

THE ADVENT SABBATH REVIEW AND HERALD

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

Good News From Rumania

By A. V. OLSON

IN the month of September of this year, the newspapers in many countries announced that a decree had been promulgated by the authorities in Rumania dissolving the Baptist and the Seventh-day Adventist church organizations, and confiscating all their denominational properties. In justice to the present Rumanian government, we consider it our duty to make a statement regarding this matter through the columns of the REVIEW AND HERALD.

It is true that on September 9 the minister of cults, yielding to heavy pressure from certain elements, did issue such a decree. It was published in the newspapers throughout the country, and announced over the radio. It was to go into effect immediately. As there had been no sign or indication of any kind that trouble was brewing, the publication of this drastic decree came to our people and to our Baptist friends as a bolt of thunder out of a clear sky. It threatened them with immediate destruction.

The leaders of the Baptist Church in Rumania came to our union office in Bucharest to confer with the leaders of our work. Together they cried unto God for help and deliverance, and together they laid plans for carrying their protests and petitions to the government. When they arrived at the ministry of cults, they were told that the minister was away and could not be reached. Being unable to reach the man who had issued the decree, they sought interviews with other cabinet members and government officials. These men received them kindly and listened with due respect and consideration to their statements and requests. Through proper channels the situation was also brought to the attention of the head of the government.

While these negotiations were going on, the provisions of the decree were being carried out in numerous places. Chapels were taken over by local authorities. Seats and other furniture were carried away to be used for other purposes. Sunday morning, September 15, the president of our beautiful training school at Brasov was notified that the officials would arrive during the afternoon to take over the institution.

Friday evening, September 13, the Baptist and Adventist leaders were invited by the minister of cults to meet him at the ministry. Instead of informing them, as they had hoped he would, of a modification in the decree, he tried to convince them that they must

return to the old established state churches from which they had come. Our brethren tried to reason with him, but he was adamant.

By this time all fear had left our men. In their hearts there was a comforting assurance that God would bring deliverance. Most of our church buildings were still in our possession, and Sabbath morning our people met together as usual. Unitedly they sent up their earnest petitions to the throne of God, and committed their case into the hands of Him who still ruleth in the affairs of men.

Sunday morning the newspapers announced that certain changes had been made in the government. When our men looked down through the list of ministers, they discovered that the former minister of cults had been removed, and his office had been given to another. That same morning the new minister made it known over the radio that the decree dissolving the Baptist and Adventist churches had been suspended, and that the order to confiscate their properties had been annulled. At the same time orders were given that any property that had already been taken from these churches must be restored without delay. The people were admonished not to persecute the members of the churches in question, but to treat them kindly and well. Promptly the chapels that had been closed were opened, and the furniture that had been carried away was brought back. The officials who were to take over the school that very day never came.

By thus setting aside the decree which smacked of the Dark Ages and which was intended to annihilate the work of both Baptists and Seventh-day Adventists, General Antonescu and the present members of his cabinet have demonstrated that it is their desire and purpose that the members of the above-mentioned churches shall retain their right to exist.

It was my happy privilege to spend the month of October in Rumania, where I visited our union headquarters, the publishing house, the school, and a number of churches. Everywhere I found our dear people happy and courageous in the Lord. All were praising God for His good hand that had been over them. They also spoke of their gratitude to the government for the liberty which has been granted them. Despite the difficulties of the times in which we live, the cause of God is making good progress in Rumania. For this we are truly thankful.

Bern, Switzerland, Nov. 19, 1940.

HEART-to-HEART TALKS by the Editor

The Greatest Need of the Church—No. 5

Reception of the Holy Spirit

THERE are many blessings of a general character which God bestows upon all mankind. He sends His rain upon the just and upon the unjust. The godless, thankless world, bent upon pleasure, each person devoting himself to his own personal interests, are partakers of His bounty. Upon His children He bestows special blessings. These come only as the human agent cooperates with the divine.

The Lord has promised His Holy Spirit to His children, but the fulfillment of this promise is based upon conditions to be fulfilled by those who receive this precious gift. This is well stated by the messenger of the Lord, from whom we quote:

"Christ has promised the gift of the Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe, and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given."—*Mrs. E. G. White, in Review and Herald, May 19, 1904.*

The conditions on which the Holy Spirit may be received are plainly stated in the Scriptures. We may profitably consider these conditions in this connection.

1. Repentance.

The apostle Peter preached a notable sermon on the day of Pentecost that brought great conviction of heart to those who heard. They saw themselves lost and undone, without the salvation which Christ came to offer them. In their distress they came to Peter and the other apostles and said, "Men and brethren, what shall we do?" The answer of Peter was clear and decisive, "Repent." That was the first condition that he named.

What is repentance? Repentance involves sorrow for sin and a turning away from sin. This is well expressed by the apostle Paul: "Godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:10, 11.

When one is sorry for his sin, he will be filled with an earnest desire to make that sin right. The one and only way by which sin can be made right

is by confession—confession to God, because all sin is against Him; confession to our fellow men wherein we have wronged them or wherein we have set before them a wrong example. "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." Prov. 28:13.

And what is the mercy which will be shown him who confesses his sin? It is the mercy of forgiveness. Mercy means to treat an offender better than he deserves. And so instead of meting out stern justice to the one who has violated His law, God graciously pardons the transgression. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Confession to our fellow men should be as broad as the knowledge of the sin. If a man has sinned against his wife, and that sin is known only to her, to her alone belongs the confession. If he has sinned against his neighbor, the confession belongs to the neighbor. And the man who is truly contrite not only will confess his transgression by word of mouth, but as far as lies within his power he will make the wrong right. He will restore that which he has robbed. This was the profession of faith made by Zacchaeus when he accepted the Lord. He declared, "If I have taken anything from any man by false accusation, I restore him fourfold." And Jesus commended Zacchaeus for this high and holy purpose which possessed him. The Master declared, "This day is salvation come to this house." Luke 19:8, 9.

Sad to say, there are some, even among the members of the church, who are cherishing unconfessed sins, sins against God and against their fellow men, and not only are the sins unconfessed, but no restitution has been made for the wrongs committed. How can such expect to receive the Holy Spirit?

2. Baptism.

Peter's answer on the day of Pentecost embraced more than repentance. His answer was, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:38.

Is there saving power in the ordinance of baptism? Not so far as the physical act of immersion is concerned. This ordinance is an outward expression of the faith which the believer has in coming to Christ the Lord. By being baptized he shows his faith in the death, burial, and resurrection of Christ his Saviour. As he is lowered into the water, with breath suspended and eyes closed, a fitting symbol of death and burial, and then as he is raised up to walk in newness of spiritual life, he shows his faith in a resurrected Redeemer. This is clearly expressed by the apostle Paul in the sixth chapter of Romans. The believer, in the words of Christ, is "born of water and of the Spirit."

3. Faith.

The apostle Paul, and Silas, his traveling companion, preached the gospel message in the city

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"In Blessing I Will Bless Thee"

By D. H. KRESS, M.D.



B. PLOCKHORST, ARTIST
The Same Loving Jesus Who Said, "Suffer the Little Children to Come Unto Me," Bids His Followers to Minister to Both Children and Those of Older Years Who Are in Need

It is God's wish that His people should be in health. While all may not expect perfect health until the perfect state is reached, provision has been made for the children of God whereby even in this life they may obtain certain blessings.

Among His people anciently He proclaimed Himself as "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth."

Blessing From Ministration

What He is, He wants His children to be. "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

To those who are considered worthy to inherit the kingdom prepared from the foundation of

the world, Jesus is able to say: "I was an hungered, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me." The investigative judgment reveals only two classes: those who ministered to the needy and those who failed to do so. This is the real test of discipleship.

Job, the man of whom God said, "There is none like him in the earth," could say, "I delivered the poor that cried, and the fatherless, and him that had none to help him. The blessing of him that was ready to perish came upon me: and I caused the widow's heart to sing for joy. . . . I was a father to the poor: and the cause which I knew not I searched out." Job 29:12-16.

I recall the time when in a special manner the attention of the church was called to the need of looking after the unfortunate. In response, some of our churches were organized into bands of workers. Various kinds of systematic work was undertaken. The sick among the poor were sought out. Treatments were given when needed. Everything was done to make them as comfortable as possible, and the conditions most conducive to health were supplied as far as circumstances permitted. Helpful instruction was given to patients and their friends. Mothers were assisted and instructed in healthful modes of housekeeping, in the care of their children, in healthful cookery, healthful dress, and whatever was conducive to health and comfort. The naked were clothed, the hungry were fed, the fatherless were provided for, Bible readings were held, and to the poor the gospel was preached.

I recall at this writing a church I visited in one of our cities. They had their weekly missionary meeting. It was one of the most intensely interesting meetings I had ever attended. Reports were brought in of what had been done during the week, and needy cases were presented for counsel and advice and prayer. The members were engaged in preaching good tidings to the meek, in binding up the broken hearts, etc. A supply of clothing was always kept on hand for emergencies. This church appeared like a great beehive—all was activity and life. Some of the members testified that health had been restored to them since they had engaged in this work.

Assisting the Needy

In the early days our medical students at the University of Michigan found time to do this kind of work during their entire stay there. We all look back today to that time as a most precious religious experience. Among the students I might mention Dr. David Paulson, Dr. Howard Rand, Dr. Winegar Simpson, Dr. George Burleigh, and others.

Space will not permit me to relate the many interesting experiences we had. One young man, completely crippled with rheumatism, who was unable to help himself in any way and was confined to an invalid's chair night and day, was found. The students made regular visits to the home of this man, and assisted in making his life as comfortable as possible. A stove was bought and in part contributed by a merchant in the city. Coal was purchased. A new invalid's chair was provided. Flowers were carried to him. The Bible was read. Later he began to read our books, and finished one after another of them. We had the satisfaction of seeing this man brought to a love of the truth, to rejoice in the good news of Christ's soon return. A year after we left Ann Arbor, Henry, for that was his name, died, but I feel certain that every one of the students expects, if faithful, to meet him in the kingdom of God.

One cold Sabbath one of our women students in her visits found a woman who was scarcely able to be out of bed, standing at a tub trying to wash some clothes. This student asked the woman to sit down, and then rolled up her sleeves and washed the clothing for her. The next day she sent some milk and a little food to her by one of the men students. He found that during the night this woman had given birth to a child. There was no fire in the house, the temperature was below zero, and there was barely sufficient bedding to cover the mother and the child. He brought the report to our medical students' home. Three or four young men at once secured a horse and sleigh. They took down our laundry stove and threw some wood on the sleigh. A little later this home was warm and comfortable. In the meantime the women students gathered together some of their old undergarments and began to make garments for the babe. For several nights they took turns sitting up with the woman.

This may appear to be a very small matter, and it is; and yet, to those who do just such work the words are addressed, "Come, ye blessed of My Father; I was . . . naked, and ye clothed Me. . . . Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Prayer and Study Required

We cannot follow a set rule in doing work of this kind. We must learn to do as occasion may serve. Constant guidance is needed, which necessitates much prayer and thought. Soul saving is a science, and requires study. God's work is often given less thought than men give to or-

dinary business. The physician cannot prescribe the same treatment to every patient who appeals to him for help. A cold bath may be beneficial to one, harmful to another. In order to save life, he must study each case, and then prescribe the remedy indicated. The quack does not *feel* the need of study. He has but one remedy. While he undoubtedly saves the life of some, he just as surely kills others. It seems that altogether too many have been content to remain "quacks" in soul saving. They have but one way of approaching men; and while some are won, the majority are repelled, and perhaps lost, because of lack of skill. By prayer and study of each case, the Spirit of God will give wisdom to know just what to do.

If our aim is to win men, women, and children, we must occasionally devise an entirely new and original plan of gaining access to them. One of the women students at Ann Arbor, at the time spoken of previously in this article, who had been seeking an opening in a poor district, came to the young men and asked for their jackknives. Then she visited this district and met with a few boys. It seemed that a poor old woman, well known to the boys, who had daily been seen by them gathering coal and chips, was ill. To each of the boys this girl gave a knife. These boys spent their time in whittling shavings for the elderly woman, while the young woman related to them some interesting Bible incidents. Afterward they carried the shavings to her. This made her very happy, and also the boys. Out of this experience, in the course of a few weeks, grew a school with a membership of about sixty. Parents began to notice the difference in their children, and remarked about it. This gave access and a welcome into many homes.

There are a great many well to do who have old clothing that they do not know what to do with. We can appeal to them in behalf of the needy. Usually they are glad to contribute or to assist those in need, but do not know how. Later we may call upon them and tell them of the joy which their gift brought to the lives of the poor. Thus the rich, as well as the poor, will receive a blessing, and we may have the satisfaction of having helped both, of repairing the breach, so that the bounties entrusted to the rich may flow to the poor. Such an experience affords access to the homes of the rich as well as to those of the poor, and many times opportunities may be presented to bring to them spiritual help.

There are orphans and unfortunate infants who are in need of homes. Under proper training many of these may grow to be useful men and women. There are childless homes in which these little ones would be welcomed, and to which they would become a great blessing.

Helping the Orphans

While in attendance at a conference meeting in one of the Midwestern cities, I was entertained in a childless home. Both husband and wife longed for the sunshine of a little one. I promised be-

fore leaving to look for a child for them. About six months later I met a doctor's wife, a very devoted woman and a Christian worker, in the city of Boston. She told me of a homeless girl one year old. I gave her the name of the friends I had made in the Middle West. The result was that the wife came all the way from Des Moines, Iowa, to Boston, to get this little treasure. Later I received the following letter:

"I want to thank you for the kindly interest that you have taken in helping us to secure a baby girl for our home. I returned from Boston, February first, with a dear little girl fourteen months old. She has beautiful brown eyes and hair, and is very bright and cunning. She is at an interesting age, not yet out of her babyhood. She has added much to our home, and my husband and I love her dearly. She is fast endearing herself to us, and we feel already that we could not do without her. Thanks to you for your interest in this matter."

Some time after I met this family, I attended a camp meeting in Vermont. A mother who had been deprived of her only child felt the loss so keenly that her health was undermined. I suggested that she adopt a homeless child to take the place of the one she had lost. A few weeks later, through the same woman in Boston, their home was supplied with one of the sweetest little boys I have ever seen. The following letter, received from the father, shows what a blessing the little one has been to that home:

"Mrs. Eaton, who brought us the boy, seemed to be a nice woman. She brought the baby here and paid all the expenses. She bought him about \$25 worth of clothes and started a little bank account for him. My prayer is that we may fit him for the kingdom. I will send you a picture as soon as we can have some taken. We thank you very much for finding the dear little fellow for us."

This woman did a noble work. She was desirous of finding homes for God's little ones. She was careful in the selection of children and in securing homes for them. But it was difficult for her to make the connection. That she appre-

ciated the assistance I tried to give her will be seen from the following letter:

"How glad I am to know you, because for years I have longed for someone to help me in the work for God's little ones. I found Mr. and Mrs. — to be excellent people, and they were so happy over the baby I brought. I supplied everything in the way of clothes that would be needed for a year. They said that everything was so perfect that it seemed just like a fairy story. They spoke of you, and wanted to thank you for your good work which brought them Kenneth."

While it would not be wise for all to adopt children, there are those who could and should open their homes to some of these little ones. As workers going from place to place, we cannot adopt children, but we may frequently experience the joy of assisting God in placing the "solitary in families."

A Helpful Spirit

Great care should always be exercised in helping people. The best way is to place ourselves in their stead, and then do unto them as we would be done by. We must always manifest a spirit of gentleness and helpfulness. God's gentleness makes one great. The goodness of God, as revealed through His own, leads to repentance and conversion. We may be situated so that we cannot do any of the things outlined in the foregoing words, but no matter where we are, we may be neighborly. We may manifest a spirit of helpfulness in associating with those about us that will be felt and appreciated by them, and which will later lead to a spirit of inquiry on their part. We shall then be able to give a reason for the hope that is within us, with meekness and fear.

In this way prejudice may be broken down and souls won. "He that winneth souls is wise." Without special wisdom, soul winning cannot be made a success; but we have the promise, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." To do this work we certainly may approach the throne of grace and make our requests known with confidence. The promise is, "In blessing I will bless thee."

A Prepared People

By F. C. GILBERT

THE angel Gabriel, in making known to Zacharias that he would have a son, outlined to the aged priest the work committed to this promised child. The angel said of John's mission:

"He shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." Luke 1:17. John's commission was to prepare a people for the coming of the Messiah.

When John entered upon his labor in the wilderness of Judea, and announced the advent of the Saviour, various classes of persons came to him with the question:

"What shall we do then?" Luke 3:10.

The forerunner made the people understand that there was a work for them to do, if they would be prepared for the coming of the Lord. Each class came to him with the same question, and he made clear to the company what was expected of them.

Today the Lord is preparing a people for the second advent of the Saviour. Is there a work of preparation for His church in these days? The messenger of the Lord has stated it in these words:

"What is our work?—The same as that given to John the Baptist, of whom we read: 'In those days

came John the Baptist, . . . saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Isaiah, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight.' Matt. 3:1-3."—*"Testimonies," Vol. VIII, p. 9.*

What Is This Work of Preparation?

The kind of preparatory work for the people of God in these latter days is clearly outlined by the Spirit of prophecy in the following language:

"God has made every provision to bring salvation within our reach; but He will not thrust it upon us against our will. He has laid down conditions in His word, and we should diligently, interestedly, with heart and mind, set about the task of learning these conditions, lest we make some mistake and fail to secure our title to the mansions above."—*Id., Vol. V, p. 543.*

The task committed to this people and church is well defined and clearly stated. The Lord has provided abundant means for our salvation. God has omitted nothing that is necessary to ensure our preparedness. He has made ample provision that we might be all ready for His second advent. But the Lord will not force us to accept His terms of preparedness. The blessed Saviour lived, died, was raised, and has ascended for us, and He is today appealing before His Father as our Advocate, in order that we might be accepted with God. He has provided His people with every essential means which they might require in order to stand in the day of God and be fully prepared for His return. No gift has been neglected or forgotten. But He does not intend to compel us to make this essential preparation. If we fail in making the proper and necessary arrangements for His advent, the fault will lie with us; the blame cannot be imputed to Him. No excuse can be rendered at His glorious appearing for our not being fully equipped. His responsibility has been fully met.

What Value Would Force Be?

When the Saviour was on earth as a man, He forced no one to follow Him. His invitations were, "Come," "Follow Me." His methods were entreaties, earnest appeals, divine attractions. When on one occasion one of the disciples said to the Saviour, "Master, we saw one casting out devils in Thy name; and we forbade him," "Jesus said unto him, Forbid him not." Luke 9:49, 50. There must be no compulsion in traveling the way of life.

The counsel to Israel anciently was: "Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might." Deut. 6:5.

To compel one to prepare for the kingdom of heaven is out of harmony with God's method of dealing with His creatures. The law of God is a law of love. Said King David: "O how love I Thy law! it is my meditation all the day." Ps. 119:97.

Of the redeemed who are prepared to meet the Lord at His coming, we read: "These are they which follow the Lamb whithersoever He goeth." Rev. 14:4.

The Saviour on Mount Zion and in the kingdom of God will not compel the saved to go ahead of Him, for fear that, if He lead them and they follow behind, they may slip away to some place

and do something they would not care to have Him see. The saints of God who meet the Lord at His second coming can be trusted. They are reliable, dependable, faithful. They were so happy in Him that they were delighted to meet every requirement He demanded of them. They loved Him; there was no need of a forced preparation. Compulsion to do right is not compatible with our God of love. "We love Him, because He first loved us." 1 John 4:19.

One's heart must be changed; he must have a new birth. A change of location from earth to heaven will in no wise change a person's disposition. The Scripture says:

"Let favor be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord." Isa. 26:10.

A person must take himself with him everywhere he goes. He cannot leave himself behind while he goes from place to place. If we are saints in the kingdom, it is because we have been saints on the earth. Of Enoch, who was translated from earth to heaven without seeing death, it is written:

"For three hundred years, Enoch had been seeking purity of soul, that he might be in harmony with Heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest; and now the portals opened, the walk with God, so long pursued on earth, continued, and he passed through the gates of the Holy City,—the first from among men to enter there."—*"Patriarchs and Prophets," p. 87.*

It is evident that Enoch's life on earth the day before his translation, was not any different from his life the first day he arrived in heaven. Enoch evidently did not make haste just a short time before his translation to prepare himself for the time when the Lord should take him from earth. It is rather questionable whether Enoch knew of the day he was to enter heaven. These words of the Spirit of prophecy in regard to our preparation for the coming of the Saviour are worthy of most thoughtful consideration:

"God has made every provision to bring salvation within our reach; but He will not thrust it upon us against our will."

A Song of Victory

BY BULA L. DEEB

My heart was bound with sin as with a chain,
And, struggle as I might, I could not free
My soul from thralldom worse than slavery—
My strength was feebleness and but in vain!
All my attempts were useless to obtain
Release from servitude and misery.
How Satan must have laughed with fiendish glee
To see my hopeless fight against his reign.
Then, brokenhearted o'er my helpless plight,
In simple faith I fell at Jesus' feet,
And let His loving hand unloose the cord
And set me free from sin's dark, cruel night.
O praise His name for victory complete
So freely given through Jesus Christ my Lord.

EDITORIAL

The Shape of Things to Come

WHEN catastrophe descends upon the world, men immediately begin to think of the future. Following an earthquake, the leading citizens of a city plan at once for reconstruction on a bigger and better scale. When a factory has been laid low by fire, the managers hardly wait for the fire to die down before they announce plans for rebuilding. When a home has been broken up through the death of a loved one, those who remain summon courage and take up life again. When a nation's life has been shattered through conquest, the promise of a better day ahead holds men steady.

This elasticity in human nature is something truly remarkable. There are always some who wish to give up when catastrophe strikes them, but the great majority are ready to hold on to life as long as possible and make the best of that which comes to them. There are, no doubt, far more optimists in the world than pessimists, for in spite of disaster, the life of the world moves on, and men continually hope for a better day to come.

A Most Disastrous Year

The past year has no doubt been one of the most disastrous in human history. The hope that the more abundant life was just around the corner has been shattered. The belief that the world of light and freedom was to grow and spread without interruption has been upset. The idea that the bad old days of tyranny were gone for good has been severely shaken. The doctrine of greater security and comfort through material progress has been challenged.

In the last few months we have seen the dire effects of technological progress when scientific inventions and discoveries are used to upset the security of nations. We have learned somewhat suddenly that material achievement may spell disaster rather than happiness, and that equality, liberty, and fraternity came not to stay. All that modern civilization had promised now seems to be facing annihilation.

But even so, men are looking to the future in hope. Taking up a file of clippings from recent newspapers and magazines, I find one entitled, "After the War, What? British Writers Debate the Shape of Things to Come." Another is entitled, "Blueprint for a Postwar World," which discusses a federated Europe. All through the year while bombs have been raining from the air and destroying the monuments of human progress, while millions have been driven like cattle hither and yon in search of food and safety, a calm discussion has been going on concerning a federated Europe in which human worth will be exalted as never before, the blessings of life will be much more equally distributed than ever before, and all reason for war and strife will have been elimi-

nated. As bombs shatter the old landmarks of London and raze its murky tenements, men are already making blueprints of a new and better London. The leaders of France, living in the shell of what was, even a few short months ago, a great nation, are searching for the reasons for their downfall and hoping to be allowed another chance to build a more worthy nation.

Federation of the World

From a discussion of a federated Europe, the minds of men range as far as a federated world. In the *Asia Magazine* for February, 1940, an article appears under the title, "The World Must Federate." The writer states, "There is nothing so strange as the disillusioned pessimism with which people today are looking at historical events. The present war will be as little the end of civilization as the Napoleonic Wars were." This is a new note that is sounding louder as the months go by. Before the war began, we were warned that another world war would spell the doom of civilization. Now that the war has come, men are beginning to predict a better world to follow.

The author of this article presents the prospect of a federated world. He states:

"In a system of collective security, mutual distrust and jealousies will diminish; less stress will be put upon national self-sufficiency and self-interest; the rigid frontiers between countries will tend to grow less visible; the exchange of goods, men, and ideas will flow more easily across the frontiers; new forms of cooperation will grow up, the system of collective security will develop into a system of federal union. . . . Such a federation must be built upon the principle of the equality of all individuals within the states, and of all the states and peoples within the federation. This equality must, if it is to endure, be extended also to the so-called 'backward or colonial peoples.'"

One of the most widely discussed and adventurous suggestions regarding federal union is presented in the book, "Union Now," by Clarence K. Streit. The proposal, as advertised in a full-page ad in the *New York Times* of July 15, 1940, is:

"Form at once a federal union among at least the United States, Canada, the United Kingdom, Ireland, Australia, New Zealand, and the Union of South Africa. Have these seven states do as our thirteen States did—proclaim their free principles in a common Declaration, set up a provisional intercontinental congress to defend them all, and establish a nucleus of a world federal union, modeled on our own Constitution, to which other democracies could be admitted as States are admitted in the American Union."

With such a powerful and solid block of nations, the remaining democracies would hope to win the war, after which the nations which now stand crushed would be given their freedom and invited to join the federal union, and even those who had attacked them would be given a welcome

to such a union. Thus would be ushered in a "United States of the World," and then, apparently, our troubles would be well on the road to oblivion.

Mr. Streit discusses his proposal of "Union Now" in the November issue of the *Atlantic Monthly*. In this he states:

"Union Now brings us, first of all, victory over ourselves. For Union Now to be established at all, we must conquer the pettiness, meanness, hatred, short-sighted selfishness, and injustice in ourselves, before we begin to conquer anything in our friends and foes. But once we conquer ourselves, victory over others is certain."

The Failure of Human Devisings

We quote from these articles merely to show how the mind of man is groping for a way out of the disaster that has already overwhelmed the world. But the pity is that men have not yet learned the true lesson of history. No plan of man can succeed. It may blossom as the rose for a time, and spread its fragrance far and wide, but sooner or later it will fade and die. Isaiah tries to teach us this lesson when he cries, "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: . . . but the word of our God shall stand forever." Isa. 40:6-8. The prophet Jeremiah declares, "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10:23.

Again and again we have seen that the best plans of men are wrecked by the evil ambitions of the human heart. The power that might be used for creating good is always nullified by the greed and jealousy that rule the spirit of men. The dim hope within the soul that somehow life can be made better is not the pledge of inward power to attain such a life, but is, in fact, the call of God for recognition. He alone can fulfill that inner hope. It is time that men were learning this great lesson of life. It is for this reason that the justice of God is restrained while His mercy lingers over the earth, waiting for men to call upon Him for help.

A fatalistic belief in the continuity of life, and the belief that life will eventually become better, are diverting men's minds from the most important things that God is trying to teach them. Yes, you may reconstruct after disaster, you may go on in hope after some personal loss, you may trust that the best of life is just around the corner, peace may follow war as day follows night, but all history declares that human hopes based on human planning, will never be fulfilled.

Salvation Through Christ Alone

The true shape of things to come is not to be found in the writings of men, but in Holy Writ. God alone knows the end from the beginning, and He has revealed all that is necessary for men to know. One thing He declares, and the whole Bible echoes it, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

True optimism is rooted, not in human proposals, but in the blessed hope. The glorious re-

turn of our Lord and Saviour Jesus Christ, when the earth shall be cleansed and renewed by divine power, is the only certain basis for human assurance and comfort. History confirms the fact of human failure. The Bible affirms the prospect of divine intervention and deliverance. The more of human failure there is, the more should men cry out, "Come, Lord Jesus."

The efforts for peace and security, as well as the prevalence of war, are a sign of the soon appearing of Christ. The twentieth century has been called by a Harvard professor the bloodiest century of all history. It is, no doubt, likewise the most noted of all the centuries for its pursuit of peace and prosperity. These facts should strengthen our faith in the coming of Him who will make all wars to cease, and cause His glory to cover the earth as the waters cover the sea.

F. L.

From Sinai's Mount

THE world of today gives little evidence of appreciating the sentiment of the old hymn which opens with the words—

"Let me speak of muttering thunders,
Heard from Sinai's cloud-capped brow."

There is not much listening nowadays for the voice that spoke the ten commandments from Sinai. The story becomes as other ancient narratives, generally interesting, but not related to our day, or to anything we do.

While traveling from India many years ago, one Sabbath morning I climbed down from my berth in the cabin of a French liner in the Red Sea. Looking out the porthole on the eastward side, I saw, unmistakably, old Sinai, framed by the round window—its brow cloud-capped, its majestic form telling of the solemn scenes that were witnessed there more than three thousand years ago. Long that Sabbath morning I watched the "mount of God," reflecting on its history and its lessons for today.

With me on the lower deck—for I was traveling third—I had the company of hundreds of French soldiers, returning from their part in quelling the Boxer uprising in China. (It was in the end of the year 1900 that we were journeying.) The weather had been rough, but now all was calm. France was only a few days away. The soldiers were going over their luggage, and many were sorting and displaying the loot that an army picks up in occupying such a city as old Peking. There were silver chains and bracelets and ornaments of all kinds.

Now and then men with the loot in their hands would look away to Sinai. One would explain to another what he knew of the ancient story, pointing to the old mountain. Then the trading of articles and the examining of the looted possessions went on uninterrupted by any thought of Sinai's "muttering thunders."

Is not that about the way the world generally regards the story of Sinai and the ten commandments today—as an old incident unrelated to anything that pertains to our conduct? The advent

message brings us face to face with the fact that we ourselves must, by Christ's grace, keep our lives squared by the living law that was once repeated from Sinai in the voice that shook the world.

The law from Sinai still speaks, "that every

mouth may be stopped, and all the world may become guilty before God." Rom. 3:19. Sinai is not extinct.

To us is committed the solemn message that is to let men know that they are soon to meet the great Lawgiver face to face. W. A. S.

The Explanation of Adventist Liberality—Part III

IN the last two issues we have been considering the question of how Seventh-day Adventists, a rather lowly people, financially speaking, are able to give so much to the church. We have presented the Scriptural promise that God will bless us markedly if we are faithful in paying our tithe. We have presented also the evidence regarding certain habits of our lives, such as abstinence from liquor and tobacco, etc., that result in substantial savings to us. But the answer is not yet complete. We must introduce another factor in order to give a complete picture of the financial program of Seventh-day Adventists in relation to their church.

We refer to the more or less consistent attitude taken by the great majority of our membership in regard to economy, thrift, and self-denial, so that there may be more funds available for the church and the great work that it represents. We confess that none of us practice this spiritual discipline to the degree to which we should, but most of the membership practice it in varying degree, and some to a very high degree.

No Martyr Spirit

We visit many Adventist homes in which the members feel it a normal, natural thing to plan to give a large offering for some church project, though the rugs and the furnishings in the home are painfully well worn. The most gratifying aspect of this phenomenon is that liberality to the church is not accompanied by a martyr attitude or by ostentation.

And why should we feel like martyrs when we have given, say, ten dollars for an offering instead of placing that ten dollars as a down payment on a new rug? God forbid that we should think we have done anything remarkable or worthy of great commendation either of men or of angels, because we thought first of the kingdom of God rather than of our own comforts. What business have we in the world as Christians if our business is not to advance the kingdom of God? What hypocrisy it would be for us to pray, "Thy kingdom come. Thy will be done in earth, as it is in heaven," if we would rather have a new rug than give for the enlargement of the kingdom of God. The faithful of God through all the ages, particularly those who have stood out as great saints of the Most High, have, rather, been distinguished for their residence in caves, in wildernesses, or in dungeons, in none of which places are carpets found. What puny successors are we to the stalwart spiritual giants who braved death in a dungeon for God, if we feel to pity ourselves because

liberality toward God will prevent our having additional comforts and more modern furnishings in our homes.

What Conviction Controls You?

Again we return to the thought set forth in the preceding weeks, that the explanation of this whole phenomenon of Adventist liberality is to be found in the conviction that controls the hearts and, in turn, the pocketbooks of our members. We wish we could say that every member of the church is dominated by a burning conviction to sacrifice everything for God. We are heartened by the evidence that many are. And we are stimulated by the evidence of fulfilling prophecy in the world about us to urge upon every member an increase of the conviction to seek first the kingdom of God and His righteousness.

We as a people shall certainly never end our days in this troubled world in luxury, or even in comfort. That we know and believe. Certainly, as we look about us in the world we discover that neither luxury nor comfort, nor even the ordinary necessities of life, are being enjoyed by the great majority over the vast sweep of the earth. The further practice of the spiritual discipline of self-denial would not injure the physical health of any of us, but it would increase the vitality of our souls.

Square Accounts With God

Right now we are in the last week of 1940. As the year draws to an end, it would be a good thing for us to cast up accounts with the Lord as well as with earthly creditors. Are all our obligations to the Lord met in full? Is there some pledge that we have made that still remains unpaid? Have we been spending for this and that material comfort throughout the year, and making no adequate provision to have the funds in hand to meet that pledge? If so, then we are denying one of the basic, distinguishing marks of the advent movement—the spirit of sacrifice which causes us to consider first the work of God. Would it not be a good thing to square every account with heaven before the old year ends? There is a profound satisfaction that comes from knowing that we have not shortchanged God.

We do not feel called of God to instruct any individual member in the church regarding the amount that he should spend for his own comfort or for the furnishings of his home. That is something between himself and his God. We are concerned only to set forth the principle, enunciated by our Lord, the principle that should be graven

in our minds, and that should dominate every expenditure: "Seek ye first the kingdom of God, and His righteousness." We believe that if in sincerity we pray God day by day to show us how to apply this principle to our lives and our finances, we shall be rightly guided.

It is not for us to look at a fellow member in the church and seek to sit in judgment upon him. Are we so sure that our liberality toward God is all that it should be? Instead of seeking to judge others on matters so personal as the expenditure of money, let us seek more earnestly to set an ideal example of liberality and sacrifice, that our very attitude may convict, if need be, fellow members in the church, and lead them also to the spirit of sacrifice.

Boasting Is Excluded

We hope that we have provided an answer to our Baptist editor who wonders how we "do it." We trust that nothing in this answer savors of spiritual pride or boasting. We have nothing whereof to boast. Why should we boast because we are honest in giving to the Lord the tenth that belongs to Him? Or why should we boast because we give God the money we save from the avoidance of habits that would be destructive to our health? And why should we boast because we give God the money that might at times be used for material comforts in our homes?

Does a man boast because he makes a costly gift to someone he dearly loves? No, it seems altogether natural for him thus to show his love. Even so with our giving. If any member of the Seventh-day Adventist Church ever feels tempted to spiritual pride and boasting over what he individually or the denomination collectively gives for the work of the Lord, let him remember the words of our blessed Saviour, "The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay His head." Is the servant greater than his Lord? Are we who are sent greater than He who sent us?

Liberality toward God is one of the choice privileges afforded the Christian. We should seek always to live up to the full possibility of that privilege.

F. D. N.

Reception of the Holy Spirit

(Continued from page 2)

of Philippi. Their preaching aroused great indignation on the part of many who thought that these men were introducing customs which it was not lawful for them, the Romans, to receive. Paul and Silas were cast into prison, and their feet were made fast in the stocks. Even in this painful situation they rejoiced that they were counted worthy to suffer for Christ, and about midnight their hearts were so filled with praise that they gave expression in song. God answered their devotion in a remarkable manner. There was a mighty earthquake, and the prison doors were opened and the bands of every prisoner were loosed.

When the jailer saw what had happened, he prepared to take his life, for he knew that if his prisoners escaped, he would be put to death. Paul restrained him, saying with a loud voice, "Do thyself no harm: for we are all here." The jailer was so affected by all the circumstances involved, that the message which Paul and Silas had borne brought conviction of sin to his heart. Falling down before the apostles, he said, "Sirs, what must I do to be saved?" This was their answer, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."

The jailer's believing on the Lord Jesus Christ was equivalent to the experience of the men at Pentecost who repented and were baptized. They embraced the same experience. The record is that following this profession of faith the jailer and his household were baptized.

Faith, then, comes in as a necessary condition in the reception of the Holy Spirit. Note these words: "That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith." Gal. 3:14.

Repentance alone, without the faith of the Lord Jesus Christ, will not bring the promise of the Holy Spirit. This was illustrated in the experience of the apostle Paul in his visit to Ephesus. He found there certain disciples. He inquired of them, "Have ye received the Holy Ghost since ye believed?" This was something new to them. They replied, "We have not so much as heard whether there be any Holy Ghost." Paul inquired, "Unto what then were ye baptized?" And they said, "Unto John's baptism." To this Paul responded, "John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus." When the disciples heard this they were rebaptized, and this time in the name of the Lord Jesus, and Paul laid his hands upon them, and "the Holy Ghost came on them; and they spake with tongues, and prophesied." Acts 19:1-6.

So faith in the Lord Jesus Christ and baptism in His name are necessary to the reception of the Holy Spirit.

4. Prayer.

The gift of the Holy Spirit comes in answer to prayer. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?"

A striking example of answered prayer is found in the experience of the early church. It is said of the disciples: "When they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness." Acts 4:31.

It is our privilege today to pray for forgiveness of sins, to pray for cleansing, and then it is our blessed privilege to pray that into our hearts, cleansed by faith, God will send His Holy Spirit. He is waiting to do this for every believer.

IN MISSION LANDS

Pushing to Tonkin's Border

By W. MILTON LEE

AT an institute early this year our workers in the Mokiang district were considering the prospects of opening new work during 1940. Several invitations had come from localities both in and out of this county. The chief problem was to decide whether our limited working force could answer any of these calls.

While we were engaged in this discussion, a little hunchback rose to his feet, a wry smile on his face, and in a half-embarrassed manner began, "There is a locality about two days' distant from Mokiang to which I have wanted to go with the gospel for a long time. This spot is noted throughout the hsien for its semisavage inhabitants. The local government has tried repeatedly to open this place to trade and business, but without success. Whenever soldiers are sent there to enforce government regulations, they meet with failure. No one dares enter this territory without being escorted by one of the local men. At last I have found someone who will be glad to lead me in."

My secret admiration for this man increased as I listened to his earnest plea. Here was a crippled native who was willing to lay down his life, if need be, for the gospel. And he was not wholly ignorant of the price one must sometimes pay to be a Christian preacher, for in past years he had suffered at the hands of anti-Christian officials both floggings and imprisonment for his witnessing.

Mr. Beh, the one of whom I write, was formerly an adherent to the Pentecostal beliefs. He first came in contact with our message some ten years ago when C. B. Miller made a long itinerary through southwest Yunnan. During the years that followed, Mr. Beh continued the study of this truth through literature. Our assignment to this

district four years ago was largely due to his repeated requests for an Adventist missionary. Brother Beh soon became indispensable to us in our effort to open the work here, for it is very difficult to persuade the tribespeople to accept a religion foreign to their ancestors unless one of their number—a man whom they respect and to whom they look as a leader—recommends it to them. Thus we have come to rely on this brother as our "pioneer evangelist." By following in his footsteps, we have been granted success in opening six outstations throughout the Mokiang district.

Now we hear the ringing challenge from the lips of our guide to follow him into this dangerous and little-known section. How can we disappoint him by refusing, which would result in the dampening of his determination to go everywhere with the message? We must enter by faith.

Not many days after our meeting, Brother Beh came to me in perplexity. "What shall I do?" he asked. "A tribal official who lives in the hsien directly south of us just sent me word that he has heard of Seventh-day Adventists and is eager to know all about their teachings. In fact, he is urging me to come immediately and present our truth to him, for he has heard that it differs from that taught by other foreigners. Many of his relatives, together with those under his jurisdiction, want to hear about this new religion."

"How did this official come to know you?" I questioned.

"I will tell you," he continued. "Before Adventists were heard of down here, I spent several years preaching in that place. I did not meet this official then, but evidently he has heard of me through my friends in that vicinity. Now he has heard that I have changed my religion, and he is eager to know all about it. I must go. Not only he and those about him, but my old friends also, must know that I have a good reason for accepting the Sabbath truth. If I can be permitted to go on this mission, I know that they will see the light, too—and believe!"

I thought to myself: "Would that all our workers throughout the world field possessed such zeal." Here were two simultaneous openings, and Brother Beh's chief regret was that he could not enter both at once. However, he felt that the latter demanded first attention, for in that distant region large companies were urging him to tell the



Karl F. Ambs and His Family, Appointed to Africa, Professor Ambs to Take Charge of the Gitwe Training School. They sailed on the "President Harrison." Leaving San Francisco November 27

story of his new-found faith. Moreover, the answering of this invitation would mark another step toward pressing our message right to the southern boundaries of this great Oriental land. The home of this official was only ten miles from the Tonkin border! If a church were organized there, it would be the farthestmost Adventist station in Southwest China. Such thoughts thrilled me. The faster the gospel of His kingdom can be preached, the quicker will be our Saviour's return.

But establishing work eight days south of Mokiang presented its problems. Doubtless it would mean the releasing of a worker or two from our force in Mokiang. Would such a move do justice to the places already entered in this county? Two of our six stations had recently been organized among raw heathen, and it surely would be wrong to take away the only native evangelist from there. True, we had two tribal preachers, but the four remaining stations needed shepherding. Another question was, Could the mission, during this time of high living costs and insufficient budget, afford to establish work at so distant a place? It would involve added travel and expense. Furthermore, to add such a station would put the mission headquarters three weeks' distant from its farthest outstation.

The problem was placed before the Yunnan committee, which decided to grant Brother Beh a few weeks' leave to investigate this interest.

When our brother returned, we could tell from his countenance that the trip had proved encouraging. He told his story. When he arrived at the official's home all the neighbors congregated to hear his testimony. What he said proved so convincing that many of the listeners saw the light and begged to have their idols burned. More than twenty families turned to the true God.

"Now I want to go and live among those people," Brother Beh exclaimed. "Because my time was so limited, I had to refuse many invitations from neighboring villages. But I have the faith to believe that God is going to give us as great a harvest in that hsien as we are seeing today in Mokiang."

Realizing that living costs at present are ten times what they are normally, and that the mission is finding it almost impossible to support its present working staff, Brother Beh later told me that he would be more than happy to live among those earnest people as a self-supporting preacher.

While we were in the midst of laying plans for our workers to answer as many of these calls as possible, word came from our union headquarters suggesting the need of making a large cut in our working forces in order to meet the rising costs of living.

To hear such news when doors of opportunity are opening on every hand grieves our hearts. But we have the assurance that man's extremity is God's opportunity, and that He has a thousand ways of accomplishing His work of which we know nothing. Pray that our handful of workers in Yunnan may be so imbued with the Holy Spirit that they will be able to do a work similar to that which the apostles accomplished after Pentecost.

Highlands of Peru⁺

By N. P. NEILSEN

WHEN I reached Washington, on my way to the Autumn Council in St. Paul, I received a report from Jenaro Moran, one of our workers up in the highlands of Peru, near Lake Titicaca. I was very much interested in his report. He has been working up there for some time, and he told of an experience which he recently had.

At Aylo de Napa, a small place not far from Lake Titicaca, we had only five members, he writes, and they were somewhat discouraged because they had been persecuted, but they began to work for others. They visited their neighbors and held Bible readings, although they could scarcely read. They sang the songs of Zion to those people, and now that Sabbath school has a membership of more than 150.

There was an epidemic of typhoid in that section, and eighty persons in Aylo de Napa succumbed to the disease, but not one of our Adventist homes was touched by the epidemic. We thank God for that protection.

Brother Moran also writes that in another place, called Aylo de Mallcosuca, we had ten persons in a little Sabbath school. They, too, began to work for others. These Sabbath school members visited the people and prayed with them, and now, he says, we have more than two hundred members in that Sabbath school. All this has been done by lay members. Not long ago G. E. Stacey, superintendent of the Lake Titicaca Mission, went to this section, and there one Sabbath afternoon he baptized 206 of these Indians. The service lasted about an hour and a half. Brother Moran writes that they now have another one hundred whom they are preparing for baptism.

Of course it takes sacrifice to carry forward the work in this way. Many are the persecutions which rage in some of these places. But many times these experiences turn out to the glory of God and the advancement of the message.

* Excerpt from address at Autumn Council.

What Is Humility?

HUMILITY is perfect quietness of heart. It is for me to have no trouble: never to be fretted or vexed or irritated or sore or disappointed. It is to expect nothing, to wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness when all around and above is trouble. It is the fruit of the Lord Jesus Christ's redemptive work on Calvary's cross, manifest in those of His own who are definitely subjected to the Holy Spirit.—*Andrew Murray.*

BY THE FAMILY FIRESIDE



The Westward Trek

How the Story Began: Lured by glowing tales of the Far West, and inspired by the example of his father-in-law, Isaac Miller, who, at the age of sixty-two, had led a covered-wagon caravan across the plains, Alvin Clark packed his belongings into prairie schooners and on April 12, 1852, left his home at Sugar Grove, Illinois, bound for the Willamette Valley, Oregon. With him went his wife, Mary, and seven children, including the twins, Clara and Clarence, who were not quite a year old when they started. The wagon train crossed the Mississippi River at Muscatine, and the Missouri at Kanesville, and on May 15 left the banks of the Missouri for the plains country. On May 24 they forded the Loup Fork River.

BY the first of June, 1852, the mighty trek across the plains was in full swing on both sides of the Platte River. In time to come, historians were to record that during that year alone 40,000 people had traveled along the banks of the shallow, muddy waterway, bringing with them 8,000 wagons and 60,000 cattle. At the peak of the season, a column of humanity five hundred miles long moved in almost unbroken ranks along the dusty trail. It was the record year for westward migration.



Peace on Earth . . . ?

PEACE on earth—with nations warring,
Man his brother's blood outpouring?
Long ago came Peace to earth
With the Lord Christ Jesus' birth;
God's good will to foe and stranger
Lay in Bethlehem's humble manger;
Earth wove thorns to crown His head;
Now she weeps, her Peace is fled.

Peace on earth—beset with sorrows,
Dark todays and darker morrows?
Still comes Jesus through the gloom
Seeking who will give Him room;
Earth may shudder with disaster;
Peace abounds where Christ is Master,
And where hearts will give Him birth,
Men may yet know peace on earth.

—E. Margaret Clarkson,
in *World's Crisis*.

A heterogeneous crowd was that mighty army of travelers. Picturesque, leather-garbed traders urged forward the animals that pulled their heavily loaded supply wagons, with a view to replenishing the stock at the distant trading posts. They were anxious to get ahead of the emigrants, whom they knew would pay dearly for the necessities of life by the time they reached the Rockies. Impatient, roistering adventurers, many of them young men unincumbered with families, hurried past the slower-moving traffic, lured on by the fabulous tales of untold wealth within easy reach of their picks and sluice pans in the hills and streams of California. Homesteaders, bound for the Oregon, trudged along with easy, swinging stride beside their great canvas-covered Conestoga wagons.

The traders and California-bound soldiers of fortune might speed on their way, but the pioneer homemakers were willing to keep a steady pace—ten, fifteen, twenty miles a day, according to the distance which the slow-moving oxen drawing their prairie schooners could travel. They were bringing with them home and family, and must make the journey in easy stages. Peeking from out the canvas coverings of some of the wagons might be seen the laughing faces of children. And many a yoke of lumbering oxen was guided by the gentle voice of a pioneer mother, perched on the high front seat of the wagon.

Within the great prairie ships were stowed provisions and furnishings for the journey. There were beds, laid crossways of the wagon box; a barrel of flour with a slab of butter buried in the center to keep it from melting; sugar, salted meat, dried beans and peas. Pots and pans were strung along the sides, a trusty rifle was suspended on a wagon bow toward the front, and at the rear of the wagon rested a little black iron stove which each evening could be lowered to the ground for duty in preparing food for the hungry travelers.

However, the wagons contained more than these household effects. They bore across the plains the makings of new homes in the West. There were hammers and saws, to see service in the erection of buildings; flower seeds and rosebush cuttings which the mother had salvaged from her flower garden back East, to beautify the wilderness home. A peck of wheat seed, stowed safely away

in a box of clothes, and a few sapling fruit trees were the forerunners of the waving fields of grain and the far-flung orchards which were one day to turn the northwestern forests into a land of plenty. Hens cackled in coops lashed to the sides of many of the wagons. Milch cows, together with the extra oxen and horses, formed the "cow column" to the rear of each caravan. And, tied to the back of one of his wagons, or slung under the wagon bed, each homesteader carried his plow.

On Saturday afternoon, May 29, the Sugar Grove company, coming down from the Loup Fork, struck the Platte River again. Its north bank, where they made camp for the night, was dotted with tents and covered wagons and was alive with travelers of the westward trail. Looking across Grand Island, which divided the river into two channels here, the south bank appeared like a great canvas city, peopled with thousands of emigrants. All the west-bound caravans from Westport, Independence, and St. Joseph, coming up from the south, converged on the Platte River at this point, making it a camping ground of mammoth proportions.

That evening Captain Clark called a council of his men around the campfire; and, after talking the matter over, they decided to travel the trail along the north bank of the river—sometimes known as the Mormon trail—rather than cross to the south side, where traffic was heavier and camping sites and grazing for the stock were therefore scarcer.

So early Sunday morning, May 30, the Clark company joined the "great push" up the Platte River, which they were to follow for more than

five hundred miles across the far-flung central plains of the continent.

It was the third day of the journey up the monotonous valley of the Platte. Mary Clark, on the front seat of her wagon, looked down at the twins, sleeping, as usual, their flushed little faces cuddled into the folds of her full skirt, their bodies sprawled one on each side of her on the wagon seat. She raised her eyes. As far as she could see ahead covered wagons dotted the plain. She looked at the sand hills which bounded the valley to the north. A giant prairie schooner, upside down, drawn by mammoth inverted oxen, seemed to be jogging crazily from one hill to another. It was that trick of the plains, the mirage. Mary smiled at the grotesque figures.

The shouts of children, running up and down the line of march, broke into her thoughts. The youngsters, armed with miniature bows and arrows, were playing Indian. The journey was still one long picnic to them. Their brown faces were eager, happy.

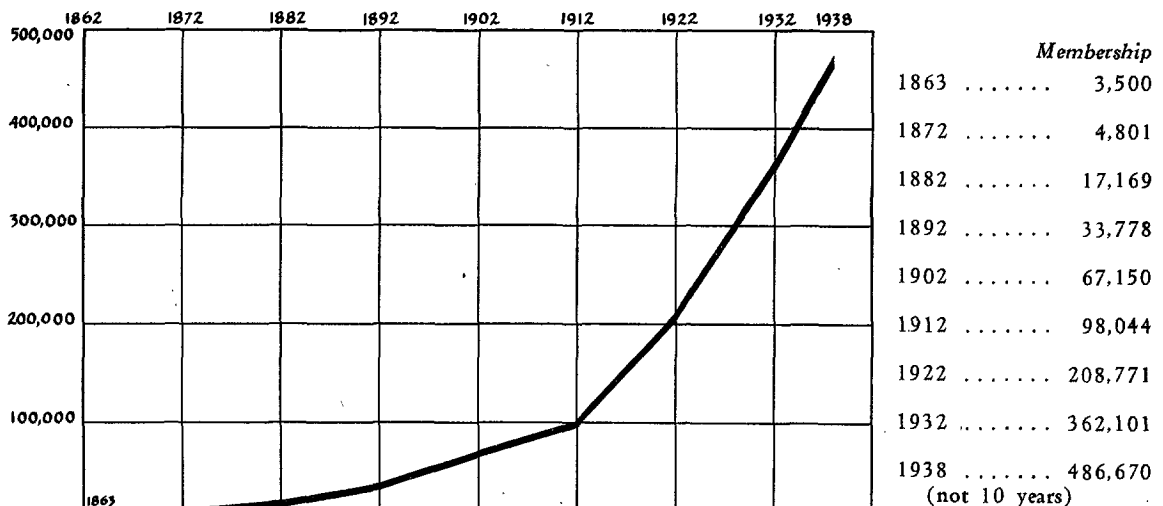
Suddenly an arrow, shot by one of the boys, who let out a deafening yell, went wild and hit the left lead ox drawing Mary Clark's wagon. Terrified, the animal lunged to the right. The three other oxen in the team also took fright and started on a wild run across the plain, the cumbersome wagon careening behind.

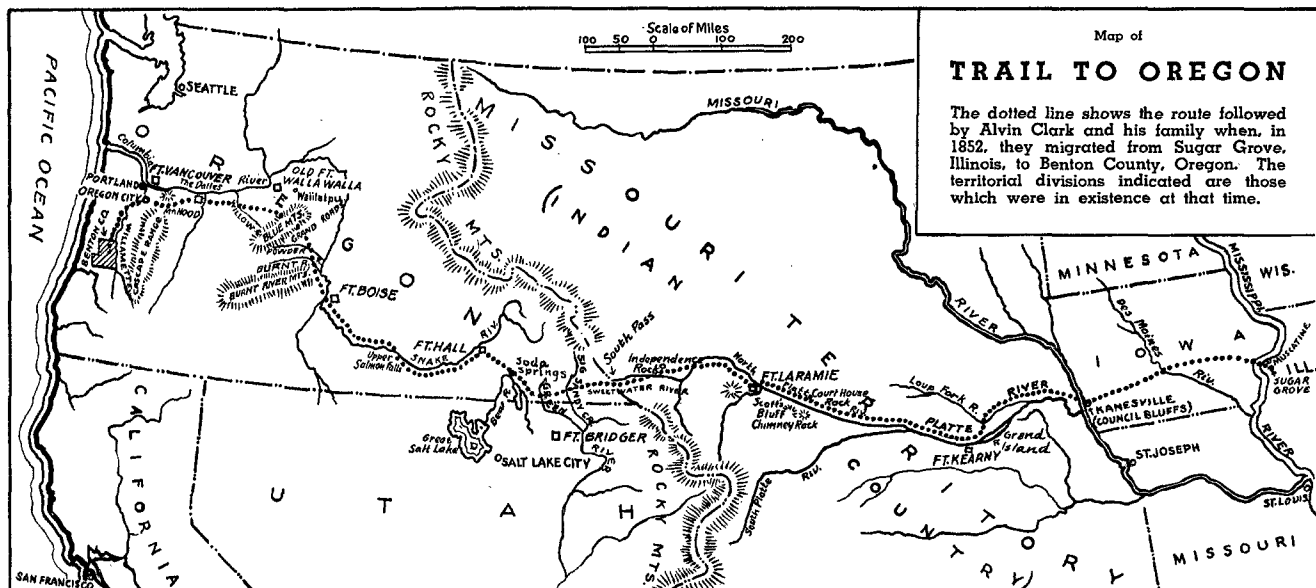
Mary Clark hugged her babies to her. How long could she hold to the seat of the wagon? Oh, wouldn't someone stop the mad rush of the oxen! Her husband was far to the front of the train, and the other men were in the rear. Any moment the wagon might overturn.

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.

Our membership by decades since the organization of the General Conference in 1863.





Through the cloud of dust in which she was engulfed, she seemed to see a dark object riding toward her. But there was no time to wait. Gathering up her billowing skirts, one baby still clutched tightly in each arm, she jumped from the wagon. She would have fallen to the ground had not someone at that moment leaped from his horse and caught her. The ground seemed to whirl dizzily under her. She closed her eyes for a moment. Then, regaining her composure, she looked up into the friendly face of a youthful stranger.

"Are you all right?" His tone showed concern.

"Yes, I think so." Mary's voice was very shaky.

"But the wagon?"

However, even as she spoke she saw that the oxen had run themselves out a little farther on, and had come to a halt with the wagon still right side up.

The babies, whom their mother still held close, though unhurt, had been frightened by the jump, and were expressing their feelings in loud wails.

Awkwardly the young stranger reached out and took the twin with the curliest hair and the biggest brown eyes. It was Clara, and as the man poked a large, rough finger toward her face, she stopped crying and looked up with a radiant baby smile.

Just then Alvin Clark rode up.

"All right, Mary? And Clara and Clarence—they weren't hurt?" he questioned anxiously. Then, receiving her brave, if rather wan nod of assent, he turned to the stranger: "Thank you, sir, for your help."

"Oh, it was nothing. I happen to be in charge of the train over yonder, headed for California"—pointing to a large mule caravan—"and there seemed to be a little trouble with one of your wagons; so I rode over to see if I could help. If there's nothing more I can do"—he looked around rather embarrassedly at the admiring group which was gathering—"I'd better be traveling on."

Passing the baby to Captain Clark, he remounted his spirited black horse and, with a wave of his hand, galloped ahead to rejoin his company.

As a soldier he had missed, in the rough routine of the military camp, some of the gentler things of life. But there was a soft, warm feeling where the baby head had lain near his heart, and he mused to himself: "Clara—she's a lovely little girl. I'd like to see her again sometime—when she gets older."

Yet he was headed for the gold mines of California, and she was being taken to Oregon. Would their paths ever cross?

(To be continued)

The Bethlehem Star

OH, the wonderful guide that the wise men had,

The men from the East afar—

It led them on with its calm, sweet light,

And they followed after it day and night—

Their guide was the beaming star.

They spake to the king on his royal throne:

"Lo, these are the gifts we bring;

We have come from the East, and the way is far,

We have followed the light of the shining star—

Oh, where is the infant King?"

Then they looked, and the star they had followed long,

With its beckoning ray so mild,

Still beckoned them on, with its guiding light

(For the star was a choir of angels bright),

Till they knelt by the Holy Child.

Then they opened their gifts, and they gave Him gold,

And they gave Him myrrh so sweet,

And the beautiful angels of glory smiled

As the wise men worshiped the sinless Child,

And bowed at His blessed feet.

We may not do as the wise men did,

For we have small gifts to bring;

But Christ will dwell in the humblest heart

If we bid Him welcome—and ne'er depart—

He will reign in our hearts as king.

But He will not reign, and He will not dwell

In a heart that is filled with sin;

Oh, hasten to open the inner door,

As the wise men did in the days of yore,

And welcome the Master in.

—Mrs. L. D. Avery-Stuttle.

North American Division Gleanings

Compiled by Merwin R. Thurber

Atlantic Union

THE Atlantic Union is promoting the distribution and lending of our truth-filled literature in what is known as the "Book of the Year." The volume selected for special emphasis in 1941 is "Beacon Lights of Prophecy," by W. A. Spicer. Believers are being urged to buy this book for themselves, and for lending and giving away.

Union Springs Academy, New York, is definitely planning for a new girls' dormitory. We shall hear more of this project later.

Atlantic Union College library has received 1,200 volumes from the library of the late Edwin Markham. One highly prized item is the first copy of the first edition of "The Man With the Hoe."

Atlantic Union College welcomes E. R. Colson, formerly of the Northern European Division, as its new business manager.

Central Union

K. D. Johnson is conducting a series of meetings in the Sterling, Colorado, church.

Marion, Kansas, church members have progressed to a completed foundation in their building program.

Parsons, Kansas, believers are definitely planning on a new place of worship in their community.

E. H. Meyers reports that his effort in Wellsville, Missouri, resulted in the baptism of 12 converts, with 2 more expected to take the step soon. Because of the shortness of time before Christmas, Elder Meyers started an effort at Jefferson City, Missouri, two weeks before he had finished the meetings in Wellsville.

On Sabbath, November 16, a new church was organized out in the country about nine miles from Bethel, Missouri, as a result of the work of C. M. Babcock and his assistants. Ten were received into membership, and the new church took the name of Tiger Fork.

Grand Island, Nebraska, members are rejoicing in their new church.

Beaman Senecal has baptized 10 thus far in his Torrington, Wyoming, effort.

The Kansas Conference started its first medical cadet corps on December 15, at Galena.

Harold H. Schmidt reports that 7 united with the Enyart, Missouri, church early in December.

G. W. Hosford baptized 12 at Saratoga, Wyoming, recently as a result of the labors of A. V. Dick.

Lake Union

The Men's Missionary Society at Hinsdale, Illinois, are rejoicing as they see results of the work they are doing.

The Moline, Illinois, church has added a room in the basement of the building for use by Sabbath school classes and Dorcas workers.

In September, W. C. Hankins had the privilege of organizing a new church in Sault Sainte Marie, Michigan, in the Upper Peninsula.

North Pacific Union

A. T. Treat is conducting meetings at Mountain Home, Idaho.

Columbia Academy, Washington, has a new dough mixer in their bakery and a new frostproof cellar for vegetables.

It is hoped that when the church building in Lewiston, Montana, is finished soon, it will be possible to hold a series of meetings.

L. B. Mershon is conducting evangelistic meetings in Townsend, Montana.

The new church building in Troy, Montana, is nearing completion. When it is finished, an evangelistic effort will be conducted.

Plans are under way for the construction of a new church building at Billings, Montana.

Mount Ellis Academy, Montana, students are enjoying skating on the ice pond, which has been put in good shape for the winter.

A few weeks ago work started on the new church at Orofino, Idaho. Members are now meeting in the basement.

Northern Union

B. A. Scherr and J. A. Estey, who are conducting meetings in Mitchell, South Dakota, report a good interest.

S. A. Reile, Aberdeen, South Dakota, has baptized 13 in two recent baptisms.

South Dakota welcomes C. C. Stoner, of Indiana, as its new field secretary.

The church at Hecla, South Dakota, has been repainted recently.

Plans are under way to improve the appearance of the Fargo, North Dakota, church.

Joseph Braun baptized 23 new believers from McClusky, North Dakota, in the Sheyenne River Academy baptistery on November 23.

A new dam on the Sheyenne River, built by students, will be a great help next summer in irrigat-

ing the Sheyenne River Academy garden.

Pacific Union

Elmore McMurphy reports that the meetings conducted in Winnemucca, Nevada, are growing in interest and attendance.

Southern Union

Southern Junior College, Tennessee, is conducting a medical cadet corps during the Christmas vacation. Many students are giving up their visits home to take the course, and others are coming in especially for the training.

A medical cadet corps is also being conducted for colored young men at Oakwood Junior College, Alabama. It is hoped that men outside the school will find it possible to attend.

H. E. Lysinger organized a new colored church of 35 members at Rocky Mount, North Carolina, on November 30, as a result of the tent effort of H. D. Singleton and Mr. and Mrs. O. B. Hall. Other efforts for the colored people in Carolina have been fruitful. F. S. Keitts, at Winston-Salem, North Carolina, baptized 37. And P. M. Boyd baptized 32 in his district this year.

Believers in Tallahassee, Florida, have secured a lot for \$1,000, and have \$800 raised toward a building.

Morristown, Tennessee, will soon have a church building, if present plans carry. At a recent meeting, a lot was promised, lumber was pledged, and money was offered for other items.

ELDER N. H. KINZER recently baptized seven new believers in a river at the edge of a city. Practically the entire city was out to see the baptism, but not a word of opposition was spoken. Elder Kinzer was happily surprised. There are one million souls in that district.

In the Colombia-Venezuela Union L. V. Finster reports having received 150 pesos each year from a man engaged in the petroleum business. This year Elder Finster made a request of him for an increase of the gift, and the man promptly sent him 250 pesos (a peso is worth about 59 cents U.S. currency).

Elder Kinzer visited this same oil firm. The oil company had a comfortable guest room all prepared for him, sent a special car on the railroad to take him to the oil location, assigned the Canadian agent to go with him from man to man, and in addition they put at his disposal an automobile to take him around. In two days he received 275 pesos. One man, who gave 50 pesos, was formerly a Seventh-day Adventist. His grandfather worked with J. N. Andrews in Switzerland.

G. A. ROBERTS.

THE ADVENT REVIEW

WORLD-WIDE FIELD

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

The "Review and Herald" Campaign

Georgia-Cumberland

THE Georgia-Cumberland Conference last year inaugurated an installment plan for paying for subscriptions for the REVIEW. With the subsidy we gave to new subscribers, we reached the total of 133 per cent of the goal set by the Review and Herald for this conference.

Again this year we are starting out on the installment plan. We are using the slogan, "The REVIEW in every home," and are getting every district leader and every church officer behind the program. Every church and every district has a goal, and we will issue weekly statements showing what has been accomplished. We are hoping to reach a higher total of subscriptions this year than we reached a year ago.

We feel that the number of REVIEWS going into the homes of our constituents this past year has had a marked influence on the success of our work. If we can put the REVIEW into a still larger number of homes, we will expect to see greater spiritual advancement.

I sincerely hope that the campaign throughout North America will be a very successful one.

R. I. KEATE.

Lake Union

EVERY Seventh-day Adventist family should have the REVIEW AND HERALD coming to their home each week. In our union we feel that we should put forth a very special effort this year to encourage every family to sacrifice, if need be, in order that they may be able to enjoy the good visits of the REVIEW.

I have already written to the conference presidents, suggesting that they accept the goal as given to us by the Review and Herald, and that they urge each district leader to work at the job until his portion of the goal is reached; and, of course, to endeavor to place the REVIEW in the home of each family in his district. I have had several responses from these presidents, and they assure me that they are going to do their utmost to accomplish this very thing.

We shall leave no stone unturned in our effort to bring this good paper to the homes of our people and very definitely enlarge the present subscription list.

I just wanted you to know our thoughts in the matter, and to as-

sure you that, while you are busily engaged in editing this very fine church paper, we, on the firing line, want to join you in placing this good journal in each and every Seventh-day Adventist home in North America.

C. S. JOYCE,
Home Missionary Secretary.

Southeastern California

To correctly evaluate the REVIEW and its effect upon my own life and experience in the message, I would have to go back over forty years of my own reading of it, and, besides that, to hearing my mother tell of what she found in its weekly visits to our home while we were clinging to the truth in the midst of much persecution.

Its timely, warning messages, its faithful recording of the onward march of the great second advent movement, its contributions to home life and youth, etc., have had a tremendous effect for good on my life and on the lives of thousands of others, many of whom would never otherwise know of what God is doing in and through His remnant church.

In this changing, deceiving, tempting world we constantly need the lifting and refreshing which the weekly visits of the REVIEW bring to us. We need its steadying, holding power in our thinking and acting in our relation to the church and the movement of the advent people. I cannot fully express my estimate of the importance of placing this periodical in the home of every Seventh-day Adventist.

The Southeastern California Conference is asking every pastor and elder of our churches to see to it that every family under his jurisdiction has access to the REVIEW every week. We are asking that a full report of the success achieved in this undertaking be sent to us at the conference office regularly during the time of the special subscription offer.

I trust that God will greatly bless in the present campaign to increase the subscription list of our great church paper.

LOUIS K. DICKSON.

Oklahoma

WE have come to new times—very uncertain ones. We are carrying forward a great world-wide work. Through the providence of God we have been enabled

to hold it unified and intact around the globe in spite of war and unsettled conditions. When one takes time to really think about it and to consider what this means, he realizes that it is most remarkable. Surely God is with this people and is accomplishing great things through the human channels He has chosen to finish His work in the earth.

It is necessary that all our people keep pace with all that is being accomplished by this movement, and that they be well informed regarding it. The only general medium we have for this purpose, that can reach every home regularly every week, is the REVIEW. It keeps our people everywhere in touch and in tune with the rapid developments of our work. Its weekly visits constantly bring new courage to the hearts of God's people and keep them loyal and devoted to our great cause. The REVIEW should be on every holiday-gift list this year. A year's subscription should be the first purchase.

J. L. MCCONAUGHEY.

Washington Missionary College

I SHALL do all in my power to promote the REVIEW campaign in the churches with which I have to do, and not alone there, but also among friends and students.

We are not reaching many of our church members of younger years. It seems a tragedy that in our homes this paper does not have the prominent place which it should have. It has impressed itself upon my mind that this is one of the primary reasons why we see such a decline in spiritual fervor and warmth in a great many places in our work. Be assured that you have my full support in this. I shall do my utmost in the sphere in which I move and work to lend due emphasis to the importance of the REVIEW in the home of every believer.

LINDSAY A. SEMMENS,
Director, Dept. of Theology.

East Pennsylvania

I AM going to do all I can to increase the circulation of the REVIEW. I am sending a letter to our district leaders, local church elders, and Bible workers in the conference, asking them to promote, in a strong way, the circulation of the REVIEW, and to get as many subscriptions as possible during the month of December.

Our home missionary secretary, H. R. Nelson, is doing all he can

to increase the subscription list of the REVIEW. I talked with him some time ago about the REVIEW, and told him we must do something to raise our subscription list. I hope that by the middle of January we shall have a good showing.

It is in my heart to place our good church paper in the homes of the people. F. H. ROBBINS.

Canadian Union

WE are certainly going to do what we can to encourage our people to subscribe for this church paper. We are taking the matter up wherever we go in our institute work, and we believe good will result. I am also sending out a bulletin to each local field, in which are a few suggestions regarding plans that may be followed.

One of our main weaknesses in the past has been lack of proper follow-up work. People just fail to renew their subscriptions, and through that neglect we lose a good many subscribers.

We just now received the youth's number. I have not had an opportunity to read it. It looks very interesting, and I believe the youth will greatly appreciate it. Thank you very much for your effort in this phase of the work.

D. N. REINER,
Home Missionary Secretary.

New York

"THE REVIEW in every Seventh-day Adventist home" is the objective of the workers in the New York Conference. We are bending our best energies to this end, expecting that the blessing of God will attend our definite efforts to reach 100 per cent of our goal in this most worthy endeavor.

We are urging that each church appoint a REVIEW secretary, whose duty it will be to keep an accurate check on the subscription lists and, in counsel with the church leaders, devise ways and means to secure new subscriptions and renewals, in order that each family may enjoy the blessing and inspiration of this paper. This unified action, we believe, will produce surprising results.

By the written and spoken word, we plan to communicate with every believer in our field in the attempt to help our people to the realization that in these stirring times they cannot afford to be without this excellent official church organ of the denomination. The active, enthusiastic support of the program by our loyal church officers, under the guidance of the district leaders, will spell success in this serious attempt to accomplish the task set before us.

W. H. HOWARD.

Southern New England

THERE can be no question in the mind of any sober-thinking Seventh-day Adventist regarding the value of our church paper in the

home. Down through the years, the REVIEW AND HERALD has been not only a guiding factor in the shaping and molding of the affairs of the denomination, but also a stabilizing influence in the hearts and lives of its individual readers.

It is a demonstrated fact that those who have consistently read the columns of the REVIEW through the years have been the ones who have not only kept abreast of the onward movement of the Seventh-day Adventist message, but have maintained their own Christian experience as well.

With this in mind we in the Southern New England Conference are putting forth every effort to place the REVIEW in every home. In order to do this we are taking up a family-by-family campaign, and are asking our district leaders and church elders to see each individual family and find out whether they get the REVIEW, and, if they do not, why the REVIEW is not coming to their home. We are asking our churches to assist the families who otherwise could not have this good church paper in their home. We feel that this is the most successful way to see that everyone has the opportunity to read this journal.

J. D. SMITH.

Washington

NATURALLY one who accepts the Spirit of prophecy as inspired will believe in the REVIEW AND HERALD one hundred per cent. From personal experience I find that one cannot keep abreast with the progress and development of this movement without being a reader of the REVIEW. We desire that all our people shall maintain a close relationship to every phase of this message; so we must urge and encourage them to receive the weekly visits of our church paper.

During the campaign this year we are planning to check carefully the returns from each church, and to notify the church elders weekly of the number of subscriptions received from their congregations. We believe that this will help them to take seriously this annual endeavor to increase the REVIEW list.

C. A. SCRIVEN.

Nevada-Utah

My parents were Seventh-day Adventists before I was born. I cannot remember any time when the REVIEW was not in our home. It was always a welcome visitor, and was read eagerly by the members of our family. The *Little Friend*, the *Youth's Instructor*, and the REVIEW provided reading for the entire family on Sabbath afternoons. Since I have established a home of my own, we have never been without our good church paper. Our children are all with us in the message, and to a great extent we attribute this to the fact that we have always endeavored to have our church papers and our

good books in our home for our own use and the use of our children. During my thirty years of work as a minister in this denomination I have observed that the families who have the REVIEW AND HERALD and our other good literature in their homes are the families who are keeping abreast with the message, and that seldom do we have apostasies in these homes. I have observed also that where our papers are not taken, there is a far greater tendency to become indifferent and careless and to drop out of the message. I always feel it an important duty, never to be neglected, to see that all our families, wherever possible, have our good church paper, the REVIEW AND HERALD, in their homes. We are endeavoring in this conference to see that every family is provided with the REVIEW.

May the Lord bless those who write and edit the material for this paper, and may its message continue to inspire God's remnant church to get ready for translation.

H. H. HICKS.

Missouri

IN the Missouri Conference there are many of our people who do not have the REVIEW coming to their homes. We feel that these members are losing much. In these days of trouble our people should put forth every effort to be well informed concerning what is coming. Those who read the REVIEW each week will be better fortified to stand the tests that will come to every soul. Our conference committee is very anxious that we put forth an effort to place the REVIEW in every home. Our workers will meet together in a few days to study ways and means whereby every Seventh-day Adventist family can have our church paper visiting them each week.

J. W. TURNER.

South Dakota

WE are very anxious to see the good old REVIEW placed in every Seventh-day Adventist home in South Dakota. We are organized. Our district men and our church officers are endeavoring to make this the greatest campaign ever put on for the promotion of our wonderful paper. We expect many new subscriptions and renewals. This paper has always been an inspiration to our people, and if we ever needed the light which it sheds in dark places, we need it now.

This periodical brought the truth to our home before I was born. Brother Sam Holly, of State Center, Iowa, brought the paper to us each week. Mother read it, and was later baptized through its influence. She died in full hope of a joyful resurrection when Jesus appears. From the inspiration of this paper in our home, a number have entered into active service in the Master's cause. I love the REVIEW.

A. V. RHOADS.

Central Argentine Biennial Conference

GATHERED at the River Plate Junior College, in the province of Entre Rios, Argentina, the more than two hundred delegates to the thirty-first biennial session of the Central Argentine Conference held their meetings in the historic neighborhood which marks the very beginnings of the advent movement in South America. It was here that the very first believers were gathered out for the truth by the missionaries who came to the Argentine. A striking feature of this meeting was the stirring testimony of the old brother who first adopted the Adventist faith in Argentina. He pleaded with the delegates, urging them to make the truth we profess a real thing in our lives. He is still full of vigor and fervor, and his hope is still bright in the soon appearing of the Lord to claim those who have been waiting these many years for that event.

All the local workers of the conference were present and took an active part in the meetings. To second their efforts, the division had sent N. W. Dunn, Missionary Volunteer and educational secretary. The Austral Union was represented by W. E. Murray and J. Wagner, president and secretary-treasurer respectively, and W. A. Ernenputsch, home missionary, publishing, and Sabbath school secretary. The Buenos Aires Publishing House was represented by Marcelo Fayard, editor of *El Atalaya*, and the manager of the publishing house. The River Plate Junior College and the River Plate Sanitarium, hosts of the delegation, were well represented in the meetings by their respective officers, who did much to make the convocation a success.

During the biennial period the 1,990 members of the conference had paid in to the Lord's treasury a total of 178,508.87 pesos Argentine, 114,586.76 pesos of which was tithe. Both the conference and the Book and Bible House are in a good financial condition in this field, and the conference is self-supporting. Good reports were brought to the delegation from the various departmental secretaries.

There was a full program of spiritual instruction and conference sessions. The officers whose terms expired, Carl Becker and Ernest Steger, president and secretary-treasurer, respectively, were unanimously reelected to their posts of responsibility for another biennial period. Minor changes were effected in the conference committee. A good spirit prevailed throughout the meeting, and an active interest was manifested in all the business of the session.

The force of workers in this large conference should be increased, new church buildings should be erected

in new places, the departmental leadership should be strengthened, and the number of church schools should be augmented. A much larger number of gospel colporteurs should be employed to carry the gospel of the printed page to the millions of this territory.

J. BERGER JOHNSON.

Victorious Experiences

A MOTHER who has herself had a hard battle to fight to hold her young family in the truth was rejoicing over an experience that had come to one of her sons. He had been excused from actual fighting on account of his conscientious objections, but was required to take up work of national importance away from home. He had advertised for such employment, and this led providentially to his working for a farmer who was impressed with the young man's sincerity and consented to his doing no work on the Sabbath. Naturally this led to earnest conversation, which further drew the heart of the farmer and his wife to the young man. The outcome was that they felt sure they had been divinely guided.

They had lost a son who would have been about the age of our young brother, and they took this boy to their hearts, and gave him a place in their home as if he had been their own son. The mother was rejoicing that God had thus answered prayer and had caused the temporary breaking up of her family life to work out a larger and a lasting blessing.

It was not difficult to see that the mother's own loyalty to the truth through many years of faithful struggle for the training of her children as Christians had influenced the development of her son's character and opened the way for God to cooperate in this present crisis.

I met another young man at the same church who was also enjoying a remarkable experience in the work of national importance which he had been compelled to take up. Again the stand for the Sabbath had been blessed by God, and the farmer had consented not only to grant the Sabbath entirely free, but to throw in Sunday as well. This was an unusual privilege to be bestowed upon a conscientious objector, a class that is seldom viewed with favor. Here again it was possible to trace the strong influence of the father in his son's loyalty to principle.

The Sabbath that I spent at this place the father was serving as superintendent of the Sabbath school, and he filled the office in a commendable way. I had known the father many years ago, and rejoiced now in his evident growth in grace and in his efficiency as a church worker. After the father had told me about the happy experi-

ence of his son, and the fact that he was free to come home and worship in the home church every Sabbath, I remarked on the satisfaction it gave me when I saw the father himself now taking an active and helpful part in the church life. I recalled the financial struggles through which the father had passed in former days, and how sometimes we had wondered whether he would ever find deliverance from his many difficulties.

The father seemed willing to talk about those earlier times, and reminded me that the financial struggles had at last driven him into the bankruptcy court. I well remembered the sad experience, and the bewilderment that his misfortunes had brought to the leaders of the church and the friends who sympathized with a brother in trouble and earnestly desired to see him rise above his weaknesses and become a tower of strength in the church of which he was a member.

The father went on to confide in me that although he had met the claims of his creditors by paying them an agreed percentage of his debts, he had never felt that such a way of escape was a satisfactory one for a Christian businessman. He had made up his mind that one day he would pay those creditors in full. Now he revealed to me that in the last few months he had paid £1,700 (about \$8,500) to his old creditors, and that every one of them had now received full satisfaction for the original amount of their claims against him.

I was, of course, delighted to hear this, and he went on to give me further particulars of his experiences. He had telephoned one of his old creditors and asked how much was still due on the old account. The answer was, "Nothing; all claims have been settled as decided upon in the bankruptcy court." Our brother, however, told the man that he was not content with such a settlement, and was now prepared to pay the whole debt in full. The man replied: "I will come up and see you about it."

He came, and began by saying that it was the first time in forty years of business life that anyone had ever proposed to pay him anything on an account that had been closed by bankruptcy proceedings. He wanted to know why our brother was feeling so determined to make a payment that he was under no legal obligation to make. The brother told him of his convictions and his desire to do what the Master would have him do in all his business transactions. Tears came into the man's eyes as he listened. A warm friendship sprang up through this episode, and in a little while the creditor was arranging for new business on a large scale. He was able to come to the help of our brother in certain ways, and he did so with the utmost confidence.

(Continued on page 22)

Laymen Doing Their Part to Finish the Work

WHILE visiting churches in northern Wisconsin, I learned that a brother and his wife were helping a district leader carry on an effort. I was pleased to learn that this couple had a burden to get out and visit their friends and neighbors, and leave literature with them. They wanted to devote more of their time to the giving of the message to others; but they had a dairy farm which kept them tied to their home. Eventually, however, they arranged with one of their children to take over the farm, so that they could spend more time in missionary work.

This autumn while distributing literature they found a number of people who showed some interest in the truth. They continued their visits until these individuals and their families were ready to have Bible studies. The interest has grown until now the district leader has come to hold an effort. However, the work of our brother and sister has not stopped. They are out every day, accompanying the evangelist in his visits with the people in the community. At times the people are somewhat hesitant to talk with the preacher; so our lay brother visits with the family and prepares them to listen to the minister. Already a number of families have taken their stand for the truth, and the prospects are good for a church to be established in that place.

The fine example set by our good Brother and Sister Scott of Bear Lake should be an inspiration to others to do a similar work. I believe there are laymen in every church and company who could do the same kind of work as is being done by these people. If this were done, it would not be long until there would be a "going in the tops of the mulberry trees." That is an actual possibility. May the Lord impress many of our lay members to help their ministers raise up companies and churches in their home districts. J. J. STRAHLE.

The First Medical Cadet Corps⁺

By LIEUTENANT COLONEL JOHN M. WELCH, M.C., U. S. Army

MAJOR GENERAL MAGEE, Surgeon General of the Army, whom I am here to represent, has asked me to convey his felicitations and congratulations to all your members on this occasion of the graduating exercises of the first course of field instruction completed by your corps. As an officer assigned to

General Magee's office, I know that the objectives and activities of your group are very near to his heart, and that he has followed with interest and admiration the training which you have been pursuing. He feels that the aims of your organization are closely tied in with the interests and objectives of the medical department of the Army, and he has thrown open to the access of your officers the facilities of the training section of his office.

Lieutenant Colonel Spruit, and, later, Major Wakeman, of the training section of the Surgeon General's office, have given due account and calculation to the role of the Cadet Corps project in making their plans for the requirements of a tremendously expanded medical department. Their interest in the accomplishments of this first Medical Cadet Corps of the Washington area has been a very special one. Your local corps is, in a manner, the guinea pig, or test group, of the Cadet Corps movement under the War Department's observant eye, and I am sure that you are proud to be the particular corps that occupies this experimental position. I am sure also that you will not be disappointed to know that the reports on the materialization of the early results hoped for, and the results presented here by demonstration today, have been highly satisfying.

Your course of instruction, I have noticed, is well adapted in the selection of subjects and distribution of hours to the development of the well-trained medical-department soldier. I observe that your cadet officers have chosen to give considerable stress in the early part of the program to the basic disciplinary subjects, and have led you through the more technical work as the course progressed. This is a commendable and practicable arrangement of any military training program, and I trust that you all have appreciated the profit derived from an early emphasis on the disciplinary side. Your tactical subjects also have been introduced in a manner that shows a full appreciation of the weight and place which they should occupy in properly rounding out the course. Your organizers and instructors certainly have every reason to be proud of the technical perfection of the course which they have presented, and I am sure that they also have found reason for gratification and pride in the accomplishments of their students. . . .

Your example of timely planning and unremitting effort against time and other obstacles illustrate the spirit so sorely needed among our people at this time. In fact, the whole conception and method of furthering the objectives of the Medical Cadet Corps movement show an insight into the needs of our times that runs far in advance of the foresight and determination of our average citizenry.

It is hardly necessary to remind you that these are very uneasy times for us—times in which we have witnessed, one after another, peace-loving countries like our own falling, in their turn, under the invader's stroke; times in which our peace-engendered attitude of hope against hope has been strained to its utmost. And the dangers that may imperil our cherished soil and those institutions of free action, speech, and worship that we have so fervently preserved, stand plainly revealed before us. As the gathering clouds have grown darker, the Government has felt it imperative to better equip the nation for the test of defense and to gather together and train its young men in duties that would fall to their lot in the event of hostilities. And there is no mistake that we are now girding ourselves, with a determination equal to our reluctance, against the dread specter of war.

We all know that, horrible as war is, effective training and readiness for it can vastly reduce its horrors if it comes. And we also know that there is no activity in time of war that can so effectively challenge and serve to neutralize the grim evils of combat as a well-prepared and fully trained medical service, properly integrated and incorporated with the military forces.

While we must measure the accomplishments and effectiveness of this military service by its technical perfection, it certainly has a moral contribution which sets it far above all measurements by technical standards. You will meet no veteran who has passed through the test of combat who cannot tell you of the sustaining good that he has felt, of the effusion of hope that has been his support, in knowing that an efficient and devoted corps of medical officers and enlisted men were near at hand to serve him in the moment of need. And if the fighting soldier should become a patient, this boon to his morale continues through the various medical stations and hospitals in which he is brought into contact with personnel of the medical department, including our devoted nurses, and becomes for him an important uplifting influence in circumstances that tend only too often to embitter and degrade his spiritual outlook.

It is apparent, therefore, that, in view of your religious beliefs and ideals, it is to be regarded as highly appropriate and highly to the credit of those whose long-sightedness has conceived of your organization, that you have made for the goal of these courses the development of the individual along lines that establish his value to the Army as a medical-department soldier.

This aim of your organization shows that you are one with the medical department of the Army in seeking to humanize war through

⁺ Address delivered to the officers and men of the first Medical Cadet Corps, Washington, D.C., September 29, 1940.

the alleviation of suffering; it shows also that you are one with the medical department in seeking to reduce the evil aftereffects, both to the individual and to the nation, that result from sickness and injury in war; and, foremost in the rank of our humane objectives, it shows that you are one with the medical department in the fond hope that early and effective training and preparation to meet the conditions of war will greatly discourage the chance of there being any war at all.

After giving you, then, these reasons for the satisfaction that you should feel in developing yourselves along lines valuable to the medical service of the Army, I should not close these remarks without saying that the medical department also has much cause for gratification in knowing that you and other young men of your moral character and beliefs are preparing themselves for duty within its ranks. We are well aware that there are important qualities quite apart from and additional to technical attainments that go toward the make-up of the ideal medical-department soldier. These indispensable qualities of uprightness in character, respect for constituted authority, and honorable devotion to duty, are characteristics that young people, reared under fixed religious principles as you yourselves have been, are very sure to have.

And so, let me say that not only you members of the first Medical Cadet Corps, but also the military establishment itself, is indeed to be congratulated this day and at these exercises which mark the graduation of some two hundred enthusiastic young citizens—morally sound, physically fit, and suitably trained in the medical-department tasks which face the Army of our country in its hour of need.

Gentlemen, I wish you Godspeed and like success in your further endeavors.

Lay Evangelistic Possibilities

IN order to appreciate the tremendous potentialities of lay evangelism, we need first to study carefully the instruction given in the Spirit of prophecy regarding what results will come from properly harnessing the laity for evangelism. Out of the abundant instruction that has been given, let us consider five of the possibilities of lay evangelism.

1. *Greater success in soul winning for our ministers.*

In "Gospel Workers," page 196, we read that the training of the church members for acceptable co-operation in evangelism is the way to greater success in soul winning for our ministers, and that this should be their first move when the

launching of an evangelistic program is contemplated.

2. *The accomplishment of an essential part in the evangelization of the cities.*

In "Testimonies," Volume IX, page 128, the messenger of the Lord says:

"The Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighborhood of their homes."

By working for God in the neighborhood of their homes, the believers will accomplish an essential part in God's plan for evangelizing the cities.

3. *The execution of the greatest part of the work of the sowing of seeds of truth.*

It is made plain in "Testimonies," Volume VII, page 21, that by the enlistment of our members in house-to-house work, the greatest part of the work of sowing the seeds of truth may be accomplished. This testimony declares that by proper house-to-house work laymen may "do more to meet the real needs of families than could an ordained minister."

4. *The moving of the world in regard to God's message.*

In "Testimonies," Volume IX, page 22, we read, "If Christians were to act in concert, moving forward as one, under the direction of one power, for the accomplishment of one purpose, they would move the world."

Think of what might be accomplished if the laity could be unitedly enlisted in evangelism!

The work will be finished when Adventists rise up as one man, and under God move the world for decision regarding God's message. Has not the time come to address ourselves to this very task?

5. *A Bible evangelism that will bring the finishing of the work and the consummation of the advent hope.*

On pages 117 and 126 of the volume quoted above, it is made plain that the work will be finished when the rank and file of the church unite with the ministers in a Bible evangelism that will reach every sincere soul who is waiting for the truth.

Put these five propositions together, and you will see the tremendous results that are wrapped up in rightly harnessing the laity for evangelism. It means greater success in soul winning for our ministers, the accomplishment of an essential part in the evangelization of the cities, the execution of the greatest part of the work of the sowing of the seeds of truth, the moving of the world in regard to God's message, and a Bible evangelism that will bring the finishing of the work.

The potential results that could come from enlisting the rank and file of the church members in per-

sonal evangelism are really amazing.

If in 1860 when the name "Seventh-day Adventist" was adopted, there had been only one person in the world who knew the truth, and he, during the next year, had communicated the truth to a friend, and those two had continued to pass on the knowledge of the truth each year to another, and every man so informed about the truth had passed it on to yet another every year, every person in the world would have had the truth brought before him by 1894.

Since there are now in this movement about five hundred thousand Adventists who have a knowledge of the truth, how quickly the truth could be made known to all the people in the world if all our church members were a league of personal evangelists! In fact, if these five hundred thousand who know the truth were each to tell just one person about it during the next twelve months, and each of these were in turn to tell another each year, the truth could be personally made known to all the earth's teeming millions in twelve years!

It is estimated that there are about thirty million homes in the United States. Were the members of the Seventh-day Adventist Church in this country equally distributed, and each one possessed the proper zeal and willing service to go forth and visit only ten different homes each week, distributing to them a piece of our truth-filled literature, we could have a message-filled tract or paper left at every home in four months, and thus give the people of every home in this great nation an opportunity to know of God's special message for this hour.

At this same rate, in the short space of one year and four months a series of four papers could be delivered to every home with a questionnaire postal card to ascertain how many would be interested in receiving further reading matter or Bible studies to learn the truth of that message. If five per cent of the people asked for further literature or Bible studies, and if every Seventh-day Adventist would give further literature or Bible studies in these interested homes at the rate of ten homes a week, studies could be personally conducted once every week in these interested homes comprising that five per cent. And at that rate a course of twenty-four Bible lessons could be taught to all these interested families in six months. How quickly the United States could be thoroughly worked with God's last message by united, wholehearted, intelligent personal work!

How true it is that "if Christians were to act in concert, moving forward as one, under the direction of one power, for the accomplishment of one purpose, they would move the world."—*Id.*, p. 221.

J. L. SHULER.

Heeding the Danger Signal

[The following letter, with some omissions, was sent by Elder L. H. King, president of the West Pennsylvania Conference, to every Sabbathkeeping family in his field. We believe that what he says to our brethren in his conference is well worth the consideration of the members of every conference in the North American field. We commend it to the careful reading of our readers.—EDITOR.]

THE unusual importance of the matters discussed in this letter has been emphasized by actions of the General Conference in the recent Autumn Council. Undoubtedly the membership of our churches in the West Pennsylvania Conference recognize that this is the crisis hour of the world. It is an hour of danger to the church of Christ. The time has arrived when the church must put on new strength, entering fully into the purposes of God for the finishing of His work in this generation.

Seductive influences are at work in every phase of life and experience. The church is not immune from these influences. Moved, therefore, by a sense of solemn responsibility, the writer of this letter believes it to be his duty to bring to the attention of the members of our churches throughout the conference a condition which, if permitted to continue, will cause great weakness and loss to our cause. I speak particularly with regard to the attitude of the church toward the foreign mission project.

I say to you with all earnestness, *If foreign missions die among this advent people, the vital breath of our work will die also.* One breath of life sustains the whole structure of the advent message everywhere—at home and abroad.

With this true but fateful fact before us, it would be difficult to suppose that the remnant would jeopardize the life of the whole movement by faltering in its support of world missions.

Wrong Slant on Missions

Seventh-day Adventists are in danger of losing interest in foreign mission work. Other churches have, and it has been their undoing. On many occasions Sabbath school and church school teachers are heard making such expressions as the following:

"Our children in our churches, in our Sabbath schools, and in our church schools need all the attention we can give them and are just as precious as the children of heathen lands. We must not neglect the children at home to give to those far away."

What is wrong with such a statement? No one would attempt to refute the idea that we should properly care for our children at home; however, there are few who would care to exchange the favored conditions and opportunities surrounding children in the homeland for

the conditions which prevail among children in the great heathen lands of the world. What is wrong with such a statement is that it gives a wrong slant on foreign missions. The import of such statements is that we are doing too much for foreign missions to the neglect of our work at home. Now in presenting this matter to our believers, two distinct approaches are essential so that we do no violence to the will of God and His plan to preach this gospel in all the world, as plainly stated in the great commission to the church.

The Situation Now

We will consider, therefore, the facts of record. At the Autumn Council in St. Paul in October, the report of the General Conference Treasury Department disclosed that the total funds contributed in 1939 was the largest sum in any one year in the history of the movement. The amount was \$13,499,973.10, classified as tithe, foreign missions, and home missions.

The tithe was increased by	\$351,100.72,
or	4.82 per cent.
Foreign missions increased	\$64,511.51,
or	1.77 per cent.
Home missions increased	\$77,622.81,
or	3.72 per cent.

The trend is apparent. Increase in tithe, nearly 5 per cent; nearly 4 per cent increase in home mission expenditures; *less than 2 per cent increase in foreign mission funds.* This sharp decline in mission giving is alarming. Comparing the last two nine-year periods, 1922 to 1930, and 1931 to 1939, the support of foreign missions in 1931-1939 has been only 60 per cent of what it was in the nine years from 1922-1930. This, in real figures, is a lack of more than \$300,000 a year.

The indisputable record reveals that in the face of large increases in income, as noted by the tithe increase, home missions have been given first place with an increase of nearly four per cent. At the same time the large soul interests of un-Christian lands have been given less than half the consideration given the multiplied facilities of the homeland. In substance this means that the believers have enjoyed an income of \$3,510,000 more than in 1938, or 4.82 per cent more than formerly. From this prosperity they have increased their gifts to the work. But the increase in giving to home missions was 3.72 per cent, while the increase in giving to foreign missions was only 1.77 per cent. Thus the percentage of increase in home-mission giving was twice as great as that for foreign missions.

Seventh-day Adventists have done a wonderful work in the world, but there is danger, grave danger; the church may lose sight of the nearing kingdom and fail just when God expects the most sacrificial support of His last message to man. *God's ways and God's plans must be our ways and our plans.* The Spirit of

Christ has indited the following message to the church, which seems to be proper counsel at this time:

"Our brethren have not discerned that in helping to advance the work in foreign fields, they would be helping the work at home; . . . for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off."—*"Testimonies," Vol. VI, p. 27.*

Let us heed the danger signals. Let Seventh-day Adventists be warned that if foreign missions die, the vital breath of all the work will die.

This letter is being sent to every family in the conference. We believe it contains a message from God to turn the tide of funds from personal conveniences, indulgences, and ordinary purposes, to a stream of soul-winning dollars and cents that will rescue this cause from the fatal weakness that has brought disaster to other Protestant bodies.

We are a united people; our devotion to this cause is undoubted. We must not be weak; we must be strong. We must live for this cause, and the cause of foreign missions must not die in us. We are on the march to the greatest foreign mission victory ever known among us. Remember, however, success depends upon every man, every woman, every youth, and every child's faithfully performing his part. We must not, shall not, lose the heavenly vision at the very doorway of eternity. The people of West Pennsylvania shall be true. The correction will be made; the tide will be turned. God's people will render unto Him as He has blessed them, in increased offerings.

L. H. KING.

Victorious Experiences

(Continued from page 19)

Then the brother told me the story of his escape from the financial slough into which he had fallen. He found that he was being taken advantage of by unscrupulous employees, who enriched themselves at his expense while he was devoting all his energies to the building up of his business. In spite of his industry, things seemed to go hopelessly wrong. He was a believer in tithe paying, and set apart the tithe habitually, but often he was tempted to make use of it in his extremities. This method of help, however, did not profit him, and he finally made up his mind that he would never be able to emerge from his difficulties until he was honest with the Lord. He knew how much he had misappropriated, and he made up his mind that whatever happened he would begin to pay back the tithe taken at the rate of £1.0.0 (\$5) a week.

Business was no better the first week, and it seemed impossible to pay back the pound. However, he

had resolved that at any cost he would become free from this debt, and the pound was paid. The next week things were just as bad, and again it seemed impossible to pay back another pound. Still, he did it. Things went on in this way for four weeks, and then in the fifth week there seemed to be a slight turn in the tide. After a few weeks more of perseverance in the narrow way, he felt that he could double his payments, and so he began to return two pounds a week. So it went on until at last he had paid back all the tithe he had borrowed, and finally, twice as much as he had ever misappropriated.

"Now," said the brother, "I am straight with everybody, and the Lord has wonderfully blessed me and my business. Indeed, I sometimes have to look around for a way to dispose of money that I have no visible use for. At this present moment I would like to turn over £50 (\$250) as a donation to the work, if you know of any place in which it could be profitably employed." Naturally there was no difficulty in finding a good use for £50, and the money was paid over the next day.

For certain reasons the brother does not want his name to appear in connection with this report of his experience, and because of this I do not sign my own name, which would make it possible to trace him. His experience shows that when we take an upright course we bring God's blessing down upon ourselves, and on the children who follow us.

A MINISTER.

traces the history of God's people from creation to the end of David's reign over Israel. With the history of Israel written "for our admonition, upon whom the ends of the world are come," and so carefully traced and commented upon by the inspired pen of the messenger of the Lord, we shall find this work to be of unusual interest and help.

While no examination is conducted in the program, systematic reading is recommended. By reading three pages of matter a day, or approximately twenty pages a week, both volumes may be read within the year. Such reading, when entered into with care and regulation, usually proves exceedingly helpful. For the guidance of those who desire to read the allotments suggested, such allotments will appear monthly in the REVIEW AND HERALD and weekly in the several union conference papers and the *Youth's Instructor*. An assignment leaflet for the entire year, which may be used as a bookmark, is also available.

Should you not possess "Messages to Young People" and "Patriarchs and Prophets," they may be secured from your church missionary secretary or your Book and Bible House. As 1941 opens, with its untried and untouched hours, we heartily invite you to devote a portion of the time to reading the works of the Spirit of prophecy, as suggested in the reading program.

W. G. TURNER.

APPOINTMENTS and NOTICES

THE REVIEW AND HERALD CAMPAIGN

ALL our readers know that an earnest subscription campaign was begun in behalf of our church paper December 1. Most encouraging reports are coming from every field. Our conference and church leaders are putting forth earnest efforts to materially increase the circulation of the paper in their respective conferences. We present herewith a record of REVIEW subscriptions for the week ending December 10. It is very gratifying to see that the subscriptions received outnumber in every instance the expiring subscriptions. This is a very wholesome sign. And this, too, in view of the fact that the campaign has only just begun. We believe that we shall receive thousands of additions to our regular list before January 15.

	New Subscriptions	Expired
Atlantic Union		
Bermuda	..	..
Greater New York	4	..
New York	23	..
N. New England	..	..
S. New England	5	2
Total	32	2
Columbia Union		
Chesapeake	2	..
East Pennsylvania	2	1
New Jersey	2	..
Ohio	9	1
Potomac	6	..
West Pennsylvania	1	..
West Virginia	3	..
Total	25	2
Lake Union		
Illinois	5	1
Indiana	4	..
Michigan	2	1
Wisconsin	10	..
Total	21	2

Northern Union		
Iowa	4	..
Minnesota	9	..
North Dakota	1	..
South Dakota	..	..
Total	14	..
Central Union		
Colorado	3	..
Kansas	1	..
Missouri	7	..
Nebraska	6	..
Wyoming	2	..
Total	19	..
North Pacific Union		
Alaska	..	..
Idaho	3	..
Montana	3	..
Oregon	20	..
Upper Columbia	7	..
Washington	9	1
Total	42	1
Pacific Union		
Arizona	..	..
Central Calif.	13	..
Hawaii	..	..
Nevada-Utah	4	..
Northern Calif.	6	1
Southeastern Calif.	10	..
Southern Calif.	17	..
Total	50	1
Canadian Union		
Alberta	6	..
British Columbia	..	..
Manitoba-Sask.	2	..
Maritime	..	..
Newfoundland	..	..
Ontario-Quebec	1	..
Total	9	..
Southern Union		
Alabama-Miss.	2	..
Carolina	6	1
Florida	4	1
Georgia-Cumb.	8	..
Kentucky-Tenn.	4	1
Total	24	3
Southwestern Union		
Arkansas-La.	2	1
Oklahoma	3	..
Texas	..	..
Texico	..	1
Total	5	2
TOTALS	241	13
Foreign & Misc.	12	..
GRAND TOTAL	253	13

Spirit of Prophecy Reading Program

LAUNCHED but one year ago, the Spirit of Prophecy Reading Program has proved most helpful to thousands of our people. The two books read within this program for 1940 were "The Great Controversy" and "Ministry of Healing," each of which contains most timely matter for these days of preparation. We have received many expressions of gratitude from the readers of these works.

For 1941 the books selected are "Messages to Young People" and "Patriarchs and Prophets." The former of these books is a comparatively recent publication. Its contents, while addressed particularly to young people, are of decided value to all who are in touch with the youth of the advent movement and must face with them the varied problems of our complex times, whether in the home, the church, the workshop, or the school. I have recently reread this volume, and can heartily commend to all a careful study of it.

"Patriarchs and Prophets" is the first of five volumes known as the Conflict of the Ages series. It

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR FIRST WEEK— January 1-4

Volume: "Messages to Young People"			
Introduction			
Chapters 2-4			
Jan. 1	15-18	Jan. 3	24-28
Jan. 2	20-24	Jan. 4	28-32

ASSIGNMENTS FOR SECOND WEEK— January 5-11

Volume: "Messages to Young People"			
Chapters 5-11			
Jan. 5	33-35	Jan. 9	46-48
Jan. 6	36-38	Jan. 10	50-53
Jan. 7	39-43	Jan. 11	54-56
Jan. 8	43-46		

ASSIGNMENTS FOR THIRD WEEK— January 12-18

Volume: "Messages to Young People"			
Chapters 12-20			
Jan. 12	57-60	Jan. 16	71-74
Jan. 13	60-64	Jan. 17	75-77
Jan. 14	65-67	Jan. 18	78-82
Jan. 15	68-70		

ASSIGNMENTS FOR FOURTH WEEK— January 19-25

Volume: "Messages to Young People"			
Chapters 21-29			
Jan. 19	83-86	Jan. 23	101-104
Jan. 20	86-90	Jan. 24	105-106
Jan. 21	91-97	Jan. 25	107-110
Jan. 22	97-101		

ASSIGNMENTS FOR FIFTH WEEK— January 26 to February 1

Volume: "Messages to Young People"			
Chapters 30-35			
Jan. 26	111-115	Jan. 30	127-130
Jan. 27	115-118	Jan. 31	131-133
Jan. 28	120-124	Feb. 1	134-136
Jan. 29	124-127		

REVIEW AND HERALD PUBLISHING ASSOCIATION ANNUAL MEETING

NOTICE is hereby given that the thirty-seventh annual meeting of the members of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 10 A.M., January 29, 1941, for the election of eight trustees for a period of two years to take the place of seven whose term of office expires at that time, and for the transaction of such other business as may properly come before the meeting.

The members of this corporation shall consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.

F. M. WILCOX, *President*.
L. W. GRAHAM, *Secretary*.

Emergency Relief Fund

December 8, 1940

Total previously reported	\$10,845.97
Atlantic Union	15.00
Central Union	12.50
Columbia Union	13.50
Canadian Union	6.00
Lake Union	42.26
North Pacific Union	29.64
Pacific Union	9.00
Southern Union	13.00
Southwestern Union	9.00
Jessie B. Osborne	5.00
General Conference girls	30.20
Lars Dybdahl	50.00
Mrs. W. H. Trambie	10.00
Will Winterberg	5.00
Mr. and Mrs. James C. Henderson and Betty Jean	10.00
From two friends of Alabama	10.00
Mrs. Mary Beck	5.00
W. A. Kinney	5.00
Merritt S. Jones	2.50
Mort Hirschberg	25.00
Allie M. Houser	10.00
Mr. and Mrs. John P. Hansen	15.00
Grace Humphrey	1.00
A friend, College Place, Wash.	25.00
Mr. and Mrs. W. V. V. Swart	50.00
A friend, Jacksonville, Fla.	1.00
M. Scharffenberg	10.00
H. R. Stearns	2.00
Dorcas Society, Ketchikan, Alaska	50.00
Dorcas Society, Van Nuys, Calif.	5.00
A. B. and Donna Vemy	5.00
Mrs. Josephine Fama	5.00
D. R. Maurice	5.00
Willbur Cowles	10.00
Janette Richardson	1.00
Mrs. H. B. Johnson	5.00
Dorcas Society, Marion, Mich.	5.00
Dorcas Society, Townsend, Mass.	10.00
Mrs. Jennie Raglin	5.00
Miss Helen S. Colquhoun	5.00
Mrs. R. E. Woodruff	5.00
Kenneth L. Sherman	2.00
Mrs. A. H. Chapman	5.00
Welfare Society, Loma Linda, Calif.	50.00
Mr. and Mrs. C. Hornbacher	5.00
South African Union	3.97
Total to date	\$11,449.54

Please make all checks payable to

GENERAL CONFERENCE OF S. D. A.,
Takoma Park, Washington, D.C.
W. E. NELSON, *Treasurer*.

The JOURNEY'S END

ASLEEP IN JESUS

BY GEORGE CLARENCE ROSKIN

ASLEEP in Jesus, peaceful sleep!
He feels the loneliness and shares the grief,
And, in the sad, dark hour when loved ones part,
He heals, with sympathy, the broken heart.

Asleep in Jesus, quiet rest!
He seeth, understandeth, knoweth best,
And, though the endeared one seem far away,
A joyful reuniting waits the day.

Asleep in Jesus, blest repose!
The resting place is marked by Him who knows,
And, presently, a voice will call His own
To dwell with Him in that eternal home.

ANDREW BRORSEN

Andrew Brorsen was born May 30, 1851, in Denmark; and passed away at the St. Helena Sanitarium, in California, Oct. 8, 1940. He came to America when he was eighteen years of age, and began working on a farm in Nevada. There he contracted typhoid fever. He promised God to serve Him always if he were healed. God did heal him, and sent him to California, that he might learn about the third angel's message.

Upon accepting the Sabbath truth, he gave his savings to the furtherance of the gospel. He went to Battle Creek College and attended school under Professor G. H. Bell. Then he began working in the Battle Creek Sanitarium. Dr. J. H. Kellogg offered to give him a medical education, but God had other plans.

Brother Brorsen came back to California for his health, and the brethren urged him to enter the ministry. Accordingly, in 1877 he began preaching at Pachico, in Contra Costa County. Later he was sent as a missionary to his homeland, Denmark. Returning from Europe, he settled again in California, serving in the ministry, and here he remained until his death. For a time he lived in the home of Elder and Mrs. James White and nursed Elder White through an illness. He was acquainted with a great many of the early pioneers, and saw much of the marvelous growth of the denomination's world work.

As many another preacher, Elder Brorsen spent some time in the colporteur work. He was early interested in bringing his own loved ones to a knowledge of the message, and he was able to win most of them to the truth. His brother, Knud Brorsen, was converted and became a Seventh-day Adventist preacher in Norway.

On September 26, 1882, he married Miss Dora Ingels. They celebrated their golden wedding anniversary about eight years ago. To them were born a son and a daughter.

Elder Brorsen is survived by his wife, one son, Willard Brorsen of Oakland, and two sisters, Mrs. Carrie Parrett of Anaheim, Calif., and Mrs. Christina Smith, of Fresno, Calif.

Though for many years Elder Brorsen has been on sustentation, yet as a local elder and in other ways he has been active in his home church. Though quite feeble, he was out in Harvest Ingathering work only a few weeks before his death.

Funeral services were held in the Oakland Central church. The services were concluded at the Mountain View Mausoleum, in Oakland.

PROFESSOR WALTER COLLINS FLAIZ

Walter Collins Flaiz was born at Washington, Kans., March 12, 1883; and passed away on the train near Bakersfield, Calif., on Nov. 5, 1940.

Walter was the second of seven children in the family of Charles W. Flaiz, well known throughout the denomination as a powerful preacher and an efficient administrative executive. At the age of five years Walter removed with his family to Detroit, Minn., where the father was called to ministerial work. After a few months the family moved to Medford, Minn., locating on a farm, where the children were privileged to be close to nature and enjoy the freedom of outdoor life.

At an early age Walter gave his heart to God and determined to find a place in the Lord's work. Because of the duties on the farm he was able to attend school only during the dead of winter, but by reading and independent study he qualified himself for teaching, and at the age of eighteen he secured a position as country schoolteacher, which position he held for three years. He later attended Maplewood Academy, a Minneapolis business college, and a Bible-train-

ing school conducted by the conference. During these years Walter had saved his money to go to college. But when his father was stricken with a lung ailment and was ordered to go to the South for his health, Walter turned over all his savings and arrived penniless at Union College in the fall of 1907, at the age of twenty-four.

At Union he worked at any available job to pay his way as he went. He was a cash customer. He abhorred debt always, and no task was too hard for him. During the latter part of his stay at Union he engaged in the floor-finishing business, doing the work by hand, on his knees, often working two or three days and nights continuously without rest. He was graduated in the spring of 1911 with his bills paid and with cash in hand.

During the years at Union, Walter became acquainted with Miss Jessie Seaward, and there began a beautiful romance which continued to the day of his death. They were married at her home in Sterling, Kans., on Aug. 2, 1911.

From 1911 until 1916 Professor Flaiz was head of the history department of Walla Walla College, College Place, Wash. From 1916 to 1921 he served as educational secretary of the North Pacific Union Conference. The school year 1921-22 the family spent at Ward's Cove, Alaska, where Professor Flaiz taught a Government school. This Alaska experience was a great rest which he needed, and which all the family greatly enjoyed and will always remember. At the General Conference session of 1922 Professor Flaiz was invited to the mission field as educational secretary of the Zambesi Union Mission of Central Africa. His service to the Bantu peoples of Africa was most practical and sincere. He was principal of Oak Park Academy, Iowa, from 1927 to 1930, and went to Loma Linda, Calif., as principal of the academy in the fall of 1930. From 1935 to 1939 Professor Flaiz served as Bible teacher in the Loma Linda School of Nursing, and as chaplain at the Loma Linda Sanitarium. Last year he was called to the Southeastern California Conference as educational superintendent.

Professor Flaiz was an ardent admirer of young people, and his greatest thrill in life was to have a hand in the development of a young man for service. There are men in positions of leadership all over the world who received their inspiration and creative impulse from Professor Walter Flaiz.

He leaves to cherish his memory, his loving companion; a son, Dr. John W. Flaiz of Escondido; a daughter, Mrs. Lewis George of Los Angeles; a granddaughter, Jacqueline Anne Flaiz, of Escondido; two sisters, Mrs. F. A. Detamore of Portland, Oreg., and Mrs. Henry L. Rudy, of Washington, D.C.; two brothers, Mr. Ross Flaiz of College Place, Wash., and Dr. Theodore R. Flaiz of Wapato, Wash.; together with other relatives and a host of friends.

Interment was at Montecito Memorial Park, Loma Linda, Calif.

JOHN RAYMOND SAMPSON

John Raymond Sampson was born near Rochester, Minn., fifty-six years ago. While still a young boy he, with his parents, moved to Wisconsin. Much of his youth was spent around lumber camps and the logging industry. He attended Bethel Academy and was about twenty years of age when he was converted and gave himself to God's work. An experience in the canvassing field helped to give him spiritual vision. During this period he sold "The Great Controversy" and other truth-filled literature.

He spent five years at Madison College, Madison, Tenn. While there he helped with the construction of the buildings. In the years he spent at Madison he completed the nurses' course. In 1910 he was united in marriage to Martha Christina Hanson. To this union were born three children, Dorothy, Marian Marie, who died at eight months of age, and Frances.

In the year of 1914 Brother and Sister Sampson went to Berrien Springs. He attended college there, and completed the requirements for the degree of bachelor of theology. His intention was to go into the ministry, to which he was dedicated, but God had planned otherwise.

During the period from 1914 to 1928 Brother Sampson was a pioneer in the field of industrial woodworking. To him must go great credit, with the Lord's help, for pioneering and placing this industry on a sound financial basis in our schools. In 1928 he transferred, with his family, to Washington Missionary College. The greater part of the last twelve years he has led out in the mill industry of the above-named institution. Within the scope of these years the woodworking industry has grown from an infant to its present capacity. His leadership has been largely responsible for the continued growth and success of this industrial program. On this campus are to be seen a number of monuments that testify to his handiwork and building ability.

Many a young man who came under the kindly guidance of Brother Sampson learned to appreciate his persevering industry, his

integrity of character, his overmastering passion of thoroughness, and his loyalty to the principles of this truth. He was a good father, a God-fearing husband, and he believed explicitly in Christian education as set forth in its threefold entirety through the Spirit of prophecy.

His interest in the field of evangelism should not be overlooked. It was one of the motivating powers of his life. It gave him success in the training of young men for the service of God both at home and abroad.

After a severe illness of two months Brother Sampson passed to his rest on Nov. 21, 1940. We have every reason to believe that he will come forth in the first resurrection to enjoy the bloom of immortal youth with God's people who are saved from all ages.

He leaves to mourn, his wife and two daughters, Dorothy, of Union College, Lincoln, Neb., and Frances, of Washington Missionary College; five sisters, three in California, one in Chicago, and one in Wisconsin; two brothers, one in Iowa and one in Wisconsin; his colleagues on the faculty of Washington Missionary College; and numerous friends the world around.

SCHMIDT.—Mrs. Mayna Miller Schmidt was born Sept. 30, 1886, at Middletown, Ohio. After being graduated from Emmanuel Missionary College she taught church school in the Indiana Conference for a number of years and later served as hostess at the Washington Sanitarium, Takoma Park, Md. In 1926 she was married to Ernest L. Schmidt, of Denver, Colo. She passed away at the Washington Sanitarium, Nov. 10, 1940. She is survived by two stepsons, E. L. and Eugene Schmidt, both of Washington, D.C.

REINHARDT.—Mrs. John Reinhardt, nee Mohr, was born July 22, 1859, in the village of Beldeck, Russia. At the age of seventeen she moved, with her parents, to America, locating in Rush County, Kans. On May 5, 1879, she was united in marriage with John Reinhardt. To this union were born four boys and six girls. She passed to her rest Oct. 29, 1940, at Garden City, Kans. She is survived by two children, Mrs. Fred Winters and Mrs. C. F. Neuman, one brother, eleven grandchildren, and five great grandchildren.

BRAGAN.—Stillman I. Bragan was born in New Brunswick, Canada, Feb. 2, 1867, and passed to his rest in California, Nov. 17, 1940. In 1890, while living at Portland, Me., he married Miss Annie May Arnold, and soon both accepted the Seventh-day Adventist faith. Five children, who are still living, were born to this couple: Arnold C., Lillian J., Frances, Clinton W., and Mrs. Jessie Mae Hamilton. Brother Bragan's wife died in 1936.

INGELS.—Mrs. Bessie Ingels, widow of J. Marion Ingels of Jonesboro, Ind., was born near Kokomo, Ind., April 30, 1861; and died at the Washington Sanitarium in Takoma Park, Md., Oct. 26, 1940. She had been a faithful Seventh-day Adventist for many years. She is survived by two daughters, Deena Ingels, of Washington Sanitarium, and Mrs. Maude I. Tresslar, of Detroit, Mich., and three grandchildren.

DAVIS.—Eloria V. Davis was born in Kansas, March 10, 1862; and died near Glendale, Calif., Nov. 15, 1940. Both Sister Davis and her husband—who died April 6, 1933—traced their ancestry through a line of Sabbathkeepers reaching back to the Waldenses. She leaves to mourn, four daughters and nine grandchildren.

ROBERTS.—Robert Roberts was born in Wales in 1847, and died in Denver, Colo., Sept. 20, 1940. He embraced the truth of the third angel's message more than sixty years ago in Iowa. For nearly thirty years he lived near Campion Academy, Colorado, where he was affectionately known as "Daddy" Roberts.

BOWES.—Edwin Ruthven Bowes was born at Mauston, Wis., March 25, 1861; and died at Kearney, Neb., Sept. 4, 1940. In 1881 he married Louisa May Eaton, and very soon after this they accepted the third angel's message. He leaves to mourn, five daughters and one son.

DAVIS.—Mrs. John F. Davis, nee Ida E. Henderson, was born May 22, 1868, near Dundas, Minn.; and died suddenly Nov. 6, 1940. She was buried November 10 at Dickinson, N. Dak. Survivors include her only son and his wife and four children, besides other relatives.

ANSPAUGH.—Mrs. Isabelle Anspaugh was born at Eagle, Ontario, Sept. 5, 1864; and died Oct. 30, 1940. She leaves to mourn three sisters, one brother, one stepdaughter, Mrs. Bruce Stevenson, and one granddaughter, Mrs. Charles Saunders.

LANGS.—Mrs. Sarah Jane Bruce Langs was born Jan. 11, 1873, and died Nov. 10, 1940. For more than forty-five years she was connected with the Seventh-day Adventist Church.

WILSON.—Mrs. Marie E. Wilson was born Feb. 9, 1865, in Fulton County, Ind.; and passed away Nov. 9, 1940, near Grasscreek, Ind.

TANDE.—Annette Larson Tande was born in Norway, March 30, 1858; and passed away Nov. 18, 1940, at the Oxford Hospital, Oxford, Wis.

WILLEY.—Mrs. Ruth La Von Cowin Willey was born at Oakdale, Nebr., Oct. 3, 1916. She was baptized into the Adventist Church Sept. 15, 1934. She fell asleep in Jesus on Nov. 3, 1940.

QUIGLEY.—William Christian Quigley was born May 27, 1929, and died as a result of infantile paralysis Oct. 29, 1940. He is survived by his father and mother, three sisters, and one brother.

JORDAN.—Mrs. Emily Jordan died at Wilkes-Barre, Pa., Nov. 22, 1940. She celebrated her eighty-fifth birthday on July 24 of this present year. One son, Harry Frederick Jordan, survives her.

BOOTH.—Mrs. Carrie Partington Booth, wife of Fred Booth of West Wyoming, Pa., was born at Plymouth, Pa., Feb. 16, 1877; and died Nov. 14, 1940. Besides her husband, three children survive her.

MOORE.—James Patterson Moore was born in Philadelphia, Pa., Sept. 28, 1877; and died July 27, 1940. Two months before his death he was baptized and joined the West Philadelphia church. He is survived by his wife, one son, and one daughter.

COUEY.—Eliza Jane Couey was born in Tennessee, Feb. 10, 1848; and died at College Place, Wash., Nov. 13, 1940. Her husband, Andrew A. Couey, died in Fresno, Calif., in the year 1903. The greater part of the time since then, Sister Couey has lived with her daughter, Mrs. E. M. Burg, at College Place. One son and three daughters survive her.

WALTER.—Wilhelmina Frederica Walter was born in Sommerlin, Germany, in 1852; and died at Glendale, Calif., Oct. 29, 1940. At the age of ten she came to America with her parents, and in 1887 became a Seventh-day Adventist. Her husband, Henry D. Walter, passed away seven years ago, and for some time before her death she made her home with her nephew, Dr. Henry W. Vollmer.

BEGGS.—Eileen Violet Gladys Beggs was born in Victoria, British Columbia, Canada, in 1910; and died at Resthaven Sanitarium, Sidney, British Columbia, Oct. 24, 1940. In 1936 she was united in marriage with Clarence Ackerman. Two years ago Mrs. Ackerman was baptized into the advent faith. Besides her husband, she leaves to mourn her loss, her parents, and a brother, Robert Beggs.

RALSTON.—Eugenia Ralston was born Dec. 10, 1856, at Woodstock, Ill.; and died Nov. 12, 1940. She accepted this message in her youth, and was baptized by Elder E. W. Farnsworth at Waukon, Iowa. For more than half a century Sister Ralston was a faithful and efficient proofreader in different of our publishing houses, including the Pacific Press in Oakland, the Canadian Watchman, and the Review and Herald. At the time of her death she was a member of the Central church in Los Angeles.

MILLER.—Edna Viola Luey Miller was born in Philadelphia, Pa., June 15, 1901; and fell asleep in Jesus June 10, 1940. Sister Miller's death came as the result of severe burns which she received while she and her faithful husband were engaged in the colporteur work in Easton, Pa. For more than fifteen years Brother and Sister Miller had been members of the North Philadelphia church, and for about eight years they had labored faithfully together in the colporteur ministry. Hundreds have been blessed through their earnest labors.

GREEN.—Claude R. Green was born at Albion, Nebr., June 14, 1877; and passed away at Napa, Calif., Sept. 26, 1940. As a young man he attended Battle Creek College, where he met Cora Campbell, whom he married. For some years he engaged in plumbing work at Walla Walla College and Walla Walla Sanitarium. After his wife's death in 1919 he went to Southern Idaho, where he later married Marie New Conant. For a while he acted as heating engineer and plumber at Pacific Union College. He leaves to mourn, his wife, two sons, and six grandchildren, besides other relatives.

RUSSELL.—Margaret Ella Camp was born near Marshfield, Ore., Oct. 22, 1876. Early in life she gave her heart to God, and after teaching public school for one year, she took the nurses' course at the St. Helena Sanitarium, Calif. In 1908 she was united in marriage with Dr. Riley Russell, and together they spent fifteen years as medical missionaries in Chosen, the second missionary family to be sent to that field. Their united labors resulted in establishing our work there. Mrs. Russell died at Glendale, Calif., Nov. 2, 1940. She leaves to mourn, her husband, one son, and one daughter.

BELL.—Regina Andersen was born near Tromsø, Norway, Dec. 23, 1884; and passed to her rest at Petoskey, Mich., Oct. 30, 1940. She came to America at the age of twenty-two, and settled near Minot, N. Dak. In 1908 she was married to Earl J. Bell, at Sterling, Colo. Mrs. Bell accepted the truth in 1913. In 1933 she and her family moved to Mancelona, Mich., where they were residing at the time of her death. She is survived by her husband and two daughters, besides other relatives.

FAIRBANK.—Eliza Ann Fairbank was born in Green County, Wisconsin, March 24, 1841; and died Nov. 23, 1940, in Pasadena, Calif. She was an Adventist for sixty-five years. She is survived by five children, thirty-four grandchildren, thirty-seven great-grandchildren and nine great-great-grandchildren.

BUCK.—Laura E. Buck was born at Sigourney, Iowa, Dec. 28, 1859; and died at Glendale, Calif., Nov. 18, 1940. For about 20 years she was employed in conference Bible work, and continued active in church work after she was obliged because of ill-health to give up her Bible work.

SHARP.—Howard W. Sharp was born in West Chester, Pa., May 10, 1878; and passed away June 11, 1940. He was baptized into the Adventist Church a little more than two years ago. He is survived by his wife and five children.

STRETTER.—George Stretter was born in Albany, N.Y., in 1854; and died at Monterey Park, Calif., Oct. 27, 1940. He embraced the third angel's message in 1884. He leaves to mourn, his six children and five grandchildren.

DICK.—W. G. Dick was born at Mintonville, Ky., Nov. 5, 1867; and died Nov. 23, 1940, at Pasadena, Calif. He served the cause of God as Bible worker, colporteur, church elder, and conference-committee member.

MITCHELTREE.—William Marian Mitcheltree was born Jan. 27, 1868; and passed from this life July 22, 1940, in Philadelphia, Pa. For the last seven years he had been a faithful member of the North Philadelphia church.

MAPES.—Mrs. Dora L. Mapes was born at Muscoda, Wis., eighty-two years ago; and died at Tujunga, Calif., Oct. 25, 1940. When still a girl, she joined the Adventist Church, and remained faithful until death.

WILSON.—Charles B. Wilson was born March 16, 1883, and passed away near Grasscreek, Ind., Nov. 9, 1940.

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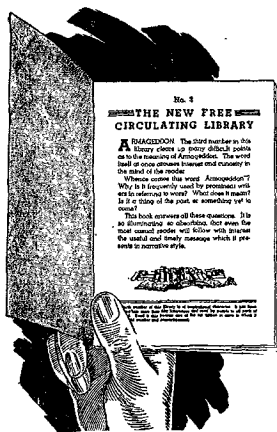
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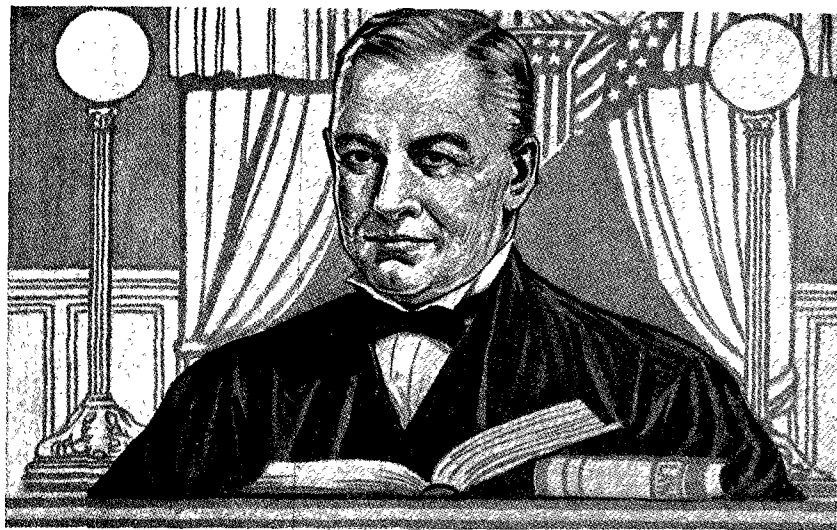
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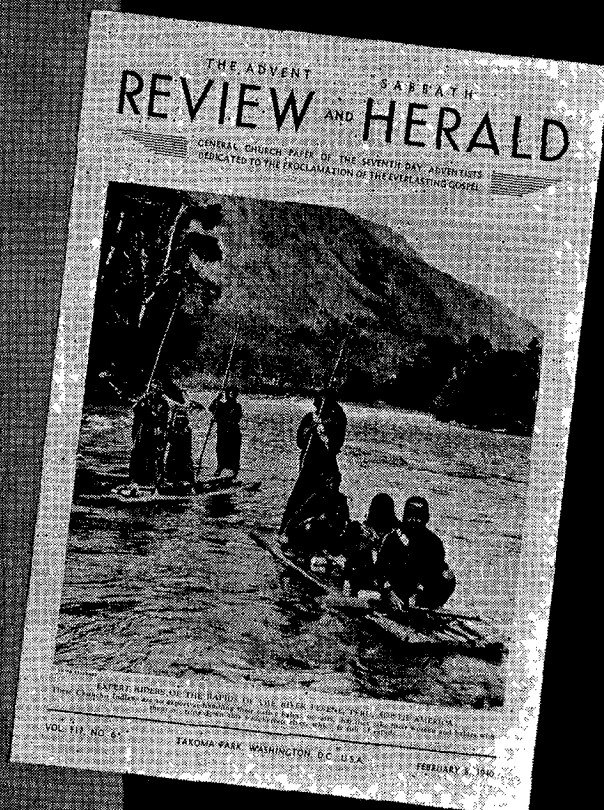
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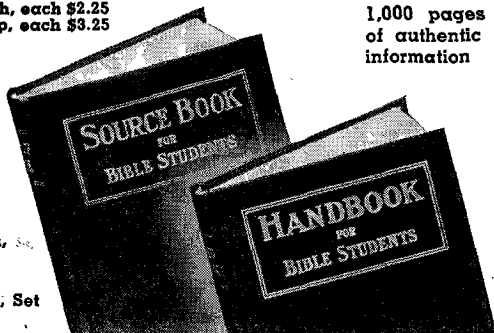
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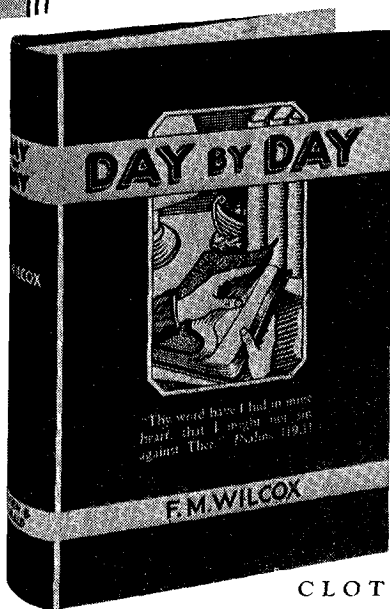
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IN CANADA

Death of Elder H. W. Cottrell

A TELEGRAM from Elder L. K. Dickson, under date of December 15, brings us this sad message: "H. W. COTTRELL DIED TODAY PARADISE VALLEY SANITARIUM FOLLOWING SEVERE OPERATION FEW WEEKS AGO. AGE EIGHTY-SEVEN YEARS. FUNERAL TUESDAY TWO O'CLOCK SAN DIEGO BROADWAY CHURCH."

Elder Cottrell spent many years as president of various conferences, and was counted one of our most efficient administrators. His life was one of consecration to the cause he had espoused. In his later years he was a valued counselor as a member of the Paradise Valley Sanitarium board. We feel confident that he will come forth in the morning of the resurrection.

Missionary Sailings

ELDER C. P. CRAGER, returning to the Inter-American Division from furlough, sailed from New York for Port Limon, November 30, on the S.S. "Talamanca."

Elder and Mrs. M. J. Sorenson and their two daughters, Margaret and Shirley Annette, sailed the latter part of November from Miami for Cuba, en route to Kingston, Jamaica. Brother Sorenson returned to America in 1938, after spending sixteen years in the work in Ethiopia. He is connecting with the work in the Inter-American Division as president of the West Indian Training College, at Mandeville, Jamaica.

H. T. ELLIOTT.

Our "Review" Campaign

WE feel greatly encouraged as we see our conference officers and workers generally taking such an interest in promoting the circulation of the REVIEW. We feel sure that our subscription list will be very greatly increased, and that our general church paper will go regularly into many homes which have not had it in the past.

And may we not urge that our regular readers who in their own experience have come to know the value of the REVIEW, also take part in this campaign and solicit members of their churches who do not now take the paper to become subscribers? We believe that this would be fine missionary work. It may be that you have friends who are not church members, but who have been interested in our work

in a general way for years. A little solicitation from you would make them regular readers of the REVIEW for 1941.

This statement from the messenger of the Lord is well worth considering in this connection:

"Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. And if they would deny themselves their darling luxuries, tea and coffee, many who do not now have its weekly visits might pay for the messenger of light to come into their household. Almost every family takes one or more secular papers, and these frequently contain love stories and exciting tales of villainy and murder which injure the minds of all who read them. Those who consent to do without the REVIEW AND HERALD lose much. Through its pages, Christ may speak to them in warnings, in reproofs, and counsel, which would change the current of their thoughts, and be to them as the bread of life."—"Testimonies," Vol. IV, p. 599.

A FINE word for the REVIEW comes from one of our missionaries, N. H. Kinzer, of Colombia, South America: "During almost fifteen years in the mission field, we have not missed one number of the REVIEW, and today we look forward to receiving our church paper as we do a letter from home. We enjoy the experiences of other missionaries, besides the excellent articles from our leading men from time to time."

Growth in Far Eastern Division

IN 1910 we had one Seventh-day Adventist for every 493,000 of the population. In 1920, one Seventh-day Adventist for every 45,000 of the population; in 1930, one Seventh-day Adventist for every 9,000 of the population; in 1939, one Seventh-day Adventist for every 6,800. We are gaining in the Far Eastern Division. During the period from 1929 to 1938 the world gain in membership was 56 per cent. For that same period the Far Eastern Division made a gain of 73 per cent; so we have no reason to be discouraged in the Far Eastern Division. Last year our baptisms were 2,300. Reports thus far this year show that the baptisms exceed the baptisms of any previous year in our territory.

V. T. ARMSTRONG.

"In Two Words"

ONE of our colporteurs in Chile went to visit the governor, to secure his subscription for one of our books. When he reached the palace, the governor's secretary told him to come in, and said that the governor was waiting for him. The governor had an appointment with someone else, and the secretary thought this was the man.

Our colporteur walked in and greeted the governor. He began to tell him about the serious times in which we live, preparing the way for a canvass. He took out his prospectus and said, "Here is a book that will show us the way." The governor, discovering that this was not the man he was expecting, said, "I am very busy. What is your mission? Say it in *two words*." The colporteur sent up a silent prayer. He took his prospectus, turned to the names, had his fountain pen ready, and said to the governor, "Your name." He got the subscription. The governor was glad to get the book when it was delivered, because of the way the colporteur had presented it.

N. P. NEILSEN.

Personal Soul Winning

A GENERAL CONFERENCE Autumn Council action calls attention anew to the opportunity which comes to every child of God year by year and day by day to win some soul to Christ. It was recommended that Sabbath, January 4, 1941, be designated as "Win One for Christ" Sabbath, and that every church member be encouraged to join in an earnest endeavor during the coming year to bring at least one soul to Jesus Christ. A personal soul-winning covenant card has been prepared and sent to our churches throughout North America. It is the plan that our believers enlist in some branch of missionary endeavor, with the objective of making whatever service they take up count in winning someone for the Lord. A more detailed article, explaining the recommendation of the Autumn Council more fully, will appear in the REVIEW for January 2.

The year 1941 should prove the greatest soul-winning year in the life of each individual church member as well as in the activities of each church, each conference, and each union throughout the world. We believe that it will be. God stands ready to pour out a double portion of His Spirit upon His believing, trusting, willing, and acting children. "Long has God waited for the spirit of service to take possession of the whole church, so that everyone shall be working for Him according to His ability."—"Acts of the Apostles," p. 111. Let us no longer keep God waiting.

STEEN RASMUSSEN.