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Who Changed the Sabbath? The Introduction of Sunday Into the Church

In Two Parts—Part II

MANY and devious were the methods by which the church in the early centuries sought to be in favor with their heathen neighbors. One of the most prominent methods of this character was the adoption of the Sunday festival. This day was dedicated to the worship of the sun, and upon it were held heathen feasts in honor of that deity.

By a cult known as Mithraism special veneration was shown the Sunday festival. W. de C. Ravenal, writing for Dr. I. M. Casanowicz, assistant

curator, division of Old World archaeology for the Smithsonian Institution, makes this statement:

"The devotees of Mithra held Sunday sacred because Mithra was identified with the 'invincible sun.' . . . Mithra was an old Aryan deity, and his worship is a special mystery cult developed with the decay of Zoroastrianism. Mithraism came to Rome from Asia Minor in 67 B. C. . . . It became the religion especially of the Roman army, and besides Italy it spread especially along the frontiers

where the [Roman] garrisons were stationed."

That the Christian church might not appear "causelessly peevish," and so hinder the conversion of its heathen neighbors, it saw fit to take this day observed by the heathen world and incorporate it into the practice of the church as a Christian institution. Declares T. M. Morer, a London Anglican rector, in his *Dialogues on the Lord's Day*, written about the year 1701:

"It is not to be denied but we borrow the name of this day from the ancient



DIANA OR CHRIST?

A Christian Martyr Refuses to Burn Incense to a Heathen Goddess

Shall we obey the commandments of God or the teachings of men? This is a question which has confronted the Christian church through all the ages. It is a question which will confront the church until the end of time. We should stand true to principle and be prepared always to say in the words of the apostle Peter, "We ought to obey God rather than men."

Greeks and Romans, and we allow that the old Egyptians worshiped the sun, and as a standing memorial of their veneration, dedicated this day to him. And we find by the influence of their examples, other nations, and among them the Jews themselves, doing him homage; yet these abuses did not hinder the Fathers of the Christian church simply to repeal, or altogether lay by, the day or its name, but only to sanctify and improve both, as they did also the pagan temples polluted before with idolatrous services, and other instances wherein those good men were always tender to work any other change than what was evidently necessary, and in such things as were plainly inconsistent with the Christian religion; so that Sunday being the day on which the Gentiles solemnly adored that planet and called it Sunday, partly from its influence on that day especially, and partly in respect to its divine body (as they conceived it), the Christians thought fit to keep the same day and the same name of it, that they might not appear causelessly peevish, and by that means hinder the conversion of the Gentiles, and bring a greater prejudice than might be otherwise taken against the gospel."

In the Western church the Sunday was held as a joyous festival, in contradistinction to the Lord's Sabbath, which had been made a fast day; and in the love men have for feasting instead of fasting this distinction between the two days was not without its effect in disposing them to this innovation.

The Insidious Growth of Error

But this change was not accomplished in a moment. The entrance of sin is always insidious. Error creeps gradually into the church of God. Thus it was with the change in the practice of the early church in regard to the Sabbath. The seventh-day Sabbath was observed for several centuries after Christ, and, indeed, after first-day observance was inaugurated the observance of the two days ran parallel for some time. But the popularity of the church and the prejudices of its unconverted members from heathenism gradually gave to the first-day observance prominence, and seventh-day observance sank almost out of sight.

"The Christian church made no formal, but a gradual and almost unconscious transference of the one day to the other."—*Archdeacon F. W. Farrar, The Voice From Sinai, p. 167.*

The Testimony of Neander

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the

laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin. . . .

"The Jewish Christian churches [i. e., churches consisting of Jewish converts], although they received the festival of Sunday, retained also that of the Sabbath; and from them the custom spread abroad in the Oriental Church, of distinguishing this day, as well as the Sunday, by not fasting and by praying in an erect posture; in the Western churches, particularly the Roman, where opposition to Judaism was the prevailing tendency, this very opposition produced the custom of celebrating the Saturday in particular as a fast day."—*Neander, The History of the Christian Religion and Church During the Three First Centuries, Rose's tr., p. 186.*

The Law of Constantine

Chambers' Encyclopedia, article "Sabbath," says:

"By none of the Fathers before the fourth century is it [the first day of the week] identified with the Sabbath, nor is the duty of observing it grounded by them either on the fourth commandment or on the precept or example of Jesus or His apostles. . . .

"Unquestionably, the first law, either ecclesiastical or civil, by which the Sabbatical observance of that day is known to have been ordained, is the edict of Constantine, A. D. 321, of which the following is a translation:

"Let all judges, inhabitants of the cities, and artificers, rest on the venerable Sunday. But in the country, husbandmen may freely and lawfully apply to the business of agriculture; since it often happens that the sowing of corn and planting of vines cannot be so advantageously performed on any other day; lest, by neglecting the opportunity, they should lose the benefits which the divine bounty bestows on us. . . .

"But it was not till the year 538 that abstinence from agricultural labor on Sunday was recommended, rather than enjoined, by an ecclesiastical authority (the Third Council of Orleans), and this expressly that the 'people might have more leisure to go to church, and say their prayers'; nor was it till about the end of the ninth century that the emperor Leo, 'the philosopher,' repealed the exemption which it enjoined under the edict of Constantine. And now, the Lord's day being thoroughly established by law as a Sabbath, the fourth commandment would more than ever be employed by the clergy as a means of persuading to its observance."

Many similar quotations might be added if space permitted.

Thus we see that the Sunday sabbath was wholly a product of the union

of professed Christianity and heathenism. It has no foundation in the Word of God. The Sabbath was changed by the authority of the church, and that, too, at a time when the church was far separated from the Lord and was not directed by His Spirit nor walking in His light. Should we give honor today to an institution originating in this way? Compare its character with that of the sacred day the Lord blessed and set apart for the use of His children in all ages. Bible or tradition—which is the authority for the Christian? Christ or Barabbas—whom shall we choose? Christ or antichrist—whom shall we obey? The humble follower of the Master can give but one answer. F. M. W.

My Ministry

BY GERTRUDE PATTERSON

If I can brighten the road, as I journey along,

Or for the sin-sick find release;
If I can feed the hungry or clothe the poor,

Or to the restless speak sweet peace;
If I can be giving, and forget the gift,
Be lifting and lightening the load
Of a traveler, sinking in deep despair
At the roughness of the road;

If, in my life, as I journey each day,
The Master's may be lived again;
If all that is done is for others, then
My life may be lived not in vain.

The world is so full of the weary and sad,

So full of the sorrowing today,
Yet so little of the touch of His dear hand

Is felt along life's way.

We touch the throng as they hurry along,

We scan their faces to see
If there's one to respond to the Master's call

As He whispers, "Come unto Me";

We walk beside them along life's road—

This restless, surging wave,
We long to feed them with the living bread,

And point them to the One who can save.

May I, like the Master, search the least of these—

The one lost sheep of the fold—
And like Him, lovingly, tenderly care for it

And bring it back to the fold.

And then when the Good Shepherd comes for His own,

May I hear from His lips tenderly,
"Because you have done it to the least of these,

You have ministered unto Me."

Series of Conventions in Large Cities Early in 1844

THE first issues of the Millerite papers in 1844 are filled with letters from ministers, lecturers, and other believers in the advent. But midwinter presents many handicaps to the holding of general meetings. Particularly the kind that the Millerites were accustomed to hold. In the rural areas the winter months were largely devoted to smaller or less pretentious gatherings. In the large cities along the Atlantic seaboard important conferences and other public meetings were held.

The first of these was in Boston, beginning January 28. This conference is important as an indicator of the increasing interest of the public in the subject of the advent.

Miller delivered a series of lectures in the tabernacle for a week, beginning on Sunday the twenty-eighth. On that day not only were all the seats filled but also all the aisles were filled. Men and women, young and old, stood for hours to hear what Miller had to say. "Had the tabernacle been twice its size, it would probably have been densely filled, as multitudes were obliged to go away, unable to obtain admittance."—*The Midnight Cry*, Feb. 22, 1844, p. 242.

Convention in New York

Early in February a second advent convention was held in New York City. Here again the attendance was beyond all expectation. The hall in which the meetings were begun proved to be too small. On the third day of the convention the meetings had to be moved to a more commodious place. Miller, in company with other important leaders, was present for a brief time. From there the scene changed quickly to Philadelphia, as one after another of the principal cities on the coast became the place of a Millerite conference. Again the place of meeting was "filled to overflowing," the attendance being "estimated at from four to five thousand."—*Id.*, p. 241.

The closing days of February found Miller, Himes, and others in the capital city of Washington. There were lectures morning, afternoon, and evening. Millerism was the topic of interest even in the city that was the center of discussion for so many subjects. Himes seemed particularly encouraged over the hearing that was given them, for he wrote:

"Men of the world who heard us, told us that Mr. Miller had been misrepresented, and that whatever his opponents might say about him, it would be difficult for them to disprove the doctrine by the Bible. We have advocates of our sanity, and of the sound-

ness of our views, in the circles of the high and low. And although we never visited a place where we saw so few Bibles, yet every Bible there is, seems to be in good demand. The Bible has been read more generally within a few weeks than for years before."

He told of a Senator who asked a reporter whether the Millerites were in town. The reporter said that they were. "I thought so," replied the Senator, "for I never heard so much singing and praying in Washington before."

A Layman's Activities

It seems that there was a watchman stationed at the Navy Yard who was a good Millerite. He whimsically remarked to Himes: "You have made me a great deal of trouble. Why, before you came, I found it difficult to introduce the subject of the advent to the soldiers and officers of the Navy, but now they are all upon me; I have as much as I can do to hear and answer questions."

While the meeting was in progress, Miller wrote that Brother Himes was "scattering his papers and his tracts" among the people, "by thousands, and a more hungry class of anxious inquirers I never saw. They throng us constantly for papers, books or tracts, for information on this important subject." He told of requests coming in from the near-by areas, and from "old Virginia." He felt a thrill of new hope and confidence as he related briefly how multitudes had listened in Boston, New York, Philadelphia, "and now in the capital of our country, the prospect is fair, yes, very fair, we shall triumph beyond our expectation. . . . When the last trying moment has come, and our enemies supposed that the Advent cause would slumber in the tomb of bygone days; behold from hill and dale, from village and hamlet, city and country, from kingdoms and states, from continents and isles, a redoubled shout is heard, On! On!! To victory."—*Advent Herald*, March 6, 1844, p. 39.

Everywhere the interest exceeded the expectation. The meetings in Washington were to have been held in a Baptist church, but this quickly had to be abandoned for Apollo Hall. Millerism was anything but dead, despite the fact that the sands of the fateful year were almost run out. Miller was writing this report on Washington only three weeks before March 21, but there is nothing in his letter to indicate that he intended to conclude his activities on March 21 if the Lord did not come. On the contrary, he declared in that letter: "If Christ

comes, as we expect, we will sing the song of victory soon; if not, we will watch and pray, and preach until He comes, for soon our time, and all prophetic days, will have been fulfilled."

Preparing to Adjust Dates

This attitude of mind was shared by others in the movement. It may be explained by the text Miller himself had used in January in that letter he wrote to the second advent believers, in which he quoted the Bible prophet concerning "the vision," that might "tarry." Perhaps, in the mysterious plans of God, there would be a little delay in the fulfillment of the promise in order to test their faith. So they reasoned. Then, too, Miller had always declared that his forecast had in it one possible element of uncertainty—the errors in chronology that might have crept into the reckoning of events through the centuries. There was still another closely related reason for not drawing the line hard and fast at March 21. There was more than one way of reckoning the Jewish year, the Millerites decided as they examined the subject more fully. They increasingly inclined to the position that the reckoning of Jewish time kept by the Karaite Jews was the true Biblical reckoning. This would mean that the Jewish year 1843 would not end until one lunar month later than they had first reckoned, or about April 18. (See *The Midnight Cry*, March 28, 1844, p. 289; also issue of April 4, 1844, p. 297.)

An editorial in *The Midnight Cry* (Feb. 15, 1844) declared: "If we are mistaken in the time, we feel the fullest confidence that the event we have anticipated is the next great event in the World's History."—*Page 237*. This probably describes the attitude of mind of Millerite spokesmen in general. (See also issue of April 18, 1844, p. 317.)

Exodus From Churches

The Millerite papers at this time were filled with accounts of ministers and laymen either being expelled from their churches or withdrawing voluntarily. One minister wrote an extended report of his trial for heresy before the presiding elder in the Portland district of the Maine Conference of the Methodist Episcopal Church. The charge against him was "disseminating doctrines contrary to our articles of religion, as explained by our standard authors." This charge was brought against him in harmony with a series of resolutions that had been passed some time before by the Maine

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BEACON LIGHTS

D Day, H Hour

June 6 no doubt will go down as one of the great dates of history. In the wee morning hours of that day a great armada of four thousand ships, carrying tens of thousands of soldiers, crept out of England and headed for the continent of Europe, protected by thousands of airplanes. D Day had arrived, and the great army which had been in training many months for the stupendous invasion effort sought to meet its appointment with destiny at H Hour on the beaches of northern France.

What a moment it must have been to the men who had been seriously contemplating this great adventure for so long a time! America awoke to the thrill of invasion news that day. For this day millions of men and women had sweat and labored to provide the materials of warfare, while other millions drilled to form a compact and obedient army of soldiers. Behind all this, billions in gold poured into the coffers of governments to speed on the stupendous task. The whole world for months had been concentrating thought and effort toward one purpose, the invasion of Europe. And as time stretched out, while men waited, many wondered whether it ever would come. Some grew weary of waiting. Some began to grumble. But the day and the hour had been appointed and irrevocably drew on, whether men knew it or not. Invasion day finally came, with its agony and triumph.

Just as surely as there was a D Day and an H Hour for the invasion of Europe, just so surely is there a day when the God of battles is to invade this world with the hosts of heaven. Says the psalmist, "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people." Ps. 50:3, 4.

Let none think that God is postponing indefinitely the judgment of men. The last hour is hastening on apace. Soon it will burst upon the world as an overwhelming surprise. Long have we been warned to be awake and ready for this event. We read:

"The crisis is stealing gradually upon us. The sun shines in the heavens, passing over its usual round, and the heavens still declare the glory of God. Men are still eating and drinking, planting and building, marrying, and giving in marriage. Merchants are still buying and selling. Men are

jostling one against another, contending for the highest place. Pleasure lovers are still crowding to theaters, horse races, gambling hells. The highest excitement prevails, yet probation's hour is fast closing, and every case is about to be eternally decided. Satan sees that his time is short. He has set all his agencies at work that men may be deceived, deluded, occupied and entranced, until the day of probation shall be ended, and the door of mercy be forever shut."—*The Desire of Ages*, p. 636.

"Be ye also ready: for in such an hour as ye think not the Son of man cometh." . . . The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. *Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand.*" —*Fundamentals of Christian Education*, p. 336. (Italics mine.)

Rome Is Spared

With great armies battling on the tortuous roads leading from southern Italy through Rome, it seemed almost certain that this ancient city would feel the agony of sudden destruction, such as was visited on both London and Berlin. But Rome has been spared as no other city in a similar situation has been spared in this war. Catholics now take this as a sign of world favor. *America* (June 17), popular Jesuit journal, in an editorial, comments as follows:

"Rome has been taken and retaken many times in history. Never has it been taken so tenderly. Never has an approaching army refrained so carefully from raining destruction and desolation on a besieged city. Almost on tiptoe the Allied armies made their way to the gates of Rome. In this most destructive war of all time, in their equipment weapons that would have blasted out the very cobblestones of Rome's narrow streets, the Allied armies held their heavy fire, and even the Germans retired without causing that damage we have come to expect of retreating armies. . . .

"As our modern armies neared Rome, a prayer swept the world, a prayer of gratitude that Rome had been spared, a prayer of gratitude that the Pope was free once more to exert

even more fully the spiritual and moral power that even the non-Catholic world now seems to realize is exclusively his."

"What is the meaning of this tenderness towards Rome?" asks the editor of *America*. "It was a deep respect for the spiritual values represented in the city of the popes," replies the editorial.

These words are all too true. As we read them our minds turn to the book of Revelation and its prophecies concerning this great politico-ecclesiastical power which occupies the seven-hilled city of Rome. There we are told that whereas the Papacy would receive a deadly wound, it would recover, and all the world one day would wonder at its greatness and power. Finally, to it would be given the awe and homage due alone to God.

The mysterious "tenderness" toward Rome manifest in the present war, when no other great city has been given such consideration nor would have been under like circumstances, is just another evidence of the growing influence of the Papacy in our day. Even Roman Catholics are quick to point this out.

The Church in Politics

Church leaders are now beginning to give bold utterance to their beliefs that the church should enter politics. Church synods and councils are going on record in regard to this question. Editors of church journals are helping to shape opinion along this line.

An editorial in the *Christian Advocate* (May 25), entitled "We Must Think in New Terms," says: "There is a vastness about sin today which calls for an entirely new program of salvation. It is no longer possible to say that 'if you make the individual right he will make the world right.' With evil individuals organized to work together on a world-wide scale in behalf of evil, 'right individuals' must organize their forces and co-operate if they are to make the world right. Evangelism is no longer limited to the comparatively simple task of getting individuals to make their relationships with God right. It is that, of course, and must continue to be that. *But it must be that and more.* It must also be a movement to persuade redeemed men to work together for social redemption. . . .

"The average Christian who has complained in the past of his preacher, because he 'talked politics and economics,' must be prepared to listen to straight preaching on the subject of sin during the next quarter of a century, even if that sin does involve a question of tariffs, trade advantages,

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"Worship the Lord in the Beauty of Holiness"*

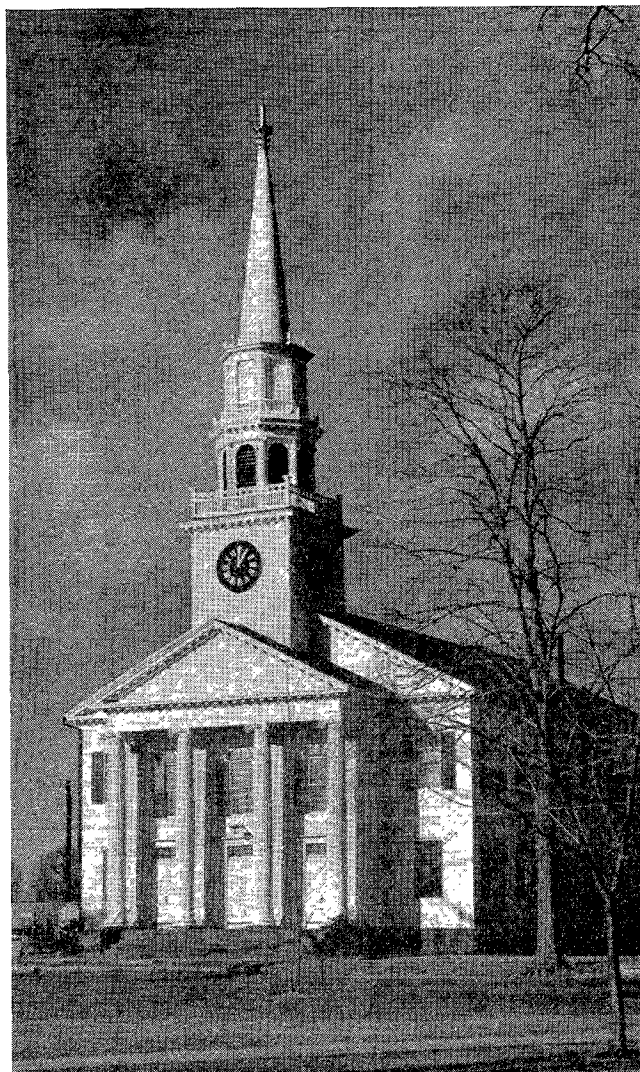
By E. D. DICK

I HAVE chosen to speak to you this morning on the subject of Worship, and wish to read, by way of introduction, four texts. "O worship the Lord in the beauty of holiness: fear before Him, all the earth." Ps. 96:9. "The hour cometh, and now is, when the true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him. God is a Spirit: and they that worship Him must worship Him in spirit and in truth." John 4:23, 24. "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, . . . having a form of godliness, but denying the power thereof: from such turn away." 2 Tim. 3:1-5. The last text is addressed particularly to this people: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

We are here admonished to worship God, to worship Him in sincerity and truth, and to worship Him in the beauty of holiness. I have read these texts with the purpose of leading us to seek deeper spiritual values in worship, for I believe that this is one of the great needs of Seventh-day Adventists today—to enter into richer, broader, deeper spiritual experiences in the exercises of public worship.

Man a Creature That Worships

Man is a creature that worships. In this he differs from all other created beings, for in the innate nature of man there is the disposition to worship. Man may, in his carelessness, in his wickedness, or in the days of pros-



H. M. LAMBERT

A House of Worship

perity, forget God; but in the days of adversity and peril he turns instinctively to his Maker. The war in which we are now engaged has produced abundant evidence of this.

From a recent issue of our Australasian Division paper, the *Australasian Record*, I read the following:

"To say that man cries out to God in times of danger may seem a commonplace remark in a warring world in which incidents are accumulating every day of the year to verify its veracity, but when it intrudes upon our consciousness as a result of meeting men face to face who, unashamedly, confess that they turned to God in their need, then it makes a profound impression."

A chaplain writes: "The story is

centered around the disaster that befell one of the flying boats during a heavy storm. . . . On arrival on the island two days later I visited an R. A. A. F. hospital where many of the survivors were being cared for. From them I heard the story of the crash and their rescue. It was only when some of them reported for duty at the unit where I am chaplain that I learned of their religious reactions in the face of danger. The confession came from two or three of them unsolicited. . . .

"After the crash the eighteen survivors were separated into two groups. They maintained themselves together in these groups until the morning by clinging to each other in the darkness. In the largest group there was an airman who suggested that they should ask God to help them. Accordingly they all joined together in saying the Lord's prayer and asking God to save them. *This they did three times during the night.* Hours afterward they were rescued by natives in a lakatoi. Thus the sea and the prowling sharks were cheated of their prey.

"Naturally I was interested to find what had been the reactions of the other group. The opportunity came when, on returning to my unit for a

Sunday evening service after taking another one at an outlying unit, I gave an airman a lift in my utility. I found he was a survivor from the other group. In answer to my queries, he replied, 'No, we didn't pray together aloud like the others, but I think we all did our share of praying all the same. I do remember, though, that we talked to each other about God and death, although none of us were afraid.'

"All that the boys felt about it is summed up by the one who wrote, 'We swam for seventeen hours before being picked up by natives in a small fishing lakatoi. I feel sure that our first thought was to thank God for sparing us. . . . One of the men in my group made a suggestion which I think

* Sermon at Washington Sanitarium Church.

had been in the heart of every one of us, and we prayed aloud together, saying the Lord's prayer and asking Him to save us, not so much for ourselves, but for those we had left at home. All of us who escaped from the plane were picked up, and I'm sure that I speak for all of us when I say that we are convinced that as a result of the several times during the night when we prayed aloud together, He heard and answered our prayers."

No better example of man's inherent recognition of his dependence upon his Maker in the hour of trial can be given than the widely published story which came to us some months ago of Eddie Rickenbacker and his group, who, when tossed about for twenty-two days on the breast of the broad Pacific, found that one of their number possessed a little New Testament. How eagerly they huddled around it each morning and evening and engaged in worship, praying to God for deliverance.

Yes, man is a creature that worships.

Worship Defined

But what is worship? Of this our ideas are often vague. It may be rather difficult to define satisfactorily. I wish to bring to you a number of definitions of worship. Perhaps none of these will appeal to your heart, but the subject is worth thinking about. We need to crystallize some definite concepts of worship and its implications. These definitions come to us from Dwight Bradley in the *Inter-church Hymnal*. He says of worship:

1. "It is the soul searching for its counterpart." That might be a good definition, since we recognize that man was created in the image of God.

2. "It is a thirsty land crying out for rain." We probably do not appreciate this definition unless we have lived in a land where there is but little rain. I remember that once, when living in South Africa, we had no rain of any consequence from the ninth of January until the twenty-ninth of the next January. Five thousand cattle died in the area in which we lived. It was a pitiful sight to see the cattle stand and sniff and sniff at a passing cloud, vainly pleading, it seemed, for a little moisture. Yes, worship is as a thirsty land crying out for rain.

3. "It is a candle in the act of being kindled."

4. "It is a drop in quest of the ocean." I do not like that, because it implies too long a journey, too-great delay in reaching the source of satisfaction.

5. "It is a voice in the night calling for help."

6. "It is a sheep lost in the wilderness, pleading for rescue by the Good Shepherd."

7. "It is the same sheep nestling in the arm of the Rescuer."

8. "It is the prodigal son running

to his father." And that is a good definition, is it not? "The prodigal son running to his father."

9. "It is the soul standing in awe before the mystery of the universe."

10. "It is a poet enthralled by the beauty of a sunrise."

11. "It is a workman pausing a moment to listen to a strain of music." And I like that.

12. "It is a hungry heart seeking for love."

13. "It is time flowing into eternity."

14. "It is my little self engulfed in the universal self."

15. "It is a man climbing the altar stairs to God." And that is an appealing definition. "A man climbing the altar stairs to God."

Another has said: "To worship means to open the doors of our hearts and commune with God. It is the response to Christ's invitation: 'Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me.' Worship is an experience in which we consciously join our hearts with the Eternal, and the currents of the spirit flow between the human soul and the divine."—*A Book of Worship for Village Churches*, p. 19.

And yet another has said: "True worship is a transforming experience with God. At its highest and best it is the soul's approach to God in wonder, adoration, love, and communion. . . . There is a beautiful saying of Jesus not found in the Gospels, discovered in the sands of the Nile in 1903. It is said to be authentic, and it certainly breathes the spirit of the Master. It is this—Let not him that seeketh cease from his quest until he find. Finding he shall wonder, wondering he shall find the kingdom, and finding the kingdom he shall rest. It is this sense of wonder, wonder at the love, the tenderness, the power, the grandeur, and holiness of God that brings us to His feet in worship. It is the very foundation of worship in our hearts."—*Ibid*.

Man has a threefold nature—the physical, mental, and spiritual. Worship is the exercise and the enjoyment of our spiritual nature. In the language of Scripture it is defined very practically in 1 John 1:7, 3:

"If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin."

"That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ." Worship is fellowship—fellowship with God, and with His Son, Jesus Christ. It is the act of paying homage to a deity. That is true worship.

I am afraid that some of our worship and our attitudes in worship are mere formalities. The hour of

worship is not the performing of a church program. There is a great danger lest we come to the hour of worship as we come to a secular program. When we arrive at the place of worship, we view the church bulletin and look at the schedule of appointments as we would at any ordinary program. We note the hymn to be sung, and join in singing it lustily, but with little thought of the words of the song or their spiritual implications. We note the appointed speaker, and when prayer is offered we kneel or stand, as is the order and practice of the church, with possibly little thought of humility, of contrition, and of dedication of life to the God of all mercies whom we worship.

No, friends, the hour and service of worship is something far different from a secular appointment. It is not the performing of a church program. It is rather the exercise of our souls; it is the outreaching of our souls in intercourse and fellowship with God. To attend church is one thing, but to worship God is a very different thing. This requires the conscious exercise of the mind in adoration, in praise, in confession, and in dedication of the life of the worshiper to the will and purpose of God. The experience of worship is the most important phase of Christian life and growth.

Expressions of Devotion by Heathen

There are many demonstrations of worship which one sees as he travels in the Orient, which bestir one's mind in consideration of the meaning of worship. As a Christian, used to the formal attitudes of worship of the Western world, one is almost overwhelmed when he sees the intensity with which the heathen of the Orient seek after their gods. As one travels up from the downtown area of Bombay to Byculla, our mission headquarters, he sees a so-called "holy man" sitting from morning till night on a bed of nails to obtain merit—a repugnant but intense act of worship.

In India there are a number of cities to which the Hindus make long pilgrimages. Hardwar, Allahabad, and Benares are such cities. These are located on the banks of the Ganges, which to the Hindus is very sacred. At Hardwar the great Ganges springs from the towering Himalayas and starts its long journey across the fertile plains. This is supposedly a particularly sacred shrine. Here great religious festivities, or melas, are held annually. To these come literally millions of people—from two to three million, we are told. They come from all over India by train and for hundreds of miles in their squeaking, old, two-wheeled bullock carts, to worship and obtain merit with their gods.

There one sees repugnant sights of devotees trying to obtain merit by torturing their skinny, bony bodies—

some buried in sand to their necks, others hanging by their heels over flames. There are ten thousand wicked "holy men" with long, matted, dirty, stringy hair, naked or nearly so, with long, unkempt fingernails, bodies smeared with ashes of cow dung, engaging in these intense religious rites. Their religion is built up in the terrible fatalistic philosophy of the transmigration of the soul. According to their teaching it requires eighty crores of rebirths in order to reach nirvana.

And what is the nirvana? The nirvana is that blissful, delightful experience of existence without consciousness. Is not that delightful? Existence without consciousness. And it takes eighty crores of rebirths to reach that existence. And what's a crore? Ten million; that is all. Ten million, or eight hundred million rebirths to reach the nirvana. But there are some short cuts. One is to dip in the holy water of the Ganges. So we see them out there, waist deep in its dirty, muddy waters, dipping and dipping and praying and praying, with oh, such earnestness. Brethren and sisters, in the Western world we don't see anything in the way of earnestness in worship to compare with that.

When last in Rangoon I saw something that deeply impressed my heart. We had gone in the evening with J. O. Wilson to visit the great Shwe-dagon pagoda. Bell shaped, it rises perhaps two hundred feet in the air, and is overlaid with pure gold. Around the base of this great heathen Buddhistic shrine are thousands of small shrines. As we walked about we saw a Chinese family, people of culture and refinement, a man and his wife and four little children. They came with an air of timidity and reverence. They had come to their little shrine to worship. We watched them as they came, with their rice and chrysanthemum petals and lighted candles. They placed these about the shrine and then knelt so carefully and quietly and respectfully—the father, the mother, and the four little children—in a half circle before the shrine. They then closed their eyes, and the father, the mother, and all the children folded their hands and prayed and prayed and prayed. What for? I asked Elder Wilson. My heart was touched. They were praying for the war to cease. I wonder how many of us as Christians have prayed with such eagerness and agony of soul for the war to cease.

Another thrilling sight is to see the Moslems at worship at the Jumma Masjid [mosque] at old Delhi. There, at Friday noon particularly, one sees 25,000 or more Mohammedan worshippers with their faces toward Mecca, as they go through their services of prayer. It stirs one's heart, brethren and sisters, to realize that possibly a

great deal of our own worship is a formality of comings and goings. Yes, we need to give more consideration, I believe, to the thought of worship.

Making Our Service Worshipful

We are admonished that we should worship the Lord in the beauty of holiness. How shall this be done? By merely going to the church? We need to give careful consideration to the exercise of our own spiritual natures when we come to worship God. In this we have often failed.

There are certain conditions which possibly make it difficult for us to enter into and secure the richer benefits and blessings in our worship appointments. Some are beyond our control, and others are within our control. Our body of believers are drawn from many churches. Some come from churches where the spirit of reverence and the attitudes of worship are perhaps more deeply developed than in our own, and frequently these members are disappointed, if not offended, because of the lack of the spirit of deep devotion and worship which they find in our church services.

There are others of our believers who found their way into this message through tent meetings or in a hall effort or cottage meeting, where there was but little that lent an atmosphere of reverence or devotion. In smaller church buildings, sometimes overcrowded, we have the Sabbath school, with the senior, junior, primary, and cradle roll divisions all in one room, with consequent disorder and confusion. In such places we have to be all the more particular to beget and maintain conditions most conducive to strong spiritual devotions.

Emphasize the Devotional

But there are certain factors over which we do have control, and in these we should exercise the greater care. First I would say to the ministers, we need to study to make our services deeply devotional instead of actively promotional. And may I observe that the best pastor is he who carries forward his church program with the least possible show of machinery and public promotion, and whose preaching service and other services are devoted to the development of the devotional and spiritual aspects in the lives of the believers.

Let the entire church program be an expression of our worship and devotion and service to God. Unfortunately, many times this is not the case. The promotional phases are given first place. We must, therefore, resort to charts and competitive devices, often pitting one class or group against another and giving rewards to those who excel, in order to reach the church financial goals. The church services should be an expression of our devotional and spiritual life and should

stimulate to deeper devotion all who attend. This in turn will result in appropriate service for others.

But there are other things to which we need to give thought. One is a different attitude toward the church service itself. We speak of the worship service as "going to church," or "to meeting." We speak about "the eleven o'clock hour," "the preaching service," and "the morning service." But there are many kinds of meetings. Any service could be held at eleven o'clock. And surely the hour of worship is much more than a preaching service. I wish that we could speak of our Sabbath service as worship, as divine worship, so that the object of our coming together would not be just to hear the preacher.

I think that many times our souls are made barren and we go away from the church service spiritually hungry because we have come to the service with the sole purpose of hearing the minister preach; and then, because the preacher has not reached our accepted standard or has chosen to speak on a subject which does not particularly appeal, we go away disappointed and perhaps talk about the preacher. But brothers and sisters, we come together to worship God, to exercise our spiritual natures in praise and adoration, and to receive of God a rich blessing. We need to change the emphasis from that of hearing the preacher preach to that of communion and the worship of God and the enjoyment of the rich blessings that He Himself will pour into our souls.

Expression of Worship

There are many expressions of worship, but for lack of time we can make but brief reference to these. Prayer is the very heart of worship. This may be divided into three sections—praise, adoration, and supplication. All three phases have their part in thoughtful, worshipful expression.

Then there is the reading of His Word. This should have its place in every service. Sometimes I am afraid that this does not have as large a part in our services as it should. The reading of the Word provides the basis for spiritual meditation and consecration.

Another expression of worship is the offering. I think, brothers and sisters, we ought to consider the offering an important part of the worship service. We do not take up an offering in connection with the service just because it is a convenient time for the people to pass in to the church treasurer their tithes and offerings by which the work of the church is supported. Rather, it is essentially an act of worship, and that would be a good subject for profitable study—offerings as a part of the worship service. It is a part of worship. Our coming before God with an offering is a practical recognition that God is our

maker, that God is our keeper, and that every good and perfect gift comes to us from God. It is our privilege and duty to come before our Maker and bring an offering in acknowledgment of His benefits.

The sermon, too, is a part of the worship service. It should be the object of the speaker to exalt Christ, to lift Him up, remembering the promise, "I, if I be lifted up from the earth, will draw all men unto Me." John 12:32.

Music! There is no part more important in worship, for it helps to crystallize our purposes and solidify our determinations and strengthen our decisions. It has been said that Christianity is a religion of song, and I think that that is very true. Other religions are religions of wailing or muteness, but Christianity is a religion of song. It seems to me that the best type of music for worship is congregational singing, for all can give expression in song, praise, meditation, consecration, and confession. And speaking of songs, I would suggest that we not forget some of those grand old hymns of worship. How good they are! I think of No. 160 in our new *Hymnal*, "O Thou in Whose Presence," which I love to hear in our services of worship.

"O Thou in whose presence my soul
takes delight,
On whom in affliction I call,
My comfort by day and my song in
the night,
My hope, my salvation, my all!

"His voice, as the sound of the dulcimer sweet,
Is heard through the shadows of death;
The cedars of Lebanon bow at His feet,
The air is perfumed with His breath.

"His lips, as a fountain of righteousness flow,
To water the gardens of grace;
From which their salvation the Gentiles shall know,
And bask in the smiles of His face.

"He looks, and ten thousands of angels rejoice,
And myriads wait for His word;
He speaks, and eternity, filled with His voice,
Re-echoes the praise of the Lord."

The singing of that song with thoughtfulness calls for a spirit of worship in the soul. Yes, we need to keep close to some of those worshipful old hymns and sing them with the spirit of devotion and understanding.

Take Time to Be Holy

And let me say, I am just old-fashioned enough to enjoy the lining of hymns. I suppose we have got

away from it for lack of time, but we should "take time to be holy." Worship should not be rushed. Take time to worship God in thoughtful mood and seasons of quiet. I have been disappointed, almost embarrassed, when I have heard the doxology sung through so hurriedly, and apparently without thought, almost jazzed, until it seemed a race to see who could get through first. We come to worship God, and it ought to be done in an attitude of deep devotion.

"Take Time to Be Holy," is a good motto. But we need, too, to take time for the exercise of spiritual expressions.

I suppose you will be surprised to hear me say this, but let me venture the suggestion: We ought not to get away from the singing of children's songs. Oh, you say, that is childish, sure enough. Yes, it is. But I think it is good to do it. You know that some of these good songs which are placed in the section of the songbook called children's songs, are not children's songs, but many feel that because they are in that section it is childish to sing them; for instance, song 423 in our *Hymnal*.

"I am so glad that our Father in
heaven
Tells of His love in the Book He
has given,
Wonderful things in the Bible I see;
This is the dearest, that Jesus
loves me."

Yes, brothers and sisters, I like to sing that song. I remember singing that with a fellow missionary to an old heathen chief. Only a few days before the missionary had buried his darling boy of four years of age. And when we sang this simple song to a great audience of several hundred nearly naked people, the old chief said in surprise, "Why do you sing? Why do you sing? How can you sing?" He could sing because he knew what that song meant. One can sing in the hour of deepest shadows when he realizes that Jesus loves him. We need to be simple in our worship, just to reach out and enjoy the simple things.

And I think, friends, we need to give much more heed to the words of the songs which we sing. I know some people who sing songs without ever giving the first thought to the words of the song. They just sing the music. I should not take time this morning, but I would like to examine the meaning of No. 651, "A Wonderful Saviour Is Jesus My Lord." "He hideth my soul in the cleft of the rock that shadows a dry, thirsty land." What is the "thirsty land"? Many answers may be offered. But it seems to me that it is the great valley of death, that great, unsatisfied gulf to which all apart from Christ are eternally doomed. "He hideth my soul in the cleft of the

rock." What is the rock? Christ—you all say at once. But what is the cleft? I have heard people answer this in a half-dozen ways. The rock is Christ. A cleft is a split, or crack, or crevice. What, then, is the cleft in the rock? It is the death of Christ. He lived, He died, He rose again. That is a cleft—His death. Brothers and sisters, unless we are hidden in the cleft of the rock—His death—all our religion is in vain. In realization of that as our experience, we may rightly worship God in song.

"The Beauty of Holiness"

But coming back to our text again, we are admonished to worship God in "the beauty of holiness." I think God is a lover of the beautiful. What is the most beautiful thing you have ever seen? Is it a rose, or a lily, or a sunset? Or is it a ship at sea? A mountain scene or waterfall? What is the most beautiful thing? Some lovely picture you have seen—a pastoral scene? Well, think it over. God says that we should worship Him in "the beauty of holiness." How can I worship God in the beauty of holiness? I am a sinner. All my efforts to do right are filthy rags, because they are born out of selfishness.

By nature, in my unregenerate being, I am, in the sight of God, just as revolting and unworthy as those old heathen "unholy men," who were to me so awful that I would cringe as they came near me—dirty, filthy old men. I, too, am a sinner. I have nothing whatsoever to commend me to God; yet at the same time He says we should worship Him in the beauty of holiness. How can I do this? What is holiness? Can I attain unto it? Absolutely not of and by myself. But He has made a way whereby I can worship Him in the beauty of holiness. If I am to heed the admonition of worshiping God in the beauty of holiness, then there must be some way by which I can attain this. Just what is it and how can I meet this injunction? From the pen of Inspiration we read:

"Holiness is not rapture: It is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*Acts of the Apostles*, p. 51.

Again we read, "Holiness is not rapture; it is the result of surrendering all to God; it is doing the will of our heavenly Father."—*Mount of Blessing*, p. 215.

"Holiness is wholeness for God; it is the entire surrender of heart and life to the indwelling of the principles of heaven."—*The Desire of Ages*, p. 555.

George W. Amadon

By GRACE AMADON

BORN in the year 1832, at Sand-lake, New York, George Washington Amadon was one of the first of his family to bear the given name of the Father of our Country, for most of the colonial Amadons were called after some Bible character. He was a printer-preacher. In the early seventies of Review and Herald history his nephews came to work in the office, and as a result, the other hands commonly adopted the more familiar address "Uncle George."

Young George was brought up by his grandfather in a tavern on the outskirts of Boston. When the boy was old enough, it was his task to mix his grandfather's toddy every day, but he himself never partook, although frequently urged to do so. Later, as a young man, he worked on the Erie Canal, and here, too, he was invited to indulge in both smoke and drink. He again refused. J. N. Loughborough met him and his mother at a meeting in Charleston, New York, in the year 1853, and afterward wrote that "they were moving out to obey the truth."—*Sketches of the Past, No. 91, Pacific Union Recorder*. George studied for a time at Oberlin College. He went to Rochester, New York, when twenty-one and there connected with the Adventist printing shop.

The principal subject of the Testimonies in these early days was the spiritual advance of the message and Christian character. "Uncle George" had to read and O.K. every one of these books as their copy passed through the composing room, and the impression upon his mind and heart, if I read his record aright, was deep and penetrating. It had become his first business to please God and be a good printer. Others caught the same inspiration. He and Warren Bacheller were connected with Adventist printing almost from its beginning, and for half a century they grew gray in the service of the Review and Herald. From 1858 to 1864 G. W. A. was the signature of the editor of the *Instructor*. A part of this time he was living in the home of James and Ellen White, and when the office moved to Battle Creek in 1855, he moved with it. At their home, shortly before the Civil War, he first met Martha Byington, whom he married in 1860. They had two daughters and adopted one son.

Sometime in this period—it was be-



fore George Amadon was married—he had a severe infection in his right arm. It was a violent attack, and the inflamed tissue extended the whole length of the forearm. He appealed to Mrs. White for help and asked for prayer. She met with the brethren and prayed, and his arm was healed. But doubt oppressed him afterward. He insisted to himself, "The Lord would not heal me!" He was not of sufficient importance. He became so miserable that he had to do something about it. He went apart by himself and prayed many times, "Lord, I believe"—he says at least five hundred times. His arm remained healed, but it always thenceforth carried the scar of this infection. Late in life, when he was called to minister and pray for so many people, his scarred arm was an encouragement that God would hear prayer for others.

Foreign Printing Period

In the spring of 1861 the Seventh-day Adventist Publishing Association was incorporated. There was no book committee in these early days, and in a way, these early leaders were freelance writers. The landmarks of truth had been searched out with fasting and prayer and frequent all-night study. The leaders themselves were in general agreement as to the principles of the faith. They were also students of prophecy, and the principal

chapters of Daniel and Revelation were the main study in the senior Bible class, which Uriah Smith and George Amadon took turns in teaching. They did not always agree in their interpretation, but their great burden was the discovery of truth that would set the heart aglow.

During this period Adventist printing accomplished a phenomenal advance. On November 17, 1871, George Amadon writes in his diary, "Sent for German type." On December 14 he continues, "Danish cover mostly up"; and ten days later, "Danish magazine well along." These were thrilling words to be interpolated in a small, almost insignificant diary! On January 9 of the new year French accents were ordered, and soon "Bennie" Welch was setting the copy. He bought a French dictionary. It all happened in such quick order—the foreign department of Adventist printing had actually begun. And it was not long before there appeared over the entrance door, adjacent to the old Washington hand press, the words "Foreign Department," blazing the fact that a new impulse had entered into the Advent message.

In less than a decade the foreign department had issued fourteen French works, twenty-one in German, thirty-nine in Danish, and twenty-three in Swedish. (*Life Sketches of James White and Ellen G. White*, p. 374.) And before this present war there were twenty-three Adventist publishing houses in Europe, printing literature in forty-three languages and selling over a million dollars' worth of books every year. After the Review and Herald fire in 1902 the foreign printing was moved to College View, Nebraska (1903), and later to Brookfield, Illinois, where it now carries on.

Another Advance Step—Stereotyping

In the year 1874 the edition of the REVIEW was running about eleven thousand. (It is four times that number at present.) The foreign papers were costing about one hundred dollars each number. There was abundant copy in several languages now, and many fonts of new type had been purchased, but the old presses were wearing out—the Adams and the cylinder. They would break down now and then, and it sometimes took several weeks for repairs. Thus the type would be

tied up in the forms, waiting for the idle presses. The Adams, according to an experienced pressman, was a very carefully constructed press and needed careful adjustment. And so George Amadon speaks of the "usual fuss, tinker, and bother" when the forms went to press. The office did not install a new cylinder press for four years yet, and there were even times when funds were not available to meet the weekly pay roll. I read, "Measured up, but not enough cash to pay!" The next day Robert Sawyer came with six hundred dollars to tide them over. In the early part of the previous year there came a day when there was "not a sheet of paper for the next number of the REVIEW!"

It is of exceedingly great interest to take note that the Review and Herald began stereotyping almost as soon as the process was commercialized. Volta had invented the galvanic battery about the turn of the nineteenth century. This prepared the way for the electroplate. Little is known about any applied improvements until after the year 1870. But it was not long after this that the Adventist steam press was stereotyping both its English and foreign papers, and finally electrotyping many books and tracts. The electroplate not only relieved wear on the type but also released type for other jobs.

By now many new buildings had been erected in Battle Creek. The old *Reformer* had been changed to *Good Health*. The Battle Creek College had been dedicated, and Sidney Brownsberger was at the head of the school. He was living at the home of George Amadon. Father was now one of the Tabernacle elders, and he had his weekly Bible class in the east vestry. In those days the Lord's supper was usually observed in the evening after the Sabbath. The people would arrange themselves in long alternate rows, and in between, the elder or deacon would pass along, ministering the bread and wine to each person. The unfermented wine was served in a large-stemmed glass, which was filled from the pitcher on the communion table. Each minister carried the glass of wine. I was a little girl then, although I had been baptized.

It was my first Lord's supper—I cannot forget it. The foot washing was over, and the people in my row were sitting in the dim light of the north gallery, not far from the pulpit. My father was coming with the wine. He looked very earnest and serious as he passed along. When he came to my place, he handed me the chalice and in a low voice spoke to me with great solemnity, "Gracie, the blood of Jesus Christ cleanse thee from all sin."

In the last decade of the nineteenth century, an art department was in full swing at the Review and Herald. Freddie Roberts was the first artist;

Will Robinson and Harry Goodrich came later. In the early years there had been no pictures in either REVIEW or *Instructor*. It was perhaps Doctor Kellogg's "big book," as our diary calls his *Home Handbook*, which pressed home the value of pictures. "Uncle George was now serving his last years as foreman in the foreign room. He was not very well, and mother, like most "Marthas," was worried. The annual meeting of the publishing association was in session. Mother was hesitating about attending the meeting—she was so troubled. On the last day of the session she came along the Tabernacle walk and met an old friend, who urged, "Why do you not go in, Martha?" She replied, "Oh, I can't!" But the friend kept insisting, and Martha went in. The election of the Review and Herald board was in progress, and there, on the blackboard, the name of George Amadon headed the list. In my little world he was the greatest man I ever knew, and as a child I had always thought that he should be president of something. Now, after fifty years, it had happened. But not for long.

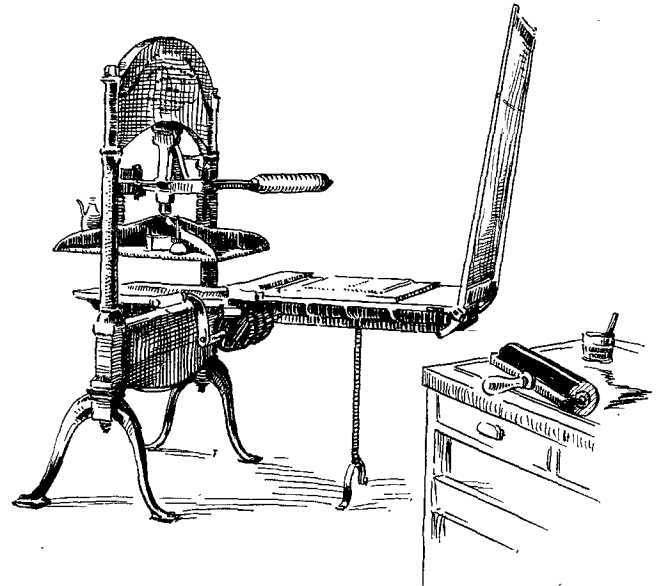
George Amadon—Preacher

The year 1902 was to witness the burning of the sanitarium in January and the burning of the Review and Herald in December. I was at the top of Washington Street when the fire bell rang, and the cry pierced the air, "The Review and Herald is on fire!" It seemed as if my feet literally flew down Washington—I met mother on the walk. To my anxious inquiry she pointed toward the park. I went over and stood beside my father, and together we watched the flames level the walls within which he had worked so long. We did not linger—he was sick at heart—but as we entered our home, he said with courage, "Let us pray."

George Amadon lived ten years longer. He was ordained minister of the gospel, after the fire, when seventy-two years of age. It now took sheets of paper, instead of a few lines in a diary, to record the meetings, funerals, weddings, and prayers for those sick in body and soul. Every day there was a long list of personal visits. He finally went to live on the shore of Lake Michigan, and his last ministry was for the little church in Benton Harbor. It is now a big church—after thirty years. His last camp meeting was at Muskegon, and his last Lord's supper, at Bangor. His last

wedding was in Battle Creek—that of his eldest grandson.

We have come to his final year. Father greatly desired to hear from Mrs. White once more. We hesitated about writing, for she was living at the sani-



tarium on the West Coast and was not very strong. But father insisted. Her answer came at Christmas time in 1912. It was the forty-fourth letter he had received from her. I will quote a sentence or two:

"Again and again your case has been presented to me as one who is cared for and guarded against the power of the enemy by heavenly intelligences. . . . Those who suffer most have most of His sympathy and pity. He is touched with the feelings of your infirmities. . . . When temptations assail you, when darkness seems to surround your soul, look to the place where you last saw the light."

The letter was about two pages long and was of exceedingly great comfort to father. We read it to him again and again. He awakened one morning looking very bright and happy, and said, "I had a great joy this morning. I thought the Saviour was very near and looking upon me." He died February 24, 1913.

His eldest grandson has sent me the accompanying sketch of the old Washington hand press, which went down with the fire, and he has added his own tribute to his printer-preacher grandfather:

"He was the complete exemplar of a good printer in his supervision of publications in many languages—beloved by all his church and business associates, and revered with the utmost cordiality by all his family for his sincerity, his faith, his justice, and his abiding sense of humor."—*Harry L. Gage*.

MISTAKES are opportunities for learning.—*Emerson*.

Unity and Devotion

By ELLEN G. WHITE

THE Lord has appointed His work to go forward in missionary lines in such a way as to extend the knowledge of the truth for these last days. A deception has certainly been on those who ought to have been wide awake to see the great, grand work to be done by the people who bear God's sign as represented in Exodus 31: 12-18.

The Lord desires faithful stewards to measure the fields to be worked, and then use wisely His means in advancing the work in these fields. God has a people, and a ministry, who are to co-operate with Him. . . .

The Lord will work for His people if they will submit to be worked by the Holy Spirit, not thinking that they must work the Spirit. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes, which I command thee this day for thy good?"

God's ministers have a most solemn, sacred work to do in our world. The end is near. The message of truth must go. As faithful shepherds of the flock, God's servants are to bear a clear, sharp testimony. There is to be no perverting of the truth. Divine grace never leads away from mercy and the love of God. It is the power of Satan that does this. When Christ preached, His message was like a sharp, two-edged sword, piercing the consciences of men and revealing their inmost thoughts. The work that Christ did His faithful messengers will have to do. In simplicity, purity, and the strictest integrity they are to preach the Word. Those who labor in word or doctrine are to be faithful to their charge. They are to watch for souls as they that must give an account. Never are they to clothe a "Thus saith the Lord" with enticing words of man's wisdom. Thus they destroy its living energy, making it weak and powerless, so that it fails to convict of sin. Every word spoken by the direction of the Holy Spirit will be full of the deepest solicitude for the salvation of souls.

The minister's acceptance with God depends not on outward show, but on his faithful discharge of duty. Christ's road to exaltation lay through the deepest humiliation. Those who are partakers with Christ in His sufferings, who follow cheerfully in His footsteps, will be partakers with Him in His glory.

It has been the continual endeavor

of the enemy to introduce into the church persons who assent to much that is truth, but who are not converted. Professed Christians who are false to their trust are channels through which Satan works. He can use unconverted church members to advance his own ideas and retard the work of God. Their influence is always on the side of wrong. They place criticisms and doubts as stumbling blocks in the way of reform. They introduce unbelief because they have closed their eyes to the righteousness of Christ and have not the glory of the Lord as their rearward.

Unity is the strength of the church. Satan knows this, and he employs his whole force to bring in dissension. He desires to see a lack of harmony among the members of the church of God. Greater attention should be given to the subject of unity. What is the recipe for the cure of the leprosy of strife and dissension? Obedience to the commandments of God.

God has been teaching me that we are not to dwell upon the differences which weaken the church. He pre-

scribes a remedy for strife. By keeping His Sabbath holy we are to show that we are His people. His Word declares the Sabbath to be a sign by which to distinguish the commandment-keeping people. Thus God's people are to preserve among them a knowledge of Him as their Creator. Those who keep the law of God will be one with Him in the great controversy commenced in heaven between Satan and God. Disloyalty to God means contention and strife against the principles of God's law.

Everything connected with the cause of God is sacred, and is to be thus regarded by His people. The counsels that have any reference to the cause of God are sacred. Christ gave His life to bring a sinful world to repentance. Those who are imbued with the spirit that dwelt in Christ will work as God's husbandmen in caring for His vineyard. They will not merely work in spots which they may choose. They are to be wise managers and faithful workers, making it their highest aim to fulfill the commission which Christ has given. Just before His ascension the Saviour told His disciples that beginning at Jerusalem they must go to all nations, kindreds, tongues, and peoples; and He added, "Lo, I am with you alway, even unto the end of the world."

Nerve Rationing

By MRS. H. L. CARR

WE are now well acquainted with the term "rationing." It has been applied to our food, our clothing, and our cars; but how about nerve rationing? The demand for nerve endurance is heavy now and is growing heavier daily as new conditions which may affect us physically, mentally, and spiritually are continually and often suddenly arising.

We can get along very well with less sugar, simpler clothing, and fewer cars, but we need more nerve supplies than ever before. When a commodity is rationed our first thought, perhaps, is relative to the source of supply. Has it been cut off by the enemy? is there a crop failure? or is it being diminished by too sudden and great a demand?

The Lord has placed in the earth a never-failing, never-exhausted remedy for jaded, tired nerves. It can be used in large quantities or small proportions. If taken correctly it is always effective, and though it becomes habit forming, it is so in a very lasting, beneficial, healing way, and no matter how great the demand, there is always an abundance for all.

"All who are under the training of

God need the quiet hour for communion with their own hearts, with nature, and with God." Amidst the hurrying throng, and the strain of life's intense activities, he who is thus refreshed, will be surrounded with an atmosphere of light and peace."—*Ministry of Healing*, p. 58.

A manly youth is seen stepping buoyantly and quickly up a hillside to greet the morning sun. His is the step of a vibrant, healthy body with nerves of steel. Though He has never read these words, "Let the fresh glories of each new morning awaken praise in your hearts for these tokens of His loving care" (*Testimonies*, Vol. V, p. 312), nevertheless, He has been taught how to find His heavenly Father through nature. He knows the joy and rest and peace in greeting the tender beauty found in the colorful unfolding of the new day. In the lavender haze veiling the sun's first glow, in the soft blending of morning tints with daytime blue, in the living green of sturdy trees pointing heavenward, in the solid strength of lofty mountains and supporting rock, He sees His Father's character portrayed. Again, though this young Man has never read the words, "Every nerve and sense will

respond to the expressions of God's love in His marvelous works" (*Testimonies*, Vol. IV, p. 581), His nerve is steady and His mind is clear as He takes up the hammer and saw for the day's work back at the shop.

Again we see our Pattern. He is taking one of the byways that lead out of the city to the olive groves beyond. It is evening. The full moon is already seen sending a path of light across the lake, and great shadows gather beneath the cedars of Lebanon.

The Man, though still a youth, walks slowly, wearily. His arms hang loosely from relaxed shoulders as though the life of the body is spent. The head is bent, and a deep sigh of utter weariness escapes His lips. All day long He has been the target of evil men. Some have tried to twist and contort His words of love and mercy spoken to humanity. His deeds of kindness have been misunderstood. His loyalty has been called treason; yet all the while His heart has been reaching out in yearning and longing for each child, each youth, and each adult.

All day the nerve and energy of this Man have been freely given to help others. Now the day is over, and He is weary in heart and spirit as well as in body. He does not in His great need seek some place of amusement or lock Himself within four walls. He has not read, "The things of nature are an expression of God's character and power" (*Ministry of Healing*, p. 413), but He knows by experience that this is true.

The fragrance of the cedars refreshes Him; the quiet of night relaxes Him; the sleepy little voices of the evening are soft and comforting to Him. The arms of nature seem to fold about Him as He drinks deeply of the cool, pure air. All the cares of the day slip from His burdened soul, and gratitude wells up in His heart for the provision His heavenly Father has made for weary nerves.

If we have enlisted in Immanuel's army, we need strong nerves that we may refute Satan's propaganda and endure his sieges, that we may be balanced Christians free from nervous reactions which might give the enemy an entrance into our lives.

"The little cares that fretted me,
I lost them yesterday,

Out in the fields with God."

If you have never accepted nature's nerve cure before, take a walk to some quiet spot; then with a microscope or magnifying glass examine flowers and rocks, and as you note how the Ruler of the universe has fashioned with rare beauty and intricate line every part of nature, your cares will melt away and your wounded nerves will find healing.

"Into the woods my Master went,
Clean forspent, forspent;
Into the woods my Master came,
Forspent with love and shame.
But the olives they were not blind to Him,
The little gray leaves were kind to Him,
The thorn tree had a mind to Him,
When into the woods He came.

"Out of the woods my Master went,
And He was well content;
Out of the woods my Master came,
Content with death and shame.
When death and shame would woo Him last,
From under the trees they drew Him last,
'Twas on a tree they slew Him last,
When out of the woods He came."

—*Sanier*.

The Measure of Infinity

By MAY COLE KUHN

"There's a wideness in God's mercy,
Like the wideness of the sea;
There's a kindness in His justice,
Which is more than liberty."

NOTHING less than the *infinite* sacrifice made by Christ in behalf of fallen man could express the Father's love to lost humanity." An infinite sacrifice was necessary to express infinite love, the length and depth and breadth of which is unfathomable and incomprehensible as measured by man's understanding.

Infinity attempts to express an idea beyond the bounds of time, life, and natural human existence. Incalculable, immense, inexhaustible, the love of God flows out from a fountain which has no beginning, for it has always been, over our little span of life, and on—on through the boundless, interminable ages of eternity.

We pray, "Thine be the . . . glory forever and ever," but we can neither visualize nor conceive of an endless continuity of days, months, and years. To human beings all things must have an end. "Forever and ever" seems a very long time—so long, in fact, that we spend no time attempting to compute its extent.

Yet time and space are about the only units of measurement we have for attempting to compute infinity, and time will end. As for space, we know very little about it by practical and actual acquaintance. It is true, some have ventured into the stratosphere; astronomers have touched the outer hem of the expanse of heaven. Yet beyond, above, and beneath all that they have seen or conjectured are regions which are but the beginnings of His way.

"Nothing less than the infinite sacrifice made by Christ . . . could express the Father's love to lost humanity."

An infinite sacrifice is an unlimited, measureless, perpetual atonement. It includes reparation, redemption, propitiation, and satisfaction. Equal to the love of God has been the atonement made for the sins of men. Only such sacrifice could reach into the depths of the human soul and bring it back to God.

When Christ made the sacrifice, He gave up all. For time and eternity

He gave up something which human minds cannot compass; but He gained the love of human hearts. He gave up heaven; but He made a perpetual heaven in the souls of men; He experienced the infinite pain, sorrow, and suffering which would, by all natural sequence, fall on the guilty, sinful people, that the penitent might be justified.

His love, shining into the inmost depths of the human heart, reveals the grace and glory, the mercy and kindness of the heavenly Father.

"Greater love hath no man than this," Christ says, "that a man lay down his life for his friends"; and the Redeemer gave His life, not only for His friends, but for His enemies, that they too might have an entrance into *eternal* life, if they choose to accept the sacrifice He made.

Not only was the sacrifice infinite in measurement of time, space, and efficacy, but it was priceless in value. No man, nor angel, could purchase atonement for sin; so God gave the most precious of all His possessions, His only Son, that men might be reconciled to Him and to the principles which govern heaven.

Infinite love gave infinitely that which was able to purchase any soul. All creation owes its existence to Jesus Christ. To Him it owes also redemption and perpetuity. Regeneration, life, hope, happiness—all are assured to human beings because of the sacrifice of Him who greatly loved and greatly gave.

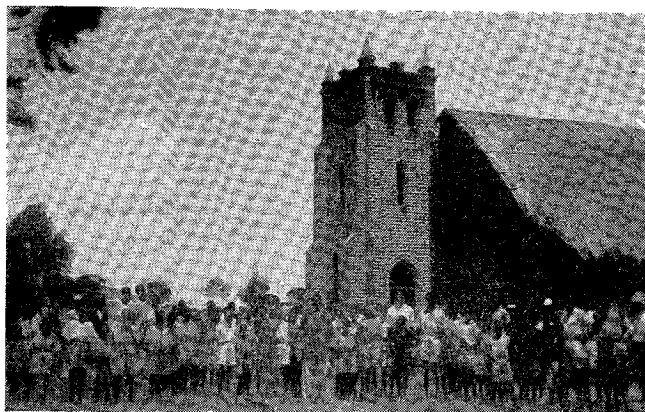
Since He suffered and died on Calvary, He can heal; since He created and perpetuated human life, He can impart life—physical and spiritual—to all; since He became man and knew pain, poverty, and insult, as well as life's better things, He can and does sympathize with aching hearts; and because He knew perplexity, He provides a way of escape for the soul that is haunted by trouble, fear, or doubt.

"Come unto Me," He pleads, "without money and without price," "and ye shall find rest unto your souls."

With Him, the Infinite One, are rest, assurance, and certainty. "Never a burden that He doth not bear; never a sorrow that He doth not share."

The Southern African Division

By W. H. ANDERSON



The Cileka Mission Church, Nyasaland, East Africa

THE work of the Seventh-day Adventist Church in Africa began in answer to a Macedonian call to "come over and help us." Peter Wesels and his wife and George van Drueten and his wife, of Kimberley, began keeping the Sabbath as a result of their study of the Bible. From a Kimberley miner named Hunt, who had heard the message preached in California by J. N. Loughborough, they learned of the Seventh-day Adventist Church in America. In 1886 they sent to the General Conference at Battle Creek £50 to pay the traveling expenses of a worker. The General Conference responded by sending D. A. Robinson and C. L. Boyd, who arrived in Africa in July, 1887.

The first Seventh-day Adventist church was organized by Elder Boyd in Beaconsfield, near Kimberley. There were twenty-one charter members; of these Mrs. Howe, of Claremont, is still living. Other workers followed, and a strong church was soon established in Claremont, a suburb of Cape Town. Other churches were raised up in different places, and these were organized into the South African Conference, with A. T. Robinson as the first president. In Claremont a training school was built, with Prof. E. B. Miller as the first president. An orphanage was opened at Plumstead, another suburb of Cape Town. Many of its inmates are now carrying heavy burdens in the African field. A sanitarium was established and literature also began to flow from our own press; so all branches of the work began to function.

In January of 1902, in Uitenhage, near Port Elizabeth, the Natal-Transvaal Conference was organized, with H. J. Edmed as the first president. At

this same time the South African Union Conference was organized, which took the place of the South African Union Council, which had been organized in 1901 by G. W. Reaser, and he became its first president. Elder W. S. Hyatt was the second president of the union conference. At that time the missions were joined to the union conference be-

fore our African missions were directed by the General Conference in America. Although the Natal-Transvaal Conference was formed after the Cape Conference, it is now the larger conference of the two. The membership is 2,297, while the membership of the Cape Conference is 1,645.

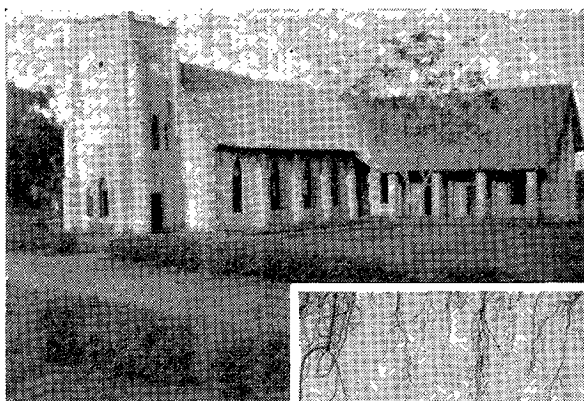
Lights are shining in many new places among the Europeans in South and Central Africa, but there is still much to be done before the message has been taken to every creature. In Africa we do not have access to the radio. However, the Voice of Prophecy message is published in the leading newspapers all over the union. They now have an enrollment of more than twenty thousand people who are

taking the Voice of Prophecy Bible school lessons. E. L. Cardey and his staff of workers are carrying the burden of that work. About thirty-five evangelistic efforts are held each year for Europeans in the division. From our publishing house, under the efficient management of J. G. Slate, books, periodicals, tracts, and other literature are distributed in fourteen different languages. Helderberg College, which is the training school for our Europeans, sends forth about one score of graduates each year to enter the mission fields and the conference work. Still they are not able to meet the demands of our growing work, either in the conferences or in the mission fields.

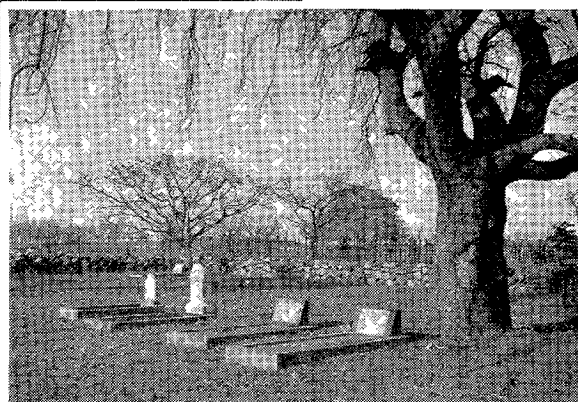
The Colored Work

Very early in the history of the work here in Cape Town the message was accepted by some of the colored people. Our first church was organized at Salt River, which is a suburb of Cape Town. From there the message spread to other suburbs. The truth appealed to hundreds of these people. The examples of complete deliverance from tobacco and drink in the lives of these early members made a deep impression on many hundreds of the colored community. The missionary zeal on the part of church members and the earnest efforts to scatter the printed page like the leaves of autumn, and the efficient Christian help work for the sick and the poor, turned many to investigate, and led them to accept the message.

We now have colored churches or companies in most of the suburban



Above: The Church at Malamulo Mission Seats One Thousand Persons



Right: The Graves of the Earliest Missionaries at Solusi, the First S. D. A. Mission Among Heathen People

towns where there is a colored population. From the Cape Town center the work has spread among the colored people to Calvinia, Port Elizabeth, George, Durban, and along the Johannesburg gold reef. In all there are twenty-one churches and companies, with nearly one thousand members. They have their own training school and in some places church schools, where the children of our colored believers receive the benefits of a Christian education.

The First Mission

The first mission established by Seventh-day Adventists among the heathen was at Solusi in Southern Rhodesia. When the power of the Matabele nation was broken and the government of Lobengula overthrown in 1893, the brethren in South Africa were burdened to take the message into the interior. The sum of £500 was given to start the new mission. A. T. Robinson obtained from the Hon. Cecil John Rhodes a grant of

broke out, and we had to flee to Bulawayo for safety. There three families lived in the ox wagon for five months, until the rebellion was put down. Elder Tripp and his wife and son lived in the back part of the wagon; Mr. Sparrow and his wife and baby lived in the front part of the wagon; and Mrs. Anderson and I lived under the wagon. When we returned to the mission our oxen and cows were all gone, and that year we had to dig all the land by hand with a hoe. Following the war came the famine in which thousands died of starvation. We took in about fifty starving children and shared our limited supplies with them. These children formed our mission school, but it was a hard problem to find food for all of them.

The next year after the war our hearts were cheered by the arrival from America of F. B. Armitage and his family. Elder Armitage was a good builder, and the mud houses were soon replaced with burnt brick homes. Early in 1898 the workers, weakened by incessant toil in self-support and repeated attacks of malaria, succumbed to this disease. In three months we buried Doctor Carmichael, Elder Tripp and his son, Mrs. Armitage, and our Zulu teacher. Mrs. Tripp, Elder Armitage, and Mrs. Anderson went to the

Claremont sanitarium for treatment, and I was left alone on the mission. Later in the year they returned to the work, and the next year our losses were made up by the coming of F. L. Mead and family, Dr. and Mrs. H. A. Green, J. A. Chaney, Mr. and Mrs. Lloyd, and a Miss Hivastarr. However, at the end of three years these had either left the field or were in their graves, and again I was alone on Solusi.

Other Stations Opened

Solusi is now the training school for the Zambezi Union with R. M. Mote in charge. There is a large staff of capable workers. Our young men and women are going forth from that center into the whole of the Rhodesias to lift up the standard of truth.

In 1901 Elder Armitage left Solusi and established what is now the Lower Gwelo Mission, and we now have the offices of the South Rhodesia Mission Field and of the Rhodesia-Bechuana Conference located there. A. E. Rawson is in charge of the field, and D. R. Symons is the secretary-treas-

urer. In 1910 M. C. Sturdevant, who came to Solusi after the death of Elder Mead, left there and opened the Inyazura Mission in Mashonaland, and they now have a large school on the



The First Baptismal Class at Taungs, With Elders W. S. Hyatt and W. H. Anderson, Bechuana Mission Field, Africa

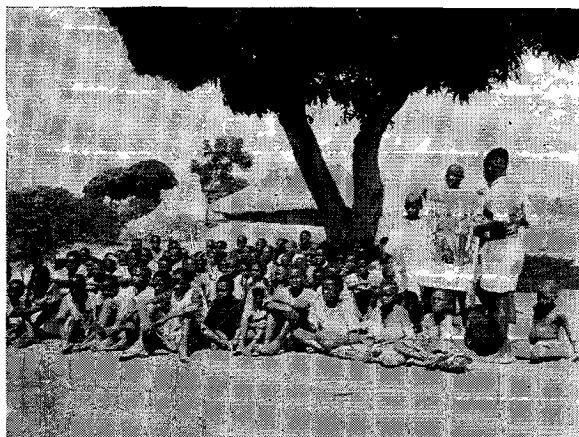
mission with many village schools, churches, and companies. The mission is now directed by C. Robinson, and he has associated with him a strong staff of European and African workers. The adherents in Southern Rhodesia now number more than ten thousand.

In 1905 W. H. Anderson crossed the Zambezi and established the Rusangu Mission. Thus the way was opened for the message to go to the Batonga and Baila tribes. Later S. M. Konigsmacher opened the Musofu Mission among the Lomba and Bembe tribes near the Congo border. Then the Liumba Hill Mission was opened in Barotseland and the Chimpempe Mission south of Lake Tanganyika. The adherents in Northern Rhodesia now number just over three thousand.

Nyasaland

In 1902 we purchased from the Seventh Day Baptists their Plainfield Mission Station in Nyasaland. It was renamed Malamulo. The progress was slow in the early days. Many of the missionaries gave their lives to the work, and others left the field. Elder and Mrs. J. C. Rogers gave a strong lead in the educational work, and they were followed by C. Robinson and G. A. Ellingworth. Malamulo Mission is now the training school for the African workers for the Southeast African Union Mission. The school is now directed by W. B. Higgins. A large hospital has been built on the mission, and Dr. E. L. Morel, with his staff of nurses, is kept more than busy with the European and African patients who keep the place filled to overflowing all the time. The large leper colony is across the river; here more than three hundred poor, unfortunate creatures are cared for. Many are discharged each year, cured from the loathsome disease, and the fame of the colony extends throughout Nyasa-

(Continued on page 22)



A Native Evangelist With Picture Roll and Class of Boys

twelve thousand acres of land for the mission site. Peter Wessels, A. Druillard, Fred Sparrow, and others went to Bulawayo in 1894 and opened the mission in July of that year with Fred Sparrow in charge. At the General Conference held in Battle Creek, Michigan, in February, 1895, Elder G. B. Tripp, then president of the Virginia Conference, was appointed superintendent of the new mission. W. H. Anderson was chosen to assist him, and Dr. A. S. Carmichael was appointed for medical work on the station. They, with their families, arrived in Africa early in May, 1895. One of the considerations of opening the mission was that it must be entirely self-supporting from the start.

On arrival at the mission, these pioneers opened a trading shop for self-support; homes were built; and a church and schoolhouse were constructed. After the hard day's work of building and trading, the evening would be spent in language study. We had been on the mission only nine months when the Matabele rebellion

THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman



Letters From the FLOWERY KINGDOM

By BETTY SCHAEFER WINTER

Part IX

Kowloon, Hong Kong
Dec. 26, 1940

HERE it is the day after Christmas; everything is back to normal; and the weather is as warm as summer, although it did rain all day yesterday.

Last Sunday morning Charles and I went out on the mountainside and cut a very nicely shaped pine tree for Christmas.

Krohns and Carters came to our place Christmas Eve, where, with only the colored lights from the tree and the candles on the table, we ate a buffet supper together. Shortly after eating they all hurried home, for the three younger members of the group were anxious to do a little private investigating around their own trees.

Kowloon, Hong Kong
Jan. 22, 1941

As I write this letter, conditions seem serious as far as war is concerned. Foreigners from several near-by districts have been advised or ordered to evacuate. By the time you receive this, however, all may seem more peaceful again.

As this is the rainy season, our homes are actually nestled among billowy clouds of fog for days at a time. Every time a door is opened, big gusts of it come rushing in the already damp rooms. Some nights the mirrors and walls are wet with water as a bathroom is after the hot water has been running, with no opened windows. The foghorn on the near-by point moans day and night. It has rained so much that a big landslide took place over behind our Hong Kong church. The church janitor's living quarters were completely covered, and four of his family were killed. Everyone is thankful that it didn't also hit the church, where the church school was in session.

Kowloon, Hong Kong
Feb. 16, 1941

Charles has been busy at the laboratory all day, showing his student janitor

how to really scrub the floors clean and wax them. His Chinese assistant instructor was quite shocked to see him down on his knees scrubbing, along with the janitor, for an upper-class Chinese does not care to do the work of a servant. Once before, instead of calling in the carpenter, Charles built some shelves for the laboratory and asked Mr. Lee to help him. At that time Mr. Lee remarked, "You can do a lot of things with your hands, can't you?"

Mr. Chen and his family were in Hong Kong a couple of days on their way to Rangoon, where he will be the head teacher for those students who were evacuated there from Shanghai. We discovered that he was in town when by chance we met Elder Loewen, who had come from Shanghai on the same boat with them.

Ordinarily most Chinese travel third class, but, as the boat was crowded, only first-class accommodations were available. I guess Mr. Chen's "face" went up 100 per cent, and his four youngsters had the time of their lives eating first-class foreign food and taking baths in the tubs.

Kowloon, Hong Kong
March 26, 1941

We had two more black-outs recently. Conditions seem tense, and Hong Kong certainly is preparing for any eventuality. The whole place is covered with air-raid shelters, and workmen are constantly tunneling the rock mountains, building more.

Kowloon, Hong Kong
April 2, 1941

This will be only a note, as it is already late evening. Sunday afternoon Mrs. Krohn, Mrs. Lindt, and Charles and I drove home from Kowloon to be greeted at the school with the startling news that the General Conference had cabled, advising that the women and children in Hong Kong evacuate.

Never before in my life had I experienced a night in which my anxious

thoughts kept me from sleeping—thoughts of war and of leaving Charles in China while I traveled thousands of miles away, for an indefinite separation. Since then our South China workers have met and decided to write the General Conference for further instructions on the subject. We are in an unsettled state now, but until we receive an answer we'll try to go on as usual.

Kowloon, Hong Kong
April 14, 1941

Last Friday a number of the division workers from Shanghai landed. They are on their way to Manila, where it is considered safer. It seemed good to see them all once more, but the fact that they are evacuating from their homes took away much of the joy. Knights and Longways came to the college for church on Sabbath, and in the afternoon the rest, who were at the Stubbs Road compound, came out to get a view of the school, after which a group of us went to Kowloon to see them off on their boat.

From one day to the next we don't know whether we shall leave or stay here ourselves. There is such a feeling of uncertainty, and all of us wish that either something would break or else all become peaceful again.

At sea, *President Pierce*
May 18, 1941

No doubt you received my Clipper letter from Hong Kong, saying that I am coming. I know I am going to be very unhappy without Charles, but I'm going to believe that all will turn out as the Lord sees fit, and try to make the best of it.

It took all of us at the school days to decide whether we should take the advice of the General Conference and leave Hong Kong or whether we should stay until conditions seem more ominous. At first I thought I might stay a little longer, and if things got too bad I could go to Manila, but then the papers and radio carried the news that the United States Army was speeding up the evacuation of Army wives from the Philippines, so that seemed an unwise move. Finally, after much prayer and many discussions, we thought it best to leave, and all began hasty packing arrangements.

There were ten days in which to pack, shop for seemingly a million things, and take time for hurried fittings with the house tailor. The feelings that Charles and I both had as the packing progressed were indescribable, but neither dared to express them openly, for it only would have made it harder to bear.

Three days before our trunks had to be taken to town, we drove in with the Krohns to do some last-minute buying. In the afternoon there was a severe electrical storm, and after waiting for it to finish, we found that it was almost dark when we started back to the school. We were hurrying along when all of a sudden Charles slammed on the brakes, almost sending Mrs. Krohn and me through the windshield. There in front of us was practically the whole side of the mountain, and the paved road had slid on down many feet below us.

At this particular spot along the road there had been a deep tunnel back into the mountain, where the British had stored powder for war use. It had been wired so that in case of an enemy invasion, the powder could be set off from a distance. Thus the military road on out the peninsula would be blocked. Apparently the lightning had played havoc with plans and set off the charge, causing this huge landslide.

There was nothing to do but go back to town and try to hire a small boat to take us to Junk Bay, from where we could walk the remaining mile or so out to the school. We knew the regular ferry to the bay had stopped for the night, but soon also discovered that even small boats dared not go outside the harbor after 6 P. M.

We four decided to go to the home of the Lindts, who lived in Kowloon, and perhaps spend the night there. Krohns were anxious to get out to the school, as their two children would be frightened if they didn't return; so they borrowed Lindt's rubber boots and drove out to the landslide. A friend of Elder Lindt's had been stranded on the school side with his car and had walked over the damaged area, later giving his car keys to Elder Lindt; so the Krohns hiked back over the slide and drove the other car on out to the school.

Charles and I spent a very restless night at the Lindts—restless because there were so few days left before the sailing date, and we both were getting "cold feet." That night I made up my mind that I wanted to stay in Hong Kong no matter what came. We decided that in the morning we would go to the union offices in Hong Kong to see P. L. Williams, our booking agent. We prayed that the Lord would guide us in this momentous decision and that if Mr. Williams could get my booking canceled with no embarrassment to the mission or without having to pay a portion of the fare, then I would stay; otherwise I would feel it the Lord's will that I go ahead and sail with the rest.

In the morning after we had seen Mr. Williams, who promised to go to the boat company later in the day, we took the little ferry out to Junk Bay and waited impatiently until after-

noon, when some of the other folks returned from town with the word that my booking could not be canceled unless a certain, not-too-small percentage of the fare was paid. We felt that it must be the wisest decision to let the matter drop, and we went ahead with the packing.

The next few days government-hired coolies were busy clearing away the dirt and debris from the road, so that by Friday, when our trunks had to be taken to the wharf, coolies could carry them over a fairly wide path to the waiting van on the other side.

(To be continued)

Beacon Lights

(Continued from page 4)

and other inflammable material on which the flames of war feed. The bitter experiences of this war have taught us that sinning is a much more complicated matter than 'theaters, dancing, and cards.'

Commenting favorably on this editorial, the *Christian Century* (June 7) says: "It is good to know that the

Methodists are listening to unadulterated gospel preaching after that fashion in such hours as these. But there isn't a church in Christendom that does not need to hear the message."

Reporting the work of one church council, the *Protestant Voice* (May 26) states:

"Adding momentum to a growing movement in support of an active role for the church in politics, industry and commerce, the social service committee of the Anglican Synod of Montreal Diocese justifies this position 'because these realms of life (politics, industry, commerce) interfere seriously in the church's task of evangelizing men and women.'"

F. L.

SOMETIMES a man feels that his life is marred because he has got into some profession or business which does not suit him. What is he to do? Is he to do his work in a careless, halfhearted way; or is he not much rather to make the most of uncongenial circumstances, gathering up the fragments of his broken career and consecrating them to God?—E. J. Hardy.

≡ LIFE'S PATTERNS ≡



GETTING INTERESTED

THERE are few of us who would choose stonecutting as a pleasant occupation. Visions of blistered hands, tired backs, and low wages would loom before us. But one stonecutter, at least, had a vision in his work. To him, his job was not the menial task of chopping stone, but the work of building a temple. Always before him he kept the picture of the completed structure, an object of beauty where men could retire to worship their Maker. Each stone he cut was done with perfection. He was interested in his work.

Once there was a colored man who worked in the engine room of a Mississippi steamer. His engine room was as clean as a man could make it. No longer did it smell of bilge water or look grimy and dirty. The brass on the engine shone and sparkled, and the excess steam that usually made rivulets and puddles on the floor had been carefully wiped up. As the old Negro sat in

the doorway reading his Bible, a visitor remarked on how clean the place was—an unheard-of thing for an engine room on a boat. In reply the old man smiled and patted his Bible lovingly, "I got a glory." He could see beyond the environment and knew that God could too. He was interested in his work.

All this leads me to wonder why so many people in the church seem utterly oblivious to its activities, to the work assigned to it, and the ultimate goal to be attained. I believe that it is because they are not sufficiently interested in it. Does somebody have to cajole them into eating their three meals a day? Not unless they are subnormal. They eat because they are interested in eating. They enjoy the taste of food and the physical strength derived from eating it. Do they have to be coaxed to accept the wages paid for their work? No indeed! They are interested, yes, definitely interested in the money they receive. With it they can buy the things they feel are necessary in life.

Why, then, do so many people in the church have to be mollicoddled, and wheedled into engaging in a little activity for something they should love with all their hearts? They don't seem to be interested. Often I think it is a case of pure laziness. Sometimes it is ignorance of the enjoyment that might be theirs as a result of participating.

Don't wait for someone to interest you in the church and in all that it stands for. Cultivate an interest in it. Never be in an attitude that makes it necessary for others to spend valuable time keeping you satisfied and contented. Determine to co-operate with all existing officers, and you'll find that your understanding of their problems increases your respect for them and the work they have to do. The Scriptures tell us that "it is good to be zealously affected always in a good thing." Let's make that "good thing" the church and its activities.

N. B.

The Islands of the Sea

By A. W. CORMACK

MANY places from which, in the last days, God will gather His remnant people are mentioned in the Scriptures. They are to come "from the East and from the West," from "the land of the north and from all the lands," "and from the islands of the sea." Since the good missionary ship *Pitcairn* sailed out through the Golden Gate of San Francisco Bay for the islands of the South Seas, October 20, 1890, a great work for the island people has been carried forward under the direction of the Australasian Division.

Our people never tire of listening to reports of enterprises undertaken and achievements won in the work of soulsaving among the dwellers of these faraway sections of the world field. The prayers of our people have ascended continually, we know, in behalf of native preachers and teachers who as a result of this World War not only were deprived of the presence and help of their white missionaries, whose evacuation became imperative, but also were cut off from contact and communication with the outside world.

The avalanche of destruction that has descended upon the people of some of these once sheltered and secluded islands has been well-nigh overwhelming. Their surprise and consternation at the demonstration that has been given them of man's ability to hurt and destroy his fellow men can well be imagined. Yet the stories that now are coming out from these islands, where the fury of the tempest seems to have abated, tell of fortitude and faithfulness on the part of native believers that witness eloquently to the saving power of the gospel.

Here in the General Conference the other day we received a letter in which REVIEW readers will be interested. This letter was written by a naval officer, and dated, "In the field,

May 25, 1944." It tells of his esteem for our native worker on the island of Emirau and reads:

"Having recently returned from Emirau Island (I believe the natives call it 'Mira'), I should like to be able to express the gratitude which I feel and I know that my men feel toward your native missionary there, Robert Salau.

"Salau is a remarkable man. He is extremely intelligent, dignified, and had the respect of every one of us. He contrived to hold his people with him and to hold them as Christians throughout the two arduous years of Jap occupation of the St. Matthias Group.

"Salau, of course, is not a native of Emirau. He comes from Vella Lavella, from the village of Doveli, at the northern coast of that island. He was trained for mission work in Australia.

"Salau asked that I relay the following message to you:

"It has been two years since we've heard from Washington or Wahroonga; the missionary from Mussau, Mr. Atkins, left, and there has been no word of him. The schools have been closed, and the money to pay teachers is all gone. Now that the Americans have come, we want to have word from the outside world. Please notify Wahroonga that you heard from us.

"I can give you no information about the other islands, as I have heard nothing from them since the Japs came."

"I hope that you will soon be able to get in touch with Salau and help him carry on."

The people of Emirau and Mussau, main islands of the St. Matthias Group, numbering perhaps 2,500 or 3,000, are all Adventist believers. About ten years ago a great work was accomplished for these people by eight of our native teachers from the Solomon Islands who went there as missionaries. Centuries before Christ the prophetic word had come, "The isles shall wait for Thy law," and, as if in direct fulfillment, the people of these two islands, on hearing the gospel preached, turned to the message with its Sabbath truth, identifying themselves with the commandment-

keeping people who are looking for the coming of the Lord.

When some ten years ago Elder Salau and his fellow teachers from the Solomon Islands first met with these people, they found them in the depths of heathenism. Physically as well as spiritually they were bankrupt, and their numbers were rapidly decreasing because of their unhealthful and insanitary habits and manner of living. But a wonderful change has been wrought, for when the people turned to the truth they gave up their polygamy and intervillage fighting and the many bad habits that had held them and their ancestors captive for generations.

Elder Salau makes mention of A. S. Atkins, who was a missionary from Australia on the island of Mussau. It will be remembered that at the time the missionaries had to be evacuated from these and other islands, Brother Atkins, under the strain of the long and arduous travel that was necessary, became very ill and later died in a Japanese hospital in Rabaul. He had labored well and faithfully among these dear people.

Another letter, dated May 8, from Brother Rogapitu, has recently come to us by mail. Brother Rogapitu, another of our faithful and efficient island workers, writes a little falteringly in English, but handles well his mother tongue and is a successful worker among his people. His letter follows:

"We was glad that the U. S. America's soldiers reached us on our own two islands Emirau and Mussau. They have done good to us. The teachers have done good work there. The works at Emirau and Mussau are going well. We need Bible, but we have got no Bible, we need Advent Hymnal, but we have none, we need slates, pencil, and everythings for used in school, but we have none of those things. The teachers have good life and feeling better in their bodies, none of us have had sickness, we all keeping all right. We have no Morning Watch, send us some if you can."

Confident that our Australian leaders would wish us to do so, we are now endeavoring to discover ways and means to send without delay a quantity of the supplies called for by Brother Rogapitu. May the Lord continue to bless abundantly our people in the islands of the sea.



First Seventh-day Adventist Village in the Solomon Islands, at Viru, New Georgia

No man can produce great things who is not thoroughly sincere in dealing with himself.—Lowell.

A Land of Opportunity

By A. E. RAWSON

A NINETEEN per cent church membership increase in one year! Almost unbelievable, is it not? But, thank God, it is true. Would you not call such a land of spiritual fertility a land of opportunity?

On a high African plateau—varying from three thousand to five thousand feet in altitude—lying between the great Zambezi and Limpopo Rivers is Southern Rhodesia, this land of opportunity.

Rhodesia is named after the great British statesman Cecil Rhodes. In harmony with his wish he lies buried in a rock-hewn grave on a hilltop in the stillness of the Matopos, about thirty miles from Bulawayo. Southern Rhodesia comprises an immense tract of country covering 150,333 square miles and inhabited by 1,448,393 people, of whom 62,230 are Europeans.

The native people are seeking for better things. They are seeking for eternal realities. Never before in the history of our work in Southern Rhodesia has there been a time when there were such wonderful opportunities for the advancement of the everlasting gospel. Furthermore, our church members sense this outpouring of the Spirit of God. With power much greater than that expended by the Victoria Falls, which separate Southern from Northern Rhodesia, they go forth with the living truth they love so much.

A Wonderful Baptism

During 1943 we baptized 1,106 people. This is a little more than a 19 per cent increase in church membership over 1942. At the close of 1943 our actual church membership stood in the neighborhood of 6,797. In addition to these figures there are about 4,000 nonbaptized Seventh-day Adventists in the hearers' and baptismal classes. This makes a total number of adherents well over ten thousand.

Inspiring Camp Meetings

Twelve thousand earnest listeners attended our twenty camp meetings. This made an average attendance of six hundred at each of these meetings. These gatherings were indeed a source of real inspiration. An atmosphere of reverence and earnestness hovered over each encampment. The Spirit of the Lord was felt to a marked degree.

The consecration service was, of course, the mainspring of these meetings. Usually the whole congregation was touched, and scores came forward in answer to the altar calls. Confessions were made; wrongs were righted; and idols and evil practices

were discarded. The spirit of consecration entered their hearts, and filthy, carnal natures were made clean. During the camp meeting season 750 souls were salvaged from heathen darkness, and many backsliders were reclaimed.

Fruits Unto Repentance

Southern Rhodesia is a rich country because of its many gold mines. However, its wealth is in the hands of Europeans. Natives live in reserves and on locations. Room for financial expansion among them is very limited. Yet in spite of this, these poor people are very liberal with their offerings. They gave more than \$2,200 for their camp meeting offering. Taking men, women, and children into account, the camp meeting offering amounted to approximately 19 cents per capita. Considering the capacity and scope for earning, this offering was exceptionally good.

At one of our small camp meetings a large cash offering had been taken up. However, the usual appeal was made by one of our native pastors for a further offering in kind. It was surprising how the people responded. A number came forward and pledged the following: three oxen, four donkeys, four sheep, three goats, four bags of mealies, and five fowls. At another small camp meeting, in addition to the cash offering, which exceeded by far their goal as set by the field, they gave one ox, two donkeys, one goat, two sheep, two pigeons, thirteen fowls, fourteen bags of mealies, and one bag of Rapoko.

Truly, the workers, lay members, and friends in Southern Rhodesia know the meaning of sacrifice. Their works do follow them.

Former Sheep Thief Wins an Atheist

By J. C. CULPEPPER

MR. GOMEZ, of Argentina, raises sheep. He has not been an Adventist very long; in fact, for many years he was indifferent toward Christianity. And he had a neighbor who was an out-and-out atheist.

One day, years ago, while Mr. Gomez was walking in his pasture, he happened to see a sheep stray from the atheist's pasture and come into his field and join his own flock of sheep. With no compunctions of conscience he let it stay, considering himself the richer for the addition of one more good sheep. Of course, he would never tell anybody about the incident.

It was years after this that a faithful colporteur visited the home of Mr. Gomez and sold him a book. He found the book most interesting, and read

and reread it. His indifferent life was transformed by the wonderful gospel message he had discovered. He began at once to obey God's commandments and to set his house in order. He had committed many wrongs and now was impressed to make everything right with God and with his fellow men.

He remembered this sheep incident and realized that he was virtually a sheep thief. So the following morning he selected one of the best sheep from his own flock and went over to the home of the atheist with it. He confessed to having seen the sheep leave the atheist's pasture years before and come into his own pasture and join his sheep. But at that time, as he told the atheist, he was not bothered with Christian principles of honesty and only laughed and felt happy that he was gaining an extra sheep, free.

"But," he said, "now I have brought you a good sheep, and I want to have a clear record before you and before heaven." The atheist laughed and ridiculed his neighbor for having such queer ideas. He told him to leave his strange religion and to take the sheep back to his own pasture. But the newly converted man replied, "I cannot do such a thing. I want to make things right with God and with my fellow man. If you are not willing to accept the sheep, I would like to pay you the value of your sheep which I kept in my flock."

The atheist replied, "I will not take your sheep nor your money."

Then Mr. Gomez replied, "Well, then, are you willing at least to forgive me for having taken your sheep so long ago?"

The atheist exclaimed, "Nonsense! I will not take your sheep nor your money. And I will not talk about forgiveness, because I am not a Christian."

The newly converted man was dumfounded and did not know what to do. In his perplexity he wept and sent a silent prayer to God to forgive him and to help him to know just what to do. As the atheist saw his neighbor pass through this experience, he was impressed and said, "Well, if you insist, I will make the statement that I forgive you, but I do not believe in such religious principles. My advice to you would be to take your sheep and your money back home and forget these ridiculous religious principles which seem to be bothering you these days."

Seeing there was nothing else to do, Mr. Gomez replied, "All right, then, since you make the statement that you forgive me for having taken your sheep, I am happier." He returned home to live a true Christian life.

But the atheist began to ponder and meditate, and to think that there must be something to Christianity to make a sheep thief willing to return the sheep or to pay the money and ask for-

givenness. He went over to Mr. Gomez's home and asked, "What transformed your life?"

The reply was, "A book which I bought some time ago impressed me that I should live a Christian life and prepare to meet my Saviour, who will return to this earth soon to receive the righteous. Would you like to read the book?"

The atheist took the book, read it, and became a Christian, together with his family. He was happy to join his good neighbor in the hope of the second coming of Christ, and together they have succeeded in interesting other sheep raisers' families in that vicinity. Thus once again the transforming power of the gospel literature is manifested.

We Must Never Forget

By WESLEY AMUNDSEN

THE words spoken by the angel from heaven to Zacharias regarding the work of John the Baptist contain a message to the Advent people of today. "He shall go before Him [Messiah] 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.

"To make ready a people prepared for the Lord"—that is our work today. We must be about our "Father's business." Jesus said that His business was to "save sinners." That is our business.

We are in danger, grave danger. Not a danger from without, but from within. It is the danger of self-sufficiency. The danger of settling down. The danger of failing to enlarge our coasts and lengthen the cords. With the message being given in about eight hundred languages and tongues and in about 358 countries and island groups, we are in danger of thinking that our work is almost completed. This danger does not appear so noticeable in the mission fields as it does in the homeland. For in the lands outside of North America—out where the tides of superstition and heathenism still present mighty challenges to the missionary—there is no danger of thinking that there is but little more to be done. With thin lines of men and women battling against the heavy odds of climate, food, travel methods, and illness, it is clear to these intrepid soldiers of the cross that there is much to be done, but, oh, so little with which to do it.

We must remember that we are only a fraction over 500,000 strong in the whole world, and what is that among so many? In the North American Division I believe we measure only 200,000. True, we have some excellent

institutions—medical, publishing, and educational. But are we to glory in the scaffolding and forget the structure which we are building? It is true that we are building finer churches than heretofore. Does that mean we are settling down to occupy the land, forgetting our world task? Can we, in the face of the tremendous events unfolding before our eyes, sit carelessly by and say, "My Lord delayeth His coming"?

Tremendous are the needs in the mission fields of earth. We witness this in the Inter-American Division. Having just made a trip over to the Colombia-Venezuela Union Mission territory, touching only a small part of Colombia, I have seen some of the ways in which they are carrying on over there. This union mission in itself has as much territory as all of the United States east of the Mississippi River. And yet, but a small handful of workers are there to gather the fruit. The countries are open for the message. There is freedom of religious worship, even though in some places fanaticism still exists and petty officers forget the law of the land. Everywhere one goes an audience can be secured and churches raised up. But there are only a few evangelists and a few native Bible instructors.

How can we be content to sit in our churches, self-satisfied, giving of our surplus without a great deal of sacrifice, while so much of the world still waits to hear of the coming of the Lord? What shall we say to Him when we stand before the judgment bar and He asks us about the money and men which we could have sent over to the needy fields but did not? May it not be possible that He will say, "Inasmuch as ye did it not to one of the least of these, ye did it not to Me"?

"To make ready a people prepared for the Lord." We must never forget these words. They should be a slogan with us. People may applaud us for what we are doing in the world, but we must not forget that ere long they may curse us for the plagues that are coming upon the land. While the nations of Europe are at war and means cannot be secured from those countries for the support of our work in mission lands, there is comparative peace in the United States and the Americas. Is not this our opportunity, while a semblance of prosperity is with us in these places, to pour a golden stream of the wealth of the nations into the channels of mission service, so that more men may be sent into open doors to help gather out "a people prepared for the Lord"?

Brethren in America, we appeal to you not to forget. The mission fields need your prayers, but will you not do more and help those prayers to be answered by giving more generously of your means for mission work? We

appreciate your liberality in the past. Many have denied self, and during the Ingathering many have gone out day after day in the heat, the rain, or the mud, and faced the harsh world. We appreciate the faithfulness of youth who have gone out night after night in the singing bands and gathered in the pennies, nickels, dimes, quarters, and larger offerings, which in turn have swelled into a mighty silver stream for the cause of foreign missions.

Do not grow weary; we shall all reap if we faint not. The Husbandman is at the door. He has long patience as He waits for the ripening of the last sheaf of human grain. Shall we not continue our watch with Him as the night shadows lengthen? It will soon be the breaking of the day. We must not forget our charge; and more than that, we must not ourselves fail to be among that "people prepared for the Lord."

Our Saviour's Promise

BY J. B. THAYER

OUR Saviour made a promise,
Just before He went away,
That He'd come again and take us
To that bright eternal day.
"In My Father's house are mansions,
Oh, so lovely and so bright;
I will come again and take you
Where there'll be no tears or night.

"In the world ye will have trouble,
But be always of good cheer
And remember I have conquered,
And you have no cause to fear.
As the world did hate your Master
And did give Him conflict sore,
It will give to His disciples;
But the battle ne'er give o'er.

"Let not your heart be troubled,
Neither let it be afraid,
For the Comforter I'll send you;
He will surely give you aid.
And your mansions will be waiting
When your time shall come to go;
Then be ready, dear disciples,
For the time ye may not know.

"Eye hath never yet discovered
Neither mind conceived the joy
Of the peace of My dear people
And that love without alloy
That awaits the overcomer
And all those who follow Me
In the path of self-denial,
For My glory they shall see."

We are going home with Jesus,
To our blissful home above,
Where all saints and holy martyrs
Shall enjoy their Saviour's love.
We are going home with Jesus,
To our mansions by and by,
For He said He'd come and get us,
And we know He cannot lie.

North American Gleanings

Atlantic Union

Recently L. E. Aldrich, secretary-treasurer of the Northern New England Conference, and F. R. Aldridge, secretary-treasurer of Southern New England, exchanged places.

On June 10 the Providence Temple, Providence, Rhode Island, was dedicated, and M. L. Rice, union president, preached the dedicatory sermon.

On June 17 the new church at Gloversville, New York, was dedicated. O. T. Garner delivered the dedicatory sermon.

Columbia Union

May 13 was the red-letter day for Frederick, Maryland. The first youth's congress for that district was held at that time.

Dallas Youngs, formerly of east Pennsylvania, has accepted a call to the Potomac Conference.

The pastor of the Pittsburgh No. 1 church, E. H. Swanson, has moved to the Norristown district.

R. G. Burchfield, of the Ohio Conference, has accepted a call to Wisconsin as conference secretary-treasurer. Charles Gardner will assume the responsibilities of Book and Bible House manager in his place.

Lake Union

A. V. McClure, who has been in the Indiana Conference, is taking up work in Cedar Rapids, Iowa.

The purchase of the property for a new church school in Charlotte, Michigan, was an important event in that district.

A baptismal service was held at Danville, Illinois, and Elder R. J. Winders baptized 6 persons at that time.

Fourteen young people and two adults were baptized at the Onaway Academy, in Michigan, the afternoon of commencement.

Northern Union

A baptismal service for 6 candidates was held at Beach, North Dakota, in R. H. Brodersen's district, on Sabbath, May 20.

Plans are being made for the dedication of the Beulah, North Dakota, church on Sabbath, July 8.

Reinhold Patzer, from the Upper Columbia Conference, has accepted a call to North Dakota.

North Pacific Union

The doors of the new library at Walla Walla College were opened on May 22.

The first baptism connected with the Great Falls, Montana, effort was conducted May 29.

Southern Union

In the Gulf city of Pensacola, Florida, F. W. Harvey and his associate workers opened a twelve-week series of meetings Sunday, June 18, in a large tent.

The Grove, Kentucky, church, which has just been built, was set on fire and burned to the ground the night of May 7. The conference has set aside a day for a special conference-wide offering to help the Grove members replace their loss.

Seven of the young people of the Pewee Valley, Kentucky, church were recently baptized.

At Bowling Green, Tennessee, 10 people were recently baptized.

Southwestern Union

On May 12 six were baptized in Wichita Falls, Texas, as a result of the series of meetings held by W. L. Barclay last year.

Mr. and Mrs. M. A. Dunn are leaving the Texas Conference to connect with the Arkansas-Louisiana Conference.

Work has been started on the tabernacle in which R. T. Hudson will soon open his meetings for the colored people of Dallas, Texas. N. B.

"Feed My Lambs"

THE Lincoln Park Union School in Los Angeles belongs to the Seventh-day Adventist school system of the Southern California Conference. Last fall Harold Graham responded to our request to help the teachers during the Week of Prayer. He made friends of the boys and girls during those days, and that friendship grew as Brother Graham returned once each week at the request of the school.

In February one special day stands out in our memory. The boys and girls in grades five to eight were gathered in my schoolroom to hear Brother Graham's sermon. The Lord drew very near to us. We felt the precious power of His Spirit. One after the other boys and girls stood weeping, confessing wrongs they had done, and asking for our prayers, that they might live a victorious life.

After the service was over boys and

girls went to their teachers and confessed other specific things and asked for special prayer. It was a marvelous demonstration of the power of God as He works on the hearts of children.

This busy pastor then organized a baptismal class. Every boy and girl in grades five to eight, and some from grades three and four, listened to the lessons, regardless of whether they were church members or not. Some of the children come from Catholic, Presbyterian, and other denominational backgrounds.

The day that Brother Graham presented the subject of baptism we had another demonstration of the powerful working of the Holy Spirit on youthful hearts. Brother Graham and the writer spent all morning talking to, and praying with, troubled pupils, singly and in groups. Many of them made a complete surrender. Nearly all of them were deeply moved.

On the third of June twenty-eight boys and girls, from eight to fifteen years of age, were baptized at the Spanish church. Fourteen of these dear children, being Spanish, were baptized by H. E. Baasch; the remainder, were baptized by A. L. Bietz, pastor of the White Memorial Church. Others are to be baptized elsewhere.

The children coming from Christian homes had been in baptismal classes or Junior Societies in their own churches. Others took the step alone, and some had opposition to meet.

Please pray that these dear souls will be faithful and true.

What a blessing it would be to teachers if more of our ministers would take such an interest in the lambs of the flock!

ANNA Q. WILSON,
Principal.

A New Day

A NEW day has arrived for colporteurs! They are not only selling books in an unprecedented way, but they are doing many other unusual things also. Previously, the Book and Bible Houses were owed money by the colporteurs. Now the Book and Bible Houses owe money to hundreds of colporteurs, in the form of credits.

But the most unusual happening that the writer has ever witnessed in connection with their work happened during the recent Carolina camp meeting.

The Carolina Conference has officially voted to get in touch with 6,125 influential families in its territory with the *Watchman* plan. This is

costing over \$5,000. The matter was presented casually to the colporteurs. They were told of the avenues that would thereby be opened in moneyed homes, and how, when the money ceased to flow so freely through so many hands, these individuals could be approached with whole sets of our large books. Thus a slump might be avoided as a result of this preparation.

The possibilities of such effort appealed to the group. And be it said to the glory and the honor of the Lord that they showed their concrete interest by subscribing \$1,500 to the fund, and all without urgency.

All over the nation conferences are pushing the program of getting into these better homes. And we are praying that many of these will thus be thrown open for future contacts. Thus "time and money will be consecrated to God, means will be brought into His treasury, talent and influence will be converted to the truth, if all will do their God-given work, and new efficiency and power will be added to the church." R. E. CRAWFORD.

Report From India on Famine Relief

LAST October the press carried reports of serious famine conditions prevailing in large sections of India. These accounts told of thousands of people dying of hunger. We knew that we had many churches in the famine districts, and were concerned about the condition of our brethren. We cabled the Southern Asia Division officers, making inquiry about our brethren and whether the division was able to look after them. We soon received an answer to our cable stating that the division was doing something but needed an additional eleven thousand rupees (one rupee equals about thirty-three cents) to properly care for the situation. This money was sent immediately, and we now have word from some of our church members who received help.

Believing that those who contributed would like to hear what their gifts have done, we quote from a letter received:

"Resolved, That we, the workers and believers of the East Bengal Mission, express our heartfelt gratitude to the General Conference and believers in America, through the Northeast India Union and the Southern Asia Division, for the liberal financial help that has been rendered to us during the great famine in our country. We pray that our Father in heaven may abundantly bless the kindhearted brethren and sisters who have provided us such help in our distress." (Translated from Bengali.)

Our national brethren have written the following letters in English:

"When our church members were suffering a great deal during the last year on account of the great famine the mission sent help twice to purchase rice and once to buy paddy seed. These helps came before we opened our mouth for it. Our church members are sending their thanks to the brethren, those who have so kindly sent the money. Personally I want to say that the grain allowance has been a great help to maintain my family. Without this allowance I could hardly meet my expense. I want to express my thankfulness to our heavenly Father as well as to our brethren in America. We all are keeping quite well, please pray for us.—J. N. BAROL."

"The orphan, whose father, mother, one brother and one sister passed away during the cholera epidemic which prevailed in Nadia district for many months in the year 1943, is doing well in St. Barnabas Hospital. The famine situation made the condition worse, and if it was not for the help, which was rendered by the kind hearts far away beyond the seas, it would have been quite impossible to save the life of the previous mentioned orphan who is five months of age, while thousands of other children as well as men and women died of starvation. We appreciate the help which is being rendered by the kind hearts that were moved by the Spirit of God, reached us just in the time of need. So we are very grateful for the help that is being given to us from month to month through the mission to take care of this little boy. My best regards to you.—P. C. GAYEN."

"During the last year, 1943, I could not store any paddy for the coming moon-soon as the price of paddy went high. So as the summer season came the price of paddy went high up to rupees twenty per mond. I was hopeless, because what I used to get was not at all sufficient for my family. So instead of three meals I had to manage with two meals. At July, 1943, I was fully hopeless, because two months I got no wages, so I could not think about the matter what to do. At that time I had to manage my family with one meal with rice and other meals with pumpkin vines and with other foodstuffs. Yet we were not displeased, God provided and saved us. On the month of August God provided with a great help of 'grain allowance,' and after getting this help we are managing our family nicely. Therefore I express my joy and ever gratefulness to the authorities as well as the Relief Fund and to the brethren and sisters of the General Conference.—J. N. SIRCAR."

"It was a time while the great famine was found here at Sitpur. There was nothing to eat nor to wear. We were hopeless and said 'O! Dear heav-

enly Father shall we die or live for Thy sake?' We had some pumpkin vines left for some days to eat. It was also finished within a day or two. In the meantime Pastor T. C. Bairagee came here at Sitpur with some money and gave me ten rupees' note. So with this notes I bought some paddy and some clothes. By this way God saved us. Therefore we are very glad and grateful to members who helped us by some hard sacrifices."

"With due respect and heartfelt thanks I beg to let you know that the relief money which is distributed among the members of our churches is a great help in this time of distress. The committee has very kindly sanctioned me Rs. 14 as a help to buy paddy seed for my land. I am greatly benefited by this help. May the God bless you for this timely help to the poor class in the churches.—P. A. PODDAR."

"I did not think before that the people of Bengal will die without food, but I have seen that view with my own eyes. Many men and women died in many places without food. We have gone through the same experiences. But by the blessing of God we the S. D. A. people did not suffer like other people. We are very thankful to our brethren of General Conference that they have kindly sent money for our help. I think this is the famine and pestilence which Christ told two thousand years before.—SURESH CH. BAIRAJI."

"I beg to acknowledge the receipt of a gift of some help of money which was given to me as relief the end of last year when the price of rice was so high. I and my family were in a great distress, this help saved me and my family from a crisis. I cannot thank you too much for the same. I shall ever be grateful to you for the sympathy that you showed me in time of need. Really it is God's wish that He help me through you in great needy time by your sympathetic heart for which act of kindness I shall together with my family pray for your long life and prosperity."

We know that all who have had a part in saving the lives of these, our brethren, are happy to have had a share in this good work. I believe that with the war progressing and people being liberated, we shall need much more than we have now if we are to meet, even in part, the needs that confront our brethren in the wartorn areas. We have also used funds from the Emergency Relief for sending thirty barrels of clothing gathered by the Dorcas Societies for our church members in Guadeloupe and Martinique, French West Indies. We have word from them that they are even now rejoicing in this anticipated help. Money is of no help, because clothes are not on the market.

W. E. NELSON, *Treasurer.*

Pioneer Educator

GOODLOE HARPER BELL was born near Watertown, New York, April, 1832, the eldest son of a family of twelve children, nine of whom lived to maturity. Soon the family removed to Oberlin, Ohio. He entered Oberlin College and remained there a short time, soon to be disappointed in securing an education by the removal of the family to Hillsdale, Michigan, and still later to the vicinity of Grand Rapids, Michigan. As he was maturing plans to return to Oberlin College to complete his education, his father died, leaving him, the eldest son, to care for the family of younger children. This duty he faithfully performed. Although deprived of the privilege of attending college, he did not give up securing a thorough education. Thereafter he redoubled his efforts and was more careful of the odd moments and applied himself with increased diligence to the work of training the faculties with which God had blessed him, until he became one of the most successful teachers and educators in the State of Michigan.

When nineteen years of age he began teaching country schools. His superior ability as a teacher was soon recognized, and it was only a few years until he was called to important positions in various city schools of the State. In youth he became an active Christian, entering the communion of the Baptist Church; later he identified himself with the Christian Church, or Disciples. In 1866 he came to Battle Creek, accompanying a friend who came to the newly established Battle Creek Sanitarium for medical treatment. The next year Professor Bell himself came for treatment. While in Battle Creek he gained a knowledge of the views of Seventh-day Adventists. Believing their teachings to be in harmony with the teaching of God's Word, he again changed his religious affiliations and entered the communion of the Seventh-day Adventist denomination. Shortly after coming to Battle Creek he started a private school, which steadily grew in influence and attendance. In 1869 he was chosen editor of the *Youth's Instructor*, which position he acceptably filled for about two years, at the same time carrying on his schoolwork.

In his educational work Professor Bell enjoyed the support, counsel, and substantial encouragement of James White and other patrons of education who were anxious to see the denomination occupy the position it should in this important field of gospel effort. The outcome of Professor Bell's untiring and well-directed private schoolwork was the organization of the Seventh-day Adventist Educational Society in 1873 and the establishment of Battle Creek College the following year. At the opening of Battle Creek

College in its new building in January, 1875, Professor Bell was placed at the head of the English department of the institution, a position which he was eminently qualified to fill. He continued in this work until 1882, when he retired to continue his pioneer work as an educator at South Lancaster, Massachusetts. There he organized the work much as he had previously done at Battle Creek, and became the first principal of South Lancaster Academy. He remained three years, rendering the same earnest, self-sacrificing service that had ever characterized his work.

Soon after retiring from the academy at South Lancaster he returned to Battle Creek and established an educational monthly, *The Fireside Teacher*, which for three years exerted a helpful influence in disseminating the high ideals that have ever been manifested in his educational work. During this time, and subsequent to it, he devoted himself to the giving of private instruction, principally in English language study, to original field work in botany and natural history, and to the preparation of various textbooks relating to the English language and its correct use.

A mention of Professor Bell's work as an author would not be complete without reference to the admirable series of Sabbath school lessons which came from his pen, constituting a regular system of graduated Bible studies covering a period of eight years, adapted to the varying ages of all who usually attend Sabbath school. He was for fifteen years superintendent of the Battle Creek Sabbath school and was one of the prime movers in the instituting and perfecting of the organization of the International Sabbath School Association, of which he was president for several years.

He died January 16, 1899, at the age of sixty-six years and nine months. —Selected.

Southern African Division

(Continued from page 14)

land and across the borders of the adjacent countries.

S. M. Konigsmacher opened our first outstation in Nyasaland, the Matandani Mission, in 1908. The south part of Nyasaland is well filled with Seventh-day Adventist schools and churches, but it was not until 1927 that our work was extended northward. A farm was purchased just over the borders of Northern Rhodesia, and the Mwami Mission station was established, with H. W. Stevenson in charge. They have eight schools in the surrounding villages and also a leper colony. The Luwazi Mission station in the hills near Nkata Bay, on the west side of Lake Nyasa, was the

next mission opened. There W. L. Davy and his group of African workers are placing the work in the north part of the colony. They have reached the border of Tanganyika in the north, and there are many believers across the border who learned the way of life in the schools of the Luwazi Mission.

In 1933 O. U. Giddings and M. M. Webster visited Portuguese East Africa and selected the site of the Munguluni Mission. O. I. Fields is now in charge of the mission and has a school with an enrollment of nearly two hundred, and there are calls coming from many chiefs and villages in that section, asking for teachers.

Bechuanaland

On his return from furlough in America in 1919 W. H. Anderson opened the work in British Bechuanaland and in the Bechuanaland Protectorate. There are several African churches in British Bechuanaland—at Mafeking, Vryburg, Taungs, and other places. We were able to enter the protectorate through the medical work; Dr. A. H. Kretchmar pioneered the way and opened the hospital at Kanye. Here Dr. Paul Bringle and his staff continue the work. At Maun, in the western part of the protectorate, we have a hospital and dispensary, with Dr. J. G. Foster in charge, assisted by Dr. R. W. Royer and a staff of European nurses and African helpers. There are African churches and companies at Kanye, Maranyana, Mashupa, Maun, and in the northern part of the protectorate.

(To be concluded)

Alphabet of Life

GEORGE FRANCIS gives this as his idea of an alphabet of life:

- A—Act promptly.
- B—Be courteous.
- C—Cut out worry.
- D—Deal squarely.
- E—Eat what is wholesome.
- F—Forgive and forget.
- G—Get religion.
- H—Hope always.
- I—Imitate the best.
- J—Judge generously.
- K—Knock no one.
- L—Love somebody.
- M—Make friends.
- N—Never despair.
- O—Owe nobody.
- P—Play occasionally.
- Q—Quote your mother.
- R—Read good books.
- S—Save something.
- T—Touch no liquor.
- U—Use discretion.
- V—Vote independently.
- W—Watch yourself.
- X—X-ray yourself.
- Y—Yield to superiors.
- Z—Zealously live.

Historical Background of Seventh-day Adventism

(Continued from page 3)

Conference. These resolutions discussed Millerism very specifically and described the teachings of the movement as "contrary to the standards of our church," and "as among the erroneous and strange doctrines which we are pledged to banish and drive away."

The resolutions granted that high motives might control those who promoted such teachings, but declared "that those who persist in disseminating these peculiarities, either in public or in private, especially those who have left their appropriate work for this purpose, [should] be admonished by the chair, and all be hereby required to refrain entirely from disseminating them in the future." (See Report by L. S. Stockman, in *Advent Herald*, Feb. 14, 1844, p. 13, and issue of Feb. 21, 1844, pp. 17, 18. See also *Signs of the Times*, Sept. 13, 1843; and Bath, Maine, *Enquirer*, July 26, 1843.)

Ministers Resign Charges

About the same time a short news item appeared in *The Midnight Cry*, stating that "Brother A. M. Osgood has resigned his charge as pastor of the Methodist E. Church in Salem, N. H., and, in company with Brother Eastman, has gone to the great West to labor in the vicinity of Rochester."—*Jan. 25, 1844, p. 215.*

The next week's issue contained an item about a Cumberland Presbyterian minister, J. P. Weethee, president of a college in Beverly, Ohio, as being "a firm Adventist." The report stated that while he was occupied during the weekdays in his school, he had "during the evenings, . . . and the vacations, . . . been faithfully and zealously engaged in sounding the midnight cry."—*Id., Feb. 1, 1844, p. 224.*

The next issue reported that Elon Galusha, pastor of the Baptist church in Lockport, New York, "tendered his resignation last Sabbath, and is now free to preach the whole truth, without being desired to conform his preaching to the taste of a Laodicean Church."—*Page 229.*

Elon Galusha was the minister to whose church Miller had gone only a few months before in response to a letter of invitation Galusha sent, with not only his own signature attached to it but also those of more than sixty of the church members.

In the same issue another minister wrote: "I am now disengaged and ready to sound the alarm wherever the Lord may open the door." This minister was writing from Sandy Hill, only a few miles from Miller's home.

F. D. N.

REPENTANCE begins in the humiliation of the heart and ends in the reformation of the life. He that repents of sin as sin, implicitly repents of all sin. You cannot repent too soon. There is no time like today.—*Mason.*

Notices

OHIO CONFERENCE

The fourteenth biennial session of the Ohio Conference of Seventh-day Adventists will convene at 9:15 A. M. Friday, July 28, 1944. This meeting will be held in connection with the annual camp meeting of the Ohio Conference on the grounds of the Mount Vernon Academy at Mount Vernon, Ohio.

The meeting is called for the election of officers whose terms expire, and for the transaction of any other business that may come before the conference at that time.

Each church is entitled to one delegate for its organization and one additional delegate for each twenty members or major fraction thereof. General Conference and Columbia Union Conference representatives and all conference laborers holding credentials, ministerial license, or missionary license, shall be delegates-at-large.

W. M. ROBBINS, President.
E. F. WILLETT, Secretary.

Camp Meetings

1944

Atlantic Union

New York, Union Springs June 29-July 9
Southern New England
South Lancaster, Mass July 7-16
Northern New England
Auburn, Maine July 20-23
White River Junction, Vt. July 28, 29
Washington, N. H. Aug. 26

Canadian Union

Ontario-Quebec, Oshawa June 30-July 9
Maritime, St. John and Halifax July 6-16
Manitoba-Saskatchewan
Beaver Creek (Russian-Ukrainian) July 5-9
Saskatoon July 21-30
Alberta
Beauvallon July 13-18
Peace River July 18-23
Lacombe July 28-Aug. 5
British Columbia, Vancouver and Kelowna Aug. 4-13

Central Union

Missouri
Jefferson City Aug. 11-19
Kansas City, Mo. (colored) Aug. 24-27
Kansas, Enterprise Aug. 18-26
Nebraska
Hastings Aug. 18-20
College View Aug. 25-27
McCook Sept. 1-3

Columbia Union

New Jersey, Ocean County Park
Lakewood June 29-July 9
East Pennsylvania, Westcoastville, Pa., July 6-16
Ohio July 27-Aug. 6
West Virginia Aug. 3-13
Chesapeake, Catonsville, Md. Aug. 10-20

Lake Union

Wisconsin, Portage Aug. 10-20
Michigan, Grand Ledge Aug. 15-27
Indiana, Battle Ground Aug. 23-27

Northern Union

South Dakota
Black Hills July 7-9
(Indian) Aug. 25-27
Iowa, Cedar Falls Aug. 23-30

North Pacific Union

Oregon, Gladstone July 20-30
Washington, Auburn
(Auburn Academy) July 27-Aug. 6

Pacific Union

Arizona, Prescott July 27-Aug. 5
Central California, Santa Cruz Aug. 11-19

Southwestern Union

Arkansas-Louisiana July 28-Aug. 6
Texas July 21-30
Texico Aug. 7-13
Reserve (Spanish) Aug. 17-20
Sandoval, N. Mex. (Spanish) Aug. 24-27
Oklahoma, Oklahoma City Aug. 10-20

Emergency Relief Fund

Previously reported	\$41,226.56
Mrs. Mary Feriance	10.00
Mr. and Mrs. W. J. Short	18.00
H. H. O'Harrow	1.00
A sister, Alliance, Nebraska	2.00
Mr. and Mrs. M. E. Montgomery	10.00
Mr. and Mrs. William Hust	10.00
Mr. and Mrs. J. I. Taylor	10.00
R. W. B.	20.00
Charles E. Weldon	5.00
Mrs. E. M. Lafferty	10.00
Dorcas Society, Union Springs, New York	5.00
Chris and Anna Weber	10.00
A sister, New York	5.00
Mr. and Mrs. Ira Whitehouse	2.00
Dorcas Society, Viola, Idaho	5.00
Mrs. Mary Connard	25.00
Dorcas Society, Austin, Minnesota	5.00
Mr. and Mrs. L. M. Spear	10.00
Onondaga County Dorcas Federation, Syracuse, New York	15.00
Mr. and Mrs. Stanley Cushing, Sr.	10.00
Peter Hafennayr	15.00
Frank Cushing	2.50
Emma V. Becker	5.00
Andrew N. Nelson	10.00
Mrs. B. Zackrisson	20.00
Mrs. Mary Hay	5.00
Dorcas Society, Ephesus Church, Santa Monica, California	5.00
Mr. and Mrs. R. W. Sufficeol	10.00
Florence Orth and pupils 5th and 6th grades, Battle Creek (Michigan) Academy	5.00
Mrs. M. E. LaMont's soldier son in New Guinea	115.00
Verne Kelsey	10.00
Womack family	10.00

Total to June 18, 1944 \$41,627.06

Please send all contributions to W. E. Nelson, Treasurer, General Conference of S. D. A., Takoma Park, Washington 12, D. C.

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THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

WE record with sorrow the death of Mrs. Winifred Lindsay, which occurred at the Paradise Valley Sanitarium, June 3, 1944. Mrs. Lindsay was a prominent worker in connection with our nurses' training schools. She rendered efficient service as an instructor of nurses and as a dietitian. She possessed a fine Christian character and did a noble work for God. We extend to her relatives our sincere sympathy.

A Visit to Ivory Coast, West Africa

ABOUT thirty years ago a man named Harris traveled through Gold Coast and Ivory Coast, calling on the people to turn from their idols to serve the true God. Under his influence thousands turned from heathenism. Some of the converts joined established churches, while others held themselves apart and degenerated through lack of proper instruction.

A few hundred of these people living on the shores of the lagoons of Ivory Coast, came under the influence of a godly trader named Goodman, who came from Sierra Leone. Apparently he did not know their language, but he taught them to sing and pray in English and to reverence the large English pulpit Bible which was obtained for the church. Scripture lessons were read regularly from this, though scarcely a word was understood. Goodman also taught them of tithe paying and other Bible truths, which, however, they did not put into practice.

Long after Goodman's death these people faithfully continued their worship. They erected a neat church building of concrete and tile, and one of their number, Zechariah, was chosen to lead out in their religious services. Various ministers visited them from time to time and preached to them, but when they saw that the preaching was not based on the large Bible they did not accept it.

My wife and I were privileged to spend five days with these people during our recent visit to Ivory Coast. We found them to be a quiet, humble, God-fearing people, anxious to learn the truth from God's Word. They put aside their regular work in order that they might use the time of our stay to receive a course of Bible studies, and it was a pleasure to explain the Scriptures to them, even though it, sometimes meant using two interpreters in order to give them the message in their own language. It was with sad hearts

that we bade them farewell, for we felt their need and desire for further instruction. Forty of them have taken their stand for the truth.

Through the teachings of Felix, an Adventist, they had already accepted some of the principles of our faith; 325 francs had been paid to him in tithe; also the Sabbath was carefully observed. They were concerned about former members who had not followed the new light, and were anxious to help them understand the truth. We are sending them more French literature, so that the one man who reads French can instruct them further, but they, with other of our members in the Ivory Coast, are eagerly awaiting the coming of a missionary who can live among them and help them to a better understanding of the Bible they love.

J. CLIFFORD.

Midsummer Offering

THE Midsummer Offering this year has been devoted to a unique purpose, and one that will appeal to all our people. The offering is to be used for the support of the work of the War Service Commission. There is scarcely a Seventh-day Adventist family that does not have a direct and personal interest in the work our War Service Commission is doing.

The War Service Commission was organized before the United States entered the present war, to assist our young men in matters pertaining to military training. Since the outbreak of the war its activities have greatly increased. With our thousands of Adventist boys now in the service of our country, we have eighteen camp pastors employed by the denomination to look after the interests of these young men.

In addition to the work carried on by these camp pastors, the War Service Commission has rendered service to thousands of our boys in giving counsel regarding Selective Service status, registration, and classification, and in helping them to understand the proper procedures and the rights that are accorded them. The commission has helped in giving counsel regarding military service and noncombatant assignments.

To render this service and to make all the contacts essential, the leaders of our War Service Commission have found it necessary to approach Government and military officials. There has been no feature of our work during this war period that has more directly contributed to

the spiritual welfare of our young men. This work must go on regardless of the cost. There will be many contacts that must be made in behalf of our young men. The camp pastors must be supported.

Large amounts of literature must be provided for the use of our young men. In addition to this we have been called upon to provide quantities of literature for prisoners of war.

All these activities require the expenditure of a large sum of money. It is therefore with the utmost confidence that we appeal to all our people to make this Midsummer Offering a generous contribution toward meeting the expense of this work. We earnestly solicit a very liberal response to this appeal.

J. L. McELHANY.

Cape Town, South Africa

E. L. CARDEY, director of the Voice of Prophecy Bible School in the Southern African Division, always cheers us with the reports he passes to us frequently. Under date of March 8 he writes:

"I see that six weeks have passed since I wrote you. They have been weeks of much activity for us in the Voice of Prophecy work. Time goes so fast that we scarcely appreciate it. A number of us work nights as well as days here in the office, to keep up with the large volume of work that we are continually receiving. . . .

"About two thousand people have written in for special prayer, and so far about 150 report wonderful answers in deliverance, from either sickness, tobacco, or drink. Some of these are most outstanding and indicate the direct working of the Lord. . . .

"We now have about one thousand on our Sabbathkeepers' list. The brethren write that everywhere people are attending the churches. We have been praying for more funds, and that the Lord would send us larger donations. We receive the £1 notes as you would receive the dollar bill over there. These come in large quantities. We receive many £5 and £10 notes. Last week we received a check for £119. This week one of our students sent in £120 tithe. This has given us courage, and we trust that many such offerings will come in."

Never before have we seen our work in Africa moving forward so rapidly. The brethren over there feel that what they are now experiencing can be none else than showers of the latter rain. Let us therefore unite with them in praying the Lord of harvest that they may know how to shepherd and build up in the holy faith these large numbers who are now turning to the message in that great far-flung country of the world field.

J. F. WRIGHT.