lev. 6:26. This distinction also is vital. Let the reader hold them in mind as we proceed.

The basic difference in the treatment of the sacrifice concerns the blood. This rule holds good: When the blood was taken *into* the sanctuary, the body was taken without the camp and there burned. When the blood was *not* taken into the sanctuary, the flesh was eaten. This principle is thus stated in the "law of the sin offering:" "No sin offering, whereof any of the blood is brought into the tabernacle of the congregation to reconcile withal in the holy place, shall be eaten: it shall be burnt in the fire." Lev. 6:30. In no case, therefore, was a sin offering ever burned on the altar. The fat was taken from the animal, and this fat was burned on the altar, but never the body. Lev. 4:8-12. It was burned without the camp. "The skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung," was carried outside the camp and there burned on the fire. Verse 11.

It seems evident from this treatment of the carcass, that it was not the body that counted, but the blood. This was carefully sprinkled toward the veil in the holy place, and also put on

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the horns of the altar of incense, while the body was burned without the camp.

It was not so with the flesh of the sacrifice when a ruler or one of the common people brought a sin offering. In such cases when the blood was not taken into the sanctuary, but was put upon the horns of the altar of burnt offerings, the flesh of the sacrifice was eaten by the priest who offered it. Lev. 6:26.

### Transfer of Sin

In considering the transfer of sin, the following question is most important: Can one take the sin of another upon himself so that he becomes responsible for it? Some hold that it cannot be done, and that the Bible does not teach it. This, of course, touches the question of vicarious suffering, or one suffering for another. We are here concerned only with the question of the teaching of the Bible upon the subject. The moral issues involved we must, at least for the present, leave untouched.

The question of the transfer of sin is fundamental to Christianity. If sins cannot be transferred, then Christ does not bear our sins. And if He cannot and does not bear our sins, we are without hope. This seems so evident and so simple, that we wonder how any can believe otherwise and be a Christian. Christianity is built on the proposition that Christ is the Lamb that bears the sin of the world. Take that hope away from humanity, and all is lost.

Is there any parallel to this in the service of the sanctuary? Is any transfer of sin made there? The answer to that must be yes. A man comes to the sanctuary burdened with sin. When he leaves, the burden has fallen off his shoulders; he has been forgiven, and he goes away free and happy. What has happened?

He has brought his sin offering, "a lamb or a kid of the goats, for a sin offering." Lev. 5:6; 4:28, 32. He has put his hand upon the head of the offering and killed it. However, before he kills the lamb or goat, he must "confess that he hath sinned in that thing." Lev. 5:5. After this "the priest shall take of the blood thereof with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar." Lev. 4:30, 34. As a result of this the sin which the man has committed "shall be forgiven him." Lev. 4:31, 35.

### Priests Bear Iniquity of the People

This, however, is not the end. Another vital ceremony now takes place. "This is the law of the sin offering: In the place where the burnt offering is killed shall the sin offering be killed before the Lord: it is most holy. The priest that offereth it for sin shall eat it: in the holy place shall it be eaten, in the court of the tabernacle of the congregation." Lev. 6:25, 26. Note that it is the law that "the priest that offereth it for sin shall eat it" in "the holy place," here defined to be "the court of the tabernacle of the congregation."

The question might justly be asked, What is symbolized by this eating of the flesh of the sin offering? To this the Bible gives a definite answer, as recorded in the tenth chapter of Leviticus.

Moses is remonstrating with Aaron and his sons for not having eaten the flesh of the sin offering as they should have done. "Wherefore have ye not eaten the sin offering in the holy place, seeing it is most holy?" Moses demands of them. Verse 17. Then he reveals the reason for God's command to eat the sin offering: "God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord."

This statement is illuminating. The blood of this sin offering "was not brought in within the holy place." Verse 18. For this reason the priests "should indeed have eaten it in the holy place, as I commanded," so that they might "bear the iniquity of the congregation." That is, by eating the flesh they took the sins of the people upon them, bore their sins, symbolic of Him who "bare the sin of many," upon whom the Lord laid "the iniquity of us all." Isa. 53:12, 6. "Surely He hath borne our griefs, and carried our sorrows;" His soul has been made "an offering for sin." Because He thus suffered, "My righteous Servant" shall "justify many; for He shall bear their iniquities." Isa. 53:4, 10, 11.

Who can fail to see the parallel? Of Christ it is said that "He shall bear their iniquities." Of the priests it is said that "God hath given it you to bear the iniquity of the congregation." As Christ took sin upon Him, so the priests took sin upon them. As Christ took our sins upon Him to "justify many," so the priests took the sin upon them "to make atonement for them before the Lord." Isa. 53:11; Lev. 10:17. There can be no doubt that in these cases there is a transfer of sin, in one case in type, in the other case in reality.

### Making an Atonement

We thus find that in the type the priests by eating the flesh took sin upon them, and that they did this for the purpose of making atonement. The wording is interesting: "God hath given it you to bear the iniquity of the congregation, to make atonement for them before the Lord." Atonement has already been mentioned in connection with the offering of the fat and the sprinkling of the blood upon the altar of burnt offering. Lev. 4:26, 31, 35. The blood has been sprinkled, the fat has been burned, but the atonement is not finished. The priest must eat of the flesh, he must take the sin upon him, and then he is to make atonement.

"Behold, the blood of it was not brought in within the holy place." Lev. 10:18. That is, while the blood had been sprinkled upon the altar out in the court, it had not been brought into the sanctuary; and, indeed, the priests had been told not to bring it in. In lieu of this they were to eat the flesh. How did the eating of the flesh compensate for the fact that the blood had not been sprinkled within the sanctuary? Was there something in the act of the priests' taking the sin upon themselves that made up for the fact that the blood was not carried in? This evidently is the reasoning.

The man who had sinned and brought his offering went away forgiven. He had received forgiveness and was done with the sin, but only be-

cause another had taken it upon himself. The priest now carried it; he had become responsible for it, and now he must make atonement for it.

These statements make clear that the Bible teaches that transfer of sin is not only possible, but necessary to salvation. But now we must ask other questions. Granted that sin can be transferred, can it be transferred to an inanimate object; for example, can sin be transferred to the sanctuary? Is sin transferred in the blood? Does blood defile the sanctuary, or does it cleanse it? We shall consider these questions, but before doing this, we would like to present a quotation for such as care to study further into the problem of what happened to the sin which the priest took upon himself.

"The sins of the people were transferred in figure to the officiating priest, who was a mediator for the people. The priest could not himself become an offering for sin, and make an atonement with his life, for he was also a sinner. Therefore, instead of suffering death himself, he killed the lamb without blemish; the penalty of sin was transferred to the innocent beast, which thus became his immediate substitute, and typified the perfect offering of Jesus Christ."—*Signs of the Times, March 14, 1878.*

This statement confirms the fact that the priest took the sin upon himself. It also tells what he did with it. Does it not throw light upon the question as to how these sins were eventually brought into the sanctuary?

## David's Experience

By MRS. MARION E. CADY

**M**ANY centuries ago there lived and worked among the rugged hills and luxuriant valleys of old Judea a young poet. In these surroundings he daily saw fresh revelations of the character and majesty of his Creator. These filled his heart with adoration and rejoicing which found expression in song. They waked the music of his harp. The rich melody of his voice poured out upon the air and echoed among the hills, often with no human ear to hear. Listening, God heard, and called him the "sweet psalmist of Israel"—this young man whose magic with his harp not only brought uplifting, inspiring thoughts that banished sadness and discouragement, but actually dispelled the spirit of the evil one himself. On one occasion he burst forth into song with these immortal words: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" He further emphasizes his confidence in his God. "Though a host should encamp against me, my heart shall not fear: though war should rise against me, in this [the care of his God] will I be confident." Ps. 27:3.

Wonderful confidence! Blessed assurance!

To know that God is light is one thing. But to be able to say, "The Lord is *my* light," is quite another thing. The Lord must be the light by which the way of life is made plain to us—the light by which we see to walk in the way, the light that exposes the darkness of sin, the light by which we discover the hidden sins of our own hearts. When He is our light, then He is our salvation also. He is our strength. He is our all and in all. God was that to David. He may be that to us. He must be if the Christian goal is realized. This is the way David attained his goal.

### David's Earnest Desire

"One thing have I desired of the Lord, that will I seek after."

So many things we long for. So many wants, so many desires, possess the soul. "One thing have I desired," says David. "But one thing is needful," says Christ. This one thing that David

desired is, in effect, the one thing of which Christ speaks and which Mary chose—Mary Magdalene, whose full heart's adoration was poured out with her costly alabaster box broken at the feet of her Lord and Master.

"This one thing I do," says Paul, that scarred, doughty old soldier of the cross.

The intensity of David's desire is better appreciated when we study some of the expressive figures in his psalms. "As the hart panteth after the water brooks, so panteth my soul after Thee, O God." Ps. 42:1. "My soul longeth, yea, even fainteth for the courts of the Lord: my heart and my flesh crieth out for the living God." Ps. 84:2. Soul, heart, flesh. The whole man—body, soul, and spirit—cries out for God with an intensity of desire that drowns all other desires. In the Gospels we find Christ emphasizing this all-important truth when He replies to the question of the lawyer, learned in the sacred lore, given so many centuries before: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. 22:37.

And to us, in our day, comes the same tender voice, pregnant with the pent-up love of the ages, piercing the gross darkness of these last days with this message: "Let your heart break for the longing it has for God, for the living God."—*"Christ's Object Lessons," p. 149.*

Everyone who truly longs for God will come to the time in his life experiences when there is but one thing he desires, longs for, strives for, prays for.

You who are restless, dissatisfied, wearied in mind, faint of heart, your assurance lies in the never-failing promise: "Ye shall seek Me, and find Me, when ye shall search for Me with *all your heart.*" Jer. 29:13.

What was this intense longing, this supreme desire, this overmastering passion that burned in the very spirit and soul and body of David?

### What David Longed For

"That I may dwell in the house of the Lord all the days of my life."



David did not long to be freed from his foes, as one might naturally think, nor to be delivered from dangers seen and unseen. His heart's desire was to live with his God. This he would do, not only on Sabbath days, or on special occasions, not merely for a brief period, but "all the days of my life."

Paul, in his letter to the Ephesian church, illuminates this desire of David to "dwell in the house of the Lord forever," and shows why he longs so intensely for this inestimable privilege.

"God, who is rich in mercy, for His great love wherewith He loved us, even when we were dead in sins, hath quickened us together with Christ . . . and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." Eph. 2:4-6.

It is one thing to believe in the ordinance of baptism, but it is quite another thing to be among that small number, that "little flock" who can truly say, God "hath quickened us together with Christ, . . . and hath raised us up together, and made us sit together in heavenly places." Neither Paul nor David was, nor should the true child of God be, satisfied to pause, perhaps for just a moment, within the sacred precincts of the Loving Presence. His place will be to abide always in His house—"My Father's house"—with Christ, to sit down in companionship with Him. What companionship on earth can equal this? When we sit together in heavenly places in Christ who is our wisdom, we learn how to evaluate the things of time and eternity. From this vantage point we view the things of earth from the heavenly viewpoint. We see them as they really are—temporal, unimportant, the vanities of this transient evil world.

And the things of heaven! All other desires sink into insignificance, take second place in our lives, or no place at all, when we get a glimpse of the glory of our Father's house.

(To be concluded)

## On Being Careful

By RALPH E. BROWNING

**B**E careful for nothing." Phil. 4:6. This sounds contrary to all that we have been taught. When we were small, mother sent us to school with the caution, "Now, please do be careful." She did not want us to get hurt. At school the teacher urged us to carefully prepare our lessons. On the highway we are constantly reminded, "Drive Carefully."

The Bible tells us to, "Watch," "Beware," "Take heed." Especially in these last days, when Satan is warring more fiercely than ever before, "having great wrath, because he knoweth that he hath but a short time," we should be on guard. "Be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." 1 Peter 5:8.

And yet God's word says, "Be careful for nothing."

Shadrach, Meshach, and Abednego were about

to be thrown into the fiery furnace for refusing to bow down to the golden image. When they were called before the king to answer for their course of action, they said, "O Nebuchadnezzar, we are *not careful* to answer thee in this matter." Dan. 3:16. We would think that at such a time they should be careful about their answer, but they said that they were not.

Jesus was in the home of Martha and Mary. While Mary sat at the feet of Jesus, Martha was "cumbered about much serving." In response to Martha's complaint, "Jesus answered and said unto her, Martha, Martha, thou art *careful* and troubled about many things: but one thing is needful: and Mary hath chosen that good part, which shall not be taken away from her." Luke 10:41, 42. In this case, Jesus thought it not good for Martha to be careful.

Careful means care-full. It means not only "cautious" and "particular," but also "full of care." Martha was so full of care that she had no time to spend with Jesus. On the other hand, Shadrach, Meshach, and Abednego were not filled with care and fear even though they were threatened with the burning, fiery furnace. "We are not careful to answer," they said. They trusted God to deliver them.

God would have us carefree. "Casting all your care upon Him; for He careth for you." 1 Peter 5:7. But some are like Martha, and are so filled with care that they cannot take time to commune with Jesus. God says that we are to allow nothing to separate us from Him. "Be careful for nothing."

The cares of this world may choke out the word of God in us, and cause us to be unfruitful. In the parable, Jesus told about the sower whose seed fell by the wayside, upon stony ground, among thorns, and some into good ground. All but that which fell into good ground was lost. Jesus said, "He also that received seed among the thorns is he that heareth the word; and the *care of this world*, and the deceitfulness of riches, choke the word, and he becometh unfruitful." Matt. 13:22.

We are warned against the danger that exists in the last days from being filled with care. "Take heed to yourselves, lest at any time your hearts be overcharged with . . . *cares of this life*, and so that day come upon you unawares." Luke 21:34.

There is danger that *you* may be so busy that you do not prepare to meet Jesus. Let us be careful, lest we be care-full, for unless we are careful, we shall become care-full. Satan will see to that. Let us choose that better part, and sit at the feet of Jesus, allowing nothing to keep us from communion with Him.

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HE [Christ] knew that the life of His trusting disciples would be like His, a series of uninterrupted victories, not seen to be such here, but recognized as such in the great hereafter. . . . With the golden chain of His matchless love, Christ has bound them to the throne of God. It is His purpose that the highest influence in the universe, emanating from the source of all power, shall be theirs.—*"The Desire of Ages,"* p. 679.

# IN MISSION LANDS

## Rennell Island

**T**HE following very interesting report of work in the South Sea Islands was furnished us by W. G. Turner, of the General Conference, who copies largely from a letter received from N. A. Ferris, of the Solomon Islands.

"After many days thou shalt be visited." Eze. 38:8.

It was toward the close of the nineteenth century that Bishop James Paterson, of Melanesia, found himself cruising among the northern islands of the South Pacific Ocean. Late one evening he dropped anchor at Mugava, or Rennell Island. A number of natives quickly gathered on the deck and intently listened to the singing of hymns by the boat's crew. Among the island boys who came to the mission ship was Tapongi, at that time but a child. He is now a paramount chief of the Tegano Lake District on Rennell Island. Early next morning the "Southern Cross" sailed away with a freshening breeze, leaving in the hearts of many of the island folk a great desire to know more of the meaning of the hymns to which they had been listening.

For many years few ships visited Rennell and its adjoining island, Bellona, on both of which dwelt well-built Polynesian peoples. Lacking many of nature's choice gifts, these people lived in a most primitive way. As was usual among the islands of the Pacific, considerable intervillage fighting was engaged in, and the people were always recognized as being particularly savage and fierce. Early in the twentieth century a missionary society attempted to evangelize these islands, and sent in two native teachers. These were murdered, and no further attempt was made in behalf of these islands until 1932, when a sailing vessel, in need of fresh water, dropped anchor off Rennell and arranged to take one of the native boys away as part of the boat's crew. This ship proceeded to the island of Guadalcanar in the Solomon Islands, where we have a mission.

The boy, Panio, who traveled on this ship knew of the desire of the older people of Rennell for the missionaries to send a white man to the island. While Brother Ferris, who is in charge of our work in Guadalcanar, was journeying along the coast, he met the captain of this sailing ship mentioned earlier, who spoke of his visit to Rennell and of the boy Panio, who was anxious to meet a missionary. The captain told Brother Ferris that the Adventists should visit these people, saying, "You are the people who will help this tribe." Panio was met, and after engaging in conversation he ran to his sleeping place on the schooner and returned with a peculiar carved ebony stick. This he placed in the hands of Brother Ferris, telling him to go to Rennell and

present this stick to the people as a bona fide evidence of his good faith.

Some months after this episode, Brother Ferris, with Elder Borgas, superintendent of our Solomon Islands Mission, made a trip to Rennell, carrying with him this stick. They had heard much of the fierceness of the people, and were entirely ignorant as to what their welcome would be. However, when the people who met the boat saw this peculiar stick, they became quite friendly. Our men were taken inland to Chief Tapongi's village, and very warmly greeted. Tapongi said, "The years have gone by, and I have now grown old, but I want my boys to enjoy the fulfillment of my long-desired hopes and learn of the true God."

With the consent of the chief, some of the young men were taken by our missionaries to our school in the Solomons. The oldest son and another son of Tapongi were among the first six to leave the island. Moa, one of these two lads, became a particularly apt student, and rapidly gained a knowledge of reading and writing, and also acquired a knowledge of the Marovo tongue. In collaboration with Pana, one of our experienced workers in the Solomons, these boys translated thirty hymns into the Rennell Island language. These were printed, and when Moa returned to Rennell Island, he took a number of the books with him and taught the people how to sing these hymns. With this introduction, further contacts were made between these people and the outside world, and a number of ships visited the group. This unfortunately led to conditions that became serious, so that for almost five years the government refused any further contact to be made with the people either by missionaries or by traders.

### A Hazardous Voyage

Earnestly longing to know more of the truth, four lads from Rennell made a most hazardous crossing of more than one hundred miles on open sea in a small canoe, and finally reached our training school at Batuna, and pleaded for help. Contact was made with the high commissioner for the West Pacific, who happened to be visiting the Solomon Islands group. After he heard the appeal of these boys, favorable assurance was given that we could again visit the island. But opposition was created by other bodies, which resulted in further delay. Then Moa wrote a letter to our superintendent, again pleading for help. This was shown to the high commissioner, and full permission was given us to visit the island.

In the month of July, 1940, this long-deferred and hoped-for visit took place. Elders Ferris and Pascoe, of the Solomon Islands, journeyed

in our mission ketch "Melanesia" to Rennell. The first boy to greet the missionaries was Panio, the lad who had given the call years ago. As he shook hands with Brother Ferris, he said, "Mr. Ferris, my heart is too full for words. I cannot speak. For a long time we have prayed to God that you might come back to Rennell. In the early morning before the sun rose, during the day, and long after the sun went down at night, we have prayed for this, and now God has heard our prayer and we see you in the flesh. We are very grateful that you are here."

On every hand this kindly welcome was extended. The following day the journey was begun to the inland lake and village where Tapongi, the chief, and his people lived. On the far side of this large lake, which takes hours to cross in an open canoe, the brethren found spread before them a new Seventh-day Adventist village. What a contrast is this model village to what our people found when the first contact was made in 1932. Then the men were carrying spears or clubs to protect themselves in village fighting, and there were no good houses, and many evidences of heathen worship.

In the center of this village, with a clean compound around it, stands a well-made church, the floor of which was made of limestone smoothed off to give the appearance of well-laid cement. Seats were carved out of big logs, and the timbers that held the roof were of cedar. Around the church were the neat houses of the village people. Standing near by was a tithe house where all the tithes and offerings were kept, these, of course, being paid in kind. A number of new buildings were in the process of erection. Down by the lake shore Moa had erected his own home, and a sign appeared upon the side of a box with these words in English—"The Head Office, Seventh-day Adventist Mission, Hutuna, Rennell Island."

### The Macedonian Call

The people had changed their whole mode of life and were living, in so far as they knew how, as Christians looking for the coming of the Lord. Not only had Moa effected a transformation in the main village of the island where Tapongi, his father, still lives, but he had made a most hazardous journey with his brother to Bellona, where the people were absolutely heathen and from which, only a little while ago, the bishop of Melanesia with other white missionaries had escaped with their lives. Telling of the work that he and his brother had done on Bellona, Moa said:

"Two years ago while working in my garden with my wife, I heard a voice calling me. We both looked, but could find no one; so we returned to our work. The voice sounded the second time, and again we could find no one. I felt impressed that Jesus was speaking to my heart, and there and then we both determined that we would yield our hearts wholly to Him and obey His will. That night I dreamed that I saw Jesus, and I heard Him tell me to go to the island of Bellona to tell the savage people there the story of Jesus.

I awakened my wife and told her my dream. She said she would help me.

"I began to work among my own people on this island of Rennell, and with the help of my brother we immediately commenced to build clean houses and to establish a Christian village—with the result that we now have what you see here at Hutuna. Then, in response to the message of God, I went to the island of Bellona alone to try to help the people there. For three months I stayed there and tried to gather the people together, but I found the work very difficult. Satan was doing his utmost to keep the people away from God.

"On one occasion a body of more than 300 men, all armed, came to destroy me. I stood before them and did not feel at all afraid. I talked to them of Jesus and His work. I told them that the power of Jesus is greater than that of Satan, and in their presence I broke one of the sacred stones, one that was held to be very sacred. When they saw me do this, the men were greatly enraged and commenced to dance around me, threatening to kill me with their long spears. When the end seemed near, suddenly, as if silenced by some unseen power, the men sat down and put their spears on the ground beside them, and all was quiet."

When later questioned about his experience on this occasion, and asked whether he was afraid, Moa said, "Why do you ask me such a question? I was not afraid, for I knew that I was not doing my work, but was attempting to do the work of God. I felt that if my time had come to die, I was ready to die, but I prayed to Him while the men were dancing about me, and asked Him to look after me and keep me."

### Converted Devil Worshipers

With that now-quieted band of fierce men, Moa immediately began discussing plans with regard to the building of churches and the worship of the one true God. The Spirit of God so worked on the hearts of these people that they were marvelously transformed, and before Moa left the island of Bellona to return to his home on Rennell, all the inhabitants had left their devil worship, had turned away from their old customs, and had actually erected ten churches for the worship of the Lord. They have yet much to learn, but they have been marvelously changed.

Later, with a companion, Moa returned to Bellona for another three months, and more churches were erected, and the people were instructed in singing gospel hymns. Leaving a companion to continue the interest at Bellona, Moa again returned to Rennell and gave further attention to the work on that island. When Brethren Ferris and Pascoe reached Rennell a few weeks ago, Moa was putting the finishing touches to the model village he had been constructing on the shores of the inland lake. Before our white missionaries left the group, they had the pleasure of baptizing Moa and his wife, and his brother, Tekahu, and his wife, the first fruits from the island of Rennell. There were many others ready

*(Continued on page 14)*

# WOMAN'S PAGE

## "And She Is a Minister's Wife?"

By MRS. E. E. ANDROSS

**A**ND she is a minister's wife?"  
 "Yes, her husband works in this conference."  
 "Really?"

And so the ball rolled on from individuals to principles and denominational standards. The conversation was earnest, and the atmosphere seemed untainted with the scent of gossip. Kind words and friendly criticism spoke of deferred hopes and unanswered prayers, of longings, regrets, disappointments, and pleasant surprises—all evidently flowing from sympathetic hearts, burdened with a desire to help hasten the day when the wife of every Seventh-day Adventist minister would preach in her daily life the same sermon that her husband preaches in the pulpit.

Sometimes, I think, the Lord lets bits of such conversation float in on our ears to challenge us—to remind us of the rare opportunity as well as sacred responsibility of *every* woman in the advent movement. There is not, to my knowledge, another group of women of whom so much is expected by their comrades and by the communities in which they live.

And why should it not be so? For, "Ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." No other woman in this group does the observing eye check up on more closely than on the minister's wife. True, Jesus is the only safe example for anyone to follow. But equally true: So long as the minister is charged to be an example to the flock, so long does she who stands by his side share that charge with all its responsibilities as well as its opportunities and privileges.

### Interpreting Her Husband's Sermons

And what an opportunity is hers! Evangelists often must spend money to call attention to their services. Not so with the minister's wife. Her position advertises her. Always she is surrounded by a large audience. Through every avenue of life she is preaching to attentive observers. From her missionary activities, her social hour, her personal appearance, her quiet home life, her children—yes, from every phase of her life—flows out in a constant stream of influence, her interpretation of the gospel her husband preaches.

God has granted me the sweet privilege of knowing many women who have been true helpmeets to their husbands. As I meditate upon the subject, I find myself reviewing some of their fine qualities: Such good neighbors; always having time to help; eyes ever open to see good in others; their very presence paralyzing the tongues of gossip; so comfortable to be around. Perhaps no quality shines brighter in their consistent Christian lives

than their forgetfulness of self which makes them so delightfully nonsensitive.

Take Sister —, for instance. She never seems to notice slights, or to allow her feelings to be hurt. If things do not seem quite right, she just thinks it probably is due to her own misunderstanding, and if not—well, it doesn't matter anyway. Self-forgetful, she goes on in cheerful, loving service. On one occasion that characteristic stood out in marked contrast. The wife of another minister had been asked to do something; but no, absolutely no. She had been slighted. So the dear soul nursed her wounded feelings, made herself and her home unhappy, and robbed others of much-needed service that she could have rendered very efficiently.

Turn where you will, there is no phase of life in which the wife of the minister does not either help or hinder. Of course, her work begins in the home and with the children whom God may send to bless it; and there is no higher mission than hers in that capacity.

### Influence of Minister's Home

Memory spreads a picture of one of those homes before me. A veritable little heaven where the children are growing up to know and to love Him whom to know is life eternal. It is a home where Christian simplicity in dress, in furnishings, and in food, makes it possible, even on the meager salary, to build enough elasticity into the walls of the house that shelters the family, to make room for lonely, homeless youth whom the magnetic currents of loving interests draw within its precincts.

What a big mission field the home is, anyway! Aside from keeping it neat and clean, aside from providing food that is both wholesome and palatable, and from seeing that clothes are always mended and ready for service, the minister's wife largely determines the atmosphere of the home. And the atmosphere her husband must breathe in the home, as well as the food he eats, influences his work in the pulpit and everywhere.

Yes, how much the home atmosphere means! It should be pure and sweet and clean, untainted by the germs of criticism, gossip, prejudice, and jealousy. Let it be purified by the Holy Spirit, invigorated by the breath of heaven, and made fragrant with the very essence of prayer; for the wrong word, the wrong attitude, may be the bit of steel in the compass that will cause shipwreck on the rocks of wrong decisions.

"Oh," sighed a minister's wife the other day in our Sabbath school class when the lesson was on the home, "so many wives cripple their husbands' work by their insatiable craving for things, things, things! A new dress, a hat, a rug, and what not." We listened attentively, for her devotion and her experiences permitted her to speak with authority. She emphasized the absolute necessity of learning to live on a budget well within the family salary, for surely retrenchments in expenditures should not begin with God's work. And there still is an echo of that worker's sigh in my own heart, as silently I ask the Lord to help me to learn the fine art of Christian econ-

omy and the deep joy of doing without for the salvation of souls and for the finishing of His work on earth.

The social hour in the home is a unique test tube—another opportunity to witness for God. A minister and his wife were having one of their heart-to-heart talks: "It is wrong, my dear," he began kindly, "for you to 'serve refreshments, other than a drink, out of season. You tempt people to eat between meals; and you know what the 'Testimonies' say about that." Yes, she knew. She had only meant to be hospitable. But, of course, true hospitality does not violate the principles of healthful living. So they decided that henceforth their home should help, not hinder, those who chose to do all things to the glory of God.

### Example and Helpfulness

With due emphasis on the home, we must remember that neither the home itself, nor the children that may come to grace it—neither of which must be neglected—should be made excuse for not participating in active missionary work outside the home, for the Master's business demands haste. Soul-winning work in the neighborhood is a double blessing, and will help greatly in sustaining the sympathetic touch that the min-



### That Better Land

BY J. BERGER JOHNSON

I AM thinking today of that country  
Where sadness and sin are unknown,  
Where the ransomed shall bask in the presence  
Of the Saviour they claim as their own.

In that land ne'er shall enter deception,  
There sickness and sighing depart,  
There the dweller shall not be afflicted  
With the suff'rings that here break the heart.

In that home neither death, neither mourning,  
Nor carnage, nor warfare is found;  
No more hate, no more strife, no more envy—  
All the ills that in this world abound.

In that realm we shall know nought of struggles  
That burden our life day by day;  
All the trials of this earth life are banished,  
And the tears—God has wiped them away.

But in that domain of tomorrow,  
Where justice and peace shall abide,  
There the saved shall rejoice with true gladness,  
As they stand by their Lord at His side.

As I'm thinking today of that homeland,  
Its beauties, its pleasures divine,  
There but deepens within me the purpose  
That by God's grace they all shall be mine.

ister's wife should have with her husband's work. But I fancy I see the longing look in the eye of a dear sister who yearns to serve beyond her own threshold, yet whose failing health or nontransferable duties make that impossible. However, such need not despair. God understands! He still can make her a blessing abroad as well as at home.

Another snapshot from real life: The minister and his wife were coming home from church. A few others were in the car; but we were all sort of home folks. "That was a good sermon, dear," said the wife to her husband quietly. "Once I feared you were going to omit a point that I knew you had in your outline, but before I finished asking the Lord to remind you of it, if He wished you to make it, you brought it out clearly and with emphasis."

"Yes, thank you, dear," said the minister. "I knew you were praying for me; and thank you again for the helpful suggestions you made when we went over my outline together." "Fine teamwork; just as it should be," I thought. And sometimes the best help a minister's wife can give in the preparation of a sermon is to guard her husband against needless interruptions during his study time. Just a little interruption may send an important thought scampering away beyond recall.

Perhaps there is no other way in which one preaches to a larger audience than by personal appearance. "No, I should not want it made thus," said the minister's wife to her seamstress, "for that would not be in harmony with the principles laid down in the Bible and expounded in the Spirit of prophecy; and you know we all are God's bulletin boards."

"And remember," adds another, "that to be carelessly, slovenly dressed, or to be eccentric, just to be different, is a disgrace to the cause we love, and may subject it to ridicule, just as truly as does the display of popular, often ludicrous, fashions." Happy is the minister's wife who, knowing these things, avoids both extremes and endeavors in her personal appearance, as in all other things, to adhere strictly to the divine pattern, as did the young woman, who, when questioned, replied, "I dress as I do, that those with whom I come in contact may see that I am a representative of Jesus Christ."

### A Lesson in Reverence

An unforgettable experience has stood in the halls of memory like a monitor for many years. I was helping in some institute work. One day in the church near the rostrum, I met one of our honored ministers. I extended my hand and greeted him cordially. He shook my hand and passed on without one word. It was a stinging rebuke. Later he explained to me his reasons for silence. And now for almost thirty years I have been thanking him in my heart for that impressive lesson in reverence, and I shudder to think that I was so disrespectful—and that I still sometimes forget—as to visit in the place of worship, especially near the pulpit. I did not mean to be irreverent; but I should have known better.

As the memory of that experience lives on with me through the years, it helps me on the one hand

to be charitable toward others in all matters, while on the other it keeps urging me to study to show myself approved, lest my mistakes turn that which is lame out of the way.

Before me lies a letter that a friend has permitted me to read. It is from the wife of a minister. For many years she has been a marvel, an inspiration, a challenge, to me! Somehow she has learned the lesson of surrender so well that God makes her a beautiful demonstration of His ability to fit the minister's wife to fill her high position to His glory. In this letter to a mutual friend, one paragraph unwittingly explains the secret of success.

### The Secret of Strength

"Yes, —," says that paragraph, "we all need a closer walk with Jesus. It takes time to feed one's own soul. I keep so busy, anxious to save souls, that I hold meetings, conduct Sunday schools, and do all the church work and visiting I can. But I pray for my own soul, too."

Yes, "we all need a closer walk with Jesus." He will help us to budget our time properly. We are told in "Ministry of Healing," page 208, that "if every moment were valued and rightly employed, we should have time for everything that we need to do for ourselves and for the world." Jesus will help us to do this. He will help us to place true values on things as well as on time. He will enable us to see that some of these matters that appear so big and important today will dwindle into insignificance before we reach the end of the way. He will help us to realize that nothing else is as important as the salvation of the lost around us.

Happy is that minister's wife who somehow organizes her program in such a way as to have unhurried visits every day with the Master and His Book. For—

"The Master has a work for thee,  
Which needs thy heart with His own beating;  
And true equipment always lies  
Just where these two are meeting."

While the rapidly setting sun is nearing the horizon, the loving, patient Master, who knows all about our efforts and failures, offers once again to give us success in service ere the last chance to save others slips by. He bids us look up through our tears and say with Paul, "Forgetting those things which are behind, . . . I press toward the mark for the prize of the high calling of God in Christ Jesus." And into the ear of her who is determined, by His grace, to fulfill her mission, He whispers, "My grace is sufficient for thee."

## Rennell Island

(Continued from page 11)

for baptism, but the brethren thought it would be well to have them wait until their next visit to the island.

An interesting feature was discovered in the fact that not only had the young people left their heathen ways, but the older folk also had broken with their old-time forms of worship, and at one

meeting of prospective candidates for baptism, there were no less than twenty old men and women, whose faces were shining with a new joy and whose lives already revealed the reception of a new power. The brethren, when they examined these old people, found that they were acquainted not only with the main doctrines of the message, but with church order and discipline. Brother Ferris in writing, added:

"As we stood before this company, we felt that truly here are people taught by the Spirit of God, a living demonstration of fulfilled prophecy as recorded in Joel 2:28."

As we here in North America consider the remarkable outworking of God's will among people who through the centuries have known nothing of His word, and remember that He has promised to finish His work, we are compelled to recognize that He is now fulfilling His purpose.

## Watching

BY MARJORIE H. COOPER

I AM watching, waiting, longing  
For that great expected day,  
When my Lord will come from heaven  
And no longer will delay.

I am watching all the omens  
Proving that His coming's near—  
Earthquakes, tumults, wars, and famines,  
Causing hearts to dread and fear.

I am watching, too, with wonder  
As His banner is unfurled—  
God's last message flying, hastening,  
Gathering souls from all the world.

I am watching lest the tempter  
Lure me into paths of sin,  
Lest that day find me unready,  
And too late to enter in.

I am watching, yes, I'm yearning,  
Other souls to bring to Him,  
For His arms are strong and mighty;  
Nought can pluck one from within.

He is yearning, too, to gather  
All the ripe wheat from the tares,  
Watching, waiting, for the harvest—  
Oh, what patient love He bears!

He is watching, waiting, longing,  
The "travail of His soul" to see,  
The "joy" forever "set before Him"  
When He suffered here for me.

So I'll work and watch with Jesus  
Till the setting of the sun,  
"One brief hour" before He cometh,  
Hear Him say the work is done.

Soon the watching will be ended,  
Waiting faith give place to sight;  
No more death or sin or sorrow,  
No more yearning for the light.

Then the meeting with my Saviour—  
Oh, to see His face at last!  
Watching, waiting, longing, yearning,  
All will be forever past.

England.

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard



## The Temple of a Noble Character—No. 5

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.

LAST week we merely listed the positive and the negative habits in the mental, emotional, and physical aspects of life. Character is the interpenetration of those habits. It is easy to see that when a person's habits are half bad and half good, the result is a weak character. Such a person has a split personality. It seriously lacks Paul's "This one thing I do."

One may have a character which is strong and yet not noble. A strong character is one in which the habits are integrated, or united in purpose. When the positive habits in the mental, emotional, and physical groups embody one another—that is, when they are integrated—one has not only a strong character, but a noble one as well. And when the negative habits in the mental, emotional, and physical groups embody one another, one has a strong character, but it is ignoble. Such strength is wasted and misdirected into channels that make life miserable for him who possesses it and for all those in his circle.

Now, it is possible also to have a decidedly weak character. A weak character is one in which habits alternate with one another rather than embody one another. A man with a weak character may want to do right, but he has a set of bad habits that alternate with his good habits, and they neutralize his effort. It is this situation that Paul describes in the seventh chapter of Romans: "The good that I would I do not; but the evil which I would not, that I do."

And, sad to relate, it is in this realm that some so-called Christians have trouble. For instance, when the church holds Sunday night services for the purpose of winning souls for the kingdom of Christ, if you have the constructive and positive habit of loyalty, you will be there to help swell the congregation, and, in addition, you will do all you can to bring your neighbors. But if you have the negative habit of disloyalty, even though you are the head deacon, the chances are that you will

(Continued on page 17)

## KNOW YOUR CHURCH HISTORY

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

In a large vault at the General Conference repose the reports which have recorded the progress of our church since the organization of the General Conference in 1863—thousands of pages of mute testimony that God has been marvelously directing the movement which He brought into being at the appointed time, for the appointed task of finishing His work on earth.

A complete set of pictures is not available, and therefore we present the names of the men who have served as General Conference secretary, and who have, in that office, recorded the onward march of the message.

In the early days the reports were handwritten and few in number. Today the voluminous, neatly typed reports cover many pages every week.

The actions not only of General Conference sessions, but of General Conference Committees, must be filed with the secretary, and placed in the vault for safekeeping. The filing system makes every report quickly available.

From the list of secretaries, it is interesting to note:

- who served as first secretary of the General Conference;
- who served five terms in alternate order;
- whose term as secretary far exceeded that of the others.

### GENERAL CONFERENCE SECRETARIES

|                              |           |                              |           |
|------------------------------|-----------|------------------------------|-----------|
| 1. Uriah Smith . . . . .     | 1863-1868 | 11. W. A. Colcord . . . . .  | 1891-1893 |
| 2. M. S. Burnham . . . . .   | 1868-1869 | 12. L. T. Nicola . . . . .   | 1893-1897 |
| 3. Uriah Smith . . . . .     | 1869-1873 | 13. L. A. Hoopes . . . . .   | 1897-1901 |
| 4. S. Brownsberger . . . . . | 1873-1874 | 14. H. E. Osborne . . . . .  | 1901-1903 |
| 5. Uriah Smith . . . . .     | 1874-1876 | 15. W. A. Spicer . . . . .   | 1903-1922 |
| 6. C. W. Stone . . . . .     | 1876-1877 | 16. A. G. Daniells . . . . . | 1922-1926 |
| 7. Uriah Smith . . . . .     | 1877-1881 | 17. C. K. Meyers . . . . .   | 1926-1933 |
| 8. A. B. Oyen . . . . .      | 1881-1883 | 18. M. E. Kern . . . . .     | 1933-1936 |
| 9. Uriah Smith . . . . .     | 1883-1888 | 19. E. D. Dick . . . . .     | 1936-     |
| 10. Dan T. Jones . . . . .   | 1888-1891 |                              |           |

STELLA PARKER PETERSON.

# For the Young People

Adventures in Soul Winning for Young People—No. 1

## Soul-Winning Partnership

By D. A. OCHS

**T**HOUSANDS of young people everywhere working as clerks and assistants are eagerly looking forward to the happy day when they may be invited to become partners in the house or firm by which they are employed. Promotion to the coveted position of partnership in the thriving concern is the dream of their lives. But many of these ambitious young people will probably never realize their cherished dream! Never will they hear the call to partnership in some big business.

But is there not a far more honorable partnership open to every Christian young man and young woman? Indeed there is! This the Bible explicitly teaches. "We are laborers together with God," Paul declared. 1 Cor. 3:9. And again, "workers together with Him." 2 Cor. 6:1. This same thought of partnership with God is expressed in the Spirit of prophecy: "You may be a collaborer with God in the great work of human redemption."—*Messages to Young People*, p. 21. "The Lord has appointed the youth to be His helping hand."—*Testimonies*, Vol. VII, p. 64. Just think! "As a father takes his son into partnership in his business, so the Lord takes His children into partnership with Himself. We are made laborers together with God."—*Messages to Young People*, p. 47.

Partnership with Him, not in menial work, but in a great work, is our privilege. "He calls them [the young] to be sharers with Him in the great work of redemption and uplifting."—*Ibid.*

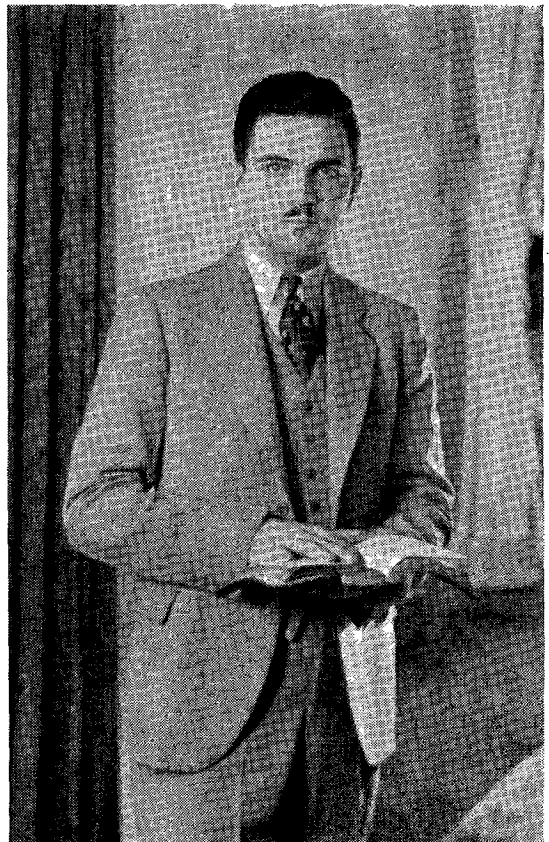
"The work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died. . . . Cooperate with Christ in this grand and noble work."—*Id.*, p. 227.

### The Greatest Work

Just think! "The greatest work to which human beings can aspire is the work of winning men from sin to holiness."—*Ministry of Healing*, p. 398. The supreme importance of this soul-winning business can be estimated only in terms of Heaven's evaluation of a soul. "What is a man profited, if he shall gain the whole world, and lose his own soul?" Matt. 16:26. "One soul," we are told, "is of more value to heaven than a whole world of property, houses, lands, money."—*Testimonies*, Vol. VI, pp. 21, 22. "Gold and earthly treasure can bear no comparison to the salvation of even one poor soul."—*Id.*, Vol. I, p. 513. Just think! "In comparison with the worth of one soul, the whole world sinks into insignificance."—*Id.*, Vol. V, p. 614. "What a noble enterprise! One soul to praise God through eternity! One soul to enjoy happiness and everlasting life!"—*Messages to Young People*, p. 205.

Did you ever stop to consider that this soul may be your brother, your sister, your mother, your father, your neighbor, your friend? Solemn indeed! "Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died."—*Review and Herald*, Dec. 12, 1893.

Have you accepted Jesus as your personal Saviour? Have you surrendered your heart, your life, your all, to Him? Then you have heeded the call to a glorious partnership with God in the business of winning others to Christ. In this partnership you have become a debtor to everyone who knows not Christ. In this partnership you have come into possession of the power to win others, as a solemn trust, and God expects you to use that power. In this partnership, if you do your work well, there will be no missing note in your song, no missing reality in your prayer, no missing joy in your experience, no missing strength in your life. In this partnership, because of the supreme form of service, you honor Him whose you are and whom you serve. In this partnership you are assured an eternal reward, for "those who engage with Christ and angels in the work of saving perishing souls are richly re-



S. M. HARLAN. PHOTO



### DON'T MISS A SINGLE WORD—

of the series, "Adventures in Soul Winning for Young People." It is packed full of inspirational thoughts, concrete experiences of what others have done, and helpful suggestions as to how each Adventist young person may unite in the greatest adventure which can come to anyone—that of bringing others to the Saviour. The accompanying article by D. A. Ochs, associate secretary of the General Conference Missionary Volunteer Department, opens the series. Miss Louise Kleuser, of the Greater New York Conference, and J. E. Edwards, of the Potomac Conference, will draw on their long experience in work with young people to give further suggestions in succeeding issues.



warded in the kingdom of heaven."—*Messages to Young People*, p. 205.

### Work for Individuals

"But," I can hear you say, "I cannot preach; so what is left for me to do?" Here is your answer: "Whatever one's calling in life, his first interest should be to win souls for Christ. He may not be able to speak to congregations, but he can work for individuals."—*The Desire of Ages*, p. 822. Heaven's chosen way of winning souls is by one person's reaching and winning another. This was Christ's method. He was ever on the lookout for individuals. "He had a faithful regard for the one-soul audience. Through that one soul the message was often extended to thousands."—*Christ's Object Lessons*, p. 229.

This was, largely, the apostles' method. You recall how Andrew found his own brother, Simon Peter, and "brought him to Jesus." Philip, after finding the Lord, immediately went in search of Nathanael. John 1:40-46.

This one-by-one method is a natural and most successful procedure. A lifesaving crew does not rescue the shipwrecked in large numbers, but by personal work, the picking up of one at a time; by throwing out the life line to one individual after another, struggling in the deep, until all are safe.

### Christ Gives Power

You may feel ever so inadequate, but the God who calls His young people to a glorious partnership with Himself surely will be with them. A poor stammering Christian with Christ in the heart, through whose life flows the convincing and drawing power of the Holy Spirit, no matter how many blunders he makes, is of infinitely greater service to God than the greatest pulpit orator without Christ, despite all his "learned speeches, eloquent testimonies, or deep arguments."—*Id.*, p. 231.

"Go out into the highways and hedges" is God's command to every Missionary Volunteer. How about those in your "home circle, at your neighbor's fireside, at the bedside of the sick," and we might add, how about your associates, your schoolmates, your roommate? Have they surrendered their lives to Jesus and entered that glorious part-

nership with God in winning others? "In a quiet way you may read the Scriptures and speak a word for Jesus and the truth."—*Testimonies*, Vol. VI, p. 428. What an excellent opportunity for partnership in the greatest business on earth!

## The Temple of a Noble Character

(Continued from page 15)

not be there. Or if you are, it will be only now and then. The pastor cannot depend on you. You believe the truth. You mean to be sincere. You expect to be saved, but you have cultivated the habit of disloyalty, and you cannot be depended upon. You want to be loyal, but you have never cultivated the habit of loyalty.

Again, the Bible enjoins the Christian to be hospitable. You believe that the Christian should be given to hospitality, but you have never developed the habit of hospitality, and so weeks come and go, and you never think of asking a stranger to take dinner with you in your home. You may believe in hospitality, but you will never practice it unless you develop the habit. And if you do not develop the habit of hospitality, you will automatically develop the negative habits of miserliness and selfishness. These negative habits are not Christian, and you cannot be a Christian unless you develop the positive habits of Christian character.

If you wish to develop a strong and noble Christian character, and thus achieve a personality like that of Jesus, look again at the list of positive habits given last week, and begin, with the strength which Christ will impart, to master one each week. In a few months you will have made marvelous progress. Remember that whatever image we keep in the mind tends to express itself in action. By beholding we become changed.

Constructing a beautiful Christian personality is like remodeling a house. First you must make up your mind what the house will look like. Then you put that down on paper. This is your plan. After this you are ready to go to work. It is just the same in reconstructing a life. First the image, then the plan, then the earnest endeavor to practice the actions that you want to become habitual. Every time you develop a good habit, by doing it over and over again you overcome the opposite negative habit by disuse. That is what Paul so clearly taught in Romans 12:21: "Be not overcome of evil, but overcome evil with good."

We cannot hope to overcome in and of ourselves. There is no power in us to do right. But there is power in Christ the Lord. Remember the text: "As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name." John 1:12.

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PREACHING is too big a business to be restricted today to the clergy alone. . . . The unordained membership of the church is still under the primitive and unrepealed obligation to preach.—O. S. Davis.

## A World War Experience—No. 4

### Courtesy and Discipline

THE Army has some features in which it does no one harm to be trained. Courtesy and discipline go hand in hand, so to speak. Here is one place where these virtues are insisted upon under penalty. Even in civilian life there is usually some penalty for discourtesy and the lack of obedience and self-control.

When speaking personally to an officer a private soldier always addresses him in the third person, as: "Would the Captain please, etc.?" or, "Is it the Lieutenant's desire?" and so on. An officer is also bound to show a right spirit to the men under his command. Never does he have the right to strike a man in a moment of provocation.

Whenever a commissioned officer passes close to a group of privates who are standing, the first man who sees him approach calls, "Attention." And they all stand at that position until the officer returns the salute and passes. The most common expression of recognition shown an officer is the right-hand salute. This must be given as many times as an officer is met, and in as many places. In a large post this happens very often. Failing to salute on proper occasions draws a reprimand. A private receives a command or a reprimand in silence, other than replying in a crisp, "Yes, sir," and always at attention. A fly may be crawling on his face, or he may have some discomfort real or imagined, but he dare not move. He is at attention. His mind must be wholly on orders and duty.

A special obligation rests upon a Christian to be courteous. The Scriptures enjoin sobriety, but this is to be accompanied by a spirit of joy and courtesy. A proper blending of these virtues will contribute to success in many fields, and their lack brings failure.

I do not recommend the same rigid and exacting discipline in all respects that is followed in military procedure, but I have no hesitancy in saying that were more disciplinary methods employed in many homes and schools, there would be a greatly improved condition of society in general. This added training and discipline would be reflected in the reduction of crime, and would very greatly augment the moral tone of the whole nation. It would help make of every boy and girl, every young man and young woman, a peacetime soldier in the highest sense of the word. "Righteousness exalteth a nation: but sin is a reproach to any people." Prov. 14:34.

The questions of courtesy and

discipline have a decidedly Scriptural background, and cannot with safety be left out of the life of any people.

### Counsel and Caution

I would like to speak directly to the minds and hearts of my younger brothers who may someday be called to face the same experience that the generation of 1917 faced. And not alone to the young men, but to the young women as well, for these men who may be called will be your fathers, brothers, and friends. God forbid that the United States of America shall ever become involved in another world war, but who can foretell with accuracy what the future holds? We are justified in advocating preparedness, especially when we refer to a spiritual and intellectual preparation. Every soul has a heaven to win and eternal death to shun. We are by no means advocating or encouraging war when we are preparing to stand in our lot and place should war come. But rather we seek eternal life, and therefore we strive manfully for that experience in Christ Jesus that will gain for us that most blessed heritage when "He maketh wars to cease unto the end of the earth." Ps. 46:9.

These threatening days call for a real youth's movement within our churches. And herein lies my point. We must beware of a cheap and superficial experience. Just now is the time for our young people to enter the fold of the church. It will be your ark of safety in the coming storm. There will be conflicts, but you will have allied yourself, through repentance and conversion, with Christ, the Captain of our salvation and the One who will bring us to the desired haven. It will not do for our young men to rush for the church simply as a means of escaping combatant service in case of war. They must develop into sincere, pure, and straight-thinking Christians and merit church membership and its attendant advantages.

Army officers as a rule are trained in the art of handling men, and are fairly good judges of human nature. Attempts to secure considerations on religious grounds, if not genuinely sincere and consistent, will come to nought. It is not Christian in itself to try to bluff the way through to the desired end. Be a straightforward, upright, everyday Christian, and success is even now in your hand. You will not then have any cause for remorse and regrets.

"Be ye not unequally yoked together with unbelievers: for what

fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what concord hath Christ with Belial? or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be My people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be My sons and daughters, saith the Lord Almighty." 2 Cor. 6:14-18.

These words are comprehensive. If followed, they will save us from mistakes in everything, from the use of tobacco to marriage. It cannot be emphasized too strongly that there must be real and permanent reform and a rebirth experience if one is to successfully stand against the vicissitudes and temptations of an army camp. However, one makes a great mistake to hold himself aloof from those who walk in the way of transgression. Christ did not do this. He came to save sinners. We must be saved ourselves, and have victory each moment, to be most successful in lifting a fallen brother. We must be anchored to the Rock of Ages if we are to be able to raise others out of the mire of sin.

I gained many good friends among tobacco users, card players, etc. We were comrades as American soldiers, but not in the ways mentioned. Never was I jeered by the addicts of these things or urged to participate in them. I have been told by many that they regretted having ever started such practices, and that I was wise not to have begun. I have found that the greatest urge to these habits and vices come to the young. They think oftentimes, very mistakenly, that to do such things is manly, when it is just the reverse. Therefore, the responsibilities of adults as parents, educators, and church officers, to be faithful guardians of the young, are great. Once these insidious habits are formed, they bind as chains, and only the power of Christ can avail to break them.

ROY I. FOREMAN.

THE Boulder-Colorado Sanitarium is laying plans for the entertainment of the large group of doctors and dentists who will be attending the General Conference medical meeting, to be held November 29 to December 4. It is anticipated that this meeting will prove very helpful to the members of the medical and dental professions in the denomination.

A number of persons were baptized recently in the Upper Columbia Conference, as follows: 5 at Spokane, Washington, 5 at Saint Maries, Idaho, 5 at Orofino, Idaho, and one at Sandpoint, Idaho.

# WORLD-WIDE FIELD

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

## The Sioux Indians

From far and near came stalwart representatives of the Sioux nation to the sacred convocation held at Laplante, South Dakota, August 29 to September 1. Our two-story Indian Mission building, recently purchased at Laplante, was taxed to capacity. An ample assembly room, dining room, and kitchen occupied the downstairs, and seventeen guest rooms on the upper floor helped to care for those who came from a distance.

Thursday night to Sunday night was a time of spiritual refreshing and instruction. A well-arranged program was carried out under the leadership of A. V. Rhoads, assisted by D. E. Reiner of the Northern Union Conference and Carl Brown of the Laplante Indian Mission. The help of Brother and Sister Marley from Red Shirt Table was appreciated, as well as the fine help of the Indian teacher, Mr. Blackhoop, who is professor of music at Ft. Yates, and the professor of music from the large Indian school at Pierre. Brother Blackhoop also preached in the Dakota Sioux language and helped with the translating.

Brother and Sister Williams came in with a group of families from White Horse, where a new church building now stands. We now have good mission buildings at Laplante, White Horse, and Red Shirt Table. Young people from Mobridge and Laplante helped with vocal and instrumental music.

My heart was greatly cheered as I heard these noble men and women give their testimonies of God's saving grace. Substantial and steady gains are being made. The Sioux are responding as never before in the history of our long-neglected Indian work in North America. It pays to pray and work for the Indians. God richly blesses the honest efforts put forth.

H. D. CASEBEER, *Assoc. Sec.,  
Bureau of Home Missions.*

## The Advent Faith in Britain

AGAINST the dark background of present events there shine forth certain striking evidences of divine guidance among the Lord's people. It is easy for Adventists today to fall into a somewhat puerile attitude of mind, and to attribute to special providence events which follow the outworking of the natural laws established by the Creator for the governance of human affairs.

There is also a tendency for us to fall unconsciously into an enthusiastic statement of affairs which exaggerates comparatively trivial events into events of undue importance. On the other hand, it is equally easy to grow so indifferent that we fail to see the special providences of God in behalf of His church in the midst of human madness and folly today. All the circumstances mentioned below have been carefully verified, and we feel certain that God is with His people and is working for them in a remarkable manner, preserving His work in the midst of these dreadful years.

The city of London is in the news, and, for our purposes, so are the Adventists of London. It is most inspiring to meet with our London churches at this time. A few Sabbaths ago we were right in the midst of an ordination service when the air-raid warning sounded, and shortly afterward bombs dropped a few blocks away. Some of us felt that it might be better to terminate the service with dignity, but the members were determined that it should go on, which it did without the turning of a head. Shortly afterward the same church escaped destruction by bombs by a few yards, but the members continue their meetings regularly from week to week, with the evidences of destruction around them.

One of our ministers was going about his business in a residential area when he heard a bomb screaming down to earth. He quickly sought the best shelter he could see, and escaped death. Another reports that he was machined-gunned without warning from the air. Another said that he was in a bus on a country road when it was repeatedly dive-bombed, but he did not receive any injury. A young woman, along with another girl and two male employees, was left behind by her employers to finish up some office business in a dangerous coastal area. They were to move inland to join the rest of the employees when this work was finished. A raid commenced, and they went into an underground shelter, which was then bombed at both ends. The young woman was thrown some distance, her shoes and stockings were ripped to pieces, and her nose bled profusely from concussion. When she regained her composure, she found that the two men, who were coming up the steps behind her, had been killed. She feels that God is her strong deliverer.

As an elderly sister of a London church went to open the back door of her house a bomb exploded

between her door and the underground shelter in the garden to which she was going. She was blown back into the house and badly bruised. Later it was discovered that a large piece of shrapnel had entered the door of the shelter and gone through the back. Had our sister been there, she might have been killed.

Two of our members have been killed in air attacks, one has been badly injured, and one slightly injured. None of our church properties have been seriously damaged, but a number of our members have been rendered temporarily homeless by time bombs which have fallen in the vicinity of their homes.

Our people everywhere are calm. For instance, at our Northern European Division headquarters, where they have a good underground shelter in a not too exposed area, the remnants of the division staff sleep undisturbed in their beds. Throughout the country there is a very deep spirit of consecration among our members, and we all seem to realize that the forbidding circumstances, so long foretold by the servant of the Lord, are upon us, and that we must continue our work under these conditions.

As workers we dare not leave our posts of duty. We remain with the Lord's people, sharing their sacrifices, pressing on with God's work. We travel about normally, adjusting ourselves where necessary to raid conditions, and every department of the work is forging ahead.

We have just opened a new school with a record attendance, and we have just concluded our most successful Harvest Ingathering campaign. Tithes and offerings continue at a high level, but, of course, we can never tell just how these may be affected by increasingly difficult war conditions.

God is with His people, and His cause will prosper in the earth, despite the activities of the enemy of God's truth. H. W. LOWE.

## Vancouver, British Columbia

IN Vancouver, British Columbia, where I have been broadcasting for the last five months, there is a minister, a Mr. Davies, who has a church of his own, which is recognized by the government as having denominational status. This man is neither Fundamentalist nor Modernist, and yet both. He has a good deal to say about patriotism and economics, and has made himself the most popular mouthpiece of the

British-Israelite movement. British-Israelism is a theological attempt to sanctify the nationalistic patriotism of the Anglo-Saxon people, particularly at this hour. In this attempted justification it has much to say about prophecy.

This minister has the largest congregation in all Canada, and what is reported to be the largest congregation in the whole British Empire. It meets in the city auditorium of Vancouver, and a staff of thirty to forty ushers is required to take care of the attendance. It was my privilege recently to address this congregation.

Mr. Davies has long been a subscriber to the *Signs of the Times*. In his library he has many of our books. He freely acknowledges his debt to us in many things. A guest for a while at the Resthaven Sanitarium, he became convinced of the value of our health principles.

For some time he has allowed us, alongside of the British-Israelites, to maintain a bookstand in the lobby of the auditorium. From the platform he sometimes advertises our books, much as our Bible House secretaries do in our camp meetings. He derives no profit from their sales.

The other day I received a telephone call from him. He began by saying that before his Sunday morning service begins, he has a radio in his auditorium turned on to "God's Hour," our broadcast. So his people have been getting a little all the time from us. Then he said that that morning he had been going over some old bound volumes of the *Signs* in his library, and had found there a number of articles by me, which he reread, as he had recently been listening to me. Then he informed me that he was forced to be out of town for a short time; and while he had been worrying about whom to turn over his pulpit to during his absence, he had received the inspiration to invite as his guest speakers the mayor of the city, who is a member of Parliament, and me, as a representative of the *Signs of the Times*.

I found myself, after a great deal of prayer and study, facing that huge audience. Not only was I received with the greatest courtesy, but I was listened to as attentively and responded to as warmly as ever I have been in my life. The Adventists who were present felt that it was a great hour for the truth. Thinking that perhaps there might never be another such opportunity in Vancouver, I brought into my address all the message that I consistently could. It is marvelous how coherent and how well coordinated are the tenets of our faith! I gave them a "lot of Bible," as several expressed it, and they liked it. They came flocking forward at the close to express appreciation for it, to invite me back, to ask where our church was, and for more information about the *Signs of the Times*, to express friendship for

our work, and to say that they had learned much.

I believe that our publications are destined in such days as these to drive wedges into larger possibilities than we have dreamed of. Every week we address an even larger, though unseen, audience over the air; and as the letters come in from an estimated audience of between ten and twenty thousand, we begin, when the interest warrants it, to send the *Signs* to some. In this land where the workers are so pathetically few, the *Signs*, the *Present Truth*, the *Watchman*, and our tracts must be our Bible workers.

We thank God for our publications as openers of doors, and for the privilege, under Christ, of witnessing for His truth before this great congregation in Vancouver.

LEWELLYN A. WILCOX.

## Another Excellent Report

THIS is the second Ingathering summary for the North American Division presented through the columns of the REVIEW this year. It is equally as encouraging as the first one, which was published shortly after the campaign was launched. From every part of the field reports have come telling of the very remarkable manner in which God has blessed this year's effort, making it possible to gather such large gifts in so few weeks. Only ten weeks have elapsed since the work was officially started. In that period of time, \$806,120.07 has been gathered. Comparing the figures of this year with those of a year ago we find that up to about the middle of October, the ten unions have attained the following results:

|            | Oct. 12, 1940 | Oct. 14, 1939 | Increase    |
|------------|---------------|---------------|-------------|
| Atlantic   | \$ 86,000.00  | \$ 86,009.00  | \$ *9.00    |
| Canadian   | 36,090.00     | 30,793.40     | 5,296.60    |
| Central    | 52,851.65     | 47,544.00     | 5,307.65    |
| Columbia   | 122,915.02    | 121,247.90    | 1,667.12    |
| Lake       | 92,886.53     | 78,036.59     | 14,849.94   |
| Northern   | 44,341.84     | 42,250.00     | 2,091.84    |
| N. Pacific | 75,317.18     | 70,420.78     | 7,896.40    |
| Pacific    | 182,744.00    | 156,180.00    | 26,564.00   |
| Southern   | 79,389.95     | 70,918.50     | 8,471.45    |
| S. W.      | 30,583.90     | 28,757.35     | 1,826.55    |
| Totals     | \$806,120.07  | \$732,197.52  | \$73,922.55 |

\* Decrease.

Adding to the above the sum of \$250,000 reported to us so far from overseas divisions, we have already passed the million-dollar mark for the world field. But we renew the appeal voiced at the recent Au-

At This Baptismal Service, Held at Matina, Costa Rica, C. P. Crager (left) and A. H. Roth Baptized Thirty-four Candidates



tumn Council to gather \$1,000,000 in North America alone in the 1940 Ingathering effort. And we also continue to pray that God will graciously lead us to find at least 1,000 souls to unite with the remnant church as a result of this year's Ingathering contacts in North America. The requests for help to meet the present emergency and crisis, placed with the General Conference at the Autumn Council, challenge us all to be more fervent in our prayers and more zealous in our efforts for the rapid extension of the work of God.

As soon as the total receipts for the entire year are available, we expect to place them before the great REVIEW family, and we plan also to give final reports from overseas divisions as soon as they can be made available.

We desire at this time to express our sincere appreciation to all leaders and workers in the field and in our institutions, to the entire church membership who have so nobly and faithfully served in the Ingathering army, and to all who are continuing to carry on the good work toward the goal of—

A Million Dollars for Missions  
A Thousand New Members.  
STEEN RASMUSSEN.

## Progress in Central America

THE year 1940 promises to be the banner year in soul winning in the Central American Union. God has greatly blessed our little band of workers as they have thrown themselves wholeheartedly into the work of winning souls. From Panama on the south to British Honduras on the north, in each of our seven little fields "Evangelism" has been the watchword.

Three of our evangelistic workers, having given evidence to the brethren of their calling to the ministry, have recently been ordained and added to our band of ordained ministers. Braulio Perez, who came to us a few years ago from Argentina as Spanish teacher in our training school, and who has devoted each summer to an evangelistic effort, was one of the three. He has now entered the field of evangelism

(Continued on page 22)

# North American Division Gleanings

Compiled by Merwin R. Thurber

## Atlantic Union

**GREATER NEW YORK** reports the baptism of 67 and the addition of 8 on profession of faith during the third quarter. A. F. Wellman baptized 15 at Hempstead; A. Catalano, 8 at the Brooklyn Italian church; P. G. Herwick, 7 at Poughkeepsie; J. E. Cox, 17 at the Brooklyn colored church as a result of the summer tent effort; T. Rowe, 11 at the Ephesus church; W. A. Nelson, 6 at the Temple church.

Atlantic Union is branching out with medical cadet corps. The course is being given on Sundays at the college at South Lancaster, Massachusetts, thus accommodating both the college men and those in the community within driving distance. Other corps will be organized to meet the demands in the various conferences.

## Central Union

The Central Union is making a special effort to accommodate men who are likely to be called to service in the near future. An intensive medical cadet course is being offered November 14 to December 5.

Missouri is planning a youth's rally at Pine Oak Camp for November 21-23.

## Columbia Union

On October 4 and 5 a new medical cadet corps was organized for the men of Scranton and Wilkes-Barre, Pennsylvania. On October 7 the second cadet corps for the Philadelphia area was organized. It promises to be larger than the first.

W. W. Fordham baptized 12 at the Pittsburgh, Pennsylvania, No. 2 church on October 12. These were the first fruits of his summer and fall tent effort. There are 30 more in the baptismal class studying for the sacred rite.

Charles T. Everson opened an evangelistic effort on October 20 before a large audience in the Elks Auditorium in Jersey City, New Jersey. He is assisted by O. D. Cardey, O. J. Nerlund, C. Bufano, Erwin Lehnhoff, Heri Eklund, and Irene Landor. Meetings will be held three times a week during the winter months.

## Lake Union

Wisconsin has decided to hold its medical cadet corps as an intensive course at the conference campground at Portage instead of as a weekly affair of eighteen Sundays. The course will last from October 27 to November 13. Wisconsin is happy to have both E. N. Dick and C. B. Haynes to help with the work.

## Northern Union

Brother Carlson, of Osceola, Iowa, reports a good interest in his

lay effort at Creston, Iowa. With an attendance of from 40 to 45, 90 per cent are non-Adventists.

C. L. Vories reports that as a result of his evangelistic effort in Washington, Iowa, a church of 35 members was organized on October 12. Still others are interested, and it is hoped that as the work continues these, too, will be added to the church.

H. V. Reed, assisted by Ervin Sorenson, is conducting a tabernacle effort in Granite Falls, Minnesota.

C. E. Smith is conducting a series of evangelistic meetings in the Minneapolis Auditorium church.

Gladys Searle, of the Minnesota Conference office force, has accepted an invitation from the Hinsdale Sanitarium to work in their business office.

## North Pacific Union

Sabbath, October 5, was a high day for the members of the St. Maries, Idaho, church. Nearly two and a half years ago, a building was purchased from another denomination. It has now all been paid for, a new roof has been added, and the interior has been remodeled and re-decorated. On October 5 the church was dedicated. L. E. Esteb preached the dedicatory sermon, and Melvin Oss offered the prayer of dedication. On the same day, 5 were baptized and added to the church.

At Yakima Valley Academy, Washington, work is progressing rapidly on the new woodwork shop.

Glenn L. Goffar reports the opening of the Silver Dome Tabernacle effort in Sellwood, Oregon.

A continued good interest is reported for G. T. Dickinson's effort at St. Helens, Oregon. He is assisted by Mr. and Mrs. Howard Hamel, who are visiting interested people.

G. A. Thompson is holding meetings in the little country church of Naselle-Roseburg, Oregon. The attendance is good, and results are expected.

Oregon reports 233 added by baptism and 30 on profession of faith during the third quarter.

Mount Ellis Academy, Montana, has a 30-per-cent increase in enrollment this year over that of last year.

F. H. Parrish and F. M. Burg baptized 10 at Bremerton, Washington, September 14. Six joined the Bremerton church, three at Harper, and one at Retsil.

At Harper, Washington, Fred Miller, missionary on furlough from Santo Domingo, has been holding Sunday night meetings. There is an interested group studying the truths of the Bible, and it is expected that several will join the church.

## Pacific Union

Three churches were dedicated Sabbath, September 28, in the Northern California Conference—at Redding, Willows, and Gridley, California. Glenn Calkins, C. L. Bauer, E. F. Hackman, and R. G. Lewis took part in all three dedications.

A tabernacle effort is planned for Marysville, California, to be conducted by W. P. Lockwood, Stanley Jefferson, their wives, and Mrs. Irene Anderson.

A six-acre tract in the beautiful Greenhorn Mountains has been purchased by the Kern district of Central California as a Junior camp, and for other recreational activities.

Five medical cadet corps are now operating in Central California with a total enrollment of nearly 300.

Meetings conducted by P. L. Knox continue on Sunday, Wednesday, and Friday nights in the Glendale, California, city church. Recently 20 were baptized as a result of these meetings, which began in the Star Dome several months ago.

A. D. Armstrong reports the baptism of 5 recently in the Santa Barbara, California, church.

C. J. Coon, of Glendale, California, has accepted a call to act as pastor of the Sligo church in Takoma Park, Maryland.

Alger Johns, of the Sligo church, has been invited to Glendale.

Walter Priebe and Douglas Marcus opened their tent effort in Lancaster, California, with an attendance of 225, more than one tenth of the population of the town.

## Southwestern Union

The Southwest is planning for a medical cadet training camp to be conducted during December and January.

On Sabbath, September 28, there were three baptisms in one district in Arkansas-Louisiana, totaling 24—one in New Orleans, Louisiana, of candidates from W. D. Frazee's effort; one at Plaquemine, Louisiana, and one at Baton Rouge, Louisiana.

Two were baptized at Oilton, Oklahoma, recently.

Texas reports the baptism of 232 junior and senior young people during the first three quarters of this year.

At the Autumn Council we heard the news that the North American Division had passed its basic Harvest Ingathering goal. Of course this does not mean that the campaign is finished everywhere, for there are still many churches and conferences that have not quite reached the top. The union papers are full of good reports of work well done, of districts over the top, of conferences raising more money in a shorter time than ever in their history. Surely God is giving us victory in this our hour of need.

# Progress in Central America

(Continued from page 20)

in the Panama Conference. Just previous to his ordination he held a very successful summer effort in the city of Managua, the capital of Nicaragua. This has been known as a very difficult field, and the work has been at almost a standstill there for several years. The Lord greatly blessed him with a large attendance, and as a result thirty-four souls have been added to our little group there.

R. R. Mattison, who two years ago entered evangelistic work after spending a number of years as field missionary secretary in Cuba and Panama, was also ordained. He held a successful effort in a little town in the province of Chiriqui, in the Republic of Panama, which resulted in the baptism of twenty believers. A church was organized here, and Brother Mattison, with the help of several other brethren, erected an attractive little chapel, which was recently dedicated free from debt.

Samuel Farrell, a graduate of our West Indian Training College in Jamaica, was the third to be ordained. Brother Farrell, after several years of successful church school teaching, returned to college and was graduated about three years ago from the junior ministerial course. After a few months of labor in Panama, he was called to Costa Rica, and during two and one-half years of labor there he has held eight large efforts. As a result of these, 190 have been baptized and four new churches have been raised up, in addition to the material strength that has been added to several other churches. His last effort, in a small town where we had but one member and where we were told that nothing could be done, resulted in the raising up of a church of fifty-four members. There is a strong possibility of another small baptism here before the close of the year.

We thank God for these new ministers to join our thin line of workers, and we praise Him for His blessing upon our labors.

C. P. CRAGER.

## The Work in Texas

THE Texas Conference, which is comprised of the former North and South Texas Conferences, was organized in 1932. The territory includes all the State of Texas with the exception of seventy-eight counties of west Texas. We have approximately 4,000 loyal Seventh-day Adventist members scattered over this immense territory.

On account of the distances involved between churches, we find it a real problem to place our limited number of workers, totaling 33,

which includes field and office help, so that our churches are well provided for. Nevertheless, we believe that our people are well taken care of.

One year ago we laid more definite plans for aggressive evangelism, and, along with our regular working force, we borrowed the A. A. Leiske evangelistic group from the Colorado Conference. Inasmuch as we did not have a suitable tabernacle for winter work, Elder Leiske brought his tabernacle top with him. At first we rented this, but later we purchased it from the Colorado Conference. We also built a very beautiful dome-shaped tabernacle for the use of one of our young evangelists, B. L. Hassenpflug. Both of these tabernacles are now being used for the third time this year, with excellent results.

Besides these two tabernacles, our other men have used tents, halls, and churches. Our record shows that during the fiscal year just closed more than 400 persons have signed the covenant and united with our churches. This is a good record for Texas.

Experience has proved to us that it is not easy to get large crowds together in this State. Most of the people are regular attending members of their own churches. The Lord has wonderfully blessed our workers with a great harvest of souls.

Our tithe is a little less than it was for the same period last year, but when we learned that we had an increase of \$10,000 last year above the normal tithe, we were not discouraged over the results this year. Our mission offerings have made a substantial increase over last year. Each member of our working force is of good courage, and it is to our unity and our consecration to God and His work that we credit the success of our conference.

FRANK D. WELLS, *President.*

## NOTICES

### Emergency Relief Fund

October 20, 1940

|                                       |            |
|---------------------------------------|------------|
| Total previously reported             | \$9,139.96 |
| Miss Mary Steward                     | 2.00       |
| Mrs. L. M. Dierks                     | 10.00      |
| J. B. Thayer                          | 5.00       |
| Sabbath school, Letart Falls, Ohio    | 1.25       |
| A friend                              | 10.00      |
| Mrs. and Mrs. R. W. Brown             | 10.00      |
| Ida M. Patton                         | 5.00       |
| Mrs. W. H. Moore                      | 5.00       |
| S.D.A. church, Smithsburg, Md.        | 13.00      |
| Mr. and Mrs. L. J. Vollmer            | 10.00      |
| Mrs. Clara M. Holley                  | 5.00       |
| Mrs. Henry Pieper                     | 10.00      |
| L. D. Richardson                      | 15.00      |
| New York Conference (from a friend)   | 5.00       |
| Natalie Scales                        | 1.00       |
| S.D.A. church, Madison College, Tenn. | 8.00       |
| Mrs. Ida Barber                       | 5.00       |
| Mr. and Mrs. J. Trovillo              | 10.00      |
| Texas Cookie Company                  | 3.00       |
| C. H. and A. M. Staples               | 5.00       |
| Mrs. Minnie Jordan                    | 5.00       |
| Mrs. Clara B. Vargason                | 5.00       |
| Dorcas Society, Linden, Mich.         | 1.00       |
| Laura E. Tipton                       | 5.00       |

|  |       |
|--|-------|
| B. F. Swan   | 5.00  |
| R. R. Thrasher   | 5.00  |
| Dorcas Society, Spokane, Wash.                         | 5.00  |
| Mrs. Nellie Bates                                      | 5.00  |
| Clara Knowles  | 10.00 |
| Dorcas Society, Grand River church, Detroit, Mich.     | 5.00  |
| Mrs. Mollie Porter                                     | 20.00 |
| Dorcas Society, Crystal Falls, Mich.                   | 2.00  |
| Dorcas Society, Greenville, Mich.                      | 2.00  |
| A member, Greenville, Mich.                            | 1.00  |
| Dorcas Society, Hartford Avenue church, Detroit, Mich. | 5.00  |
| Dorcas Society, Allegan, Mich.                         | 2.35  |
| Beverly Road S.D.A. church, Atlanta, Ga.               | 90.50 |
| Catherine Shepard                                      | 5.00  |
| A sister, Albany, N.Y.                                 | 20.00 |
| W. A. Doering and family                               | 5.00  |
| Dorcas Society, Anderson, Ind.                         | 5.00  |
| Dorcas Society, Alma, Mich.                            | 2.00  |
| Italian S.D.A. church, New Orleans, La.                | 2.50  |
| A friend, Moose Lake, Minn.                            | 1.00  |
| Mrs. J. M. Salter, Gaston, Ore.                        | 2.00  |
| Weldon T. Hammond                                      | 5.00  |
| Mrs. Anna P. Edwardson                                 | 5.00  |
| C. Edwardson   | 5.00  |
| S.D.A. church, Ponds ville, Md.                        | 7.00  |
| Mr. and Mrs. C. B. Burgess                             | 5.00  |
| Carl G. Meyer  | 10.00 |
| Mrs. Cora E. Graham                                    | 5.00  |
| W. M. Cagwin   | 10.00 |
| Dorcas Society, Frost Church, Stanton, Mich.           | 2.50  |
| Dorcas Society and S.D.A. church, Owosso, Mich.        | 17.05 |
| Mrs. N. Hill   | 10.00 |
| Elder and Mrs. A. J. Osborne                           | 10.00 |
| Aleta May Osborne                                      | 5.00  |
| G. Wood, Sumatra                                       | 4.20  |

Total to date ..... \$9,595.31

Please make all checks payable to  
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Takoma Park, Washington, D.C.  
W. E. NELSON, *Treasurer.*

### REQUESTS FOR PRAYER

A SISTER in Virginia requests prayer for the healing of her sister.

A brother in California requests special prayer that he may be healed of an affliction from which he has suffered for several years.

From North Dakota comes a request from a sister for prayer that she may recover from a throat ailment, and also that her father and mother, who are in poor health, may improve.

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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MEETING THE FOURFOLD

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*Keyed to the Times*



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**3** EVANGELISM—*For a World of Perishing Humanity.* The supreme challenge of the hour is for a Spirit-born, forward move in evangelism that shall never cease till the world is warned. Effective preaching is God's appointed method of reaching the multitudes. As an aid to strengthening our work in the desk, eighteen successful evangelists have contributed sermons to make a unique new book.

**4** GUIDANCE—*For a World in Bewilderment.* Blessed above all other people through the gift of prophecy, nevertheless we are less familiar with the early operations of the gift than were our forefathers. We need to read and review "Life Sketches," a volume that traces the relationship of the Spirit of prophecy back to our foundations.

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### The Next General Conference

AS our brethren who attended the recent Autumn Council recall, the choice for the place of the General Conference session in 1941 rested between Cleveland, Ohio, and San Francisco, California. The majority favored Cleveland. It was finally voted to leave the decision with the Minority Committee for further investigation and decision. Several days ago the Minority Committee appointed five men to go to Cleveland and make a thorough investigation. This they proceeded to do.

They found that the auditorium was very well suited for a General Conference session. The housing conditions, however, were found to be rather limited. There were very few apartments available, and these were some distance from the auditorium. But even under these circumstances the brethren would have been inclined to recommend Cleveland, supposing that the auditorium had been reserved for us. They were informed, however, that the American Medical Association had a prior claim to the auditorium for the date of their meeting, June 4 to 6. This, of course, entirely precluded the holding of the General Conference session in Cleveland.

In view of these circumstances, therefore, the Minority Committee at its meeting on November 4 unanimously voted to hold the next General Conference at San Francisco, California. We have already reported the date, May 27 to June 11.  
J. L. MCELHANY.

### Cutting Loose

ONE of our Finnish colporteurs, whose home had been lost during the recent troubles in that field, said in her testimony at their institute, that she was glad that her home was gone, as it had been a source of temptation to leave her work and rest at home. Now she could set her mind on helping others to prepare for the heavenly home, where no bombs or enemies would enter to spoil.

The spirit of this sister was the spirit of Abraham, who "looked for a city which hath foundations, whose builder and maker is God." It is the spirit that should take possession of the advent family today. Surely these are days when we should confess that we are "strangers and pilgrims on the earth," desiring "a better country, that is, a heavenly: wherefore God is not ashamed to be called their God: for

He hath prepared for them a city."

Doubtless there is many a Seventh-day Adventist today who is permitting some earthly holding to keep him from doing the work which God is calling him to do. Like our sister, he is tempted to "rest at home," when he should be out "helping others to prepare for the heavenly home." May the Lord help us to cut loose from those things which are binding us to this old world.  
C. E. WEAKS.

SENDING in a report of the work being carried on in the East Brazil Union Mission, E. M. Davis writes under date of September 16: "We are grateful for evidences of God's special blessing in different parts of the field. The activity of some of our lay members is very encouraging. A greater number of them are beginning to do definite missionary work."

F. A. STAHL, who is working on an Indian reservation at Hoopa, California, says of his work: "God is doing wonderful things here. My meetings are well attended now for the first time since I came to work among these Indian people. I praise the Lord for this. May His name be exalted."

### Missionary Sailings

MR. and Mrs. Lloyd R. Wilkins, of the Greater New York Conference, sailed from New York for Mollendo, Peru, October 11, on the S.S. "Santa Clara." They are connecting with the South American Division, Brother Wilkins having been appointed a mission station director in the Lake Titicaca Mission field.

Mr. and Mrs. Monrad E. Olsen and their little son, Franklin LeRoy, left Loma Linda, California, October 18, returning from furlough to their work in Mexico.

Miss Joy Jones sailed from New York, October 25, on the S.S. "Santa Lucia." Miss Jones, who came to North America from Colombia, South America, her homeland, to complete her education, is returning in response to a call from the Colombia-Venezuela Union Mission, for work in the union office at Medellin.

Elder E. M. Meleen, returning to India from furlough, sailed from San Francisco for Bombay, October 24, on the S.S. "President Adams."

E. D. DICK.

NEAR the close of the annual meeting at Myaungmya, Burma, in 1938, a faithful Karen lay member offered the following prayer in Burmese. Missionary J. O. Wilson, who was impressed with it, wrote it down in English:

"O, great and noble God, our Father, we are very happy because it is our privilege—we Burmans, Karens, Chins, etc.—to worship Thee, the true God. We thank Thee that these teachers have come from America to teach us and bring us the true light. And we thank Thee for our teachers from Rangoon [headquarters of the mission] who have come to teach us at this meeting. Be with them as they go now, and protect them from evil and danger. Help us to feed upon Thy word, as we have been instructed, that we may be growing Christians. And gather us all into Thy kingdom soon, we pray in Jesus' name. Amen."

### Evangelistic Success in Shansi, China

OUR evangelist in Tatung, Shansi, was invited to attend a general meeting of the Christian missions to be held at the Pentecostal chapel. At the close of the meeting, after many others had spoken, he was invited to say a few words. He gladly consented, and gave a stirring talk on the second coming of Christ, which appealed to their hearts greatly. They were so moved that they invited him to conduct a series of evangelistic meetings in their chapel, to which he consented. He preached for five days, twice a day, until his throat became too sore to continue longer. These people were not satisfied with a one-hour sermon; each sermon lasted three or more hours. As a result of these meetings, our evangelist reports about twenty who have decided to keep the Sabbath.

He then suggested meetings in our chapel, which the people gladly consented to attend. By the following Sabbath he was again able to speak, and more than thirty attended Sabbath services. The following Sabbath also more than thirty attended. Just before Brother Liu came in to attend the annual meeting, a delegation of three rode a distance of 100 li (33 miles) by cart to request him to come out and hold meetings for them. Thus a great interest has developed in what seemed to us a most unpromising field. God's hand is not limited if we give ourselves to Him to be used by Him. We look forward to many more victories in this difficult field.

OTTO CHRISTENSEN.