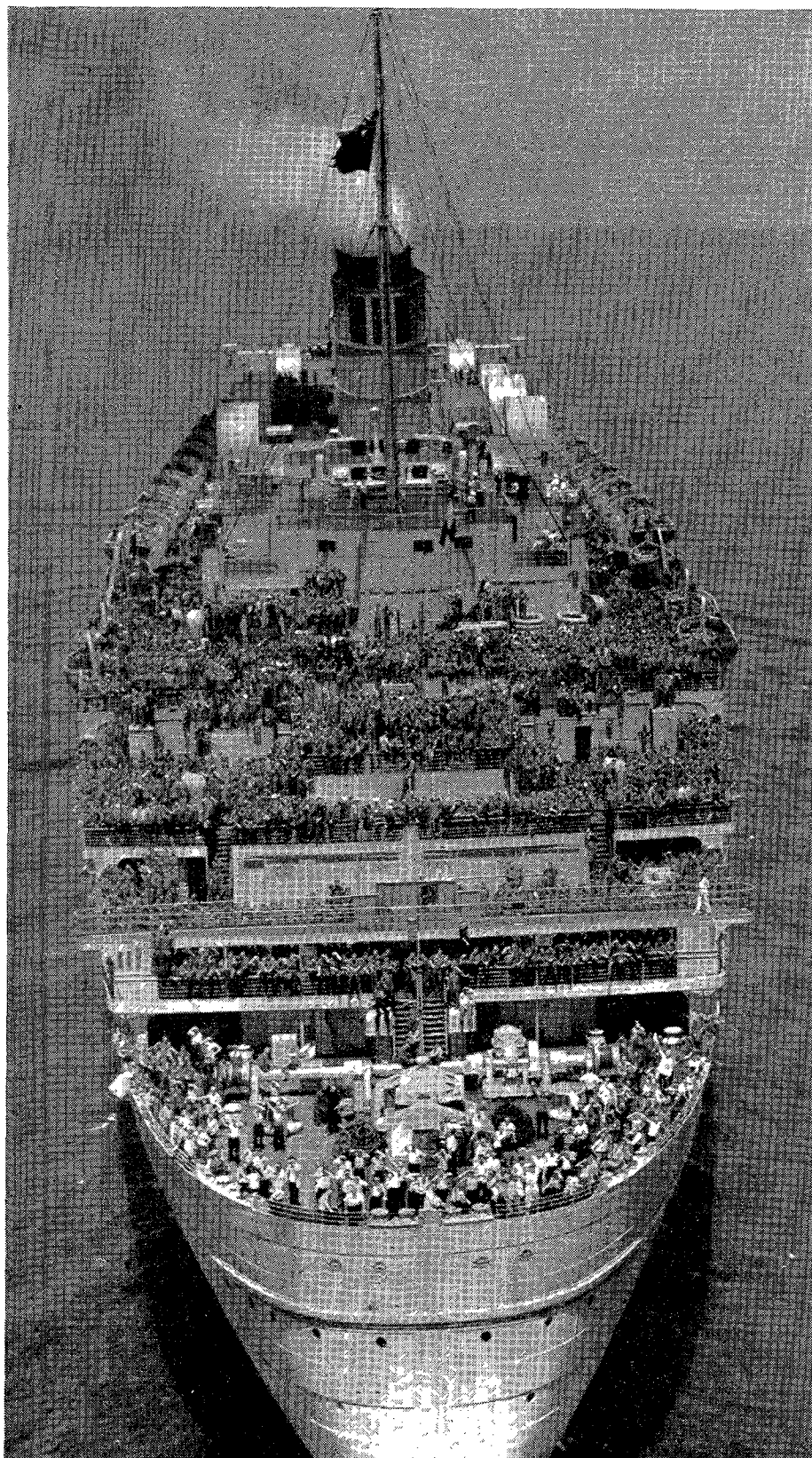


THE ADVENT SABBATH REVIEW AND HERALD

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



HOME-COMING

By WALTER M. GEES
PHM 3-C

What a wondrous day is coming
When the saints are gathered home
From the cities and the hamlets
O'er the earth, where'er they roam!

Cruel wars will all be over
And the burning tears be dry;
Christ our Saviour then descending
To His loved on earth draws nigh.

He will raise up many martyrs
Who for Him have shed their blood;
What a glorious home-coming—
Joy o'erflowing like a flood.

This will be V day for Jesus,
For the wicked then will die,
As they all behold His coming
From His glorious home on high.

Oh, I want to be a victor,
So I'll join the happy throng;
Then we'll all go home together,
And we'll sing the victor's song.

How I'd love to see the prophets,
Talk with Peter and St. Paul;
How I long to see Elijah—
Oh, I want to meet them all.

Come, dear Jesus; please come quickly.
Raise the folks who are at rest;
Then we'll have that glad home-coming,
Grand reunion of the blest.



Composed by a young Adventist now overseas who has been serving in the medical department of the Navy at eight different naval bases for nearly three years. He writes:

"The day cannot come too soon when the war will be over and the boys can all go home. I am thinking, however, of another home-coming which will be far greater than any which has ever taken place. And not one of the Lord's chosen people will be missing in that home-coming. I want to be among that people."



◀ The "Queen Mary" Arriving With
Home-coming Troops From Europe
Crowded Deep on Her Decks

COURTESY, U.S. COAST GUARD

When the Boys Come Home

ON the far-flung battle fronts millions of youth are thinking of home. Whenever they have a momentary respite from the grim duties of war, their thoughts generally drift back to the little white cottage where mom may be cooking dinner, or to the brown bungalow where wife may be giving baby a bath. The shaded street with its intimate noises, the back yard with its flowers, the winding path out into the woods—all are very vivid to a man sweating away in some jungle or covered with the mud of many days, not knowing what another hour may bring forth of pain or discomfort.

To the boys crouched uncomfortably in some lonely foxhole or sitting in the burning sun on some distant shore or just absent for too many long months, home spells all that life holds dear. Then home takes on a halo never seen before. It is idealized into something akin to heaven. It means peace and love and satisfying fellowship. In fact, it becomes in the thoughts just what in reality God intended home to be.

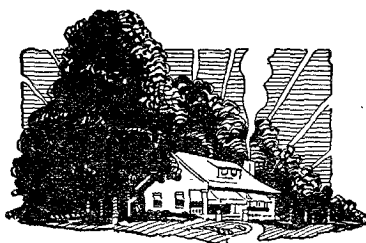
Now that millions of men in service who have passed through the valley of the shadow of death are returning to their homes for a temporary visit, or with a final discharge, we may well ask ourselves, Will our homes be the places of inspiration and rest that they anticipated? Shall we, the inmates who have longed for their return, be able to live up to their expectations of us?

What Will They Find?

One of the most momentous questions we have to face today is, "What will the boys find when they come home?" Will they find love and understanding instead of jealousy and suspicion? Will they find restoration and healing instead of wounds and heartaches? Will they find orderliness and harmony instead of confusion and turmoil? Will they find integrity and honesty instead of trickery and dissembling? Will they find those Christian traits that make home a heaven to go to heaven in?

We do know that the boys will find much to disappoint them. Life in the world in general seems to be going pretty much as when they left. Perhaps the evils will be even more emphasized. No doubt the selfishness and greed of men have increased. Archibald Rutledge described the situation as it is, in an article in *The Saturday Evening Post* (March 17, 1945), as he answers the question, "Are We Worthy

to Welcome Them Home?" He writes: "Soldiers now returning from the front, especially wounded soldiers, grave and thoughtful, spiritually mature because of the ordeals through which they have passed, do not seem to be satisfied with the conditions they find at home. They have done their job, but they fail to discover that we have done ours. They find in the land they love the old political gangs, racial intolerance, scoundrels in public office, irresponsible strikers, and the lascivious night-club air of those who have fattened on war and death. Such men cannot help instinctively contrasting our cant, greed, luxury, hypocrisy, lust, and avarice with the stern discipline, the heroic exaltation, the lean and sunburned strength, the self-denial, the constant fortitude, the vigilant human comradeship, and the high-hearted devotion of the men with whom they have been associating. They wonder if chisellers, black marketers, bootleggers, haggard and shameless women, and all other betrayers of their country are worth fighting for. They justly question whether their vermin-ridden land is a princess or a strumpet."



The Dream of Home

THOMAS MOORE

Who has not felt how sadly sweet
The dream of home, the dream of home,
Steals o'er the heart, too soon to fleet,
When far o'er sea or land we roam?
Sunlight more soft may o'er us fall,
To greener shores our bark may come;
But far more bright, more dear than all,
That dream of home, that dream of home.

Ask of the sailor youth when far
His light bark bounds o'er ocean's foam,
What charms him most, when evening's star
Smiles o'er the wave? to dream of home.
Fond thoughts of absent friends and loves
At that sweet hour around him come;
His heart's best joy where'er he roves,
That dream of home, that dream of home.

Christian Homes a Refuge

Our Christian boys should find in their homes and their church fellowship something far different than this. These should be a refuge from a world that never grows better, only worse. They should find unity and love in the place of bickering and criticism. They should find seriousness and earnestness in the place of the pursuit of pleasure. They should find a sacrificial spirit in the place of selfishness. They should find a definite purpose to press on in the upward way in the place of indifference and laxity.

Yes, what will our boys find in your home, in your church, when they come home? There is much that we must do, if they are to find what they desire so much. Let us not disappoint them.

As the Adventist soldier thinks of returning home, he instinctively thinks of another home-coming, the glad reunion that will take place when Christ returns and leads us to our heavenly home. This is an analogy that should be truer than it often is. Home on earth should be a place that inspires us to think of our home on high. It should be such a place of love and fellowship that we shall long for that greater love and wider fellowship which is promised for those who will live in the world made new. Yes, the loving companionship that should be found in home and church is a foretaste of heaven.

A Symbol of Heaven

Thus we read, "The home on earth is to be the symbol and a preparation for the home in heaven."—*Ministry of Healing*, p. 363. "God designs that the families of earth shall be a symbol of the family in heaven. Christian homes, established and conducted in accordance with God's plan, are among His most effective agencies for the formation of Christian character and for the advancement of His work."—*Testimonies*, Vol. VI, p. 430.

What a challenge to the members of every home, husbands and wives, fathers and mothers, brothers and sisters, to make our homes what they ought to be. But this cannot be done unless Christ is enshrined therein, unless the spiritual fire on the family altar is kept burning brightly, unless Christian love is the rule of life.

And let us think what all this will mean in eternal joy. Soon life's warfare will be ended. The bugle sound of victory over sin and death will be heralded through the earth. Then will begin the most triumphant and glorious

ous march the universe has ever witnessed, as the redeemed, with Christ, the King of kings, leading them, pass from earth to heaven, enter the New Jerusalem, there to await the day when they shall return and find blissful and eternal habitation in the earth made new.

Patient, Expectant Waiting

Every good and joyous experience in life should make us long the more for that eternal joy, and to be worthy of it. Thus, as we see the ships sailing into the harbors of the homeland, crowded to the rails with happy, expectant soldiers, how this should remind us of the good ship Christian Hope, as it sails on majestically past all earthly dangers into the safe harbor above.

We understand that when the European war came to an end, and it was time to transfer millions of soldiers across the Atlantic with the prospect of a visit home, and perhaps discharge, the men were asked whether they wanted to go in comfort, and be delayed in their return, or whether they would be willing to travel by any means and under any condition in order to get there earlier. The invariable answer was, "Send us home any way, the sooner the better!"

Thus they are pressing into every available space on any ship that might be going their way. The passage is

somewhat of an ordeal, but they are patient. And how glad they are that they are able to share their passage with others who might have had to wait. Thus we see the ships coming in crowded with a mass of happy youth, indifferent to the discomforts, because they are on their way home. The *Queen Mary*, majestic ship of the deep, pictured on the cover, was one of them which came into the New York harbor the other day with 15,000 soldiers and Navy men aboard.

What a lesson we have pictured here! As we move on toward our heavenly home in blessed expectation, why is it necessary for us to have so much of comfort, so much of ease and plenty? Our hopes are to be fulfilled at the end of the journey. Can we not endure the trials in patience as we travel on? If the blessed hope were as vivid to us as home-coming is to the minds of our boys, there would be no complaining, just a patient waiting to see the lights of home.

Dear reader, omens that we are nearing the journey's end are seen on every hand. Can we not endure a little longer? How happy the day when it may be said:

"Peace and rest at length have come;
All the day's long toil is past,
And each heart is whispering, 'Home,
Home at last.'"

F. L.

An Unexpected Witness in a Far Land

SPEAKING at a camp meeting in Australia in the year 1918, I wished to describe the way in which the gift of the Spirit of prophecy had been used in this movement to warn us of dangers and to point out right ways. I read only a sentence from a testimony sent by Mrs. E. G. White, while she was in Australia, to a brother in danger far across the sea, in another continent. I read the lines without giving the brother's name, as that had nothing to do with the principle being illustrated. The portion read, dated in the village of Coorانبong, May, 1900, was as follows:

"My instructor said, John Blank, you are departing from the faith once delivered to the saints."

After the service a middle-aged, active little lady came up to speak to me. "I know who John Blank was," she said.

"How can that be?" I asked. "I gave neither name nor place."

"But," she said, "I was Mrs. White's housekeeper in her cottage at Coorانبong, in 1900. Again and again in the night, in the early morning hours especially, I was awakened by Sister White's voice in prayer for John Blank. She was pleading for him, earnestly, praying God to draw him

back, to hold him fast, and save him from the wrong course."

There was no reply I could make to that sort of witness. The little lady knew all about what I had been trying to tell, of the burden which the prophetic gift laid upon the chosen agent. We who were then in America or in other lands never had more instructive messages regarding principles and details of work than came over the sea from that pen in Australia, those nine years, while Mrs. White was at the same time carrying burdens of counsel for the building up of the work in that land of her sojourn.

The witness of the housekeeper of the Coorانبong cottage, as I met her in 1918, reminded me of something that I had read in instruction that was published years before, in 1904, when the cause in America was in a crisis over teachings touching the Deity. When I returned to Washington I looked it up and read this statement by Mrs. White:

"I have the tenderest feelings toward ——. For many years I have tried to hold fast to him. God's word to me has always been, 'You can help him.' Sometimes I am awakened in the night, and, rising, I walk the room,

praying, 'O Lord, hold — fast. Do not let him go. Keep him steadfast. Anoint his eyes with the heavenly eyesalve, that he may see all things clearly.' Night after night I have lain awake, studying how I could help him. Earnestly and often I have prayed that the Lord may not permit him to turn away from sanctifying truth. . . . I must bear the messages of warning that God gives me to bear, and then leave with the Lord the results. I must now present the matter in all its bearings; for the people of God must not be despoiled."—MRS. E. G. WHITE, *Special Testimonies*, Series B, No. 2, p. 58.

So through a lifetime of service that gift was working for the advent movement and for us all, day and night, on the right hand and on the left. There is no explanation of such ministry, carried on for seventy years among us, save in the Bible doctrine of the Spirit of prophecy, one of the gifts by which the Lord was to lead out and guide and build up the remnant church.

W. A. S.

Inventions That Illustrate

THE old-fashioned skepticism that doubted the Christian's belief in a real contact with heaven by faith and prayer and by listening to the Word of God has even less ground for arguing now than of old.

When the human voice can speak across the earth over sea and land by appliances of man's invention, laying hold of powers long unrecognized, how easy it is to understand that our prayers are heard in heaven!

When the composition on the phonograph record receives the human voice and keeps it in permanency for reproduction at any time, how clearly we understand that for every word—even the idle word—we shall give account in the judgment. We can even understand that some blank spot in the heavenly record may represent a word we did not speak when it was needful.

"How many a one shall hear by night and day,
Sounding his doom, some word he did not say."

—LANBRIDGE.

When the guilty heart persuades itself that the eye of God does not see the hidden secret things, how startlingly comes the suggestion of that invention of television by John L. Baird. In his demonstration before the Royal Institution, in London, persons in a dark room were seen by an audience sitting in another dark room.

These wonders of modern discovery—which is a better word than invention, perhaps—teach us that we are living and working in the presence of One before whom all our lives are open and revealed. And heaven is not beyond our reach.

W. A. S.

Happiness and Holy Living—No. 2

HOLY living as it applies to our dress and personal adornment is not a negative affair. The true Christian does not confine his thinking to the question of what he should *not* wear. Instead, he gives thought to what he *should* wear in order to exemplify best the standards of Heaven. We do not refrain from wearing certain apparel simply because worldlings wear that style of dress. Some devout, but misguided, Christians have done just that, and have chosen for themselves a peculiar garb to be distinctive. This is their idea of separation from the world. The net result is that they have become more conspicuous without necessarily becoming any more holy than their neighbors. They attract to themselves quite unnecessary attention. The messenger of the Lord declares:

"Christians should not take pains to make themselves a gazingstock by dressing differently from the world. But if, when following out their convictions of duty in respect to dressing modestly and healthfully, they find themselves out of fashion, they should not change their dress in order to be like the world; but they should manifest a noble independence and moral courage to be right, if all the world differ from them. If the world introduce a modest, convenient, and healthful mode of dress, which is in accordance with the Bible, it will not change our relation to God or to the world to adopt such a style of dress. Christians should follow Christ and make their dress conform to God's Word. They should shun extremes."—*Testimonies*, Vol. I, pp. 458, 459.

In giving attention to what we should wear, which is the positive side of the dress question, we seek to secure neat and becoming attire. Women, and perhaps particularly young women, wish to appear charming and beautiful. It would be a drab world if women were quite content to look slatternly, slovenly, and unkempt. But the devil has deluded some of them into thinking that genuine beauty and charm may be secured by lavish and exclusive attention to externals—flashy apparel, the very latest and most startling styles, dazzling jewelry, and heavily painted faces, lips, and fingernails.

A Different Angle

We have already spoken of the vanity and pride that are always involved in such dress and adornment, and also of the threat to morality that may be

involved in some styles of clothing. But we are here thinking of the subject from another angle. The person who seeks true holiness and the happiness it brings, is not alone concerned with the negative virtues of denying pride and refusing to yield his influence to bad morals. He is also concerned with something very positive. The Christian religion always emphasizes the primary importance of seeking for genuine values in life, endeavoring to secure those things that will endure. Now flashy clothing is really an attempt to make ourselves seem of real worth, and as of great importance, often to the extent of making us quite forget that the development of a meek and quiet spirit is the real goal to reach for. There is a tailoring of the mind and spirit that can give genuine charm and beauty to the personality. How sad that the devil has made most peo-

ple, men as much as women, content with the tailoring of the clothing that merely incases these bodies of ours.

The Example of Our Lord

Our Lord stood before men in a travel-stained garment that had nothing of lavishness to set Him off from other men. But He was always the center of interest. Even when He stood weary in Pilate's judgment hall, the Roman governor instantly sensed that here was no ordinary man. There were moral and spiritual qualities that radiated from Him. There was strength of character and nobility of principle marked on His very countenance. The multitude probably quite forgot what kind of garment He was wearing, so impressed were they with His bearing, His expression, and His words.

Why should not our Lord serve as our model and goal when we are seeking for the principle involved in dress, even as He is our model in all other things? Why should we not seek the beauty that shone in His countenance, and the charm, yes, the genuine charm, that radiated from Him? We may still give proper attention to neat, clean, conservatively becoming clothing. But we shall not put our primary thought or emphasis on the clothes. We shall always be thinking of how to dress and groom the mind and the spirit. Indeed, if the mind and the personality are truly cultivated by Heaven's standards, they will best be set off against a background of simple dress. Why make the spirit compete against flashy clothes?

The Charm of Simplicity

How sad that Satan has caused so many people to forget that there is a rare charm to be found in simplicity. It is the hallmark of the truly great. It is one of the marks of the true Christian. We are seeking the artificial when we concentrate on external color. The color within is what counts. There are too many people quite content to live wholly colorless lives, with colorless personalities, and colorless purposes, substituting for these a startling display of color externally. Therein lies one of the chief indictments of adornment. The devil must laugh when he sees beings made in the image of God concentrating on the externals and leaving the mind, the heart, and the spirit uncultivated.

We repeat, there is a charm to simplicity. Very frequently patients at our sanitariums remark on the differ-

Divine Alchemy

BY ANNA MODINE MORAN

God's Holy Word is like a crucible—

A melting pot for human elements;
His fervent love, the flame that heats
and melts

The hardened, sinful heart to penitence.

As metals separate when liquefied,
Impurities rejected or destroyed,
The sinful soul, when fused and purified,

Exchanges vice for virtue unalloyed.

What active, magic solvent separates
The contrite sinner from defiling
dress,

His character of evil expurgates?

The blood our Saviour shed upon the
cross.

Self-will converted to obedience,

Hate turns to love; pride, to humility;

Doubts change to faith, and fears to
confidence,

And moral weakness to stability.

As baser metals change to precious
gold,

The character is changed from gross
to fine—

The life reshaped in Christ's own flawless
mold,

Transmuted by the Alchemist Divine.

ence between the workers there and those at non-Adventist institutions. They express both amazement and pleasure at the contrast. And why should they not express pleasure? They are looking at human beings more nearly as God made them!

It is very understandable that people should wish to stay young. God never intended us to grow old and withered. But the tragedy is that the evil one has persuaded many to think that age can be staved off by excessive attention to externals. Such attempts deceive no one. It has been well re-

marked that the only way to stay young is to grow old gracefully. And that means cultivating the best qualities of the spirit.

Why We Grieve

We would not question the loyalty or devotion of any sister simply because she has given undue attention to fashionable dress, for example. God has not made us a judge. We refuse to try to measure the exact degree of evil that may be involved in styles of dress or facial adornment. To do so is to become involved in a maze of legal-

isms. But we do feel like bemoaning the fact that the devil has deluded many estimable members in the church into seeking false beauty and charm rather than the kind that comes from a resolute cultivation of the graces of the spirit, the kind that will prepare us for heaven. When we think of how much more impressive might be the testimony of the advent people if all sought for beauty of spirit, we grieve, and long for the eloquence of the ancient prophets that we might say the word that would change the viewpoint of some among us. F. D. N.

Heart-to-Heart Talks

A Parliament of Man

A PARLIAMENT of man, a Federation of the world! Will this hope ever be realized? If so, will this federation ensure world peace, enabling the nations to live together harmoniously, settling their differences by peaceful adjustment? This ideal has been cherished by millions of men for long years. Since the close of the Napoleonic wars especially, earnest efforts have been made to bring about such an international agreement. It was such a federation that the poet Alfred Tennyson forecast about one hundred years ago. We quote from his poem *Locksley Hall*:

For I dipt into the future, far as human eye
could see,
Saw the Vision of the world, and all the
wonder that would be;
Saw the heavens fill with commerce, argosies
of magic sails,
Pilots of the purple twilight, dropping
down with costly bales;
Heard the heavens fill with shouting, and
there rain'd a ghastly dew
From the nations' airy navies grappling in
the central blue;
Far along the world-wide whisper of the
south wind rushing warm,
With the standards of the peoples, plunging
through the thunderstorm;
Till the war drum throb'd no longer, and
the battle flags were fur'd
In the Parliament of man, the Federation
of the world.
There the common sense of most shall hold
a fretful realm in awe,
And the kindly earth shall slumber, lapt in
universal law.

This forecast seems almost prophetic.

President Wilson's Ideal

It was for such an ideal that Woodrow Wilson strived, strived so earnestly that he died a martyr to his endeavors. The League of Nations was formed. Dating its official life from the Treaty of Versailles, January, 1920, with an original membership of 42 nations, which in 1938 had grown to 54, this federation did much for a number of years in the adjudication of various international differences. The great Soviet nation finally joined this union (in 1934). The United

States of America never united with the League. This served in great measure to handicap the work of the League and weaken its influence, which steadily declined.

The San Francisco Convention

At the present writing, there is being held in California's great northern metropolis an international convention attended by delegates from 50 nations. Its purpose is the adoption of such plans and means as will prevent future wars and maintain the peaceful security of the world. We are in hearty sympathy and accord with this most worthy objective. We wish indeed that all future war might be averted. We hope that for a short period at least this will be done. God will commission His angels to hold in check the winds of war and strife until the gospel message has accomplished its divine mission. (See Rev. 7:1-4.)

But war springs from the selfish, covetous desires of the human heart. (James 4:1-3.) Racial jealousy, economic rivalry, national animosity, will never be placated or settled by peaceful adjustment until the "kingdoms of this world are become the kingdoms of our Lord, and of His Christ; and He shall reign forever and ever." Rev. 11:15.

What Man Says

In these efforts to seek an enduring peace we shall see in coming days a fulfillment of the prophecy found in Isaiah 2:1-5. "Many people" are represented as saying that the implements of war will be turned into the utensils of peace, that "nation shall not lift up sword against nation, neither shall they learn war any more." Verse 4. But this does not indicate by any means that the world will be converted or a millennium of peace be ushered in. The prophecy expresses merely what the people hope for, not what they achieve. The following verses in this second chapter of Isaiah reveal that the inhabitants of earth

will have forsaken God, and that His wrath will be poured out upon them. To this future time and experience the apostle Paul refers as he declares, "For when they shall say, Peace and safety; then sudden destruction cometh upon them." 1 Thess. 5:3.

What God Says

There is sharp contrast between this agitation for peace and the Lord's declaration, through His prophet Joel, that in the last days, just preceding the coming of Christ, the nations will be preparing for conflict, devoting the resources of peace to war and destruction. (See Joel 3:9-16.) While we should give hearty support to every peace measure, co-operating with our fellow men and with High Heaven in holding in check the winds of war and strife, let us not be deceived by any false hope for coming days. Many believed that the first World War was a "war to end war." It did not prove that.

We are in the hour when in the word of prophetic utterance, "the nations were angry, and Thy wrath is come, and the time of the dead, that they should be judged, and that Thou shouldest give reward unto Thy servants the prophets, and to the saints, and them that fear Thy name, small and great; and shouldest destroy them which destroy the earth." Rev. 11:18.

While peace may reign for a little season after this present war ends, let us be diligent to make our heavenly "calling and election sure." And let us be faithful in giving the gospel message to those who know it not, revealing to them from the prophetic scriptures the meaning of the things now taking place in the world, and the striking manner in which current history is fulfilling divine prediction. Unless we labor untiringly and diligently to this end we shall prove recreant and untrue to our sacred trust. Now is our hour of opportunity. Let us arise and finish the task before us. F. M. W.

GENERAL ARTICLES



Angels Winging Their Way to the Tomb of Jesus on the Resurrection Morn

THOMPSON, ARTIST

Angels and Their Ministry—1

Who Are the Angels?

By W. L. EMMERSON

We need to understand better than we do the mission of the angel visitants. It would be well to consider that in all our work we have the co-operation and care of heavenly beings. Invisible armies of light and power attend the meek and lowly ones who believe and claim the promises of God.—*Christ's Object Lessons*, p. 176.

THERE are many diverse and confused notions concerning the angels. At one extreme there are many who, like the Sadducees of old, deny their existence altogether. (Acts 23:8, 9.) The modern materialistic scientists, who, on the basis of the evolution theory, assert that man is the highest level of existence in the universe, are typical of this class.

At the other extreme are those who believe, in complete contradiction to the Scriptures, that the angels are the disembodied spirits of the dead who on occasions return to the earth to hold communion with the living.

Even those who have a true understanding of the nature and status of the angels are, in most cases, far too little acquainted with all that the Bible has to say about this invisible yet exalted order of beings.

This ignorance and confusion are certainly not the result of lack of information about the angels, for the Scriptures teem with references to them from the earliest chapters of Genesis to the end of the Revelation. They are there at creation's dawn. They are present at the last judgment. And all through the story of

Holy Writ they ever and anon pierce the veil between the natural and the spiritual worlds, manifesting themselves for a brief space in the carrying out of some divinely appointed task, then disappearing from mortal sight into their own realm again, but not forsaking proximity to and interest in the affairs of men.

In the present series, therefore, we shall endeavor as comprehensively as space will permit to survey what is revealed in the Bible and in the writings of the Spirit of prophecy concerning this heavenly branch of the great family of God.

The Status of the Angels

The obvious starting point of our inquiry is to ascertain the place of the angels in the divine plan, and this is very clearly set before us in two complementary statements, one in the Old Testament and the other in the New.

The psalmist, speaking of the creation of man, says: "Thou hast made him a little lower than the angels." Ps. 8:5. (See also Hebrews 2:7.) While the writer of the epistle to the Hebrews, in describing the way in which Christ "emptied" Himself of His glory in order to accomplish man's salvation, tells us that He not merely humbled Himself to the level of "the nature of the angels," but took upon Himself the nature of the "seed of Abraham," that is, of human kind. (Heb. 2:16, 17.)

From these two statements it is clear that the angels are an order of created beings on a higher level of existence than man, but subordinate to the uncreated Son of God.

Real Beings

The fact that David specifically states that there is but "little" difference between man in his original innocence and the angels, leaves us in no doubt that they are perfectly real beings, akin, though superior, to ourselves. The fact that they are designated "spirits" (Heb. 1:7, 14; Ps. 104:4; Job 4:15) does not mean that they are visionary, shadowy, or ethereal creatures, but simply that their nature is celestial in contrast with the terrestrial nature of men. (1 Cor. 15:44.)

They are invisible to mortal eyes. We cannot see them. We cannot touch them. We cannot contact them except as they contact us. But nevertheless they are real beings living their vigorous, active lives in the higher realm of heaven.

In What Way Are They "Higher"?

There are several reasons why angels are designated "higher" than men, or conversely, why men are "lower" than the angels. We have already touched upon some of them.

In the first place they were brought into existence in a more remote antiquity, for they were present at the cre-

ation of our earth and its inhabitants. They were the "morning stars" who sang together when the world came into being. (Job 38:7.)

Second, they are privileged to dwell closer to the throne of God, for which reason they are often called in the Scriptures, "the host of heaven." 2 Chron. 18:18.

Furthermore, their celestial bodies are not subject to the limitations of the physical frame with which God has provided us to meet the needs of our purely terrestrial existence.

God's Other "Sons"

But though in these and perhaps other ways man is "lower" than the angels, there is one thing that draws men and angels together by bonds of fellowship and love. We and they have a common Father. We are all "sons of God" (Job 1:6; 2:1; 38:7) and "children of the Most High" (Ps. 82:6). Angels and men are but two branches of a great "family in heaven and earth." And they are our elder "brethren."

What a joy comes to a lonely soul on discovering some dear relatives of whom he or she had no knowledge. Does not a similar joy come to us in our earth-bound existence as we become aware of the vast family to which we belong, and of which, one day soon, there is to be a grand reunion?

How glad Little Sister and Little Brother are to be able to call for help from their elder brothers and sisters in times of need. Is there not a parallel between this privilege and the love which our heavenly elder "brethren" have toward us and the ready help that is forthcoming in our times of weakness and need?

Angel Worship Forbidden

The recognition of the family relationship which obtains between the angels and men conclusively settles the question whether the angels are entitled to receive veneration or worship such as man offers to Christ and to God.

The distance which separates the angels from man is infinitesimal compared with the gulf which separates the angels from the Son of God.

The Son of God, we are told in the first chapter of the epistle to the Hebrews, is "much better" than the angels and has "a more excellent name than they." Verse 4. They are created beings; He is the "only begotten" of the Father. (Verse 5.) To the Son God said, "Sit on My right hand." Verse 13. But on none of the angels did He confer this signal honor.

Concerning the Son, God commanded the angels: "Let all the angels of God worship Him." Verse 6. But the angels are entitled to no such adoration. Elsewhere, in fact, we find the worshipping of angels expressly forbidden (Col. 2:18).

On occasions when worship has been mistakenly offered to holy angels, the would-be worshipers have at once been restrained. "See thou do it not," said the angel to John the revelator; "I am thy fellowservant, and of thy brethren." Rev. 19:10. (See also Rev. 22:8, 9.)

The holy angels desire no veneration, but like men render to the Son and to the Father willing obedience (1 Peter 3:22) and devoted worship (Neh. 9:6).

When in striking contrast to this correct attitude we find an angel suggesting to the Son that He should "fall down and worship" him (Matt. 4:9), we realize how tragically that angel had departed from his proper "estate" (Jude 6).

How Many Angels Are There?

Do the Scriptures give us any indication of how numerous is the heavenly branch of God's great family? Are there as many angels as there are human beings? Or are there fewer or more? We are nowhere told precisely the number of angels, but there are many indications in the Scriptures that they comprise a vast order of beings.

In the book of Genesis they are spoken of as a "host." Gen. 32:1, 2. The revelator describes them as "armies." Rev. 19:14. He testified to having seen ten thousand times ten thousand of them in his vision of the judgment. (Rev. 5:11.) The writer of the epistle to the Hebrews goes still further and calls them an "innumerable company." Heb. 12:22. Job asks: "Is there any number of His armies?" Job 25:3. From which we reach the conclusion that the inhabitants of the angelic world are probably far more numerous than all who have ever lived upon the earth.

So not only are the inhabitants of earth junior members of the family of God, but they constitute the smaller part of the vast and wonderful family!

Humbling, perhaps, it may seem at

first, but any such feeling is abundantly compensated for by the glorious privilege which will be ours in the eternal kingdom, of becoming acquainted with the wonderful family to which we have the honor to belong.

How to Be Happy

By HENRY F. BROWN

RECENTLY, in one of our churches, a young woman above the average intellectually, who had faithfully given financial support to her church, suddenly ceased attending without offering an explanation. Soon she was seen at a ball game on a Sabbath afternoon with an unbeliever. The minister visited her, and with a few tactful questions drew from her this confession:

She found herself depressed and pessimistic, inclined to despondency. On consulting a psychiatrist she was told that it was her religion which was having this effect on her; that it was giving her a dark, hopeless outlook on life; that it gave her no social life and no pleasure. The pseudo scientist prescribed for her more life in society and more pleasures. She must get out of herself and forget herself in the society of others. Suffice it to say that she tried his prescription and found herself more miserable than before.

True psychology advocates no such nonsense. It advocates a sensible program, completely in accord with Christian principles. In *The Return to Religion*, which William Lyon Phelps calls "the finest book on practical psychology I have ever read," Dr. Henry C. Link discusses at length selfishness, which he calls "introversion." He says:

"The trend of scientific psychology away from introspection and self-analysis, and toward the emphasis on work and action, began many years ago." "Scientific psychology is toward the emphasis on work, on doing things, as the road to happiness."—Pages 20, 21. Continuing, this author says:

"No discovery of modern psychology is, in my opinion, so important as its scientific proof of the necessity of self-sacrifice or discipline to self-realization and happiness. By nature, the individual is selfish, and inclined to follow his immediate impulses. The personality tests and the clinical experience of psychologists prove conclusively that this road leads to introversion, to emotional instability and neuroticism, to intellectual futility, to maladjustment, to unhappiness. It requires religion, or something higher than the individual or even a society of individuals, to overcome the selfish impulses of the natural man and to lead him to a more successful and a fuller life."—Pages 33, 34.

God Shares

BY LEILA GILHOUSEN

"How is your faith today?"

I heard a brother kindly ask.

I smiled and turned to say,

"I don't feel equal to the task."

But ere I spoke, my heart awoke,

And in my eyes there shone

A light of hope. *He* shared the yoke—

My Lord who went alone

To Calvary.

"How is your faith today?"

I hear a sister kindly ask.

I smile and humbly say,

"I am quite equal to the task."

"From a psychological viewpoint, we are all born as introverts, and as selfish individuals. We achieve extroversion or unselfishness only by a continuous process of rebirth, the painful birth of new habits and new personality traits."—Page 46.

"Some individuals have so imprisoned themselves and their energies as to be virtually doomed to a life of solitary confinement. They walk the streets, they do their work, they speak when spoken to. They are often cultured and converse brilliantly on the subject which interests them. Nevertheless, they tread in endless circles the narrow cell of a self-centered mind."—Pages 56, 57.

The author of this interesting book cites many cases of persons who were self-centered, occupied in their own concerns, had no outside interests or contacts, and consequently were most unhappy. When they came to him for consultation he prescribed that they join a church, occupy themselves in its activities, and lose themselves in working for others. This is good medicine for all who will take heed.

How like the prescription given in the Spirit of prophecy for discouragement and despondency: "For the disheartened there is a sure remedy—

faith, prayer, work."—*Prophets and Kings*, p. 164. "This is the recipe that Christ has prescribed for the faint-hearted, doubting, trembling soul. Let the sorrowful ones, who walk mournfully before the Lord, arise and help someone who needs help."—*Testimonies*, Vol. VI, p. 266.

"Many are sad and discouraged, weak in faith and trust. Let them do something to help someone more needy than themselves, and they will grow strong in God's strength."—*Colporteur Evangelist*, p. 40.

"Happiness that is sought from selfish motives, outside the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow."—*Steps to Christ*, p. 124.

"He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain."—*Steps to Christ*, p. 47.

Dr. Link learned from long study and painful experience what we have known for years, having learned from the Spirit of prophecy, that true happiness, contentment, and pleasure are only attained by unselfish interest in humanity and untiring labor for others.

The Restoration of Man

By A. R. BELL

THE glory and privileges that were enjoyed by Adam and Eve in Eden are beyond our comprehension. Think of their being made in the very image of God. We cannot conceive of the glory of that experience.

As to their privileges we read: "Often as they walked in the garden in the cool of the day they heard the voice of God, and face to face held communion with the Eternal."—*Education* p. 21. "They were visited by angels, and were granted communion with their Maker, with no obscuring veil between."—*Patriarchs and Prophets*, p. 50.

What a glorious relationship! Companionship with God. Bearing "God's image, both in outward resemblance and in character." Man's "nature was in harmony with the will of God."—*Ibid.*, p. 45.

What an appalling tragedy it was when sin came in. From that very day no soul of earth has ever seen the face or person of God. What a terrible thing sin is. Speaking through His servant, the prophet Isaiah, God says, "Your iniquities have separated between you and your God, and your sins have hid His face from you." Isa. 59:2.

The man Moses came closer to God than any other mortal. One day Moses expressed a desire to see God, but God said to him, "Thou canst not see My

face: for there shall no man see Me, and live." Ex. 33:20.

Man was made in the image of God, but sin has marred that image. It has come between man and his Maker. No wonder God hates sin.

God's Plan for Man

But, beloved, how we ought to rejoice that God loves the sinner. Jesus is the answer to all our questionings on this point. We look into the plan and purpose of God in our salvation, and what He has in store for you and me, and this, too, is beyond our comprehension.

We read in 1 John 3:2, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

Then again, in Matthew 5:8, "Blessed are the pure in heart: for they shall see God." Also in Revelation 22:3, 4. "There shall be no more curse: but the throne of God and of the Lamb shall be in it; and His servants shall serve Him: and they shall see His face; and His name shall be in their foreheads."

What a glorious day that will be when a poor sinner like me, saved by grace, can look into the face of God. What a change must occur before we are fitted for that glorious experience!

And, too, let me say that all that change must take place here. Every habit and practice of the life must be brought into harmony with the habits and practices of heaven. We read: "This world is a training school for the higher school, this life a preparation for the life to come. Here we are to be prepared for entrance into the heavenly courts. Here we are to receive and believe and practice the truth, until we are made ready for a home with the saints in light."—*Testimonies*, Vol. VIII, p. 200. I wonder how many of us are ready for graduation into the "higher school."

The Blessedness of Worship

Take the matter of presentation to an earthly king and queen. Men and women will go to great length and expense to fit themselves for such an event, and feel highly honored in the privilege. How ought we to study and prepare for this experience in heaven!

We are told that "to the humble, believing soul, the house of God on earth is the gate of heaven."

What a privilege we have, and how we ought to prize it. It is a foretaste of that glad day to which you and I are called when we have learned our lesson. Holiness of character, purity of life, communion with God, appreciation of the wonderful plan of redemption, recognition of God's presence in public worship, and remembering the Sabbath day to keep it holy are among the blessings and obligations to be received and lived out in us who are looking for graduation from the school on earth to the school in heaven.

Let me point you to one who met every requirement that is asked of you and me. "Blessed are the pure in heart: for they shall see God." For three hundred years Enoch had been seeking purity of heart, that he might be in harmony with heaven. For three centuries he had walked with God. Day by day he had longed for a closer union; nearer and nearer had grown the communion, until God took him to Himself. He had stood at the threshold of the eternal world, only a step between him and the land of the blest, and now the portals opened; the walk with God, so long pursued on earth, continued; and he passed through the gates of the Holy City—the first among men to enter there.

By faith Enoch "was translated that he should not see death; . . . for before his translation he had this testimony, that he pleased God."

Fellowship With God

"To such communion God is calling us. As was Enoch's must be their holiness of character who shall be redeemed from among men at the Lord's second coming."—*Ibid.*, p. 331.

The glory and the privileges that Adam and Eve enjoyed in Eden are

to be enjoyed again. The glories of that glad day are to be restored. We shall see the King in His beauty. We shall hold communion with the Eternal, with no obscuring veil between.

Brother, sister, how we ought to prize the wonderful plan of redemption and give ourselves in glad gratitude for the molding and fashioning

of Heaven! As we look into the love of God, and contemplate the wonderful prospect made sure to every believing soul, shall we not cry out from the depths of our hearts:

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

How Christ Conquered

By I. A. CRANE

AND there was war in heaven: Michael and His angels fought against the dragon; and the dragon fought and his angels, and prevailed not." Rev. 12:7, 8.

Revelation 12 describes a most phenomenal and impressive conflict. The first symbol introduced in the vision was a woman, clothed with the brightness of the sun, who was travailing in childbirth. The next symbol, and most terrifying of all, was the appearance of a vicious monster, a great red dragon, eagerly waiting to devour her child as soon as it was born. What could be more pitiable than this, a woman in helpless childbirth with a ferocious beast greedily watching to devour her newborn babe! Words could hardly express a more heart-rending sight than this.

However, as John viewed this terrible scene he saw the Child caught up to God and to His throne, and was made to understand that this Child was the long-expected Messiah, the King that was born into the world and who was to rule all nations with a rod of iron. In verse 9 we are plainly told what is symbolized by the dragon who was waiting to destroy the Child-King. He is "that old serpent, called the Devil, and Satan, which deceiveth the whole world." The interpretation of these symbols is made so plain that we can easily understand the nature and meaning of this most unnatural conflict in which a woman and a helpless baby are facing a vicious beast.

For centuries the woman, the church of God, had looked forward to the time when the promised Messiah, a mighty Deliverer, should be born into the world. The prophet Isaiah had foretold that a virgin should conceive and bear a son who was to be called Immanuel (God with us). (Isa. 7:14.) The prophet told of a time when the people of God would shout the glad tidings, "Unto us a Child is born, unto us a Son is given: and the government shall be upon His shoulder: and His name shall be called Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." Isa. 9:6. The definite time when this Messiah-King should publicly appear was given by the angel to Daniel. (Dan. 9:25.) Micah had foretold the

very place where He was to be born, in Bethlehem. (Micah 5:2; Matt. 2:5, 6.)

The faithful ones who believed the promises of this glorious event were waiting in expectancy for that time to come, but they were not the only ones who understood and waited for that event. Another with far different thoughts in mind watched for that time. That old serpent called the Devil and Satan knew what these prophecies meant, and in his malignant hatred, waited, determined if possible to destroy Him at His birth.

It was Satan who inspired Herod to kill all the children in Bethlehem in an effort to get rid of Him that was "born King of the Jews." (Matt. 2:2, 16.) It was Satan who caused Jesus to be hated and persecuted during all His life upon earth, and at last caused Him to be condemned and put to a most cruel death on the cross.

But what a strange conflict is here revealed—a conflict between good and evil, between right and wrong, between Christ and Satan. On the one side there was bitter hatred, abuse, insult, injury, and murder; weapons of war by armed mobs and soldiers inspired and abetted by civil and religious leaders.

But Christ had no use for carnal weapons. Instead of hatred He loved. Instead of insult and abuse He spoke words of tender compassion. Instead of injuring and killing His enemies He healed the sick and relieved the suffering, even restoring the one who was injured by a disciple who sought to defend Him from the mob. He raised the dead but never caused a death. He manifested love and pity, even praying for the unfeeling wretches who drove the nails through His hands and feet.

He knew that hatred and evil could not be conquered by hatred and evil. He knew what few in this world seem to understand, that "all that take the sword shall perish with the sword." Matt. 26:52. Christ came to reveal the kind, merciful character of God in contrast to the selfish, revengeful character of Satan. He overcame Satan, the originator of evil, by doing good even to those who hated and

abused Him. We are to learn of Him who, "when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." 1 Peter 2:23.

Thus He establishes His kingdom, which shall never pass away. Only the "meek . . . shall inherit the earth." Matt. 5:5. With such inhabitants the new earth kingdom will be a place of universal and everlasting peace. The King of that country is the "Prince of Peace." "Of the increase of His government and peace there shall be no end." Are you preparing to enter there?

Resurrection

BY WILLARD DESSAIN

WHEN rapt Ezekiel of old
His vision of the dead beheld,
He viewed a plain of barren dress,
A vast sepulchral wilderness,
Where dead men's bones all bleached
and white

Shone ghastly in the still moonlight.
All silent stood that place of death—
No wind, no sound nor mortal breath;
No human step, no song of bird,
No sign of life was seen nor heard,
Until God's Spirit in that hour
Surged o'er the place with mighty
power;

And joint to joint and bone to bone,
In that death valley grim and lone,
With flesh and sinews smooth and
strong,
They stood, a glad exultant throng;
A surging, throbbing multitude,
First fruits from death, redeemed and
good!

And like a lifeless form of clay,
The prophet heard the Father say
In voice replete with love and peace:
"O man, the house of Israel, these!"

O power of God; breathe o'er us all,
Thy wayward children, prone to fall;
Clothe us with strength from day to
day,

Direct our feet in the good way,
Increase the right, make less the
wrong,

Remove the tears, renew the song;
That our poor lives may yet portray
The One who died on Calvary,
That in the resurrection day
Thy changing power on us may play,
And beautified before Thine eyes
We stand, worthy the sacrifice!
Fan to a flame the smold'ring fires
Of faith and zeal and just desires;
Revive the hope that crowned our
years,

Make deep our love, dispel our fears;
Upon our heads Thy Spirit place,
In patience and abundant grace—
That on Thy resurrection morn
We stand before Thee, clean, reborn!

The Absence of Fear

By P. E. BERTHELSEN

WE have come to a time when "distress of nations, with perplexity, . . . men's hearts failing them for fear, and for looking after those things which are coming on the earth," very accurately portrays present-day conditions in the world. People are looking for security, they are seeking a safety zone somewhere.

"Freedom from fear" is at present a slogan that catches the ear. The monster fear is an octopus whose tentacles have far-reaching capacity for harm. In a time when society is shaking to its very foundations, when danger, apprehension, and unrest abound, is there any hope of deliverance from fear?

A little three-year-old child is walking along in a dense thoroughfare with a parent or grandparent. As long as the little one's hand is safely lodged and held in the hand of the parent, all fear of surrounding dangers is ostensibly absent. This is very noticeable on the part of the child. No matter how congested the traffic, how slippery the road, the child does not complain, but surmounts the difficulties and trusts all to the guidance of the parent. The child may stumble and fall, but with the aid of the par-

ent, recovery is soon made and traveling resumed. There is no question as to the way or the direction they are going; the parent knows the way, and the destination is fixed. The conversation is limited, the little one repeating the words of the parent.

Faith and love are the antidotes for fear and worry. "Perfect love casteth out all fear; because fear hath torment. He that feareth is not made perfect in love." 1 John 4:18. By virtue of creation and redemption we are God's little children. "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." This cannot be, except we by faith have our hand lodged in the Saviour's hand and permit Him to lead us. Thus only can we walk safely. "Our greatest glory consists not in never falling, but (with His aid) in rising every time we fall." He can still the raging tempest. He can calm the ruffled sea. Only by His divine power can we walk life's rugged way, overcome the thousand snares and foes that beset our pathway, and know the absence of fear. It is a peaceful life, wholly surrendered and resigned to the will of God.

The peace of God reigns in the fearless soul. There is no more condemnation. (Rom. 8:1.) Perfect love, faith, and trust are in control. The Bible abounds with records of such experiences. The psalmist David knew this.

"God is our refuge and strength, a very present help in trouble. Therefore will we not fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 6:1, 2. Such a time is coming, when the Lord appears at His second coming. (Rev. 6:14-17.)

"John and Charles Wesley, after being ordained to the ministry, were sent on a mission to America. On board the ship was a company of Moravians. Violent storms were encountered on the passage, and John Wesley, brought face to face with death, felt that he had not the assurance of peace with God. The Germans, on the contrary, manifested a calmness and trust to which he was a stranger.

"I had long before," he says, "observed the great seriousness of their behavior. Of their humility they had given a continual proof, by performing those servile offices for the other passengers which none of the English would undertake; for which they desired and would receive no pay, saying it was good for their proud hearts, and their loving Saviour had done more for them. And every day had given them occasion of showing a meekness which no injury could move. If they were pushed, struck or thrown down, they rose again and went away; but no complaint was found in their mouth.

"There was now an opportunity of trying whether they were delivered from the spirit of fear, as well as from that of pride, anger, and revenge. In the midst of the psalm wherewith their service began, the sea broke over, split the mainsail in pieces, covered the ship, and poured in between the decks as if the great deep had already swallowed us up. A terrible screaming began among the English. The Germans calmly sung on. I asked one of them afterward, 'Were you not afraid?' He answered, 'I thank God, no.' I asked, 'But were not your women and children afraid?' He replied mildly, 'No; our women and children are not afraid to die.'"

—*The Great Controversy*, pp. 254, 255.

That great man of God, John Wesley, determined that he must have that absence of fear in his own life. He sought it most earnestly, and found it. Later on he was assailed by enraged mobs, was ridiculed, and when his life was in jeopardy, God sent aid and delivered His servant.

To endure in this late hour of earth's history, God's waiting, remnant people must be imbued with the same spirit. Troublous times lie before us. The enemy of truth and righteousness, with his hosts, is hard at work. God grant to His people

"A faith that shines more bright and clear

When tempests rage without;
That when in danger knows no fear,
In darkness feels no doubt."

HE LEARNED TO READ

By ALFONSO N. ANDERSON

BUT he can't read," the missionary objected.

Antonio was a candidate for baptism. He had attended evangelistic services and finished the regular course of twenty-eight Bible studies. He was already keeping the Sabbath with his family according to the commandment. He had begun to pay a faithful tithe. Brother Obregon, the devoted and energetic church elder, had been leading him along step by step into "all truth." Now we all were glad that Antonio was so faithful and promising.

But the missionary had learned to be cautious. We must build the Lord's temple substantially. While numbers are important, the utmost care should be exerted in adding to the church books the names of those only who were genuinely converted, who would not easily stumble and fall out by the wayside. Therefore the most careful examination of each candidate was considered imperative.

The missionary felt that every member of the church should at least prize the knowledge of Biblical doctrine enough to be able to read and study the Sabbath school lessons for himself. So there was a question mark with reference to Antonio. He felt that his objection, "Antonio doesn't know how to read," was, in view of all the circumstances, not unreasonable.

Unperturbed, Brother Obregon replied, "They always learn to read. When a man is converted he soon makes himself a Bible reader."

So Antonio was accepted and led down into the watery grave on the recommendation of the man of integrity, the church elder.

Antonio and his family walked several kilo-

meters along the busy highway to attend Sabbath school. They were always faithful.

Then the big storm broke! Bloodshed and confusion filled the city. The enemy easily triumphed over inadequate defenses. The city fell an easy prey to their overwhelming forces. The newly built church was taken over to be used as a language school. The flock was scattered, to meet in humble thatched grass and palm frond dwellings. The enemy spread everywhere throughout the coconut and Manila hemp plantations. The people fled in all directions. Many died of starvation and privation.

Antonio and his family left their humble home near the highway to seek refuge in the mountains. Suddenly he stopped in his tracks. He had left home in such haste that he had forgotten the most important necessity, more important, in fact, than life itself—his Bible. Retracing his steps, he was just in the act of taking the treasure from his cottage when a few excited enemy riflemen, claiming he was a spy, shot him down.

Brother Obregon was right. They do learn to read. There is no motive stronger than the love motive. It is because one becomes intimate with the loving Saviour that reading the Bible is so fascinating to one who is truly converted. The words of the Book satisfy the deep yearnings of the heart. The world cannot prevent one with this experience from learning to read, reading much, telling others of his love and hope, and even sealing his testimony with his lifeblood. Soon the Author of the Book Antonio gave his life for will call the sleeper to a better land.

Manila, Philippines.

Predictions Fulfilled

By E. E. ANDROSS

IN a previous article we considered some of the evidences of the divine inspiration, but in view of the importance of the subject, it may be of interest to the reader for us to present briefly a few additional predictions by the one who for seventy years occupied such a prominent place in the development of this great second advent movement, and who we believe was divinely inspired.

"Never quench the fire of the Spirit, never disdain prophetic revelations but test them all, retaining what is good and abstaining from whatever kind is evil." 1 Thess. 5:19-22, Moffatt.

Soon after the great disappointment in October, 1844, Mrs. E. G. White, then Ellen G. Harmon, had her first vision, in which she was shown "the travels of the advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding."—*Early Writings*, pp. 13, 14.

Soon after this very encouraging experience, she was taken to heaven in holy vision and was given a most inspiring view of the world. First she saw the world in dense darkness. Then gradually it was lighted with the glory of the advent message.

Light in the Midst of Darkness

Of this vision, Mrs. White wrote as follows:

"Would that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, 'Look!' I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness.

"Again the word came, 'Look ye.' And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, 'These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgressors of God's law.'

"I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and

others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world."—*Gospel Workers* (old ed.), p. 378.

These lights are shining forth today even amid the storm and stress of global warfare. How wonderfully the Lord has led His commandment-keeping people into every dark land by this precious prophetic gift! And how marvelously He has preserved them!

Streams of Light

Very early in the experience of the pioneers of the advent movement, consideration was given to the question of sending forth the message in printed form. While leaders were greatly perplexed because of their poverty a message came from Mrs. White as follows:

"At a meeting held in Dorchester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway.

"After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear around the world.'"—*Life Sketches*, p. 125.

In response to this divine call, the believers stepped out in faith. They were only about one hundred in number and were extremely poor. But in July, 1849, Elder James White brought home 1,000 copies of a small eight-page sheet, and placed them on the floor of the Belden home. Then Elder and Mrs. White and a small group of believers "knelt around the papers, and with humble hearts and many tears besought the Lord to let His blessing rest upon these printed messengers of truth."—*Id.*, p. 126.

The Prediction Fulfilled

The following statistics reveal the wonderful fulfillment, at least in part, of the prediction quoted above: In

1943 there were scattered over the world eighty-three publishing houses; 313 periodicals in about 200 different languages issued from their presses. The periodical sales for that year amounted to \$2,324,799.02. In addition, the book sales for that year were \$5,357,884.92, or a grand total of \$7,682,683.94. Since the organization of the General Conference in 1863 to the close of 1943, the total literature sales amounted to \$143,947,657.62.

With our approximately 4,000 colporteurs carrying to the homes of the people the printed page that makes clear, simple, and plain the spiritual basis of our faith, surely streams of gospel light are literally encircling the earth. The fulfillment of this prediction, which was made when no one but the omniscient God could possibly have seen what we see today, is unfailing evidence of its divine source.

In this connection I think of the words of the Lord to the prophet Jeremiah: "Then said the Lord unto me, Thou hast well seen: for I will hasten My word to perform it." Jer. 1:12. The Hebrew translation of this text is as follows, "And the Lord said unto me, Thou hast well seen; for I am watching over My Word to perform it."

A Marvelous View of Mission Advance

Of the foreign mission expectations of the early believers in this message G. W. Amadon, one of the pioneers, leaves this record: "How this work has grown since 1853! We did not then suppose that anything would be done for foreign fields, only in this way—that people would emigrate from foreign countries, particularly from Europe, and they would write letters back and tell their friends about the truth."

However limited the vision of this little company of believers, God's plan was far different, as revealed in the visions quoted above. This last message of mercy was to lighten the whole earth with its glory. (Rev. 18:1; Num. 14:21.) Though the task assigned us is not yet completed, what has been accomplished is sufficient evidence of the divine origin of these visions that so clearly pointed the way to the darkest and most remote corners of the world.

Our statistical report for 1943 reveals the fact that in that year 29,773 workers were engaged in carrying the torch of truth to 413 countries, islands, and island groups, and were using in their work 810 languages and modes of speech. How thankful we should be for this beautiful prophetic

picture that is now rapidly being filled out in all its details.

Difficulties Will Increase

July 14, 1896, a message was given to us, forecasting impending troubles and difficulties that would greatly impede the progress of our missionary efforts and urging greater haste while the way was still open for the spread of the gospel. One paragraph of the message reads as follows:

"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly press on to gain the victory."—*Testimonies*, Vol. VI, p. 22.

Again, in the *REVIEW AND HERALD* of November 17, 1910, the church was urged to hasten forward with its work, in view of the stupendous crisis soon to break upon the world. A portion of that warning from God sent through His appointed messenger read as follows:

"Soon strife among the nations will break out with an intensity that we do not now anticipate. The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis."

The Rapidly Approaching End

Another warning signal of the rapidly approaching end, and another urgent call to God's people to carry quickly the last message of mercy to a dying world, are found in *Testimonies*, Volume VIII, pages 252 and 253. I quote from that message the following:

"The great controversy is nearing its end. The judgments of God are in

the land. They speak in solemn warning, saying, 'Be ye also ready; for in such an hour as ye think not the Son of man cometh.' Matt. 24:44.

"We are living in the closing scenes of this earth's history. Prophecy is fast fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart or by his works, 'My Lord delayeth His coming.' Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields, to tell the unconcerned and indifferent to seek the Lord while He may be

Christ Is Coming

BY D. G. TURK

CHRIST, our Lord and King, is coming;
Yes, He's coming by and by.

Though the day and hour we know not,
Yet the time is drawing nigh.

That glad day is fast approaching;
Signs foretell the end is near.

Brother, sister, are you ready,
Full of hope and trust and cheer?

Christ, our Lord and King, is coming,
Nations sound the battle cry.

Perilous times are all around us;
Our redemption draweth nigh.

Winds of strife are fiercely blowing;
May our bark withstand the gale.

Master, be our guide and pilot
Till we're safe within the veil.

Christ, our Lord and King, is coming,
Coming soon to claim His own;
Saints of God in blood-washed garments

Then shall stand before the throne.
Bright the pathway grows before us;

Soon will dawn the perfect day
When our pilgrimage is ended,

And we all go home to stay.

found. The workers will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth and will devote their lives to winning souls to Christ.

"All that he saith cometh surely to pass." 1 Sam. 9:6.

Today, as we stand on the very threshold of the eternal world, I thank God for the wonderful way in which He has guided the remnant church. Through the prophetic gift He has led us forward, upward, and heavenward!

Foxholes and Ladders

By BERT RHOADS

IT is ever God's plan to lead His children home the gentlest way possible, and just the way we would have Him lead if we could know the end from the beginning. So when trials come our way, we should remember that some sweet day we shall see them as blessed experiences in the pitying gentle purposes of Heaven.

During this war the term "foxhole" has taken on a more intense meaning than it ever had before. When a soldier on the battle front has to "dig in" and for days and weeks live in hunger and distress in constant peril of wounds and death, we say he is in a foxhole.

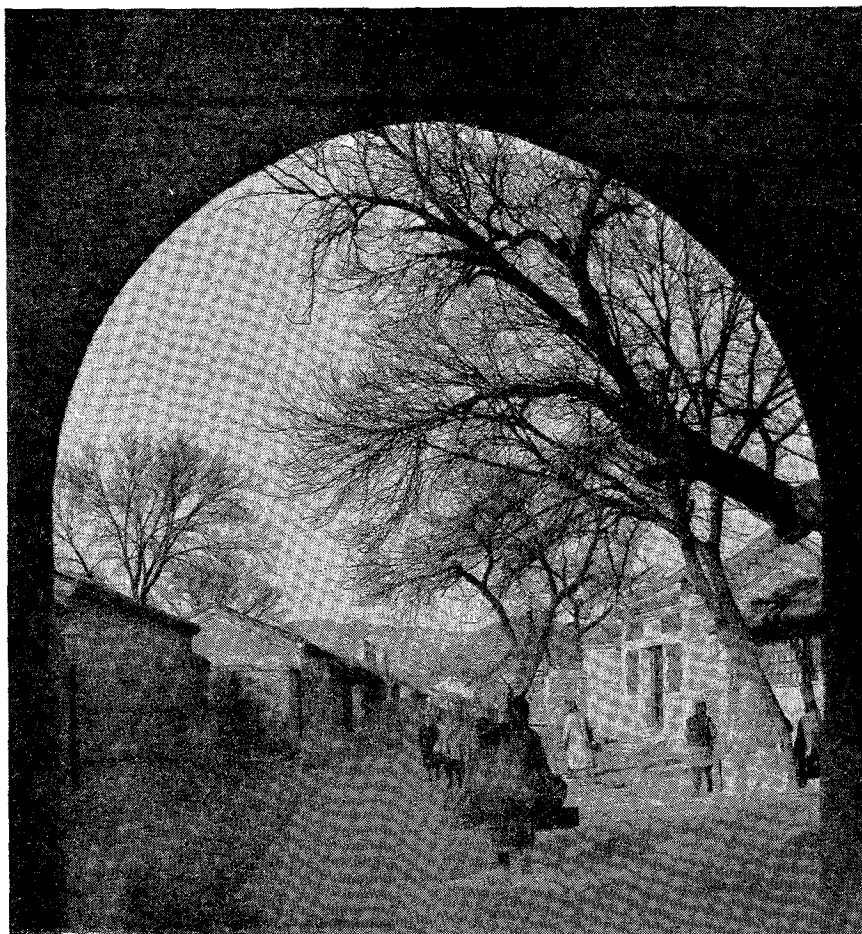
Men have had foxhole experiences all along the way of human history. For Daniel the foxhole was the lions' den; for the three Hebrews, a furnace; for Samson, a Philistine dungeon; for Jeremiah, a pit. God never forgot one of them. And your boy over there will never be forgotten. Where the distress and ruin is greatest, God's love and comfort will come the closest.

When Jacob fled from the wrath of his brother Esau, he came one night to a desert place—a foxhole in his experience. Lonesome and discouraged, he went to sleep, his head pillowed on a stone. Then came the vision of the ladder, with angels showing him the way to the gates of glory.

God's ladders with their glorious ministry are all made to reach down into the foxholes where His wayward children lie. The vision of the ladder did not come to Jacob in his home. The glory of the vision of the ladder needed the setting of a foxhole in a desert place. Isaac's prayers for his wandering son were being answered the foxhole way.

Peter was led this way, too. Peter boasted; others might deny the Master, but Peter never! There followed Gethsemane and its foxhole, with Peter in it, denying his Lord with cursing and swearing. Then came the vision of the ladder—the tender, loving look of the Master rescued him. Through this crucible of a foxhole the Lord took Peter and, by the divine alchemy of His love, changed all that cowardice and cursing into blessed things for Peter and for His church. And verily heaven will save us and our children with this same great salvation.

Many of us have loved ones in the battle zones where there are many foxholes. God's ladders are there, too. Like as a father pitieth his children and like as a mother comforteth her children, so Heaven will comfort us and answer our prayers. Let us say with David, "The Lord hath done great things for us."



HERBERT PHOTOS

A Peaceful Village Scene in China

A Glance Through Free China

By I. V. STONEBROOK

DID I say "Free China"? Yes, that is what they call this section of the Orient, where sugar sells at sixty cents a pound, United States currency, a cheap suit of clothes for one hundred dollars gold (100,000, Chinese national currency), and a Kresge store hat for twenty-five dollars. Traveling from one city to another requires special permits, issued by the foreign affairs office. That's right! We live in Free China. There are not many left in our group, but we seem to be scattered between the north and south extremes of Western China. What is mission life like over here, now? Perhaps we could take an imaginary trip about the field and see.

Our country seems to have two back doors, with workers stationed at both. First we might mention the one that is most familiar to you. The one being most used at present is Kunming, where Elder and Mrs. D. M. Barnett are located. Although we have not been there since coming north by way of the Burma Road, we understand

that that section is now called "Little America." Elder and Mrs. Barnett, who have braved more than one hard and dangerous experience, are happily directing the work in the Yunnan Mission, as well as being host and hostess to "our Army boys," who from what we have learned, greatly appreciate that "home away from home."

Then, far to the northwest, in Lanchow, Kansu, we find Elder and Mrs. M. C. Warren and Elder and Mrs. A. R. Mazat looking after the work in that great union. Their stories tell of encounters with mules, mud, and bandits, but, in spite of difficulties, they are doing efficient witnessing for the Master, and souls are being won to the Lord. We don't see them nor hear from them very often, but recently, through the columns of the REVIEW AND HERALD, we have learned that the work in that field is advancing. From what we understand, Lanchow is one of the garden spots of China. Milk, cream, and butter are inexpensive supplements to the national diet. The

soybean is in great demand, they say. With Klim at twenty-five dollars gold for a five-pound tin, we sometimes would be delighted if Lanchow's delicacies were within reach.

Traveling south we reach Sian, Shensi, where Elder N. O. Dahlsten is soloing. At the present, he and the American consul are the only foreigners left in that city, but, in spite of enemy advances, we find him still at his post, leading the Shensi workers onward in this "Victory" message. His speciality is "harvesttime," when he enjoys going to the outstations and gathering in the tithe in kind. Shensi shows excellent tithe records. In China and other war fields there are many workers who have come out "alone" to help carry on, leaving behind loved ones and babes in arms. Surely we respect those who are making these personal sacrifices for the cause of God.

The next advance station up the line from Chungking, where we are, would be Chengtu. There recently Elder and Mrs. H. C. Currie have been established. Some missionaries have hardships and others just have more hardships, but they smile and go on. The Curries have experienced a series of evacuations. First, an evacuation from Shanghai to Burma, where they studied Chinese with several other couples. Then came an interruption in their study, and they returned to China when the Japanese took over Burma.

Elder Currie was called to direct the work in Kiangsi, which he did until he and his family had to evacuate last spring. Then they took up work in the Kweiyang field, which had to be evacuated in December, when conditions became serious there. Now they are located in Chengtu. In spite of their hardships they have a cheerful little son and the sweetest little daughter, who are sufficient to buoy them over the rough spots.

Those leading out in the work of the division headquarters, the West China Union, and the institutions in Chungking are the Guilds, the Christensens, Miss Dunn, Elders Longway, Davis, Appel, and Fossey. Out at the college we find the Geratys and Stonebrooks. Elder James directs the Signs Press.

The item of greatest interest in Chungking would possibly be a visit at Mrs. Nora Guild's "boarding house." Lucky are we if we happen to be there on some special day when an "extra" is on the menu. Nothing is spent over here on gas for sight-seeing or even churchgoing, so occasionally if there is a will for a little

"extra," we endeavor to find the way. Sometimes missionaries' greater joys are fixed upon most trivial things. The men who are alone over here appreciate a home where they can arrange for their meals.

Perhaps our berth for the evening will be in "Bachelor's Hall" and we will get there in time to join Brethren Appel, Longway, and Fossey in their nightly parade, as they carry adding machine, typewriter, and other valuables upstairs, a little safer distance away from thieves. They say, "Experience is a great teacher," but she does have a pretty high rate of tuition. All our workers who have been living in the mission at Chungking in recent years have been fellow sufferers in experiences with thieves.

Miss Abbie Dunn does not reside at the mission compound, but makes her home at our Chungking Sanitarium. If you should desire a day full of activity, you might choose to accompany her on one of her daily trips about the city, giving Bible studies to interested people. Fifty Bible studies a week, as scattered as hers are, make a very heavy program. Her goal is not self but souls. A wall motto in her room is typical of her unfailing spirit.

"My course like that of a star is set.

And ruled by a hand divine.

Though I long for the scenes that I cannot forget,

And would linger there—

Yet, I know that the choosing is not mine.

Though He leadeth o'er land or sea,

True to the onward course I'll be.

And whatever of life or of love I've lost—

Whatever it be that I have lost,

Someday He will restore it to me."

—POLK.

To make the round complete a trip should be made twenty miles out of Chungking to the college. There is also located the Signs of the Times Publishing House, for the present under the leadership of E. H. James, printer, contractor, engineer, electrician, and general repairman, and not too bad as "chef," for he is also among the "alone" ones who are nobly carrying on a bachelor's quarters.

Here T. S. Geraty pilots the financial course of the college and assists in the teaching. We, being refugees from Honan, find ourselves also here at the college rendering what help we can. After eight months without a home, we are enjoying our little apartment of two rooms and kitchen overlooking the Chia Ling River.

So it is around the field of Free China, and though we often hear the hum of planes day and night, there is now satisfaction in knowing that they are friendly ones. Although China continues to experience war, the gospel message marches on.

said, "I promise not to preach anything save what I have read in the Bible, and the Bible is good." So he gave me permission.

The people continued to come, many of them. This worried the priest, and he had the *haciendero* call me again.

He said, "I have a telegram from the archbishop in Manila that you must take down your tent tomorrow."

I said, "I am alone and I cannot take it down tomorrow. I must have one week."

I continued preaching during that week. I began to pray. I went to see the *presidente* and told him what the *haciendero* had said—that the *presidente* had no right to grant me permission to enter that town. He said, "Don't go away. Just keep on with your work, and I will be the one responsible." I was very happy, and I continued preaching there.

Then about the middle of our effort there came some more opposition. The other Protestants in the town banded their forces together against us. But they could not agree. They would fight among themselves and say words that were bad to one another. The people lost confidence in them, but appreciated our work because we were peaceful and didn't make such trouble as that. Those churches that tried to destroy our work were not adding any converts. As the result of our preaching twenty were prepared for baptism.

The *haciendero* called the owner of the house where we were living and said, "You must send them away."

He said, "I have made a contract with Mr. Martin, and he is fulfilling his part. I cannot send him away. But if you really insist that they ought to be sent away, I will tell him that you are sending him away."

"Oh," he said, "do not tell him my name."

So our work went on with trouble all the time. We have been praying for this *haciendero*, that the Lord will change his attitude and that at last he may be converted. I have talked with him several times and asked him to attend our meetings. It is a blessed promise the Lord has given us that He will work with us and go with us all the way.

CHRIST is our example. We must keep the Pattern continually before us, and contemplate the infinite sacrifice He has made to redeem us from the thralldom of sin. As we look into the mirror, if we find ourselves condemned, let us not venture farther in transgression, but face right about and wash our robes of character in the blood of the Lamb, that they may be spotless. Let us cry as did David: "Open Thou mine eyes, that I may behold wondrous things out of Thy law." —ELLEN G. WHITE in *Review and Herald*, July 8, 1880.

A Prewar Story of Opening Work on Bataan

By FLORENTINO MARTIN

[In this sketch one of our Filipino evangelists gives us a glimpse of his work in the once intensely Catholic region of Bataan, the place now famed for the first struggles of General MacArthur and his forces against the invaders of the Philippines. We have the item from W. P. Bradley, once a worker in the Far East, who found the story among his papers. "It is a true picture," he says, "of what our evangelists meet in some of these intensely Catholic areas."—EDITORS.]

THE first place to which I was sent to work was Bataan. "Bataan" means servant. So I knew that I would have to work hard there. It was a very strong Catholic section. There was no other man to help me. I had to do the work of pitching the tent all alone. After four days of work, I had my tent up and all the seats ready.

I advertised that there would be a meeting in the tent. The first night came. I had the lights on. Miss Maguerra, the Bible worker, was there, but no one came into the tent. It was eight o'clock. We didn't know what to do. Finally I said to the Bible worker, "Let us sing a duet." So we opened our songbook and began to sing. All we attracted was a pig, and even he went out. We prayed and sang and then we saw that there were five children that entered the tent, and I

tried to talk with them, but while I was talking they ran away. After we had sung several more songs, some people came—about five—and I began to preach the first sermon.

The second night there were many who came to the tent. After about a week the priest noticed there were many people coming, and he talked with the *haciendero* (an estate manager) and tried to get him to stop us. The next day he called for me. He asked me, "Where did you get your permission to come into this town?" I said I went to the *presidente* of the town and asked for permission. He seemed to be angry and said the *presidente* had no right to do that, and that I would have to quit holding the meetings. I told him I was preaching good news to the people and I wanted to go on with it, and asked him if he would not grant me to continue the meeting until the end of the month.

He asked, "Will you promise to take down your tent at the end of the month?" I answered, "Yes."

He then asked, "Will you promise me not to say anything against the Catholics?"

That was a very hard question. I didn't know how to answer. Then I

THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

The Gypsy Trail

By MRS. R. L. CARR

DID you ever notice how eagerly baby kittens as soon as their eyes open go on little excursion trips? They will scramble out of the home nest and tiptoe here and there to examine sections of the big world about them.

Curiosity fairly radiates from the big-eyed calf or colt as with legs still somewhat wobbly he takes a trip of a few feet to see what the funny-looking thing—a fence post—smells like.

Columbus setting sail on unknown seas aroused no deeper emotions than rise in the heart of the little toddler when he looks about at a big strange country full of queer objects.

At this time the mother holds in her hands one of the most tremendous responsibilities ever given to the human race. Babies' ideas are formed through mothers' eyes. How important that mothers be anointed by the One who is called Wisdom.

Those early impressions, once formed, tend to control, shape, and mold the entire journey of life.

It seems to me this is where Mother Nature scores her highest point in benefiting the human race. She can take care of any amount of curiosity. She can bind the little ones to her with thrills and loves that never grow old or lose charm.

I knew a mother of two little tots who kept a well-traversed "Gypsy Trail," as they called it. The other day I was speaking to Mrs. Bell about the nature training this mother gave her children through this Gypsy Trail method.

"Yes," smiled Mrs. Bell, "I know something about it. She was the one who gave me a tip on keeping Bobby from running away."

Noting my interest, she continued, "I happened to stop at her house about ten o'clock in the forenoon. Of



H. M. LAMBERT

What Fun to Explore Nature's Trails Together. The Refreshment to Body and Spirit Is Well Worth Seeking

course I had my Bobby on a leash.

"I found Mrs. Stone, a pretty ribbon tied around her hair, and the two children, glowing with anticipation, just leaving the house for the Gypsy Trail.

"Noticing my look of surprise at so early a getaway from the household duties, she said with a twinkle in her eye, 'Yes, Monday's ironing is calling from the back porch, but I promised Peggy and Jimmy that if they would cheerfully help me with the morning work, we would travel the Gypsy Trail for an hour. Won't you and Bobby join us?'

"I thought of the many things I had planned to do as soon as I returned home, but Bobby and Mrs. Stone's children were already on their way; so this time, instead of hauling Bobby

back, I went along with him.

"Are you not afraid to let the children get so far ahead of you?" I asked.

"Oh, no; they are well acquainted with the trail, and there is nothing that can harm them there.'

"So many things those children showed us! All at once the wooded trail seemed to open up into a fairy wonderland. I must confess that never before had I seen beauty in a spider's web. But a large one, stretched from limb to limb in the shadow of some trees, had drops of dewlike pearls, and it really was a wonder and a delight to the eye.

"As we neared the top of the hill, Mrs. Stone asked me to watch the youngsters closely, and listen. I noticed that her two had grown strangely quiet. Bobby, filled with awe, followed their example. Reaching the crest of the hill, they stood like statues, just looking and listening. We tiptoed up behind them.

"Far below, amid a fernery of green, a stream twinkled in the morning sun. Above, billowing white clouds floated on a sea of blue. The early morning lavender drapes of distant hills were pushing aside, revealing more and more of God's detailed work. Dainty little noises began to drift to our ears: the tinkle of the stream as it eddied among the rocks, the morning praise of a thrush, the slight rustle of oak leaves under the feet of some nymph of the forest, the hum of a bee fulfilling its appointed task.

"A large bundle of care and worry evaporated from my shoulders and I drew a deep sigh. It sounded so loud in that big silence sprinkled with such dainty sounds that it startled us.

"As the children scurried like rabbits hither and yon, Mrs. Stone explained to me regarding the little habit of listening.

"We are told that the Lord speaks to us through Nature," she said, "and with a 'still small voice.' Unless we learn to listen, how can we get the message?" Then she quoted from Bryant's "Thanatopsis":

"To him who in the love of Nature holds
Communion with her visible forms
she speaks
A various language; for his gayer hours
She has a voice of gladness, and a smile
And eloquence of beauty, and she glides
Into his darker musings, with a mild
And healing sympathy, that steals away
Their sharpness, ere he is aware."

"Back at home again, I took up the work I had dropped, but oh, how differently! My nervous fingers were steady, my mind calm, and the work disappeared in half the ordinary time, and Bobby! Well, Bobby did not need to be in his little harness. His wandering spirit was satisfied, his legs weary. He had seen the world and found out some things about it. 'We had a good time, didn't we, Mamma?' he said, as his eyelids drooped and he drew a big sigh of contentment and relaxed into his morning nap."

Mrs. Bell leaned back in her chair, "Why is it that we try out every device of man's before we use the things God has provided for weary mother's nerves and busy children's activities?"

I don't know, Mrs. Bell. Perhaps because we do not make a habit of placing first things first.

Skylark's Sermon

By VINCENT EDWARDS

NO matter where they go, the English will always carry in their hearts the song of the skylark as they have heard it at home. A young Englishman who went to Australia as a gold digger finally accumulated enough money to open a store at a gold field about two hundred miles from Melbourne. When this, in turn, began to prosper, he sent for his father and mother to come out to him, and asked them to bring along a lark.

The long, hard journey was too much for the old father, and he died on the way, but the mother and the lark reached Melbourne at last, and then traveled to the place of her son, Jack Wilsted, at "The Ovens." It was on Tuesday when they arrived. The next morning the lark was put outside the house, and at once began piping up.

The effect was magical. Sturdy diggers—big men with hairy faces and great brown hands—paused in the

midst of their work and listened reverently. Far and near the news spread. "Have you heard the lark?" "Is it true, mate, that there is a real English skylark up at Jack Wilsted's?"

So it went for three days, and then came Sunday morning. Such a sight had not been seen since the diggings were opened. From every quarter—east, west, north, and south—from far-off hill, and from creeks twenty miles away, came a steady stream of rough, brawny Englishmen, all brushed and washed as decently as possible. The gathering had not been prearranged, as was evident from the surprise when men met acquaintances in the crowd.

But there they all were, and their object was to hear the lark. Nor were they disappointed. The little minister acted as if he knew the importance of his mission. He plumed his crest, and, lifting up his voice, sang a sermon which touched his audience more deeply than perhaps the bishop himself could have done.

It was a moving sight to see those three or four hundred men, some lying on the ground, some sitting with their arms on their knees or their heads in their hands, some leaning against the trees with their eyes closed, that they might better fancy themselves at home and in the midst of English cornfields once more.

After an hour the lark ceased. The audience then began to melt away. The men may have been somewhat melancholy as they thought of their exile, but they were no doubt happier than when they came. In many a heart the lark's warble had brought back memories of a village school and church in England, and the most hardened adventurers found themselves longing for those gentler, refining associations that had gone unappreciated when they were within easy reach.—*Our Dumb Animals.*

A Knowledge of Money

By LUCIA MALLORY

HERE are the groceries, Mother. Do you like these apricots?" Twelve-year-old Nancy Marvin placed an armful of packages on the kitchen table and turned to her mother with the eager question.

As a visitor in their home, I watched Louise Marvin examine the bright-yellow fruit and smile at her daughter.

"Yes, Nancy," Louise replied, "I think you have made a good selection. We'll have an apricot cobbler for dinner. Don't you think it would be nice, Lucia?" she inquired, turning to me.

"Yes, indeed," I answered. "I should like that very much."

"There were some good peaches at the store, too," Nancy continued, "but they cost so much I didn't buy them.

Mr. Stark told me that peaches would be cheaper later in the season. I bought a big box of crackers, Mother. Mr. Stark said that was the most economical way to buy them."

Louise smiled. "Crackers are cheaper when one buys a large quantity," she explained, "and we use many of them. You have done well with your shopping today, Nancy."

After the little girl had gone into the living room for an hour's practicing at the piano, Louise took out her breadboard and mixing bowl.

"Isn't there something I may do to help you?" I asked.

"You may prepare the fruit for the cobbler if you wish," my friend answered. "We're having a simple meal, and there isn't much to do. Nancy has done all the marketing for the day."

"Nancy does wonderfully well at that sort of thing for a twelve-year-old girl," I commented.

"We've been having Nancy do most of the marketing this summer because we want her to acquire a knowledge of money," Louise told me. "She has learned that dollars are not elastic and that it takes a great many of them to purchase our food. We've explained to her and to her brother Keith that it takes other dollars to provide us with a house to live in, to keep us warm, and to cook our food."

"Fourteen-year-old Keith has gained some knowledge of money while he has been making a play pen for Baby Dick. His father let him buy all the materials, but first he was required to look up prices and make an estimate of the amount of lumber he would need."

"When our children grow up," Louise went on soberly, "we do not want them to be like a young neighbor of ours who is always perplexed about money. That charming young woman, Grace Denton, came over one day to ask me whether I'd give her my magic formula for managing a household on a moderate salary."

"I told her there wasn't any magic formula, but that making and keeping to a budget would help. As we worked out a budget for her, I was appalled at how little she knew about money! She told me that never in her life had she given any thought to the prices of the food that appeared on the table in her old home. When she had wanted new clothes, she charged them."

"It hasn't been easy for Grace to follow her budget," Louise concluded, "but she has stopped making foolish purchases, and she is learning how much money can be spent for each of their needs. A little practice in handling money when she was Nancy's age would have spared her much distress later. Money enters into so many transactions of life, that we want our children to begin early to gain some familiarity with its use."—*National Kindergarten Association.*

Conversions During Missionary Volunteer Week

R E P O R T S from the conferences of the North American Division show that during the Missionary Volunteer spring Week of Prayer in March 2,579 young people gave their hearts to God. During the Week 757 were baptized and 1,822 joined baptismal classes in preparation for baptism. Hundreds who went into baptismal classes have since been baptized. Thus Missionary Volunteer Week has come to be one of the greatest evangelistic efforts of the church.

The reports that came in from the field revealed some very interesting facts. One conference Missionary Volunteer secretary in a Western conference wrote:

"I had more young people come to counsel with me this year in the two weeks of prayer than I have had in any other time in my experience. Ninety per cent of the problems I encountered were divided into two classes. The most serious and outstanding problems are those confronting young people who come from divided homes. Some of them are contending with situations far beyond the ability of youngsters of their age to cope with. . . .

"The other class of problems involves recreation. I do not find these young people silly, neither do I find them trying to impress me that they are heroes, but they actually want to know how to find proper recreation and still be good Seventh-day Adventists. . . . Also, I found a large number of non-Adventists attending our schools, both in the grades and in our academies, but I have had very pleasant experiences with these young people in our academies this year. I have had the privilege of winning quite a number of them to the message, and they are going to be baptized in a few days."

This evangelist for youth might have mentioned another group; namely, those young people who came out of ex-Adventist homes. There never has been such need of evangelism in behalf of young people as there is today. This need is borne in upon us when we remember that approximately 8,800 young people connected with Adventist homes attain the "age of decision" each year.

Many of our pastors and district leaders are making much of Missionary Volunteer Week. The conference Missionary Volunteer secretary of a Midwestern conference, in writing about the services in his conference, says:

"The surprise of my life has come from the result of the meetings in our city churches. Each used different methods, but all seemed to be successful. . . . In one church, under the leadership of the pastor, it was arranged for various young people to conduct the services each night during the week. Then on Sabbath he designed his whole service, music and all, with the idea of reaching a successful conclusion. Nine persons, eight of them young people, came right down the aisle to the altar, asking to be baptized."

Regarding the Missionary Volunteer Week in another church he wrote: "Wednesday night we had a blizzard. Several inches of snow was on the ground and more was falling. Over fifty were in attendance. The Lord led in a consecration meeting, and almost the entire audience manifested a desire to accept Christ. There were several young people in the group who have no church connections anywhere."

The Cross I Chose

BY GERTRUDE PATTERSON RODMAN

I ASKED for a crown, and a cross appeared,

As heavy as heavy could be.

"O Master," I cried when I saw it there,

"This surely is not for me?"

"I asked for a cross of roses instead,
All beautiful, with fragrance sweet";

So He took the cross of heavy iron
And laid it down at my feet,

And He gave in its stead the cross I chose,

All covered with roses rare.
How proud I felt, as He lightly laid it
Across my shoulders, there.

But it began to press the thorns,
And my flesh was bleeding and torn;
And ere the sun sank low in the west
I was most weary and worn.

At last I saw that the Saviour knew
The cross that was best for me;
So I cried in despair, "O Master dear,
Let me bear the cross for Thee—

"What Thou, in wisdom, seest is best,
For Thou wilt lighten the load
And carry the weight of my heavy cross
To the end of life's long road."

They are fine young people just coming in from the world."

In one of the districts of an Eastern conference a district leader who previously had been rather indifferent to the opportunities of Missionary Volunteer Week wrote:

"On Friday evening, March 24, we will hold the last meeting in our Youth Series. First of all, I want to say that the meetings have been highly successful, and well worth the time expended. Those young people have appreciated the fact that special services have been held for them and have entered right into the spirit of the occasion. The attendance now is better than at the beginning. Last Friday, in spite of bad weather, we had about seventy-five out. We have been having some very interesting question periods, with real lively discussions at times. I have enjoyed these meetings more than any other evangelistic services I have ever held, and it is because the young people respond so well when they think someone is taking an interest in them.

"I really feel that every district leader will find it well worth his while to do something like this for the young people of his field. We conducted these meetings more or less as an experiment. I believe that our young people have been neglected by the ones who should be working most diligently for them—the church pastors. This is why I'm writing, not to boast about anything I have done, but merely to report for your information that I think the experiment brought gratifying results. Furthermore, I think it will work as well anywhere. We believe that those who are ready for baptism should be baptized as soon as possible."

We are led to wonder what the results in conversions might have been in the North American Division if all its 2,689 churches had undertaken special meetings for youth instead of an even 800. One encouraging item stands out in the report of Missionary Volunteer Week, and that is the number of churches holding revivals without the aid of ministerial help. Two hundred and forty-one of our churches undertook meetings on their own initiative. Certainly our churches everywhere, whether or not they can have a minister with them, ought in times like these to endeavor to bring our young people to an early decision for Christ.

The Missionary Volunteer Department of the church has all through the years been a mighty evangelistic organization. In the thirty-four years, 1911-44, the total number of young

people reported baptized in the North American Division was 105,252, or a number equal to more than half the total church membership in the North American Division. These youth converted out of Adventist homes, with an Adventist background of thinking, constitute a mighty army of laymen and workers. From this group have gone forth thousands of young people

who have pioneered the way of the message in all the great mission fields of earth.

Shall we not now in all of our churches look ahead and begin to plan for the next Missionary Volunteer Week of Prayer, to the end that there may be a great ingathering of youth who are indeed the hope of the church?

ALFRED W. PETERSON.

Another Church Dedicated in Texico

ON Sabbath, June 9, at three o'clock in the afternoon, the new church building in the city of Amarillo was dedicated to the Lord. J. W. Turner, president of the Southwestern Union Conference, preached an inspirational and challenging dedicatory sermon. He appealed to the congregation for a larger vision of the task yet to be accomplished. Before the sermon, Mr. Jenkins, mayor of the city of Amarillo, gave a short and much-appreciated address. He mentioned the fact that the church building was a real credit to the city, and he was also free in his praise of the church members in Amarillo. In the morning, at the regular eleven o'clock service, I spoke on "Glorifying in Service and Sacrifice." At the close of the sermon the offering was taken up, and it totaled approximately \$300. This was sufficient to liquidate all indebtedness on the building.

The Amarillo church was first organized on May 12, 1923, through the efforts of G. A. LaGrone, veteran worker of Texico. For some time this small group of thirteen members worshipped in the home of Mrs. Standrige, in the northeastern part of the city. Later they rented the annex of the Episcopal church. In these rented quarters they met until 1925, at which time a church building was bought on the corner of Sixth and Houston. This building was used until May 28, 1944, when it gave way to the wreckers. Practically all the lumber from the old frame building was used in some way or another in the construction of this new building.

The new church, on 2001 Van Buren Street, is located in the best part of the city. It has a seating capacity of two hundred and fifty, a pastor's study, three classrooms, a fine baptistry, and the L part of the building is used for the church school.

The church stands as the result of much sacrifice and hard work. In the first place we had considerable difficulty in obtaining a permit to build. Only after much prayer and fortitude permission was finally granted to proceed with our plans. Labor and materials were almost impossible to get. In spite of all these handicaps the work progressed steadily under the un-

daunted leadership of L. E. Rogers and the loyal members. Days, weeks, and months of unceasing toil brought the new building into existence. We believe that the new church is a credit to our work in Amarillo and the Texico Conference.

The total cost of all new material used in the construction of the building stands at \$13,199.13. Four thousand of this came from the General, union, and local conferences. The rest was given by the local church members and raised from friends in the city. Large donations were received from the businessmen. The man in charge of supervising the construction made a donation of \$500. The amount received from the city totals more than \$4,000. We know this is tangible evidence that the Adventist people have the respect of the city. The property is valued at \$30,000.

The small congregation in Amarillo will not soon forget Sabbath, June 9, for it was a high day in their experience. Churches from three other districts were also well represented. We were pleased to see present a goodly number of conference workers, who participated in the program of the day. We pray that God will richly bless the work in this fine city of the plains. There are still hundreds of honest in heart who are longing for the truth. We pray that the Detamore evangelistic company, starting a campaign in August, will find those desiring the knowledge of a soon-coming Saviour.

R. R. BIETZ.

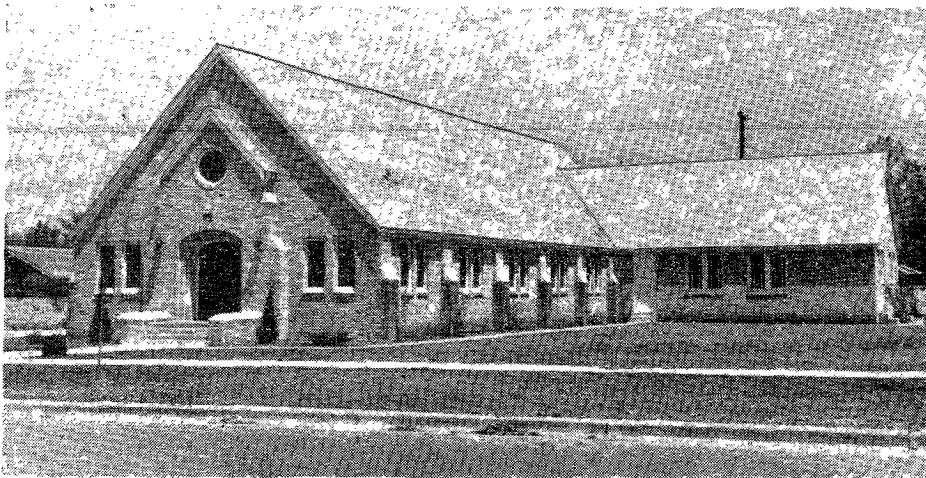
British West Indies Union

THE British West Indies Union is the baby union of the Inter-American Division. As the result of the very rapid growth of the work in the Jamaica Conference, it was felt that this field could profitably be divided in two. This conference had a membership of just over 9,000 divided among 150 churches. To this constituency were added the Bahamas Mission, the British Honduras Mission, the Cayman Islands Mission, and the unentered Turks and Caicos Islands—a union total of five local missions composed of 183 churches with a membership near the 10,000 mark.

There were many problems to be solved in the organization and staffing of this new field. Most of the first year the work was carried on by but one or two union office workers. The new officers of the local missions approached their work with consecrated zeal, and by the close of the first year the blessing of God was definitely in evidence. Nearly 1,300 believers were baptized in the new union during the first twelve months. Tithes and offerings made substantial increases, and all branches of the work prospered from the closer supervision made possible by the union organization.

At present we have our union office fully staffed with two departmental secretaries and a regular complement of office workers. Under God we have set our goal for two thousand souls in the union during 1945. On January 21 more than one hundred lay preachers' efforts opened simultaneously throughout the field. Already, as a result of these meetings, scores have indicated their determination to take their stand for the message. All the workers throughout the field, including administrators and departmental secretaries, are committed to a program majoring in evangelism, and we feel sure that under the blessing of God our goal of two thousand souls will be reached.

Financially, God has prospered the



New Church at Amarillo, Texas

believers in our field. Tithes and offerings have substantially increased. The 1945 Ingathering goal was reached in three weeks' time, and an encouraging overflow is in prospect. The church members have rallied to the Ingathering work this year with a new enthusiasm, making the fine gain possible.

Work on the new medical unit in the city of Kingston, Jamaica, is progressing satisfactorily at present. By the time this appears in print the clinic and clinic ward should be in full operation, and it is hoped that the main hospital unit will be under construction.

We are fortunate to have the only junior college in the division located in our field. The West Indian Training College has been turning out workers for God's cause in these Caribbean fields for the past twenty-five years. The buildings are old and inadequate. Our teaching staff this year is inadequate, but the attendance is the largest ever. A goodly number of graduates will find their places in the Lord's work at the year's end.

Our other educational institutions include New Hope College in Kingston and two new junior academy projects we are working on at present in Nassau, the Bahamas, and Belize, British Honduras. Our church schools are few, but plans for the future include the strong promotion of Christian education among our believers.

For all the many evidences of His leading we give God the glory. Remember the work of the British West Indies Union in your prayers.

ROBERT H. PIERSON.

Voice of Prophecy in Africa

NEARLY two years have rapidly passed since we began our Bible school in Africa by publishing short articles in the daily newspapers and monthly magazines. The articles, which dealt with various phases of the message and invited readers to write for our free Bible lessons, called forth a phenomenal response. When our churches began gathering names, we soon found our organization inadequate to care for the work; so all efforts to gather names were halted at the end of the first five months, when the enrollment had reached about twenty thousand.

Another ten thousand names came in early in 1944 without a very great effort. Then in September, 1944, we began broadcasting from Lourenço Marques, East Africa, and opened, near the end of the year, another campaign in the newspapers. Early this year the church members again began visiting friends and neighbors, and now another thirty thousand names have been enrolled.



Dorcas Welfare Society, Kingston, Jamaica

Many years ago we were told, through the Spirit of prophecy, that our printed message must be scattered over the earth like autumn leaves that carpet the forest lands. Definitely the Voice of Prophecy, both in Africa and in other countries, is presenting just that sort of picture before our very eyes. Literally tons and tons of the small Bible lessons have been, and are being, sown up and down the highways and byways of Africa, and millions of pages of literature are being carried by the postal service to the homes of the masses.

What Results?

Naturally, we all want to know what results in actual Sabbathkeepers and church members can be obtained through this method of mass evangelism. Eternity alone will be able to give a full answer to that question. However, immediate results are so heartening that we at the offices in Cape Town rejoice daily as the reports come to us. Our method is to send Bible lessons to our enrolled student until the course of twenty-four lessons is finished, unless the student asks for them to be stopped. As a consequence, more than ninety per cent of all enrolled students get the full course, regardless of whether they send back test papers. Of the first thirty thousand who completed the course, about fifteen per cent returned test papers. About an equal number stated by letter that they would study but would not write the test papers. Very many who have never sent in a single test paper write that they believe what they have studied, and desire to walk in the light.

In the past three weeks, two striking examples of this class of students have come in:

One letter came from Southwest Africa, enclosing a check of one hundred dollars, which was tithe they were pay-

ing. They said they were keeping the Sabbath, although they had not sent in any test papers. Again they wrote: "If you will send a minister here to instruct us further and baptize us, we will pay all expense." It is a long journey there from our headquarters, but we are glad to say that a minister is now on his way to that lonely section.

Another man from the Transvaal enclosed sixty dollars tithe in his letter and said, "Come and baptize my wife and me. We accept the truths you teach, and are keeping God's holy Sabbath." This man had not sent in test papers either. Over ten per cent of the first thirty thousand students have in one way or another placed themselves on the side of the truth of the commandments of God and are studying the lessons on Daniel and Revelation. Of this number about one thousand have already signed the Sabbath covenant, and their names are in the hands of our conferences for further study and baptism. It would hardly be expected that all these will prove true and be baptized, but reports received from the fields reveal that a large percentage of those visited are in baptismal classes or have been baptized.

Native Students

We have made no effort so far to enroll native students, because of the language difficulties, since we are operating in only two languages—English and Afrikaans. However, there are thousands of native men and women who have a good education in English. Over three thousand of these have responded to our articles in the papers. They are proving to be good, earnest students, and in time a large harvest will be gathered from among this better native class.

As an example of this, note this letter from a minister: "I rejoice be-

cause you have opened my eyes to see what is truth. I now see which day is the true Sabbath. This truth may lead me to where Luther had to take his stand, saying, 'I cannot do otherwise. God help me!'"

The Radio

Our radio work is in its infancy, for we have but one broadcast a week from one station only, Lourenço Marques, although this is a very powerful station. From these broadcasts we are receiving letters from all sections of Africa, Egypt, the Holy Land, England, Scotland, Wales, and Ireland. Missionaries from all sections of Africa write of the blessings they are receiving through the Voice of Prophecy broadcasts. There has been much opposition from certain churches, through their papers and by published tracts. But the demand for the lessons seems to increase rather than diminish because of this opposition.

Many write that their attention has been called to our lessons through the opposing work, and they want to know for themselves what we have to offer. Numbers of this class have already been led into the light of truth. Pastor John Rabenheimer, president of the Natal-Transvaal Conference, writes of a family who attended some of his meetings when a debate was being held. The father, an official of the church, became convinced of the Sabbath truth, but then was led to reject it and to oppose his wife, who desired to walk in the light. He saw the advertisement of the Voice of Prophecy lessons and sent for them, telling his wife that he was sure these lessons would set her straight. When the lessons came, they studied them together and received a firm foundation of truth before discovering that the lessons were leading up to the Sabbath message. But by this time he was sure that he had been receiving light from God's Word, and after studying the Sabbath lessons, the entire family took their stand and came and asked for baptism. They are now faithful members, and the daughter plans to attend our school next year.

As we look back over these two short years of Voice of Prophecy service, our group of twenty-five workers or more have abundance of fruits to rejoice over. The prayers of our circle have been wonderfully answered. The sick are being healed; those bound with bad habits are being set free; many conversions among the youth are taking place; and new Sabbathkeepers and baptisms are reported weekly.

The Spirit of the Lord is being poured out upon the people, and we see much evidence that God's work will soon be finished and His faithful people gathered home.

E. L. CARDY.

French-Speaking Missionaries Needed

AMONG earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, in all the dark corners of the earth [also French Canada, especially Quebec], God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law. . . . In the hour of deepest apostasy . . . these faithful ones . . . will 'shine as lights in the world.' The darker the night, the more brilliantly will they shine."

—*Prophets and Kings*, pp. 188, 189.

The hour has come when we must do a larger work in French Canada. Through God's Holy Spirit and the careful planning and leadership of our General, union, and local leaders, a work has been established and the French Mission organized at Montreal, Quebec. A French paper is now being edited and printed regularly. A new edition of the French medical book is just coming off the press. Other good books will be coming from our presses soon.

But our greatest need is for volunteer missionaries, who are able to speak French or who are willing to learn the language, to go to French Canada and help us warn the more than three million French-speaking people, and help search out those who are honest of heart that are described by God's messenger in the quotation above. We can use twenty-five volunteer colporteur evangelists.

If God speaks to your heart, dear reader, and you are willing to go as a missionary to the French Mission of Quebec, won't you please write to the mission superintendent, Elder A. Lecloutre, 3506 Laval Ave., Montreal, Quebec, Canada, or to the writer of this article. *Is God calling you?*

R. G. CAMPBELL,
Publishing Department Sec.,
Canadian Union Conference.

OH, do not pray for easy lives; pray to be stronger men. Do not pray for tasks equal to your powers; pray for powers equal to your tasks. Then the doing of your work shall be no miracle, but you shall be a miracle. Every day you shall wonder at yourself, at the richness of life which has come to you by the grace of God.—PHILLIPS BROOKS.

THE JOURNEY'S END

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

OTT.—Mrs. Melissa Ott was born May 1, 1853, in La Porte, Ind.; and died Wednesday, May 16, 1945, at the home of her daughter, Miss Tonkin, on Ohio St., Benton Harbor, Mich. In 1867 she was married to Jacob W. Ott in Three Oaks, Mich. Mr. Ott passed away in 1912. Mrs. Ott accepted the Adventist faith under the labors of Elder Robert French. Words of courage were spoken by R. U. Garrett, of the Benton Harbor church.

BOLTER.—Mrs. Lettie E. Bolter was born into the family of John Clements, of Bangor, Maine, Feb. 20, 1873. Her parents were among the early Adventists. The Adventist hymns and the words of the Bible and the Testimonies were familiar sounds in her ears from earliest childhood. In her young days she became a member of the church. For more than forty years she was a teacher in the Sabbath school. Mrs. Bolter taught in the domestic science department of Walla Walla College and Pacific Union College, and in the Golden Gate Academy. She passed to her rest May 27 at her home near Sequel, Calif. Left to cherish her memory are her companion of fifty-six years, Robert D. Bolter; a son, John Clements Bolter, of Seattle; two daughters, Mrs. Florence Ferrell, of Oakland, and Mrs. Gladys Belknap, of Sequel; five grandchildren; and eight great-grandchildren.

IVA DEE ACKLEY BREITIGAM

Iva Dee Ackley Breitigam, daughter of Pitt and Fannie Ackley, was born Feb. 18, 1889 in Boscelet, Wis. The family moved to Fresno, Calif., when she was about twelve years of age. In early childhood she gave her heart to the Lord. After attending denominational schools in Fresno and Lodi she was graduated from the normal course in 1911. She taught school for three years, two years at Salida and one year at Bakersfield.

On June 8, 1914, she was married to R. R. Breitigam, a young minister, and joined her husband in his labors. On Dec. 10, 1919, they went to the Philippines, where they spent four years. They began their work as teachers in the training school which later became the Philippine Union College. Later, when her husband became president of the Central Southern Luzon Conference, Mrs. Breitigam was chosen Sabbath school secretary, acting in that capacity for three years, at the end of which time they returned to the States. In 1926 they answered a call to South America, where Elder Breitigam served as home missionary secretary. In 1933 they returned to the States. In 1936 they answered a call to the Inter-American Division. In 1939, because of the ill-health of Mrs. Breitigam, they returned to the Pacific Union Conference, where Elder Breitigam has served as home missionary and Sabbath school secretary of the Pacific Union to date.

Following eight months of failing health she fell asleep in the Lord on May 23, 1945. Surviving her are her husband, R. R. Breitigam; three children, Mrs. Hugh Marson, Mrs. Harold G. Brophy, and Richard R. Breitigam, Jr.; one grandson; three sisters; and four brothers.

EASTMAN.—Walter Warren Eastman was born near Hill, N.H., Aug. 13, 1858; and died at his home in New Bedford, Mass., March 3, 1945, having rounded out about fifty years in this message. His early life was spent in Hill, assisting his mother and brothers in the struggle for a livelihood, as his father was killed at Gettysburg. His mother, who was eleven years old in 1844, made him familiar with the beliefs and experiences of the advent movement, in which she and other relatives had a part.

In 1880 he was united in marriage with Abbie F. Wood, of Merrimac, Mass. Brother Eastman first learned of this message when they resided for a time in Amesbury, Mass. Asking his reasons for keeping Sunday, a sister offered him an unopened copy of *Bible Readings* if he would promise to read it. He gladly did so, and after about a year of earnest study he and his wife began to keep the Sabbath with no knowledge of other Sabbathkeepers. Visited soon by Elder A. E. Place and Elder Kellogg, they learned, to their surprise, of a Seventh-day Adventist church in Harverhill, only a few miles away. They joined this church about the year 1895. First in Massachusetts, and later in New Hampshire, Brother Eastman labored in the colporteur ministry. For some years he was leader of the company of believers in Franklin, N.H., most of whom had accepted the truth largely as a result of his efforts. His home will be remembered as a haven of rest for colporteurs and others at all times.

He went to his rest quietly on Sabbath afternoon, March 3, 1945, both of his daughters being with him. Funeral services were conducted in Wilson Chapel, New Bedford, Mass., by the writer. Besides his two daughters, he leaves a half sister, Mrs. Myrtle Fox, of Tilton, N.H. A. B. POHLMAN.

BEAN.—Alice Gorrell Bean was born in Petaluma, Calif., Sept. 9, 1886; and died in Auburn, Calif., June 3, 1945. Sister Bean was a faithful believer in the message for nearly thirty years. Four daughters and three sons mourn the loss of a loving mother.

KINGSBURY.—Mrs. Anna Kingsbury was born in Fivemiletown, Ireland, on Dec. 29, 1877; and fell asleep in Jesus at the Portland Sanitarium on May 28, 1945. She had given the better part of her life to teaching in our church schools and was among the very best in her profession. She taught the first church school in Portland. Two brothers survive her.

ALLEN.—Rosalie Vivian Edwardy Allen, wife of George Allen, was born in Orlando, Fla., March 17, 1922; and passed away at Hanford, Calif., Jan. 5, 1945. Since 1928 she had lived in California. She attended school in Los Angeles, Hawthorne, Lodi, and Pacific Union College. She united with the Adventist Church at the age of twelve. She was an enthusiastic student and was particularly interested in her Bible subjects, putting this knowledge to practical use in giving Bible studies. She was gifted in writing. A number of her articles have appeared in *The Youth's Instructor*, and also, a book of her poems has been published. She was married to George Allen in 1940. He and their two children survive, together with her parents, Mr. and Mrs. F. W. Edwardy, Jr., and a brother, Fred Edwardy III.

PALMITER.—Cora E. Randall Palmiter was born at Bauer, Mich., March 12, 1869; and departed this life at the home of her daughter, Mrs. Grace Hunn, near Battle Creek, May 28, 1945. She was married to Ezra Palmiter on July 5, 1887. Sister Palmiter joined the Seventh-day Adventist Church in early life and lived an earnest Christian life. She was a member of the Berrien Springs village church. She leaves to mourn her departure, her husband, Ezra Palmiter; one son, Oakley J. Palmiter, of Berrien Springs; and three daughters.—Mrs. Oneta Wrate, Mrs. Olive Winn, and Mrs. Grace Hunn, all of Battle Creek; thirteen grandchildren; four great-grandchildren; one sister; and three brothers. One son and one daughter preceded her in death. Interment took place at Berrien Springs, Mich.

WALTON.—Enoch (Dale) Walton was born in Memphis, Tenn., on Nov. 4, 1918; and died at Outwood, Ky., on April 20, 1945. He was the only son of Mr. and Mrs. Enoch Walton. He received his education in the schools of Memphis and Southern Missionary College. In May, 1941, he was inducted into military service and after basic training was assigned to the Medical Corps in the department of dentistry, where he remained in faithful service until illness terminated his work. He died from a disease contracted while in service. He was a true witness of the message at his post of duty, before officers and enlisted men, and those who ministered to him in his illness, from whom he received a good testimony of his consistent Christian life. Early in youth he united with the church which he loved. He fell asleep with confident hope of eternal life when Jesus returns. Immediate members of the family bereaved by his death, are his widowed mother and his sister Jean.

GIDDINGS.—Mrs. H. E. Giddings, nee Berlinger, was born in New York State in 1860. She was married to H. E. Giddings on June 20, 1883. She and her husband were interested in religious education and both entered Battle Creek College for training in this work. Upon completion of their course of study they were engaged in ministerial work for a short time, and from 1896 to 1902 taught in Keene Academy, Keene, Texas. They came to California in 1902 and taught in the denominational schools in various places in the State. In 1920 they went to the Hawaiian Islands, where they taught in our mission schools for seven years. Upon returning to the mainland, they again entered into teaching and ministerial work in California. Of their five children John B. Giddings, of Oakland, and Homer Excel Giddings, of San Fernando, survive. Mrs. Giddings passed away in Glendale, March 12, 1945. She was laid to rest in Tulare cemetery with her husband.

DARBY.—Henry Edwin Darby was born in Washington State, Oct. 15, 1881; and passed away at his home in Redlands, Calif., Feb. 12, 1945. When he was twenty-one years of age, he was taken to one of our institutions in Colorado, where he heard this message and accepted it.

He was united in marriage with Pearl G. Easter, April 2, 1911, at Wichita, Kans. The greater part of his life was spent in telling others of his hope and in helping the needy and troubled. With his companion, he successfully built numerous homes for the suffering and aged. Only the many who have known him personally can truly know his heart of love.

He leaves to mourn: his beloved wife, Pearl G. Darby; one son, Capt. Russell C. Darby of the U.S. Army; and the following brother and sisters: Walter Darby, Mrs. Frances Vladyka, Mrs. Ella Grosh, all of Sacramento, Calif., and Mrs. Cora Patterson, of Portland, Oreg.

Services were held from the Little Chapel of

LILLIAN FAY GOODE ROBISON

Lillie Fay Goode Robison was born near Santa Barbara, Calif., Feb. 28, 1884; and passed to her final rest at "Mimosa," Winberg, South Africa, May 3, 1945. While a young woman of twenty-two years, she learned of the truths of Seventh-day Adventists and accepted the message, which she loved dearly through all the years that followed. In 1906 she was united in marriage with Elder Milton Robison, with whom she has labored in the United States and Africa through the intervening thirty-nine years. Two daughters came to the home to brighten the lives of Brother and Sister Robison.

Mrs. Robison faithfully upheld the hands of her husband while they labored at Union College, Neb., and at Atlantic Union College, South Lancaster, Mass. In 1926 she came with her husband and children to Africa, living at the old Spion Kop College until 1928, when they came to Helderberg College, where six years of hard and faithful service was rendered to the young people in this important institution. In 1934, when Elder Robison took up division work, the family moved to Claremont, where she has since resided. Sister Robison always rendered most faithful service to the church and the cause of God, and her presence and help will be greatly missed. Left to mourn her passing, are the husband, Elder Milton Robison; two daughters, Mrs. Doris Buckley and Mrs. Jeanette Elfers; brothers and a sister in America; and four grandchildren in Africa.

She sleeps in Jesus at the Helderberg College Cemetery, awaiting the glorious morning of the resurrection when the saved of all ages will arise at the call of their Saviour. Pastor A. E. Rawson and other ministers present conducted the funeral services. C. W. BOZARTH.

GASTOR.—J. F. Gastor was born near Watsonville, Calif., Jan. 19, 1866. He and Miss Louise Walter were united in marriage Oct. 18, 1891. In 1897 Brother Gastor united by baptism with the church of his mother and of his life. In 1898 the Gastors became students at Healdsburg College. From this student life they entered upon a career of teaching in the schools of the church. His first post of service was preceptor of San Fernando Academy in its golden days. Many strong workers in the cause speak with affection of Father and Mother Gastor. After four years as secretary-treasurer of the Utah Conference, Brother Gastor taught in the academy at Eureka. His last teaching assignment was in Lodi Academy.

After his retirement from active service he lived in Santa Cruz, where for eighteen years he served as an officer in the church. He was always at his place in the prayer meeting and the church service. On Sabbath, May 5, he performed his duties as Sabbath school teacher and church treasurer. On the morning of May 6 the weary heart gave way and he peacefully entered into rest. He is survived by his companion.

FABER.—Pfc. Corbett Lee, son of Mr. and Mrs. C. L. Faber, was born at Fowler, Ohio, May 29, 1925; and died in an Army hospital overseas on Feb. 27, 1945. His parents accepted the third angel's message when he was a small lad, and in his junior years he was baptized by Elder Russell Krick. He entered the service of his country Dec. 20, 1943, and trained as a medical corpsman. He was sent overseas last November, where he served as a company aid man with the Eightieth division of General Patton's Third Army. During the action at Bastogne he was slightly wounded and received the Purple Heart. He was wounded in the line of duty on February 23 and died in an Army hospital on February 27. He lies awaiting the call of the Life-giver in the U.S. cemetery in Luxembourg.

He is survived by his parents; two brothers, Edward in the Navy and Richard at home; and three sisters, Mrs. June Frederick and Mrs. Olive Dowswell, of Washington, D.C., and Thelma at home. Memorial services were held in the Fowler church, where he was a member.

WACKER.—Mrs. Friederike Wacker was born in Germany, Dec. 10, 1870; and died in Philadelphia, June 6, 1945. She came to the United States of America in 1886 and was married in 1888. She accepted the threefold message in 1912 in the city of Philadelphia and has been a faithful member ever since. Mrs. Wacker is survived by a daughter, Mrs. Gertrude W. Honicker, and other relatives. She was laid to rest on June 9 in the Mount Vernon Cemetery in Philadelphia, where she will await the call of the Life-giver on the morning of the resurrection day.

MORSE.—Alemena G. Phillips Morse was born April 27, 1872, in Biddeford, Maine; and passed away March 9, 1945, in Los Angeles, Calif. She was united in marriage with Howard A. Morse on Dec. 25, 1893. Two children, Mrs. Clyde Babcock and Dr. Howard Morse, and two grandchildren survive. Mrs. Morse had been a faithful member of the White Memorial Seventh-day Adventist church for the last twelve years. The interment took place in Inglewood Park Cemetery, Inglewood Park, Calif.

SEGUR.—Mrs. Harriet F. Segur passed to her rest May 19, 1945, after an active life of Christian service. Death came as the result of old age.

JERNEGAN.—Mrs. Elizabeth Jernegan passed away at her home in Muncie, Ind., on June 8, 1945, at the age of seventy-eight. She had been a Seventh-day Adventist for many years. Relatives and friends testify that she was a genuine Christian in her home and neighborhood.

BROWN.—Ella Phoebe Brown was born May 10, 1861, and fell asleep quietly at her home May 4, 1945. Sixty-four years ago she was united in marriage with Martin V. Brown. Sister Brown was very active in church and humanitarian work. About twenty-five years ago she, with her husband, joined the Seventh-day Adventist Church and was a faithful member until her death. A large host of relatives and friends mourn the loss of a true friend and neighbor.

HARKINSON.—James Harkinson was born in Milroy, Pa., Aug. 29, 1849; and died in Ohio, at the age of ninety-five. He was united in marriage with Lucy Margaret Groves, who preceded him in death thirteen years ago. He was baptized into the Seventh-day Adventist faith at the age of eighty-eight years, and was a faithful follower of Christ, patiently looking forward to the second coming of his Saviour. He leaves to mourn his passing one son, John Harkinson, of Oregon; two daughters, Mrs. Maude Taylor and Mrs. Elizabeth Wondrake, both of Ohio; eleven grandchildren; eight great-grandchildren; and a host of friends.

STUBBS.—Robert Henry Stubbs was born in Edam, Saskatchewan, Canada, July 13, 1922; and died at the Johns Hopkins Hospital, Baltimore, Md., April 7, 1945, after a lingering illness. Very early in life Robert gave his best to God, and when death sent its sting, he was ready. His confidence and trust were in God, Robert sleeps in Jesus, awaiting the call of the Life-giver upon the morning of the resurrection. He leaves his faithful parents, one brother, and a sister, as well as a number of other relatives and friends. Funeral services were conducted by Elder G. S. Rapp, assisted by Elder N. S. Ashton.

WOOD.—Nella Martha Griggs Wood was born in Owosso, Mich., May 15, 1860; and passed away at the home of her son, Lynn H. Wood, in Takoma Park, Md., April 16, 1945. As a young woman she attended Battle Creek College, and there met Alpheus H. Wood, whom she married in 1883. The couple went to Lamar, Mo., where her two sons, Neal and Lynn were born. In 1889 the family moved to Amarillo, Texas, and joined the pioneers of that section in wresting a living from the prairies. When time came for the education of her children, she divided her time between a home in Ann Arbor, Mich., and one in Quanah, Texas, until 1919, when, upon her husband's retirement, they moved to Hollywood. Upon his death in 1939, she made her home with her son in Washington, D.C.

She early became a member of the Adventist church in St. Charles, Mich., and maintained a strong faith in her Lord and Saviour throughout her entire life. She leaves to mourn their loss her two sons, Neal N. Wood, of Chicago, Ill., and Lynn H. Wood, of Washington, D.C.; and a brother, Frederick Griggs, of Los Angeles, Calif., besides nieces, grandchildren, great-grandchildren, and a host of friends. The funeral was at Takoma Park, and interment took place at Forest Lawn in Glendale.

MRS. LIDA FUNK SCOTT

Mrs. Lida Funk Scott, director of the mission extension work of Madison College, fell asleep in Jesus in the Madison Sanitarium, Madison College, Tenn., at 5:05, Friday morning, May 4, and was laid to rest in the Spring Hill Cemetery, near Nashville, Tenn.

Mrs. Scott was born in Brooklyn, N.Y., Feb. 19, 1868. She was a graduate of the Packer Collegiate Institute, Brooklyn, N.Y., in 1883, and attended Vassar College, Poughkeepsie, N.Y. Her father, Dr. Isaac K. Funk, with Adam W. Wagnalls, organized the publishing firm of Funk & Wagnalls, and was the editor of Funk & Wagnalls' *Standard Dictionary*. Her mother was the former Eliza Thompson.

Mrs. Scott came to Madison Sanitarium in 1918 as a patient. She became interested in the layman's work and united with Dr. E. A. Sutherland and others in organizing The Layman Foundation in 1924. Since then she had served as director and secretary-treasurer of this work. Her means and untiring devotion contributed greatly to the remarkable progress of the layman's work in the Southern States. She made her home on the campus of Madison College.

Mrs. Scott became an Adventist forty-two years ago and passed away at the age of seventy-seven years. She is survived by her husband, Robert Scott, of Madison College, who was also connected with the Funk & Wagnalls, and at one time was the editor of the *Homiletic Review*; also a brother, Dr. Wilfred J. Funk, author and publisher; a nephew, Lt. Peter V. K. Funk; and two nieces, Joan and Sally Funk, all of Montclair, N.J.

The funeral sermon was delivered by Elder J. G. White, assisted by Professor Arthur W. Spalding; Elder H. J. Welch, dean of college; Dr. P. A. Webber; and the pastor, R. I. Keate. R. I. KEATE.

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BIBLE HOUSE

KIEFABER.—Mrs. Tillie Kiefaber was born June 2, 1876, in St. Louis, Mo.; and passed away at St. Petersburg Fla., Nov. 28, 1944. She became a faithful member of the Seventh-day Adventist Church twenty years before her death. She is survived by two sisters, Mrs. Bertha S. Dhein, of St. Petersburg, Fla., and Rosa S. Smith, of Boston, Mo., and a host of friends.

PALM.—Mary Palm Pearson was born July 27, 1875, in Harby, Sweden; and fell asleep June 8, 1945, at Lander, Wyo. On Feb. 16, 1897, she was married to Charles Pearson. In 1912 Mrs. Pearson united with the Seventh-day Adventist Church. Her life was an outstanding one in true Christian living. Left to mourn her passing are her husband, Charles Pearson; three sons; and two daughters.

DROTT.—Ella Mae Medaris Drott was born March 6, 1889, in Cincinnati, Ohio; and passed away at her home in Staunton, Va., June 12, 1945. In 1907 she was united in marriage with A. G. Drott, and in 1922 she and her husband accepted the third angel's message. Sister Drott was a faithful and devoted member of the Seventh-day Adventist Church these many years.

She was a great help to her husband as he served in the field work in Ohio, West Virginia, Kentucky, and the Bermuda Islands, where her health failed. Returning to the United States eleven years ago, she, with her husband, labored in Virginia. Some time ago Brother Drott joined the teaching staff of the Virginia School for the Deaf and Blind, and Sister Drott was studying the deaf language. If ill-health had not hindered, she would have had her part in helping the deaf young people for whom she had a great burden.

During her illness she manifested a marvelous spirit of faith and confidence in the Lord. The funeral was held in the Staunton, Va., Seventh-day Adventist church, and our sister was laid to rest at Thornrose in Staunton.

OXLEY.—Edith Emer Crowell Oxley was born March 17, 1873, at Belfast, N.Y.; and fell asleep in death at her home in Lincoln, Neb., June 8, 1945. From New York the Crowell family moved to Illinois, and later to Antelope County, Nebraska. From there they moved to Vernon County, Missouri, near El Dorado Springs, where with her mother and her sister she united with a newly organized company of Seventh-day Adventist believers. Until the time of her death Sister Oxley remained a faithful and exemplary member of the Seventh-day Adventist Church.

On Nov. 9, 1916, she was united in marriage with David K. Oxley, who for nearly forty years was connected with the Review and Herald Publishing Association and the International publishing work in College View, Neb. To this union one son, Donald, was born. Her husband passed away ten years ago.

The last four years of Sister Oxley's life were years of intense suffering, which she bore without complaint, patiently resigning herself to the will of God, for she knew in whom she had believed and was persuaded that He was able to keep that which she had committed unto Him against that day.

She leaves to mourn their loss her son, Donald; a stepson, Roy Oxley; one sister; one brother; two nieces; and a host of friends.

MRS. HANNAH TYSZKIEWICZ

Hannah Tyszkiewicz was born in Oregon City, Oreg., June 18, 1848; and passed to her rest in Paradise Valley Sanitarium, June 3, 1945. Had she lived fifteen days longer, she would have reached the advanced age of ninety-seven.

Sister "T," as she was affectionately spoken of by all who knew her, was the second of three children born to Judge and Mrs. Columbia Lancaster. The Lancasters were from wealthy English families of Cleveland, Ohio, who migrated into the Oregon country and helped develop the State. Their trip was made, with other Easterners, in a train of eighty ox-drawn wagons. At that time this journey required more than three months, and was made between Lewis and Clark's first and second expeditions. "The Honorable Judge," as Mr. Lancaster was called, was a graduate in law from Ann Arbor University, in Michigan, and held prominent positions in his profession in Washington, Oregon, and California. He was foremost in developing Portland, Oreg., and spent considerable time as a United States Senator in Washington, D.C. Here he and his family were entertained in the White House by President and Mrs. Pierce.

From earliest years Hannah and her father were devoted companions, and her greatest desire was to "read law" and practice it as her profession. This was forbidden her; but for thirteen years, as she was tutored in her home, she painstakingly wrote in a bold hand her father's dictations and acted as his confidential secretary.

In 1875, at the age of twenty-seven, she was married to Godfrey E. Tyszkiewicz, a fellow pioneer in the West. They made their home on Bachelor's Island, in the Lewis River, not far from Portland, and it was here that their three children were born. Two of these died in infancy, and the third child, Beatrice, died at the age of eight years.

terian sanatorium in New York City where hydrotherapy was used, they made the long trip east, and Sister "T" took a special course in this method of treatment. This aroused an interest in the Battle Creek Sanitarium, and later they spent several months in the institution. While there they learned of Seventh-day Adventists, and they united with this people in 1888. During the years 1890-93, Brother "T" acted as assistant business manager of the sanitarium.

When they returned to Oregon, with the aid of the late Sister Godson, a woman of means and a devoted Christian, they rented the largest house in Portland and started the Portland Sanitarium. They remained there over a year, and the late Dr. Kellogg, of Battle Creek, sent them nurses to aid in the work. Brother "T" was interested in health foods, and in the interest of this work they traveled widely, including trips into Alaska. Their worldly goods were ample, and they gave them liberally in extending the work in the West.

In 1912 they came to California and soon located near Paradise Valley Sanitarium. It was here at the age of ninety-six, on Dec. 30, 1931, that Brother "T" died. Sister "T" kept her home until 1939, when, because of failing health, she entered the sanitarium, where she had been tenderly cared for since.

Our sister inherited from her mother a strong faith in God. Her deeply devotional nature brought her very close to God, and often she publicly testified of experiences in which Jesus' angel came to her and talked with her. For years every hour that her strength would permit she spent in studying the Bible and the Spirit of prophecy. Her favorite themes were the Holy Spirit and Christ's closing ministry in the sanctuary. Christ's coming was very near and real to her, and she showed a deep interest in all who served her and with whom she came in contact, encouraging all in her simple, quaint way to be ready to meet the Lord. She retained her childlike faith until the end.

BATEMAN.—Myrtle Bateman was born in Wilkinsburg, Pa., April 29, 1890, the daughter of John W. and Rachel Nogel Bateman. She was baptized in Pittsburgh, Pa., when she was eighteen years of age, and lived a consistent, faithful Christian life. She attended Mount Vernon Academy for several years, working her entire way while there. When she left Mount Vernon in 1918 she entered the colporteur work. For twenty-three years she devoted her time to the literature ministry and to Bible work. She was a woman of deepest piety, and it would be difficult to number those who accepted the truth of the third angel's message through her influence. Her faithful witness at all meetings and in the churches made her well known and loved throughout the West Pennsylvania Conference. Death occurred at Punxsutawney on June 10, after an illness of several months. During her last sickness her friends in the church gave untiringly of their time for her welfare. Mrs. H. L. Yates, during the past few months, tenderly cared for our sister. Funeral services were conducted in Pittsburgh by Elders M. E. Loewen, C. C. Morris, and R. B. Hill. She is mourned by her sister and a very large circle of friends.

VAN GUEDER.—Mrs. Sarah Elizabeth Van Gueder was born March 24, 1870, at Cridders, Va.; and died May 24, 1945, in Takoma Park, Md., after an illness of several years.

For thirty years Sister Van Gueder was an ardent member of the Seventh-day Adventist Church. She loved the Bible and believed in its mighty precepts. She was affiliated with the Capital Memorial Church, of Washington, D.C. She is survived by one son, four daughters, four stepchildren, a number of other relatives, and a host of friends.

CORRECTION

SOUTHWESTERN UNION BAPTISMS

We regret that through an error in the June 14 issue of the REVIEW, page 20, the number of baptisms in the Southwestern Union for 1944 was given as 257 instead of 957.

READER SINCE 1870

FROM one of the earliest church centers in this cause, New Ipswich, New Hampshire, Mrs. Genevieve Webber Hastings writes that the Review has been in her family since 1870, and adds this note: "My daughter and I are the only Sabbathkeepers in this town where Leonard Hastings, my father-in-law, left his potatoes in the field in 1844, expecting the Lord to come." Our pioneers often visited in that home.

"THE Ashfield, New South Wales (Australia), S.D.A. church is now approaching its fiftieth anniversary, and plans are being made to hold this golden jubilee on October 13, 1945. The building was opened on October 10, 1895, and the first baptism in its font was held on October 13, 1895. This was the first official conference church in New South Wales.

As we peruse the records of those early days, we see the names of many who are not with us, while others are scattered throughout the

world. We would be pleased to hear from any of those early members and extend to them an invitation to be with us on this occasion—in spirit if not in person. Any reminiscences and experiences should be addressed to E. J. Garrard, 128 Milton Street, Ashfield, New South Wales, Australia.

REQUEST FOR LITERATURE

PLEASE send any suitable missionary literature and small books that you may have for distribution to Elvin Dunlap, 2902 Monroe St., Amarillo, Texas.

REQUEST FOR PRAYER

A sister in West Virginia wishes the prayers of God's people for a serious illness.

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OF SPECIAL INTEREST

Summer Training Camps

OUR Summer Training Camps for youth now are in operation throughout the United States. Hundreds of our boys and girls are living the simple life amid nature's quiet and beautiful scenes. They are under the careful direction of Christian leaders. There is prospect of increased enrollment over last year. These camps are proving to be a real benefit to our youth. A bulletin from the Missionary Volunteer Department says:

"The aims of all our camps are in general the same:

"To save our youth to the cause of God;

"To develop health;

"To acquire new skills and interests;

"To experience living and working with others as well as playing with them."

"With God's help, our camps are accomplishing these purposes."

* *

From Sailing Vessel to Airplane

A GROUP of our missionaries waited in Cape Town, South Africa, for passage to the homeland, their furloughs long overdue. Steamships for civilian use are few and far between these days. No passage could be promised for many months to come. It seemed that there would have to be a long wait before transportation could be secured. Then word came that a sailing vessel under the Argentine flag would be departing shortly. Would the missionaries be willing to turn back the clock and travel as Livingstone traveled to Africa? Yes, they would. Home beckoned too strongly to turn down the offer.

Thus three families of missionaries from Africa—Elder E. D. Hanson, president of the Cape Conference, his wife, and two daughters; Elder G. R. Nash, superintendent of the Zambezi Union Mission, his wife, and two daughters; and Dr. L. Paul Foster, of Tanganyika, his wife, and two children—found themselves snugly settled on a famous old sailing ship of a thousand tons that was built eighty years ago for Napoleon III.

Elder Hanson was in our office the other day shortly after arriving in America by plane from Buenos Aires, Argentina, where they landed after a forty days' voyage. He told of the thrilling experience of a terrific storm which kept them sailing north and south for ten days before they could

go on toward their destination, of a shortage of food and water, both of which had to be carefully rationed, of the uncertain days and nights when sails were ripped, and the ocean beat down upon them, sending the waters surging through hallways and cabins.

Finally they sailed into beautiful Buenos Aires, where they suddenly leaped forward a hundred years in transportation experience as they boarded giant planes for the United States. Space was not available for the group at once, nor even for families, so they arrived at Miami two or three at a time. Families were at last united, and departed by train for their destination.

It was a long, sometimes dangerous, often thrilling trip, but they were home at last from foreign shores. Little do we realize what a strenuous life our missionaries must live these days.

* *

Evangelism Special

At the Fall Council held in Cleveland, Ohio, in 1944, recommendations concerning evangelistic advance were passed. One of these recommended that a special evangelistic edition of the REVIEW be prepared in 1945 to feature by illustrations and articles all phases of personal and public evangelism. This edition is now ready and will be sent out as our next week's issue. We are sure that our readers will be intensely interested in perusing this special number of the REVIEW. The articles were planned and gathered by a special committee appointed by the General Conference,

* Gem of the Week *

He who seeks to quench his thirst at the fountains of this world, will drink only to thirst again. Everywhere men are unsatisfied. They long for something to supply the need of the soul. Only One can meet that want. . . .

Jesus did not convey the idea that merely one draught of the water of life would suffice the receiver. He who tastes of the love of Christ will continually long for more; but he seeks for nothing else. The riches, honors, and pleasures of the world do not attract him. . . . He who reveals to the soul its necessity, is waiting to satisfy its hunger and thirst. Every human resource and dependence will fail. The cisterns will be emptied, the pools become dry; but our Redeemer is an inexhaustible fountain. We may drink, and drink again, and ever find a fresh supply. He in whom Christ dwells, has within himself the fountain of blessing. . . . From this source he may draw strength and grace sufficient for all his needs.—"The Desire of Ages," p. 187.

which worked under the direction of Elder R. A. Anderson, associate secretary of the Ministerial Association.

This is a good time to bring out this special. Summer evangelistic efforts are in full swing. Plans for evangelistic work during the fall and winter will be made in the not distant future. This is a time for the whole church to be thinking in terms of evangelism. Everyone must have a part in this closing work. While public efforts are particularly featured in this number, yet every branch of our work, medical, educational, and publishing, plays an important part in all such efforts. That conference grows healthfully which combines every phase of our work in its evangelistic endeavors. Let us move forward as a unit and pray that the spirit of soul-winning evangelism will permeate every department of our work.

* *

Listening Beside the Tomb of Jesus

A LETTER from H. M. S. Richards adds a special note of interest to the fine report of the Voice of Prophecy newspaper and broadcasting work in South Africa given by E. L. Cardy in this issue. Elder Richards writes:

"The Lord is blessing the message in radio. We have just had a letter sent on to us from Elder Cardey in Africa from a woman who heard our program over the big station at Lourenço Marques, in Portuguese East Africa. She says: 'I enjoy so much your services over the radio on Tuesday evenings, that I would like to know more of your teaching. Would you kindly send to the above address the free literature you offer in your broadcast. We listen in from the home of the honorable warden of the garden tomb, which thousands believe is the very tomb from which the Lord Jesus Christ rose from the dead. I am writing this in the garden itself, near the tomb, in which a service is being held by the visiting troops. The son of this household is very much interested, too, in your broadcasts.

"[Signed] M.B., Jerusalem."

* *

THE colporteur newsletter of the Southwestern Union contains this most interesting note from a new colporteur in that field:

"I have been in the colporteur work one year this week and have delivered \$7,061.53 worth of books. I have seen four persons baptized, and they have eight children. Others are interested. In all, fourteen persons are keeping the Sabbath and God's commandments as a result of this year's work. I thank God that He has been willing