

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

Calamity—or Opportunity

By CARLYLE B. HAYNES

WEDNESDAY, October 16, thousands of our Seventh-day Adventist men in America will be marching to registration booths to comply with the requirements of America's first peacetime conscription.

Earnestly have we hoped, fervently have we prayed, that this experience might not come to us. It is no desire of ours to have our men drafted into the military service. We would have them free to continue in their peacetime pursuits.

But it has come. And we must face it. It means that many of our men will be required to leave their homes, their families, and their churches. They will be sent to camps for military training.

It would be quite easy to give way to tears and send them away with despair and gloom. Our first impulse may be to look upon this experience as a major calamity.

It will be better, and truer, to look upon it as a major opportunity.

Surely you cannot think that this development came to God as a surprise. He could have prevented it had He desired to do so. He did not prevent it. He allowed it.

God has not lost control of affairs. He knew what was coming. He allowed it to come. He has in mind exactly what He proposes to do.

And these certainties ought to be filled with comforting significance to the people of God.

Our men are not going to be trained as soldiers to kill. They are to be given the opportunity of training to save men. This has been made possible by the selective service legislation which places those who object to taking human life in noncombatant branches of the army.

Already we have begun the training of our own men in our own churches and schools and conferences, not as *military* soldiers, but as *medical* soldiers. Every prospective draftee should at once make arrangements through his union conference to obtain this important training.

This means that our men can go into the service of their country as Christians, prepared and equipped to do Christian service. Not only can they serve their country efficiently and well, but they can also serve their God with devotion and deep satisfaction.

During the World War, between 2,200 and 2,500 of our men were drafted for service. At this time this number may rise to 4,000.

Very well. Let them plan to go into the service as missionaries, knowing that they have been commissioned to minister to human welfare, maintain human life, and save souls for God's kingdom.

Four thousand trained missionaries! Maintained, clothed, housed, and placed in their fields of service at the expense of the Government!

This is not a calamity. This is our great opportunity, opened for us by the providence of God.

HEART-to-HEART TALKS by the Editor

The Foundation of God—No. 8

Value of Organization

"Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Ex. 18:25.

AS we near the end, shall we be able to dispense with organization? Shall we come to a time when every man will be so guided by the Spirit that, unaided by the counsel of the brethren, he will do that which is wise and right in carrying forward the work of God? Some would have us believe that this condition will prevail. We find, however, no evidence in the Bible or in the writings of the Spirit of prophecy that such a procedure will be followed.

God is not the author of confusion, but of system and order. This is shown in all His created works, in the operation of His universe and the world of nature around us. We must believe that He guided in the organization of the church.

In the church in the wilderness Moses was inclined to center in himself authority and leadership for the hosts of Israel. The Lord in His infinite wisdom gave Moses counsel, through Jethro the priest of Midian, to distribute this responsibility.

Jethro's Good Counsel

The record reads:

"Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God: and thou shalt teach them ordinances and laws, and shalt show them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18:19-22.

Moses heeded this good counsel, and "chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens." Verse 25.

The Christian Church

In the organization of the Christian church the same principles were observed. The Lord set in the church certain gifts, and endowed with His Spirit men to meet various needs.

"God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues." 1 Cor. 12:28.

Organization in the Seventh-day Adventist Church

One has only to go over the history of our own church to recognize the guiding hand of God in the development of this organization. In early days administrative authority was largely centered in a comparatively few men. Little by little this circle was enlarged to meet the demands of a growing movement. Some who read these words can hark back in their experience to the development of organization among us at the turn of the present century.

It was my privilege to attend the General Conference in 1901. I was a member of the general committee on organization. I know the earnest prayers offered by those present at this meeting for God's guidance. Mrs. White was there. She was present at the discussions. She gave her hearty approval to the measures which were taken. That organization sought to distribute responsibility. Previous to that time authority had been centered in a very few men, but a call came for division of responsibility, as we have it today. And as a result of the changes made, a wonderful impetus attended the work of God. And organization is to be fostered until the work is finished.

"Strengthened, Established, and Settled"

It is gratifying to have this statement in print from the messenger of the Lord, which we copy from the REVIEW AND HERALD of October 12, 1905:

"Let none entertain the thought, however, that we can dispense with organization. It has cost us much study, and many prayers for wisdom that we know God has answered, to erect this structure. It has been built up by His direction, through much sacrifice and conflict. Let none of our brethren be so deceived as to attempt to tear it down, for you will thus bring in a condition of things that you do not dream of. *In the name of the Lord, I declare to you that it is to stand, strengthened, established, and settled.* At God's command, 'Go forward,' we advanced when the difficulties to be surmounted made the advance seem impossible. We know how much it has cost to work out God's plans in the past, which has made us as a people what we are. Then let everyone be exceedingly careful not to unsettle minds in regard to those things that God has ordained for our prosperity and success in advancing His cause."

Proper and unified organization is a most effective power to keep spurious uprisings from honeycombing the church with their false and undermining theories. Our work suffered in its early days because of the lack of systematic and organized procedure. Only in organized service can effective efforts be put forth in the giving of the message to the nations of men. Again we are instructed through the Spirit of prophecy:

"O how Satan would rejoice if he could succeed in his efforts to get in among this people, and disorganize the work at a time when thorough organization is essential, and will be the greatest power to keep out spurious uprisings, and to refute claims not endorsed by the word of God! We want to hold the lines evenly, that there shall be no breaking down of the system of organization and order that has been built up by wise, careful labor. License must not be given to disorderly elements that desire to control the work at this time.

"Some have advanced the thought that as we near

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World Conditions in New Testament Times

AS one reads the New Testament record, he might conclude that conditions were then fairly stable and quiet in the world about. Yet that record stretches across the times of at least eleven emperors of Rome—from the great Augustus, whose decree for enrollment of citizens sent Joseph and Mary to Bethlehem, where Jesus was born, to Domitian, of the evil countenance (81-96 A.D.), under whom, very likely, the apostle John was exiled to Patmos.

Under these eleven emperors Rome had expanded almost to its greatest extent. It stretched from Britain and the Germanic lands to Egypt, and from Spain to Armenia and the Euphrates. We catch no glimpse in apostolic writing of the upheavals attending all this, and the subjugation of peoples and kingdoms. The New Testament story dealt with the issues that were of eternal import—with sin and salvation and the everlasting kingdom of God. Before the apostle Paul was executed by Nero (about the year 66), the Roman armies were drawing round Jerusalem. The times of wars and rumors of wars had come, as Jesus had foretold, with confusion and misery to the Jewish people. Mears says of these changing times:

"The narrative of the evangelists presents a tranquil scene, a succession of attractive pictures, in striking contrast to the bloody and tumultuous events which crowd each other in the pages of Josephus."—*Exile to Overthrow*, p. 256.

Ridpath's history pictures the conditions in Palestine thus:

"Never was a people so turbulent, so excited with expectation of a deliverer who should restore the ancient kingdom, so fired with bigotry and fanaticism as were the wretched Jews of this period. One christ came after another. Revolt was succeeded by revolt, instigated by some pseudo prophet or pretended king."—*History of the World*, Vol. I, chap. 19.

Into this welter of contention and conflict the followers of Christ were flung. But they were so busy with the Master's work of preaching the gospel that saves men and women from sin, that one looks in vain in the New Testament record for any real reflection of the stormy history of the times. The disciples of Christ must have been well aware of the calamities of the day, with peoples and countries and petty kingdoms

falling under the power of the overspreading empire. The followers of Christ were in the un-restful, clashing world, but they were not of it. To and fro they went with the gospel of salvation from sin and of life eternal.

Jesus had prepared His followers to stand for the eternal principles of His spiritual kingdom, which was to outlast all earthly kingdoms. In the sermon on the mount He first set forth in general public the fundamentals of the Christian way. He laid down quietly and unobtrusively a few principles that guided His followers through stormy centuries.

At that time the Roman soldiery were in occupation of the land. The people bitterly resented their presence. There was continual friction and strife. We are told that any Roman soldier had authority to require the "forced transport of military baggage" by any Jewish workman or peasant. One mile of burden carrying was the limit, however. Here Jesus began those lessons on nonresistance and cheerful subjection to civil authority, with abstention from deeds of violence, that were to stamp His church as not of this contentious world. Note His words:

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: but I say unto you, That ye resist not evil. . . . And whosoever shall compel thee to go a mile, go with him twain." Matt. 5:38-41.

It was a plain reference to the regulation, so hateful to the Jewish workman, that required him to carry military baggage for one mile. "Go two miles," said Jesus. That was the kind of teaching that must have been considered most impractical in a time when men of that nation were expecting a Messiah to lead them in a conflict of fleshly arms against the invader. One modern writer, however, with a poet's license to picture the practical application of the principle, has written a parable of the experience of one man who put the teaching of Jesus to the test:

"The Second Mile

"Come here, you dog, and bear my pack a mile."
So spoke a Roman soldier to a Jew;
"The day is hot, and I would rest awhile,
Such heavy loads were made for such as you."

"The Jew obeyed, and, stooping in the path,
He took the burden, though his back was tired;

For who would dare arouse a Roman's wrath,
Or scorn to do what Roman law required?

"They walked the mile in silence; at its end
They paused, but there was not a soul in sight;
'I'll walk another mile with you, my friend,'
Spoke up the Jew. "This burden now seems light."

"'Have you gone mad,' the angry Roman cried,
'To mock me, when you know that but one mile
Can I compel such service?' By his side
The Jew stood silent, but with kindly smile.

"'I used to hate to bear a Roman's load,
Before I met the lowly Nazarene,
And walked with Him along the dusty road,
And saw Him make the hopeless lepers clean.

"'I heard Him preach a sermon on the mount;
He taught that we should love our enemies;
He glorified the little things that count
So much in lessening life's miseries.'

"The soldier tried to speak; as he began,
His head was bowed, his eyes with tears were dim;
'For many years I've sought for such a man;
Pray tell me more; I, too, would follow Him.'"

—Joseph E. Harvey.

Not only in the matter of rendering service required by Caesar—in acts not contrary to God's requirements—but in the matter of paying money tribute to the Romans, Jesus made the way clear. This was a much-debated question in those days. Some made it a contentious question. They asked Jesus to answer it—in order, of course, to accuse Him to Caesar if He spoke against the tribute, or to accuse Him of lack of patriotism if the answer was otherwise.

Jesus said: "Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the

things which are Caesar's; and unto God the things that are God's." Matt. 22:19-21.

Thus by a few simple principles laid down Jesus put His church forever right—duty of obedience to God first, loyal subjection to civil government in things that do not mean disobedience to God. God's right to man's obedience was a right that belonged to God as Creator and giver of life. It did not belong to the Christian. It was not his to surrender. Jesus illustrated by His own life the principles of His kingdom. Where He walked, the follower walks; for He left us an example that we should "follow His steps." 1 Peter 2:21. As Jesus would do were He here in our place, so the follower of Christ is to do; for, "as He is, so are we in this world."

To be like Him meant to those early believers living a life of helpful service for men, with the Christian holding himself where he could always obey the Lord's supreme command to "preach the gospel to every creature." The follower of Christ was sent into a troubled world with a message of life and salvation for men who were living and dying without hope. Every man he met was a sinner, judgment bound, and the Christian's commission provided that his contacts with every creature should have an influence to draw men ever toward repentance and life. He was a debtor to all men, to deliver to each one the message of salvation, as opportunity afforded. That was his business for Christ in the warring world of Roman times. No human power could release him from Christ's command to be a minister of life to men. No earthly power could answer for him in the judgment. And while Rome was battling its way to universal dominion, the followers of Christ were pressing in and out among all peoples with the gospel for "every creature which is under heaven." Col. 1:23.

W. A. S.

"Look on the Fields"—No. 11

Facing the Unfinished Task

"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."—"Testimonies," Vol. VI, p. 22.

CHRIST bids us, "Lift up your eyes, and look on the fields." The messenger of the Lord declares, "We must look our work fairly in the face." This is just what we are doing in this series of articles. And what do we see?

We see a troubled and bewildered world longing for peace. We see multitudes seeking for some lighted path through the darkness. We see two harvests ripening side by side, the harvest of evil and the harvest of good. Thus amid the corrup-

tion and ruin of a fading world, thousands of souls wait and hope for someone to guide them up out of the impurity and miasma of wicked and evil influences to a better life.

Never before did the Macedonian call sound so loudly and insistently. That cry for help and healing of soul and body should arouse God's people to greater and still greater endeavors for the lost in all lands. "Onward, ever onward," is the challenging word to the remnant church.

We see earth's day rapidly drawing to its close. Night is fast falling and the work yet to be done is very great. We should face the task that we have yet to do fairly in the face. It is not enough to know what has been done. It is not sufficient to hear and tell of the progress of the work. Let us ask ourselves, "What has God yet to do through us before Christ will come? Have we reached

the peak of our endeavors in our great world mission program?"

Great Things He Hath Done

Well might we be happy in the triumphant shouts of the advent army that resound throughout the world. God has done great things for this people. Begun in feebleness, developed through consecration and self-denial, the advent movement has advanced and gained momentum until it now has a foothold in almost every land, with its representatives preaching the third angel's message in the principal languages of the world. The large cities have been touched. The seed of truth has been sown far and wide.

How this people love to hear the stories of Gideon bands laboring here and there throughout the earth! What joy wells up in our hearts as some new field is entered, some obstacle is overcome! Every advance move has meant to us an advance toward the kingdom.

How happy we are when we learn what our sacrifices have brought forth in fruit to the glory of God! No speaker is so popular among this people as the one who can speak of the triumphs of the message in many lands and present concrete experiences of those who have accepted the truth and been faithful to it under trying circumstances.

We must not, however, become so intent on relating what has been done that we forget to face the task yet to be done. When Christ bade His disciples to lift up their eyes and look on the fields, it was a challenge to them to consider the great needs awaiting their help. "The harvest truly is plenteous, but the laborers are few," said He. Thus He urged, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest."

The Task Yet to Be Done

As we have looked upon the fields during recent months, we have seen many places where the light of truth has not yet pierced the darkness. Some fields have been unentered because of certain political restrictions; others, for lack of means to support new work. It is God's plan that His people pray and labor for the removal of all hindrances to the advancement of the truth. He has performed miracles for His people in the past, and He will perform miracles again for us when we are sufficiently in earnest.

Again we look on the field, and see lights here and there penetrating the darkness. These fields have been entered, but are not sufficiently manned. Colporteurs have scattered the truth-filled literature. A national worker with little resources has advanced into this new territory. Or perhaps a little mission station has been established, where a missionary family is struggling with a great task with but little equipment and help.

There are many such stations throughout the world where our representatives are seeking in a very primitive way to work for the multitudes. Their budgets are painfully small. They are greatly handicapped. Many calls press in upon them day and night, and they find it difficult to answer them.

If many of these stations could be reinforced by a consecrated medical evangelist, if the budgets were increased so that more national workers could be added to the staff, great would be the results, and the work would go forward much more rapidly.

One of the principles established by Christ in sending out His corps of workers was that they should go out two and two. There are many missionary families today who are greatly handicapped in their work because they are alone without a fellow worker to render assistance and counsel. During recent years, advance moves have often been made at the expense of stations already opened. Our lines have been thinned in many places in order that the work might go forward. How much better it would be if we could strengthen our mission stations while we press out into new regions with new recruits from the home base or with national workers who are willing to press into new territory.

In most of the countries which have been entered, there are crying needs for church buildings, schools, small clinics and hospitals. These needs must be kept constantly on the hearts of our believers.

We find that the nationals of every land have caught the spirit of the advent movement. There are many who are willing to leave their homes and loved ones to carry the truth to those in strange and distant places. The national churches, too, are acting their part in providing the means needed to help carry on the work. In many instances, however, their efforts are not sufficient to provide the needed funds to fully support the work. The great home base of advent missions must still carry a large share of the load.

But we need not be sorry for this. We have been told that "to show a liberal, self-denying spirit for the success of foreign missions is a sure way to advance home missionary work; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off."—*"Gospel Workers,"* p. 465.

Thus it is that God has bound the work together in all lands. By sharing the blessed truth, we ourselves are blessed. It is the great world task which makes us one people. There would be no advent movement without the great foreign mission enterprise. Let us never lose sight of this fact.

Hastening Christ's Coming

The coming of Christ is definitely bound up with the task that has been given to this people. How often we repeat the text, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Have we realized the significance of those words, "and then"?

We are told that "it is the privilege of every Christian, not only to look for, but to hasten the coming of our Lord Jesus Christ."—*"Testimonies,"* Vol. VIII, p. 22.

Well might we consider the question, "Why has not the work been completed ere this?" We find the answer in the following quotations:

"Had the church of Christ done her appointed work as the Lord ordained, the whole world would before this have been warned, and the Lord Jesus would have come to our earth in power and great glory."—*"The Desire of Ages,"* pp. 633, 634.

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning."—*"Testimonies,"* Vol. IX, p. 29.

"When all are faithful in giving back to God His own in tithes and offerings, the way will be opened for the world to hear the message for this time. If the hearts of God's people were filled with love for Christ; if every church member were thoroughly imbued with the spirit of self-sacrifice; if all manifested thorough earnestness, there would be no lack of funds for home or foreign missions. Our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving to the world the message of mercy, Christ would, ere this, have come to the earth, and the saints would have received their welcome into the city of God."—*Id.,* Vol. VI, p. 450.

A Call to Greater Sacrifice

As we face the unfinished task, we are not to mourn over the difficulties in the way, nor become discouraged over the greatness of the work yet to be done, but we are to rally the whole church to the spirit of consecration and self-denial for the completion of the task. When God finds that He has an earnest, consecrated, united people, He will multiply our efforts, and He will take that which is given in the spirit of sacrifice and cause it to accomplish great things.

The Lord sends us these words, "In proportion to the enthusiasm and perseverance with which the work is carried forward, will be the success given. God can work miracles for His people only as they act their part with untiring energy."—*"Prophets and Kings,"* p. 263. And again, "When divine power is combined with human effort, the work will spread like fire in the stubble. God will employ agencies whose origin man will be unable to discern."—*Mrs. E. G. White, in Review and Herald, Dec. 15, 1885.*

We must admit that there is yet a great task to be done in many lands beyond our borders. We cannot relax our efforts; rather, we must increase them until the work is done. We must beware of any tendency to absorb more and more of our means and energies in the great home base. Our

foreign mission endeavors will demand more and more of our youth and our means. Let us ever keep before us the vision of the world task, and let us keep that vision bright, lest some be unaware of it.

Has the time not come when the youth of this movement, together with the fathers and mothers, brothers and sisters, who belong to the remnant church, should arise in the spirit of full devotion, self-denial, and consecration to finish the work that has been committed to us? F. L.

Value of Organization

(Continued from page 2)

the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—*"Testimonies,"* Vol. IX, p. 258.

The Most Effective Decoys

Satan will use professed Seventh-day Adventists as decoys in his work of deception. Indeed, these will serve his purpose with the greatest effect. Perhaps through years of association with this movement they have gained an influence and a standing among the believers. They can talk with the language of Canaan. They can employ terms and expressions familiar only to the vocabulary of Seventh-day Adventists. Some will be of pleasing address, of strong personality, of eloquent utterance, of logical mind, of generous, lovable nature; but all these qualities and attributes will only make them more effective in the deceptive work which they will carry forward. Some of these will seek the way of compromise. They will feel that those who stand for the simple fundamentals of this message are too particular, that times have changed, and that the truth of God needs a new adaptation to changed conditions, that it must be modified to meet present-day methods and standards.

But these have the truth only in form. They are among those spoken of by the apostle who "received not the love of the truth, that they might be saved." 2 Thess. 2:10. They received the truth professedly, but failed to express it in their lives. They are not willing to follow its teachings, to crucify self, to surrender their own ways. "For this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." Verses 11, 12. Sad it is indeed that this class will be found among the believers in the closing days of the church's history. But it is nevertheless true.

On the other hand, there will be a class whose experience will be marked by consecration, faithfulness, and loyalty. May Christ by His grace transform us into His own divine image.

"At Evening Time It Shall Be Light"

Zech. 14:7

BY C. P. BOLLMAN

God's promise to His people, ever true,
Shines forth most brightly at the close of day;
For as mere earthly things are seen to fail,
We cling more closely to our Saviour friend,
And find the precious promise ever sure,
"At evening time it shall be light."

Though clouds of trouble, and perchance of doubt,
Obscure from time to time our forward view,
We still press onward in the upward way.
Stronger than tempest on a wind-swept sea,
The Creator's promise ever sure prevails,
"At evening time it shall be light."

GENERAL ARTICLES

The Sanctuary—No. 3

The Ram of Consecration

By M. L. ANDREASEN

THE ceremony of the ram of consecration, which was the last act in the consecration and dedication of Aaron and his sons and the tabernacle, was a most interesting and significant service. The ram is called the ram of consecration, or, more literally, the ram of fillings, which name has reference to the act of Moses filling the hands of the priests as recorded in Leviticus 8:27. Other translations call it the ram of completion or of fulfilling, or the ram of installation. In any event this ceremony was the final and central act in the ceremony of consecration, and the different names given to it each represent a vital fact connected with it. With it the dedication was completed, and Aaron and his sons were empowered to perform the mediatorial services connected with their priesthood.

The Blood Applied

In the account given by Moses, the ram of consecration is called "the other ram," because one ram had already been used in the burnt offering. Lev. 8:22, 18. Aaron and his sons place their hands upon the ram, which is then killed. Moses then takes of the blood and puts it upon the tip of Aaron's right ear, upon the thumb of his right hand, and upon the great toe of his right foot. He does the same to the sons of Aaron, and then sprinkles the blood upon the altar of burnt offering round about. Lev. 8:23, 24.

The application of the blood to the ears of Aaron doubtless signified the consecration of those members to the service of God. Henceforth Aaron must hearken diligently to God's commandments, and must close his ears to evil. This lesson is for all for all time. It is profitable for ministers and people alike. Well would it be if it were heeded. "To obey is better than sacrifice, and to hearken than the fat of rams." 1 Sam. 15:22.

Moses also touched with the blood the thumb of the right hand of Aaron, signifying that he should henceforth do righteousness. Just as hearing has to do with the mind, so the hand has to do with bodily activity. It stands for the life forces, the outward act, the doing of righteousness. Of Christ it is written, "Lo, I come . . . to do Thy will, O God." Heb. 10:7. "My meat," Christ said, "is to do the will of Him that sent Me, and to finish His work." John 4:34. Touching the hand with the blood means the consecration of the life and service to God—entire dedication.

The touching of the toe has a similar meaning. It signifies walking in the right way, running God's errands, standing for truth and uprightness. It signifies treading the path of obedience,

having one's steps ordered by the Lord. Every faculty of the being is to be dedicated to God and consecrated to His service.

Having thus applied the blood to Aaron and his sons, Moses sprinkles the altar of burnt offering with the blood of the ram of consecration. The altar had already been anointed with oil; and the blood of the sin offering and the blood of the burnt offering had also been applied to it. Verses 10, 15, 19, 24. Now it is sprinkled with the blood of the ram of consecration.

Having finished this part of the service, Moses takes the right shoulder of the ram, together with the fat and other parts of the animal, adds to this one unleavened cake, also a cake of oiled bread and one wafer, and puts these things upon the hands of Aaron and upon the hands of his sons, who wave them for a wave offering before the Lord. After this they are burned upon the altar for a sweet savor. Moses then takes the breast of the ram—the part given to him—and waves it before the Lord. Lev. 8:25-29.

The Sprinkling of the Oil and Blood

Moses now "took of the anointing oil, and of the blood which was upon the altar, and sprinkled it upon Aaron, and upon his garments, and upon his sons, and upon his sons' garments with him; and sanctified Aaron, and his garments, and his sons, and his sons' garments with him." Verse 30.

The tabernacle had already been anointed with the holy oil, as had also Aaron. Lev. 8:12, 23. Now blood and oil are sprinkled upon Aaron and his sons, and also upon their garments. This sprinkling "sanctified Aaron, and his garments, and his sons, and his sons' garments with him." It need not be repeated that the blood stands for purification; the oil, for the enduement of the Holy Spirit.

The Final Act of Consecration

As the final act in this ceremony of consecration, Moses tells Aaron and his sons to take the flesh which remained of the wave offering and prepare it for eating. "Boil the flesh at the door of the tabernacle of the congregation," God commands, "and there eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sons shall eat it. And that which remaineth of the flesh and of the bread shall ye burn with fire." Lev. 8:31, 32. This is in harmony with the command recorded in Exodus 29:33, "They shall eat those things wherewith atonement was made, to consecrate and to sanctify them: but a stranger shall not eat thereof, because it is holy."

This eating of the flesh of the ram of consecration "to consecrate and to sanctify them," is to be noted in contrast with the eating of the flesh of the sin offering which was given the priests, that they might "bear the iniquity of the congregation, to make atonement for them before the Lord." Lev. 10:17. The eating of the flesh of the ram of consecration was to "consecrate and to sanctify them;" the eating of the flesh of the goat of the sin offering was for the purpose of bearing sin, to "bear the iniquity of the congregation, to make atonement for them before the Lord." These two ceremonies with these two distinct purposes should not be confused. We shall later deal directly with the fact of the priesthood's carrying sin for the people, exemplified in the high priest's crown with the inscription, "HOLINESS TO THE LORD," which was closely connected with his being responsible for "the iniquity of the holy things." Ex. 28:38. Here we are merely calling attention to the difference, reserving the discussion till later.

Aaron Officiates at the Altar

During the seven days of consecration, neither Aaron nor his sons performed any priestly service connected with the ministration of the blood; neither did they enter the sanctuary. The anointing of the tabernacle and the vessels, the sprinkling of Aaron and his sons with the blood and with the oil, the ministration of the blood of the sin offering, the burnt offering, the ram of consecration—all were done by Moses. It was he who entered the most holy and sprinkled the ark; it was he who "sprinkled with blood both the tabernacle, and all the vessels of the ministry." Heb. 9:21.

Not until the end of the seven-day period of consecration and dedication could Aaron and his sons begin their service as priests.

"It came to pass on the eighth day, that Moses called Aaron and his sons, and the elders of Israel: and he said unto Aaron, Take thee a young calf for a sin offering, and a ram for a burnt offering, without blemish, and offer them before the Lord. And unto the children of Israel thou shalt speak, saying, Take ye a kid of the goats for a sin offering; and a calf and a lamb, both of the first year, without blemish, for a burnt offering; also a bullock and a ram for a peace offering, to sacrifice before the Lord; and a meat offering mingled with oil: for today the Lord will appear unto you." Lev. 9:1-4.

Aaron now begins the service to and for which he had been dedicated. He offers his own sin and burnt offering; then he offers the sin offering with the burnt and meat offering for the people; and lastly he offers the bullock and the ram for the peace offering. All this he did "according to the manner," that is, according to the directions and instructions given by the Lord through Moses. Verse 16. The blood of the sin offering was put on the horns of the altar of burnt offering, and the blood of the burnt offering was sprinkled upon the altar "round about." Verses 9, 12. The blood of the peace offering was disposed of in the same manner as the blood of the burnt offering. Verse 18.

We may believe that Moses was a most interested observer. He was the one to whom the

Lord had communicated His will. He was the one who had instructed Aaron and his sons, and he was now watching to see that everything was done "according to the manner." It would be a serious mistake for Aaron to sprinkle the blood of the sin offering upon the altar round about. That must never be done. The blood of the sin offering must be put on the *horns* of the altar. Again, it would be a serious mistake to put the blood of the burnt offering upon the horns of the altar. That must never be done. It must be sprinkled upon the *altar round about*. The symbolism demanded that it be done in exactly the way God commanded Moses. But so far Aaron made no mistake. It was all done "as Moses commanded." Verse 21.

Aaron Enters the Sanctuary

While Aaron still stood upon the elevation of the altar of burnt offering, after having finished his work there, he "lifted up his hand toward the people, and blessed them, and came down from offering of the sin offering, and the burnt offering, and the peace offerings." Verse 22. So far he had officiated only at the altar, and had not as yet entered the tabernacle. As Moses hitherto had instructed him in what he was to do, so now Moses goes with Aaron into the first apartment of the sanctuary, doubtless for the purpose of instruction. Accordingly "Moses and Aaron went into the tabernacle of the congregation," ordinarily called the holy place. What took place there we are not informed, but we shall not be far wrong in assuming that Moses instructed Aaron with reference to the lighting of the lamps upon the candlestick, the placing of the shewbread, the offering of incense, and the placing of blood upon the horns of the altar of incense.

As stated, it was the first time that Aaron had ever been inside the tabernacle. What must have been his feelings as he stood face to face with the altar, the candlestick, the table of shewbread, and most of all, that mysterious veil, behind which was the very presence of God! Indeed, he must not enter the most holy. That, he is informed, may be done only upon the Day of Atonement. But no human hand but his may ever draw that veil aside. Moses had been in there. But now his work is done, and Aaron must continue. What responsibility was henceforth to be his!

Moses and Aaron "came out, and blessed the people: and the glory of the Lord appeared unto all the people. And there came fire out from before the Lord, and consumed upon the altar the burnt offering and the fat: which when all the people saw, they shouted, and fell on their faces." Verses 23, 24. God had fulfilled His promise: "Today the Lord will appear unto you." Verse 4.

TRUE friends are all the world to one another; and he that is a friend to himself is also a friend to mankind. Even in my studies the greatest delight I take is of imparting it to others; for there is no relish to me in the possessing of anything without a partner.—*Seneca*.

IN MISSION LANDS

Two Companies in Five Months

By J. Y. YOVAN

FROM November, 1939, to March, 1940, one of our evangelists, Fausto Dabu, conducted a tent effort in Tuy, Batangas, Philippine Islands, and another in the barrio of Talon, in the same municipality. He was assisted by his wife and Mrs. Victoria Quintal. After five months' aggressive evangelistic campaigns, two companies were raised up, twenty members in the town and fifteen in the barrio.

It is very interesting to note that in Tuy the converts had their chapel erected and finished before the day of baptism. It was here in this place that, just a year ago, before the coming of our preaching force, our colporteurs met strong repercussions. At that time the people were instructed in their homes not to buy Seventh-day Adventist literature. The people believed the things which were told them, and very few bought our literature.

It is only a year ago that this happened, and now in that same town two companies have been raised up within five months. It was wonderful that there was little or no opposition except that which came from one Protestant sect, named New Jerusalem. One man of this belief proposed to debate with our evangelist, stating that he would defeat us by reading from their Bible. Later on, this man who boasted to strike us out once and for all time, came to the meeting to read of his faith. Imagine how surprised our workers were when the leader of this sect based his faith on the teaching in one of our books. This book, which is one of the thousands printed in our publishing house, is what they claimed as their Bible!

No doubt we have reached a time when we should not lose any opportunity to preach the gospel. The Lord by His Spirit is now moving quietly on the hearts of unbelievers, and we are seeing portentous events and rapid movements. According to the Spirit of prophecy, rapid movements will take place in the church and in the

earth just before the closing drama of the world. Great changes among the rulers and the maps of nations are taking place. Wars and conquests are happening with lightninglike rapidity. The activities of the church must take on a greater momentum, for the work of the Lord is going to be cut short in righteousness.

We read, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

May we be awakened from our lethargy, physical, mental, and spiritual. We must hasten the message by greater sacrifice. We must be more Christlike, and must overcome our besetting sins. All this is possible by the grace of Christ, and if we cooperate with Him, marvelous results will follow.

The fields are now white for harvest, but we lack means and men. Towns and villages lately prejudiced against Seventh-day Adventist faith and doctrines are now asking us to come to preach in their community. Doors once closed are now open before us. What wonderful privileges and opportunities we now have to do our best before the end shall come. We invite you, dear reader, to settle in your heart what you should do in response to the needs of God's work. May Christ help you to think on these things and reconsecrate yourself and all that you have to His service.

An Honest Man

By C. E. WESTPHAL

IN these days of so many broken promises, and so much insincerity and dishonesty, it is refreshing to meet and know someone who is recognized in his community for his uprightness and strict honesty.

Two or three years ago I was speaking to a businessman in a small town of Honduras, in the interest of our Harvest Ingathering work. He asked me if Mr. — was a member of our church. When I answered him in the affirmative, he said that we ought to be proud of such a member. These are more or less the words he used: "He is welcome to anything I



Missionaries Who Recently Sailed. Left: Mr. and Mrs. H. F. Christie, Who Sailed, August 23, on the S.S. "Nitta Maru," From San Francisco, Bound for Seoul, Korea, Where Mr. Christie Is to Be the Industrial Teacher at Our Training School. Right: Mr. and Mrs. Thomas S. Geraty and Baby Lawrence Thomas, Who Sailed, September 6, on the "Asama Maru" From San Francisco to Connect With the Northwest China Union, Where Mr. Geraty Will Be Educational Secretary and Principal of the Union School.

have in my store. He can come in here even when no one is around and help himself, for I know he is an honest man, and that even though he is poor, he will pay in full for everything he takes."

Just a few months ago, a short time before this man's death, the fact of his conscientiousness was brought vividly again to my mind. I opened an envelope and took out a piece of paper in which I found carefully wrapped the amount of seventy-five cents. I took out another piece of paper, and on this I found a note signed by this same brother. He said:

"Forty-five years ago I was in Belize, and was boarding in a private home. I left suddenly without having an opportunity to pay for the last two days' lodging. When I returned to this same city again, the man was gone, and ever since, I have tried to locate him, without success. I do not remember the exact amount I owe, but I know it is not more than seventy-five cents. Therefore, inasmuch as this money is not mine, I am sending it on to you, so that you may use it in God's cause as you might think best. I do not wish to die without having made all things right with God and my fellow men." This seventy-five cents meant considerable to a bedridden and poor man. Shortly after writing this letter he passed away, with the assurance that he would be awakened by the voice of the Archangel and the trump of God.

His son has recently joined the church and is assuming his father's responsibilities both in the church and in business. We hope that he will be as honest and upright as his father.

One Church a Month

By W. P. BRADLEY

THERE has recently come to my attention an interesting report of evangelistic work in the South Central Luzon Mission of the Philippine Union. This mission lies in one of the most beautiful parts of the Philippine Islands, and is a veritable garden of coconut palms. The assistant director of this mission, J. Y. Yovan, emphasizes the fact that the mission is rapidly growing at the present time, and one church or one company of believers is being added every month of the year. Summarizing the work of the five evangelists for the year 1939 and the first quarter of 1940, he shows that these men, together with their helpers, have averaged thirty-five baptisms each, the highest record for any one evangelist being forty-eight souls won to the truth.

This mission has ten church school teachers, who have also been prominent in soul-winning endeavor, having brought into the truth during the school year 1939-1940 a total of seventy-seven persons. The teacher with the largest record was able to report twenty-six baptisms as a result of his work for the school year.

The work of the lay members is not forgotten either, for through this channel fifty-seven souls were reported won during the period under discussion. Several of these are active lay preachers

who have been given honorable mention for the work they have done.

Pastor Yovan gives a graphic description of the effort held by one of the evangelists, Romulo Alinsod, in Gumaca, Tayabas, where there is an established church with a membership of sixteen, and a small chapel. He says:

"He pitched a tent close by the town market during the latter part of 1939, and began to preach. He was assisted by two helpers, who did Bible work and assisted with the music. At first his audience numbered about twenty, including our own people, but as fanatical people in the community began to stir up a strong agitation, claiming that Seventh-day Adventists are a group of fools, the audience began to increase by the hundreds. Three ministers of other denominations entered our tent and challenged our evangelist to a discussion, but he evaded a debate, and the town officers supported him in his refusal. On several nights men who were intoxicated armed themselves with dangerous weapons and entered the meeting place, intending to stir up trouble; but their presence did not stop the meetings or frighten the preacher. One opponent placed a tent near our location in order to steal away a part of our audience, but the people preferred to listen to our message. Finally, after a series of one hundred night services, the effort came to a close with about thirty preparing for baptism.

"As the baptism time drew nigh, all the candidates were suffering severe persecution. Several fell by the wayside because of affliction and strong opposition in their homes. But the larger number were firm. Most of the candidates were young people still under the support of their parents, who were not Adventists. When the day of baptism arrived, twenty-one young people and five adults were buried with their Lord. One of the number of young people was a young woman from a well-to-do family, who was strongly convicted of the truth and marvelously converted, and who plans to attend our college. Another of the number had studied for the priesthood and had served in the Aglipayan Church, which is an offshoot of the Roman Catholic Church. He has experienced sound conversion and plans to attend one of our schools for further study.

"We thank God for this signal triumph in the Gumaca evangelistic campaign, and believe that the Spirit of the Lord has undoubtedly worked through His laborers and church members."

It was by deception that Satan seduced angels; thus he has in all ages carried forward his work among men, and he will continue this policy to the last. Should he openly profess to be warring against God and His law, men would beware; but he disguises himself, and mixes truth with error. The most dangerous falsehoods are those that are mingled with truth. It is thus that errors are received that captivate and ruin the soul. By this means, Satan carries the world with him. But a day is coming when his triumph will be forever ended.—"*Patriarchs and Prophets*," p. 338.

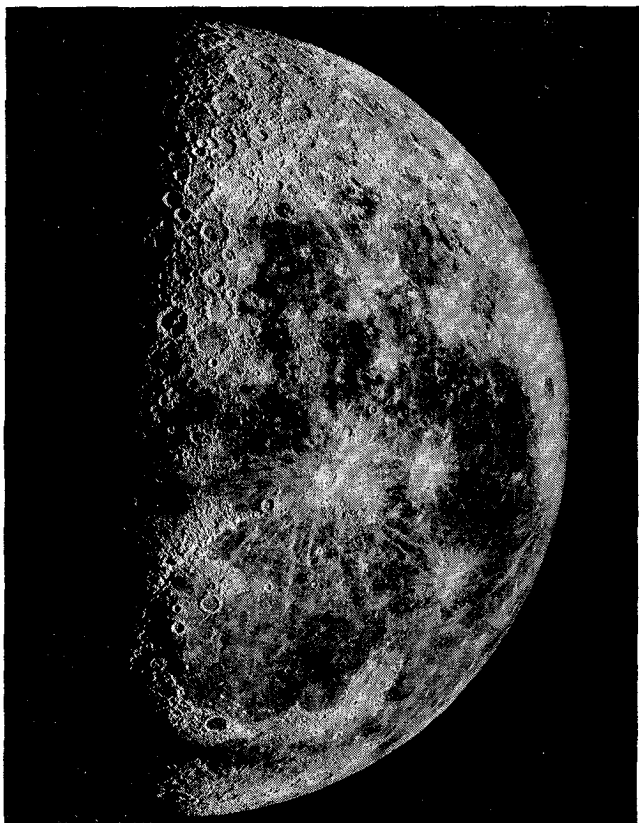
BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

October Evenings in the Alps

By OREN C. DURHAM

MOST of us will never lay eyes on the Swiss Alps, because the earth is so much in the way, and because only a few of us can afford to travel around such a large obstruction. But almost anyone may enjoy the Lunar Alps without traveling at all, for the earth turns obligingly out of the way a fair share of the



COURTESY CARNEGIE INSTITUTION OF WASHINGTON

Our Nearest Neighbor in Space, the Moon, Is 240,000 Miles Distant and 2,000 Miles in Diameter

time, and the cost of a whole series of excursions can often be counted in pennies. You will not find the Lunar Alps listed in the "Resorts and Travel" section of the Sunday paper, or promoted on the radio, but in spite of this lack of advertising, they are no mean mountains. In area, height, and ruggedness they equal or excel the European range for which they are named. If they could be transported to the earth and set down on the Sahara Desert, they would draw a steady stream of tourists.

Our almost-every-night privilege of a close inspection of the scenic glories of our little neighbor globe is one of which the wise and curious men of ancient times never so much as dreamed. For them a great gulf, thirty times as wide as the world, had been fixed, and they could contrive no way of bridging the gulf or pulling the moon

down from her place. Then came an original experimenter, who, on an epochal evening, played a trick on the moon with a two-foot length of lead pipe and two ordinary spectacle lenses. The time was 1609, the man was the illustrious Galileo, and the magic gadget which he held to his right eye was the world's very first astronomical telescope. It was a crude instrument, compared with the 200-inch giant of Palomar, but good enough to lift the fearless Galileo clear off the earth. In a split second it whisked him two thirds of the way across the age-old gulf, and provided him a comfortable reserved seat from which to behold a desolate land that no mortal had ever seen.

And now anyone can go on a similar excursion. Indeed, he can approach a great deal nearer to the moon's fearful cliffs and chasms than Galileo ever did. If the would-be sky explorer happens to live near an observatory, such as the Yerkes or the Mt. Wilson, he will find that provision is made for the curious public. If no observatory is near at hand, he can, at a cost of a few dollars, make a telescope that will be several times as good as the best one that money could buy or build a few generations ago.

This month of October, 1940, we shall look often at the moon—nightly, if the sky is clear—with the naked eye and with opera or field glasses, and, when convenient, with a telescope. Since it would take all our spare time during the month to construct a telescope, we shall use mine; but after adventuring with me, you may decide to begin building one for yourself.*

The Crescent

This issue of the REVIEW AND HERALD will likely reach your mailbox on Thursday, October 3. Let us begin this very evening, for the sky stage is set. The moon was new two days ago, but it is hardly likely that you saw it last night. Within a few minutes after sunset, our search of the clear western sky reveals a thin crescent. At first the color is that of writing paper. Later this changes to pink, and as dusk gathers we see the bright horns of the crescent holding a dimly lighted disk—"the old moon in the arms of the new." Use your field glasses.

But whence this pale light of the "old moon"? From the sun, of course, but by a crooked route. Some eight minutes ago these light rays hurried earthward from the sun. Striking on the surface of the Pacific Ocean, they were quickly reflected to the face of the moon, and thence back to our

* Those interested in constructing telescopes of their own may wish to correspond with E. F. Bowman, Centropolis Station, Kansas City, Missouri, in regard to materials needed in making amateur telescopes.



Map of the Moon

eyes. This, then, is actually "earthlight" on the moon, and is strictly comparable to moonlight on the earth.

It is time now to bring out the telescope. But do not expect too much this evening, for the moon will soon sink into the haze, and even at best the scenery is strictly limited on such a narrow crescent. Thus most of the fine scenery is still "just around the corner." The Alps, for example, will not be touched by the morning sun until next Monday evening. Our first view with low power reveals details that we could see at an approximate distance of 10,000 miles. The brightening crescent (reversed in position) looks like a section of pie crust with several crumbs lying beyond the sharp point of the upper horn. These are mountain peaks kissed by the morning sun, whose bases lie in the darkness. Now for a closer view at 4,000 miles, and a still closer view with the strongest lens, at about 2,000 miles. But seeing is not very good through so much of the earth's heavy, moisture-laden air.

A Trip to the Moon

If there is little to see, there is much to think about, and we find ourselves wishing that we could make a brief visit to that faraway earthlit globe. Why not? With a little imagination and information we can set up our observatory on Mont Blanc, and look back at the earth.

Midnight would surely be dark on the Lunar Alps, if it were not for the earth. The long mountain shadows are inky black, and so is the sky. But the stars are brighter than we ever saw them. A large, dazzling "full earth" hangs low in the south. Every night is clear like this on the moon, for there is no water to make clouds and no air to hold them up. So you see why an imaginary visit is much more comfortable than a real visit. Lacking a cloud blanket in which to wrap herself, the moon sizzles in daytime temperatures above 200 degrees, and during the long, three-hundred-hour night, the temperature drops dreadfully, per-

haps to 200 degrees below zero. No atmosphere, and therefore no haze on which to hang a rainbow or a colorful sunset.

With the telescope pointed earthward we can see Hawaii, Australia, and bits of Asia—but upside down! North and South America have slipped into the night on the left-hand edge. Watch awhile, and we shall see the sunset creeping rapidly westward over the Pacific Ocean. Tarry for eight hours, and if no clouds cover the east shore line of South America, we shall see it coming around the bright right side of the spinning globe, Cape Horn at the top. If we should watch the earth turn around five times, yes, twelve times, and change its shape from a round disk to a "half earth," and finally to a thin crescent, the sun would rise for us in the southeast. But the earth would not budge from his place. He can't. Indeed, if we should stay for a whole year (13 moon days and nights), we would see the earth changes—new earth, crescent, half, full, etc.—but never an "earthrise" or an "earthset"! Only by changing our own position—taking a long journey over the rough surface of the moon—could we force the great globe, four times the apparent diameter of the sun, into any other place in the sky or out of sight over the horizon. To make our important world disappear entirely would be the strangest adventure of all, for no man has ever seen the back side of the moon, and no man ever will, until he finds some way of seeing round a corner. Let us be reasonable and keep our imagination in hand. The hour is late; so if you will help carry the telescope into the garage, we will close the program until tomorrow evening.

Landmarks

By Friday evening after vespers we begin to see some very definite telescopic landmarks on the moon. One third of the way up from the lower horn (from the upper horn if you are using a field glass or a terrestrial telescope), you see a large dark oval, which some old astronomer who knew more Latin than science named Mare Crisium (Sea of Crises). It is a flat depression, which, if filled with water, would make a respectable lake considerably larger than Lake Superior.

Now, looking in the telescope, let your eye travel along the ragged inner edge of the crescent, which is really the division between lunar night and day, until you come to a comparatively small but distinct oval with a small mountain in the center. This is Langrenus, a typical lunar crater, quite likely of volcanic origin, but much larger than any volcanic crater on earth. In fact, it is a deep, round hole as large as the State of Connecticut. Note how the rays of the rising sun illuminate one half of the crater's steep rim and cause the other half to throw a dark shadow on the sunken floor. See also the black triangular shadow of the mountain in the center. By measuring this shadow, the height of the central mountain has been found to be about 3,000 feet. We find several other similar craters, some with mountains in the center and some without. Some are so small as to be barely visible—perhaps as narrow as five or ten miles.

On Sabbath the widening crescent may be seen

all afternoon. We can set up our telescope at any time. Much new scenery has appeared. Always the best view is near the sunrise line (terminator), where the shadows are deepest. By Sunday evening Langrenus has lost much of its beauty, but some seven hundred miles east of it (to the right in the telescope), we stop at a row of three rugged craters. The best of the three is Theophilus, whose rim has destroyed part of the wall of Cyrillus. The upper one of the three is Catharina. We could now spend hours admiring the thousands of visible details—here a lone mountain or a steep cliff, there a cluster of seven peaks, here a long serpentine ridge running north and south across the Sea of Serenity, and yonder, near the crater Arago, two bubble-shaped hills.

The Alps

Monday evening a hundred fresh wonders come into view, but we are most interested in our first glimpse of the Alps. We are able to see only their sunlit tips, and decide that the Caucasus Range on the edge of the Sea of Serenity is much more spectacular. But on Tuesday night the Alps are superb. Mont Blanc, some three miles high, is easily recognized. After a short search we locate the famous Alpine Valley, which looks like a pin scratch on the moon, but is actually a canyon about a hundred miles long and perhaps ten or fifteen miles wide. There is so much to see, and the evening is so short!

By Wednesday night the Alps have lost some of their snappy contrast; so we turn our attention to other wonders. 'Way up at the top we find Clavius, a round-walled valley some 140 miles across, decorated with a curved row of four craters that range from 25 miles to 10 miles in diameter. In two places the steep wall is interrupted by large craters, each of which holds mountain scenery of its own. Clavius is easily one of the seven wonders of the moon, and worth a whole evening's study with the best magnification we can command.

Just below Clavius is Tycho, whose diameter is about fifty-four miles. If a boulder should roll over the edge of its vertical walls, it would drop more than three miles. The mountain in the center is nearly a mile high. Tycho is one of the several points from which, when the moon is full, bright rays seem to spread out halfway across the moon. But no one can account for the fact that these strange "rays" bend around the curved lunar surface.

Now we come to the darkest place on the whole sunlit area—a spot named for Plato. It is about a hundred miles from the Alps on the edge of the Sea of Showers.

Copernicus

Perhaps the best crater of all is the stately Copernicus, which is about the same size as Tycho. It comes into view Wednesday or Thursday evening (October 9 or 10), near the center of the "morning line." Copernicus also has a spectacular ray system and a group of central mountains.

The next evening after seeing Copernicus we are able to find the Bay of Rainbows on the

"shore" of the Sea of Showers (Imbrium). If we follow the shore around to Plato, past the Alps, then along the Apennines, we can see at the end of this range of mountains, and not more than 150 miles from it, a fine crater half as big as Copernicus. The glories of the Sea of Showers cannot be exhausted in many an evening of observation. But we must turn aside long enough to locate a little six-mile craterlet perched in the high ridge of the larger crater called Cichus. The little crater is just the size of Crater Lake in Oregon.

Somewhat east of the Sea of Showers is the crater Aristarchus, the brightest spot on the full lunar disk. It comes into eye range Sunday or Monday night (October 13 or 14).

But what about the great astronomer, Galileo, who discovered all this? Is he not honored with some great landmark? No, Galileo has only a small crater named for him. It is located so far around the globe as to be almost out of sight. Why he was treated thus, no one seems to know.

Full moon is Wednesday, October 16, at 3:15 A.M., E.S.T. On Tuesday, Wednesday, and Thursday evenings the view is good through a field glass, though everything is reversed compared with the positions we have become familiar with in the telescope.

Don't miss Thursday evening (October 17). The moon, Jupiter, and Saturn rise about an hour after sunset. All three can be seen easily at the same time in a field glass, but Jupiter stands too far from the others for the telescope to catch the whole group at once. Saturn is very close to the moon—almost eclipsed. Its rings do not show very well, nor are Jupiter's moons as pretty as when the sky is dark; but we shift from one to the other of these planets a number of times before putting the telescope to bed.

Two or three nights later the moon again becomes lopsided, and the scenery on the receding ragged edge proves to be as good as it was on an advancing edge a week before. But moonrise is about forty-five minutes later each evening; so unless we wish to stay up until the small hours of the night, we had better turn our attention to the stars and planets and lay plans to continue our moon observations the first evening in November.



CHURCHES old and bleak and gray—
The members play but do not pray.
Churches decked out extra fine—
The poor within get not a dime.
But churches with a neat, scrubbed look,
Study and practice well the Book.

CAROLINE EELLS-KEELER.

NATIONAL SERVICE

Registration Day

BY THE PRESIDENT OF THE UNITED STATES

A Proclamation

WHEREAS, The Congress has enacted and I have this day approved the Selective Training and Service Act of 1940, which declares that it is imperative to increase and train the personnel of the armed forces of the United States and that in a free society the obligations and privileges of military training and service should be shared generally in accordance with a fair and just system of selective compulsory military training and service; and,

WHEREAS, The said Act contains, in part, the following provisions:

"Sec. 2. Except as otherwise provided in this Act, it shall be the duty of every male citizen of the United States, and of every male alien residing in the United States, who, on the day or days fixed for the first or any subsequent registration, is between the ages of twenty-one and thirty-six, to present himself for and submit to registration at such time or times and place or places, and in such manner and in such age group or groups, as shall be determined by rules and regulations prescribed hereunder.

"Sec. 5. (a) Commissioned officers, warrant officers, pay clerks, and enlisted men of the Regular Army, the Navy, the Marine Corps, the Coast Guard, the Coast and Geodetic Survey, the Public Health Service, the federally recognized active National Guard, the Officers' Reserve Corps, the Regular Army Reserve, the enlisted Reserve Corps, the Naval Reserve, and the Marine Corps Reserve; cadets, United States Military Academy; midshipmen, United States Naval Academy; cadets, United States Coast Guard Academy; men who have been accepted for admittance (commencing with the academic year next succeeding such acceptance) to the United States Military Academy as cadets, to the United States Naval Academy as midshipmen, or to the United States Coast Guard Academy as cadets, but only during the continuance of such acceptance; cadets of the advanced course, senior division, Reserve Officers' Training Corps or Naval Reserve Officers' Training Corps; and diplomatic representatives, technical attachés of foreign embassies and legations, consuls general, consuls, vice-consuls, and consular agents of foreign countries, residing in the United States, who are not citizens of the United States, and who have not declared their in-

tention to become citizens of the United States, shall not be required to be registered under Section 2 and shall be relieved from liability for training and service under Section 3 (b)."

"Sec. 10. (a) The President is authorized—(1) to prescribe the necessary rules and regulations to carry out the provisions of this Act;"

"(4) To utilize the services of any or all departments and any and all officers or agents of the United States and to accept the services of all officers and agents of the several States, Territories, and the District of Columbia and subdivisions thereof in the execution of this Act."

"Sec. 14. (a) Every person shall be deemed to have notice of the requirements of this Act upon publication by the President of a proclamation or other public notice fixing a time for any registration under Section 2."

Registration October 16

Now, therefore, I, Franklin D. Roosevelt, President of the United States of America, under and by virtue of the authority vested in me by the aforesaid Selective Training and Service Act of 1940, do proclaim the following:

1. The first registration under the Selective Training and Service Act of 1940 shall take place on Wednesday, the 16th day of October, 1940, between the hours of 7 A.M. and 9 P.M.

2. Every male person (other than persons excepted by Section 5 (a) of the aforesaid Act) who is a citizen of the United States or an alien residing in the United States and who, on the registration date fixed herein, has attained the twenty-first anniversary of the day of his birth and has not attained the thirty-sixth anniversary of the day of his birth, is required to present himself for and submit to registration. Every such person who is within the Continental United States on the registration date fixed herein shall on that date present himself for and submit to registration at the duly designated place of registration within the precinct, district, or registration area in which he has his permanent home or in which he may happen

to be on that date. Every such person who is not within the Continental United States on the registration date fixed herein shall within five days after his return to the Continental United States present himself for and submit to registration. Regulations will be prescribed hereafter providing for special registration of those who on account of sickness or other causes beyond their control are unable to present themselves for registration at the designated places of registration on the registration date fixed herein.

3. Every person subject to registration is required to familiarize himself with the rules and regulations governing registration and to comply therewith.

4. The times and places for registration in Alaska, Hawaii, and Puerto Rico will be fixed in subsequent proclamations.

5. I call upon the Governors of the several States and the Board of Commissioners of the District of Columbia to provide suitable and sufficient places of registration within their respective jurisdictions, and to provide suitable and necessary registration boards to effect such registration.

6. I further call upon all officers and agents of the United States, and all officers and agents of the several States and the District of Columbia and subdivisions thereof to do and perform all acts and services necessary to accomplish effective and complete registration; and I especially call upon all local election officials and other patriotic citizens to offer their services as members of the boards of registration.

7. In order that there may be full cooperation in carrying into effect the purposes of said Act, I urge all employers and Government agencies of all kinds—Federal, State, and local—to give those under their charge sufficient time off in which to fulfill the obligation of registration incumbent on them under the said Act.

Crossroads of Destiny

America stands at the crossroads of its destiny. Time and distance have been shortened. A few weeks have seen great nations fall. We cannot remain indifferent to the philosophy of force now rampant in the world. The terrible fate of nations whose weakness invited attack is too well known to us all.

We must and will marshal our great potential strength to fend off war from our shores. We must and will prevent our land from becoming a victim of aggression.

Our decision has been made.

It is in that spirit that the people of our country are assuming the burdens that now become necessary. Offers of service have flooded in from patriotic citizens in every part of the Nation, who ask only what they can do to help. Now there is both the opportunity and

the need for many thousands to assist in listing the names and addresses of the millions who will enroll on registration day at school-houses, polling places, and town halls.

The Congress has debated without partisanship and has now enacted a law establishing a selective method of augmenting our armed forces. The method is fair, it is sure, it is democratic—it is the will of our people.

After thoughtful deliberation, and as the first step, our young men will come from the factories and the fields, the cities and the towns, to enroll their names on registration day.

On that eventful day my generation will salute their generation. May we all renew within our hearts that conception of liberty and that way of life which we have all inherited. May we all strengthen our resolve to hold high the torch of freedom in this darkening world so that our children and their children may not be robbed of their rightful inheritance.

In witness whereof I have hereto set my hand and caused the seal of the United States to be affixed.

Done at the City of Washington this sixteenth day of September in the year of our Lord nineteen hundred and forty, and of the Independence of the United States of America the one hundred and sixty-fifth.

(Seal)

FRANKLIN D. ROOSEVELT.

By the President: Cordell Hull, Secretary of State.

Text of Statement With Proclamation

The statement issued by the President upon signing the conscription bill and fixing October 16 as the registration day follows in part:

Today, the art of war calls for a wide variety of technical weapons. Modern life does not emphasize the qualities demanded of soldiers. Moreover, behind the armed forces, we must have a munitions industry as a part of an economic system capable of providing the fighting man with his full requirements of arms and equipment. Many individuals, therefore, may serve their country best by holding their posts on the production line. The object of selective service is to provide men for our Army and Navy and at the same time disturb as little as possible the normal life of the Nation.

Selective service consists of four steps, which singly and in the group, have been developed to operate with the fairness and justice characteristic of free, democratic institutions. These steps are registration, classification, selection, and induction.

Wednesday, October 16, has been set aside, on which day every male

between twenty-one and thirty-five, inclusive, will be expected to report to a neighborhood precinct to fill out a registration card and a registration certificate. The certificate issued to the individual will be carried by him as a testimonial to his acceptance of the fundamental obligation of citizenship. The registration card will be forwarded to the county clerk or similar official and will be delivered by him to the local selective service board. These boards, consisting of three men, each appointed by the President, upon recommendations of the State Governors, will be set up in more than 6,000 communities. When the States notify the national director of selective service that all the local boards have completed this work, a national drawing by lot will determine the order of priority of the registrants in each local board area. The national priority list will be furnished to the local boards and the corresponding order of selection will be entered on the registration cards in their custody.

Community Boards

The priority established by the drawing will determine the order in which questionnaires will be mailed to the registrants. Upon receipt of these questionnaires the registrants will enter on these forms pertinent facts on the basis of which their final classification will be determined.

There will be organized in every community in our Nation advisory boards for registrants, composed of patriotic citizens, civilian volunteers, to assist registrants in presenting fairly the facts to be used in determining the place of each individual in the scheme of national defense.

After the return of these questionnaires, the local board, after due consideration, will place the registrants in one of four classes. In class I will be those who are available for immediate service; in class II, those who are deferred because of the essential character of the service they are rendering in their present occupations; in class III those individuals who should be deferred because of individuals dependent upon them for support; in

class IV those specifically deferred by the terms of the act.

The total number of individuals needed by the armed forces will be prorated among the several States. In this allocation due consideration will be given to the number of men already furnished by the State for our military forces. Within each State a quota, in a similar manner, will be divided among the local boards. Thus, each locality will be asked to furnish its fair share of individuals for induction into our armed forces.

In each of these local board areas individuals between the ages of eighteen and thirty-five will be offered an opportunity to volunteer for a one-year period of service and training. Such applicants will be accepted before any other individuals are selected, provided they are suitable for military service. It will be the duty of the local board to select as many additional individuals as are necessary to fill the quota for that particular area.

Following the tentative selection of these individuals, a local medical examiner will examine them physically. If they are accepted, they will be sent forward for final physical examination by medical officers of the Army, Navy, or Marine Corps. Those who pass will be inducted into the service.

In the military service they will be intelligently led, comfortably clothed, well fed, and adequately armed and equipped for basic training. By the time they get physically hardened, mentally disciplined, and properly trained in fundamentals, the flow of critical munitions from factory to combat units will meet the full requirements for their advanced training.

In the military service, Americans from all walks of life, rich and poor, country-bred and city raised, farmer, student, manual laborer and white-collar worker, will learn to live side by side, to depend upon each other in military drills and maneuvers, and to appreciate each other's dignity as American citizens.

Universal service will bring not only greater preparedness to meet the threat of war, but a wider distribution of tolerance and understanding to enjoy the blessings of peace.

Draft Registration Law

FOLLOWING are portions of the Selective Training and Service Law:

Sec. 2. Except as otherwise provided in this Act, it shall be the duty of every male citizen of the United States, and of every male alien residing in the United States, who, on the day or days fixed for the first or any subsequent registration, is between the ages of twenty-one and thirty-six, to present himself for and submit to registration at such time or times and place or places, and in such manner

and in such age group or groups, as shall be determined by rules and regulations prescribed hereunder.

Ages From 21 to 36

Sec. 3. (a) Except as otherwise provided in this Act, every male citizen of the United States, and every male alien residing in the United States who has declared his intention to become such a citizen, between the ages of twenty-one and thirty-six at the time fixed for his registration, shall be liable

for training and service in the land or naval forces of the United States.

Service Set at 12 Months

(b) Each man inducted under the provisions of subsection (a) shall serve for a training and service period of twelve consecutive months, unless sooner discharged, except that whenever the Congress has declared that the national interest is imperiled, such twelve-month period may be extended by the President to such time as may be necessary in the interests of national defense.

(c) Each such man, after the completion of his period of training and service under subsection (b), shall be transferred to a reserve component of the land or naval forces of the United States; and until he attains the age of forty-five, or until the expiration of a period of ten years after such transfer, or until he is discharged from such reserve component, whichever occurs first, he shall be deemed to be a member of such reserve component and shall be subject to such additional training and service as may now or hereafter be prescribed by law: *Provided*, That any man who completes at least twelve months' training and service in the land forces under subsection (b), and who thereafter serves satisfactorily in the Regular Army or in the active National Guard for a period of at least two years, shall, in time of peace, be relieved from any liability to serve in any reserve component of the land or naval forces of the United States and from further liability for the training and service under subsection (b), but nothing in this subsection shall be construed to prevent any such man, while in a reserve component of such forces, from being ordered or called to active duty in such forces.

(d) With respect to the men inducted for training and service under this Act there shall be paid, allowed, and extended the same pay, allowances, pensions, disability and death compensation, and other benefits as are provided by law in the case of other enlisted men of like grades and length of service of that component of the land or naval forces to which they are assigned, and after transfer to a reserve component of the land or naval forces as provided in subsection (c) there shall be paid, allowed, and extended with respect to them the same benefits as are provided by law in like cases with respect to other members of such reserve component. Men in such training and service and men who have been so transferred to reserve components shall have an opportunity to qualify for promotion.

(e) Persons inducted into the land forces of the United States under this Act shall not be employed beyond the limits of the Western Hemisphere except in the Terri-

tories and possessions of the United States, including the Philippine Islands.

Provision for the Clergy

(d) Regular or duly ordained ministers of religion, and students who are preparing for the ministry in theological or divinity schools recognized as such for more than one year prior to the date of enactment of this Act, shall be exempt from training and service (but not from registration) under this Act.

(e) The President is authorized, under such rules and regulations as he may prescribe, to provide for the deferment from training and service under this Act in the land and naval forces of the United States of those men whose employment in industry, agriculture, or other occupations or employment, or whose activity in other endeavors, is found in accordance with Section 10 (a) (2) to be necessary to the maintenance of the national health, safety, or interest. The President is also authorized, under such rules and regulations as he may prescribe, to provide for the deferment from training and service under this Act in the land and naval forces of the United States (1) of those men in a status with respect to persons dependent upon them for support which renders their deferment advisable, and (2) of those men found to be physically, mentally, or morally deficient or defective. No deferment from such training and service shall be made in the case of any individual except upon the basis of the status of such individual, and no such deferment shall be made of individuals by occupational groups or of groups of individuals in any plant or institution.

(f) Any person who, during the year 1940, entered upon attendance for the academic year 1940-1941—

(1) at any college or university which grants a degree in arts or science, to pursue a course of instruction satisfactory completion of which is prescribed by such college or university as a prerequisite to either of such degrees; or

(2) at any university described in paragraph (1), to pursue a course of instruction to the pursuit of which a degree in arts or science is prescribed by such university as a prerequisite; and who, while pursuing such a course of instruction at such college or university, is selected for training and service under this Act prior to the end of such academic year, or prior to July 1, 1941, whichever occurs first, shall, upon his request, be deferred from induction into the land or naval forces for such training and service until the end of such academic year, but in no event later than July 1, 1941.

Conscientious Objectors

(g) Nothing contained in this Act shall be construed to require

any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this Act, be assigned to non-combatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be assigned to work of national importance under civilian direction. Any such person claiming such exemption from combatant training and service because of such conscientious objections shall, if such claim is not sustained by the local board, be entitled to an appeal to the appropriate appeal board provided for in Section 10 (a) (2). Upon the filing of such appeal with the appeal board, the appeal board shall forthwith refer the matter to the Department of Justice for inquiry and hearing by the Department or the proper agency thereof. After appropriate inquiry by such agency, a hearing shall be held by the Department of Justice with respect to the character and good faith of the objections of the person concerned, and such person shall be notified of the time and place of such hearing. The Department shall, after such hearing, if the objections are found to be sustained, recommend to the appeal board (1) that if the objector is inducted into the land or naval forces under this Act, he shall be assigned to non-combatant service as defined by the President, or (2) that if the objector is found to be conscientiously opposed to participation in such noncombatant service, he shall in lieu of such induction be assigned to work of national importance under civilian direction. If after such hearing the Department finds that his objections are not sustained, it shall recommend to the appeal board that such objections be not sustained. The appeal board shall give consideration to but shall not be bound to follow the recommendation of the Department of Justice together with the record on appeal from the local board in making its decision. Each person whose claim for exemption from combatant training and service because of conscientious objections is sustained shall be listed by the local board on a register of conscientious objectors.

Appropriations Required

(h) No exception from registration, or exemption or deferment from training and service, under this Act, shall continue after the cause therefor ceases to exist.

Sec. 6. The President shall have authority to induct into the land

and naval forces of the United States under this Act no greater number of men than the Congress shall hereafter make specific appropriation for from time to time.

Sec. 7. No bounty shall be paid to induce any person to enlist in or be inducted into the land or naval forces of the United States: *Provided*, That the clothing or enlistment allowances authorized by law shall not be regarded as bounties within the meaning of this section. No person liable for service in such forces shall be permitted or allowed to furnish a substitute for such service; no substitute as such shall be received, enlisted, enrolled, or inducted into the land or naval forces of the United States; and no person liable for training and service in such forces under Section 3 shall be permitted to escape such training and service or be discharged therefrom prior to the expiration of his period of such training and service by the payment of money or any other valuable thing whatsoever as consideration for his release from such training and service or liability therefor.

Sec. 8. (a) Any person inducted into the land or naval forces under this Act for training and service, who, in the judgment of those in authority over him, satisfactorily completes his period of training and service under Section 3 (b) shall be entitled to a certificate to that effect upon the completion of such period of training and service, which shall include a record of any special proficiency or merit attained. In addition, each such person who is inducted into the land or naval forces under this Act for training and service shall be given a physical examination at the beginning of such training and service and a medical statement showing any physical defects noted upon such examination; and upon the completion of his period of training and service under Section 3 (b), each such person shall be given another physical examination and shall be given a medical statement showing any injuries, illnesses or disabilities suffered by him during such period of training and service.

Arrangements for Job Return

(b) In the case of any such person who, in order to perform such training and service, has left or leaves a position, other than a temporary position, in the employ of any employer and who (1) receives such certificate, (2) is still qualified to perform the duties of such position, and (3) makes application for reemployment within forty days after he is relieved from such training and service—

(A) if such position was in the employ of the United States Government, its Territories or possessions, or the District of Columbia, such person shall be restored to such position or to a position of like seniority, status, and pay;

(B) if such position was in the employ of a private employer, such employer shall restore such person to such position or to a position of like seniority, status, and pay unless the employer's circumstances have so changed as to make it impossible or unreasonable to do so;

(C) if such position was in the employ of any State or political subdivision thereof, it is hereby declared to be the sense of the Congress that such person should be restored to such position or to a position of like seniority, status, and pay.

(c) Any person who is restored to a position in accordance with the provisions of paragraph (A) or (B) of subsection (b) shall be considered as having been on furlough or leave of absence during his period of training and service in the land or naval forces, shall be so restored without loss of seniority, shall be entitled to participate in insurance or other benefits offered by the employer pursuant to established rules and practices relating to employees on furlough or leave of absence in effect with the employer at the time such person was inducted into such forces, and shall not be discharged from such position without cause within one year after such restoration.

Boards May Defer Induction

Induction into the armed forces may be deferred by the local board for any of a number of reasons. If the registrant states that he is a conscientious objector, the local board will report his case to the Department of Justice for investigation and may subsequently inscribe him on a register of conscientious objectors who will be liable to noncombatant service at the call of the President.

The board may reject a claim of exemption, but the registrant can appeal the decision to appropriate boards.

If the registrant is a student who entered upon a regular college course during 1940, his induction shall, at his request, be deferred until the completion of 1940-41 academic year or until July 1, 1941, whichever comes sooner.

If a registrant has passed his eighteenth birthday and has not reached his thirty-sixth, he is eligible to volunteer for the same year's service and training as are given to the selectees.

If he attempts to dodge selection, or falls into other legal difficulties before he is actually inducted into the armed forces, he will be subject to trial before a civil court. Court-martials will have no jurisdiction over a man until he is actually in military service.

A selectee will receive a thorough physical examination at the beginning of his service and another at its completion, with notations made on the record of any injuries, illnesses, or other physical deterioration during the period of his service, these notations being for use in determining the merit of possible future claims against the Government.

After honorably completing his service, a selectee will receive a certificate to that effect. If he asks, within forty days of completing his service, for his former job, his former employer is compelled to reinstate him in the same position or a position with the same seniority, pay, and other benefits "unless the employer's circumstances have so changed as to make it impossible or unreasonable to do so."

Discrimination Is Forbidden

Local boards will not exercise discrimination in selection because of race or color, and volunteers are to be accepted without such discrimination.

A selectee may vote by absentee ballot, if his polling place is within one day's journey of his place of service, in person.

Starting October 1, the selectees as well as privates in the Regular Army and sailors in the Navy, will receive \$21 a month for the first four months of their service and \$30 a month thereafter.

Selectees may not be inducted into service until the military authorities are able to afford them adequate shelter, sanitary facilities, etc.

(Continued on page 22)

Resume of the Draft Law

How It Will Affect the Nation's Man Power and Industrial Resources

WASHINGTON, Sept. 14.—The principal points in the Burke-Wadsworth Selective Service Bill are as follows:

If a man has passed his twenty-first birthday and has not reached his thirty-sixth, and if he is a citizen of the United States or an alien who has declared his intention of becoming a citizen, he is required to register at a time and place to be proclaimed by the President. He

is liable to a year's training and service in the land or naval forces of the United States.

He will receive a number, and if his number is called under a lottery system to be instituted, he will have to appear before a local draft board, set up in his community by the President. No member of this local draft board may be an Army or Navy officer, either active or retired.

WORLD-WIDE FIELD

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

Establishing New Churches

DURING the last quarter of a century, 1914-39, bordered on either side by the outbreak of a world war, there were organized in the North American Division 536 new Seventh-day Adventist churches. This fact is a significant and encouraging omen of wholesome evangelistic fervor, and clear denominational vision of extending the kingdom into new places. During the last decade, or since 1930, the establishment of new churches has experienced a healthy growth. This ten-year period, closing with the second quarter of 1940, indicated the organization throughout North America of 379 new churches, bringing the number of churches up to 2,610—an average of 38 new churches organized every year during the last decade.

These figures convey a vital and important message to the leadership of the advent movement. When we think of all the land yet to be possessed for the Lord, these facts challenge us to a more complete consecration, to a redoubling of our evangelistic activities, and to a more thorough harnessing of all available forces within the church in extending the work into new places. According to the latest available government statistics, there are in the United States alone 6,252 cities and towns with a population of more than 1,000. Viewing these figures in the light of the inspired statement that "in every town, city, and village, there are persons who would embrace the truth if it were brought before them in a judicious manner" ("Testimonies," Vol. II, p. 113), and the fact that we have but 2,610 churches scattered throughout the land, of which a number are in rural communities with less than 1,000 population, we realize anew that there is still need of aggressive, pioneering evangelism on the part of both the ministry and the laity, to kindle the light of present truth in many new places.

A few years ago I attended a series of annual meetings in Rumania, at which time 100 new churches were admitted to the sisterhood of churches as the result of just one year's intensive, united evangelism in that fruitful field. Those who were present on this occasion felt a touch of the spirit of the Reformation, during which the message of the Reformers spread like fire in the stubble.

Looking at the world figures, we are encouraged to find that during the decade ending in 1939 there

were organized a total of 2,204 new churches throughout the world field—1,863 in overseas divisions and 341 in North America. When we contemplate that there are many thousands of densely populated cities and towns throughout the world, we are stirred to plead with God to lead us on into these places, and help us to establish churches as shining lights in every dark corner. To this specific task the church as a whole should now dedicate every talent and put into use every reserve at its disposal.

It was refreshing and inspiring during the camp meeting season this summer to be present at business sessions during which new churches were accepted into the sisterhood of churches. In one local conference six new churches were admitted. But such figures should be greatly augmented. Would it not be possible under God with our large staff of conference workers, our group of courageous colporteur evangelists, our valiant Missionary Volunteer army, and our host of willing, consecrated, trained Sabbath school officers, missionary leaders, and other church officers and lay helpers, to organize at least one hundred new churches in North America during 1941, and thus establish new centers from which the light of truth would spread to other communities? Would it be too much to expect and plan for an addition of 500 new churches for the world field in a single year? The apostle's challenge rings out: "It is the last time." Our work for the Master is drawing toward its final consummation. God is sending the showers of the latter rain. We are thrilled at the thought that "the time is coming when there will be as many converted in a day as there were on the day of Pentecost."—*Review and Herald*, June 29, 1905.

As we seek God anew for the power and infilling of the Spirit, which gave such startling success and glorious soul fruitage to the disciples in their ministry on and after Pentecost, we are persuaded that the burden of our workers and believers will be realized in larger conquests for the kingdom of God and the establishment throughout the world of hundreds of new churches which shall bring glory to the name of Him who has commissioned us to "go . . . into all the world, and preach the gospel to every creature." The Saviour's admonition in days of yore is indeed applicable in an hour like this:

"Launch out into the deep, and let down your nets for a draft." There is still room for a great deal of "deep-sea fishing" in new places.

The apostle Paul and his collaborators were tireless in their extension of the gospel message. They were not content to organize a few churches in a certain locality and then rest satisfied in caring for the flock. A divine urge pushed them on continually into new territory. And wherever they went, churches were established and believers were trained to continue the work started. When the apostles left a place where a church had been established, those comprising the membership of the church did not lose faith. "Churches were duly organized in all places in Lycaonia and Pisidia where there were believers. . . . Those who in any place were by his labor led to accept Christ as the Saviour, were, at the proper time, organized into a church. Even when the believers were but few in number this was done. . . . They had been faithfully instructed in the way of the Lord, and had been taught how to labor unselfishly, earnestly, perseveringly, for the salvation of their fellow men. This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands."—*Acts of the Apostles*, pp. 185-187. STEEN RASMUSSEN.

Montana Camp Meeting

THE Montana camp meeting convened on the campus of the Mount Ellis Academy in the beautiful valley east of Bozeman, June 14-22. For the brethren coming from all parts of that large State, this was no ordinary meeting. It was a time of deep heart searching and seeking after God. Under the tender influence of the Holy Spirit, the ministry of E. E. Andross was particularly appreciated, and many were led into a deeper, more satisfying Christian experience. J. J. Reiswig, with his staff of workers, had made careful preparation for the camp meeting, and the meetings of each day moved forward smoothly and pleasantly.

A large number gave their hearts to God during this camp meeting, and besides those who were to be baptized in their home churches, sixteen were baptized at the camp meeting. The attendance was about 560, and those present gave a total of \$1,115.21 in mission offerings. The State of Montana has faced

difficult times in recent years, and this offering is an omen of better days to come.

The believers in Montana are of good courage. During the past year, with the total of nine workers in the office and in the field, nine evangelistic efforts were conducted and thirteen revival meetings were held in the churches of the field. As a result of these efforts, eighty-nine were baptized and added to the church. The conference membership stands at 1,345.

During the last Sabbath afternoon of the camp meeting, an impressive ordination service was held, at which time Waldo F. Specht was set apart for the gospel ministry.

Glen Patterson is joining the staff of the conference as departmental secretary.

Elder and Mrs. E. L. Neff and their associates from the union conference office were present at the meetings. Other visiting workers included Dr. and Mrs. George Bowers, Professor and Mrs. Kenneth Aplington, and Mr. and Mrs. F. W. Peterson from Walla Walla College. E. E. Andross and the writer were present from the General Conference.

ALFRED W. PETERSON.

Lake Union Camp Meeting

THROUGHOUT the North American Division the 1940 camp meetings have established new attendance records. The seriousness of the times and the consciousness of the imminence of Christ's return have impressed many with a new determination to attend camp meeting, in the hope of receiving that instruction and inspiration in Christian living which will enable them to make preparation to meet the Lord with confidence when He shall appear. In these annual gatherings we always find a number of earnest Adventists receiving refreshing and help, while others hoping for help frequently are refreshed and enlightened; but never have we witnessed so many with hearts burdened with the sense of need and seemingly more determined to change their mode of living in order to follow Christ.

The Indiana meeting was held at Battle Ground, a few miles from the city of Lafayette. The camp, with permanent buildings, was pleasantly located, and delightful shade trees afforded shelter. For the opening days the weather was exceedingly hot, and as a result of a prolonged drouth, the crops were scorched and the grass was brown. At the end of the first Sabbath refreshing rain fell, soaking the earth and bringing new life to every growing thing, as well as cooling the atmosphere.

This was election year, and the tenure-of-office plan led to a change in conference leadership. S. E. Wight, who has strongly led the Indiana field for the last six years, was replaced by F. O. Sanders, one of the younger workers, who was unanimously elected as president. Few changes were made in other officers. During the leadership of Elder Wight, excellent growth has been noted in Indiana. There was an increase of 998 in church membership, 22 churches were erected or purchased, and a large deficit was turned into an excellent cash credit: these are but some of the encouraging features noted during the six years of his office.

The tithe for the year 1939 exceeded that of 1938 by upwards of \$10,000, and mission offerings showed a healthy growth. The camp meeting proved to be a great blessing, and the attendance was remarkably maintained throughout the entire period of the meeting.

Following the Indiana camp, the Michigan meeting convened at Grand Ledge. This camp is probably the best equipped within the denomination. The conference membership is approximately 11,000, and of course the attendance was large. Every cabin and tent was occupied, and scores of trailers and private tents were also on the grounds. In spite of almost continuous rain for more than a week during the meeting, the attendance fluctuated but little, and our people were of good spirit in spite of the inconvenience caused by the adverse weather.

C. B. Haynes, whose term of office expired as president of the Michigan Conference, was followed by T. G. Bunch, whose election was wholly unanimous. Practically no other changes were made, apart from those in the personnel of the executive committee.

The two Sabbath meetings were attended by very large numbers of our believers, and adequate assistance was given by the visitors from the General, union, and local conferences, as well as from institutional leadership and workers from abroad. One thousand two hundred two baptisms were noted for the year; tithe showed an increase of upwards of \$20,000 for the year 1939 as compared with 1938; and an encouraging gain was also revealed in mission offerings. Book sales throughout both the Indiana and Michigan fields indicate a deepening interest of the membership in our literature.

Because of sickness and much severe muscular pain, Elder Haynes was not able to preside over the camp meeting. J. J. Nethery, of the Lake Union, carried this responsibility. The arrangements made by Elder Haynes prior to his sickness assured a well-organized meeting, and everything moved along smoothly and helpfully. We were happy to welcome Elder

Haynes toward the end of the camp, and were pleased to hear him lead in various evening meetings.

The gathering closed with an excellent attendance at the last meeting held Sunday, September 1, and the people returned to their tasks and their churches refreshed and better prepared for their Lord's return.

W. G. TURNER.

New Orleans, Texarkana, and Gentry Regional Meetings

DURING the month of August three regional camp meetings were held in the Arkansas-Louisiana Conference. We were deeply impressed as we saw the large attendance at these regional meetings. In previous years a good representation was present from the various churches, but this year the members of whole churches came en masse. It was a joy to see them come in caravans made up of a variety of vehicles.

We were deeply impressed by the serious attitude shown on the part of God's children. In meeting and talking with our brethren, I found a Christian comradery similar to that shown by the early Christians of the New Testament.

The people of the advent faith are truly a "chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9.

God's remnant people are turning to the Book as never before to find the sure promises for these days of uncertainty. They see all about them a picture of distress as painted by the Lord in His prophecy found in Luke 21:26: "Men's hearts failing them for fear, and for looking after those things which are coming on the earth."

Uncertainty haunts the hearts of men and nations today, and people everywhere apply in vain for some light to remove the darkness, and for some hope that will bring peace to their troubled hearts. How happy we should be as a people who have the sure word of God. May we place full confidence in the promises and power of Jehovah. The thoughtful heart sees that in this time refuge is found only under the wings of the Almighty.

Ira Pound, president of the Arkansas-Louisiana Conference, led out in a strong way. He and his associates have had a most successful year in soul winning. The blessing of the Lord rested upon each regional meeting. The people were fed with the word of God, which brought great courage to their hearts. When appeals were made to help finish the work of

the Lord, God's children volunteered their services and gave liberally to support the work.

Excellent help was given by the workers of both the Southwestern Union and the local conference staff, and by representatives from the Southern Publishing Association. Our people went back to their homes determined to be better witnesses for the truth among their friends and neighbors. What a blessing these annual convocations bring to our people, preparing them for the strenuous times just ahead of them.

J. J. STRAHLE.

Deluge Museum at Southern California Camp Meeting

SOMETHING new and fundamental for camp meetings was this, a display of fossils, mineral specimens, rocks, gem stones, lapidary work, coal, petrified wood, and bones, all with a direct bearing on the flood and God's last warning message, accompanied with from three to five lectures each day.

One of our missionaries from China filled an entire showcase with rare fossils from China and choice gem stones and Chinese lapidary art. A leading academy professor gave a part of his collection of fossils and lapidary work, including a large stalagmite cut and polished at the butt and clearly disproving the claims of great age for such formations in caves. Evangelists and other workers, miners, and especially laymen furnished the larger part of the specimens.

People swarmed the place, asking questions and themselves giving valuable information, and more than six hundred signed a request to be notified of the next meeting of the Deluge Geology Society, which arranged the museum. The juniors were lectured to in groups.

This society is nondenominational, but is composed almost entirely of Adventists. It meets on the third Saturday night of each month, and is devoted to intensive study and discovery of new facts about creation, the flood, and Babel.

Professor George McCready Price, who now lives in Pomona, California, a member of the society, lectured for an hour in the museum to a packed audience, who called for more. Later he made the following statement:

"I was proud of our society's exhibit at the recent camp meeting—the four large tables, sixteen feet long, and the two showcases full of fossils and minerals. I was astonished that such an exhibit could be got together on such short notice.

"The whole thing is an inspiring example of what might be done in many other places by our Missionary Volunteer Societies and our science teachers if they were awake to the possibilities along this line

of helping to inspire faith in God's record of the universal flood, also of using the flood to defeat the false story of the origin and history of the earth, which has ruined the Bible faith of the educated world, and of warning the world of the still more terrible catastrophe soon to come, according to Bible prophets."

At the invitation of our conference president, we held a meeting in the large tabernacle, which was attended by a large audience of interested people, who heard four of the leaders of our society on "Why Is the Flood Important Today?" Everywhere were interest and appreciation.

However, there is no need to confine such museums to the flood. Though perhaps no other conference has as much leadership in deluge geology as this conference, still an excellent display and good lectures could be given in almost any conference, as our people, old and young, are doing much work in science and nature as a whole, all with the one common objective of revealing the last-day message of the Creator through His other book.

BENJAMIN FRANKLIN ALLEN,
President, Deluge Geology Society.

(NOTE.—The society is about to begin publishing its proceedings in bulletins, which will be free to members only. If you believe in the literal six-day creation week, and that the flood should be studied as the main geological event since creation, you are eligible to join. The fee is \$2 the first year, and \$1 thereafter. Nonmembers may receive the bulletins for \$2 a year. Address B. F. Allen at 219 N. Grand Avenue, Los Angeles, Calif.)

Central Union Camp Meeting

THE Central Union camp meeting for the colored believers convened at the Western Seminary in Kansas City, Missouri, August 21 to 25. Representatives from four States in this union and from Iowa were in attendance.

A. E. Webb, union department secretary, had the general oversight of the gathering. J. F. Piper, R. J. Christian, E. R. Fattie, J. W. Turner, and L. V. Grunke spoke at various sessions during the five-day meeting. Professor J. Roy Terry, of St. Louis, led the choir and had general charge of the camp meeting music. Mrs. Bernice Reynolds superintended the Junior activities. W. C. Webb had charge of the Senior young people's meetings.

An unusually large representation from the constituency crowded the grounds of the seminary for the Sabbath and Sunday meetings. A tent pitched on the campus served the needs of the general assembly. A room in the school dormitory accommodated the children in their meetings.

The daily devotional gatherings were characterized by such earnest purpose and deep piety as are needed for the spiritual awakening due for these times.

LOUIS B. REYNOLDS.

West Virginia Camp Meeting

THE West Virginia camp meeting was held in a beautiful shaded grove on the outskirts of the city of Parkersburg, August 8-18. Its many fine trees offered cooling shade for both assembly tents and smaller family tents. The quietness of this sacred retreat witnessed the presence of the Spirit of God, who graciously visited those who were fortunate in being in attendance.

The evening meetings of this encampment were of special interest to the public. It was most encouraging to see each meeting well attended by interested friends and neighbors. It was estimated that on the last Sunday night, notwithstanding a heavy rain, fully fifty cars from the city were parked on the grounds during the hour of the evening service. The city broadcasting station provided free of charge each day a fifteen-minute period, which helped much in bringing the news of the camp meeting to the public. This service was greatly appreciated.

T. M. French, who was reelected as president of the conference, reported that during the past biennial period two hundred eighty-eight members had been added to the conference by baptism and profession of faith, and that the conference membership now stands at nine hundred and fourteen. The West Virginia Conference represents one of the oldest conference organizations in the union, having been organized in 1887, with a membership of but ninety-two. For the blessings of the years that have passed, and the substantial growth, especially during the last two years, we render our grateful thanks to the Master. Along with this growth in membership we were glad to note a corresponding increase in tithes and per capita offerings. The mission offering received at this camp meeting was the largest in a number of years.

The workers and lay forces of the West Virginia Conference face the coming year with courage, and with the determination to make it the best year of their conference history. Visiting workers at the meeting included Elders W. A. Spicer, C. S. Longacre, and the writer from the General Conference; Elder J. L. Shultz of the Southern Publishing Association; and L. A. Semmens, together with members of the Columbia Union Conference staff, H. J. Detwiler, S. L. Clark, J. C. Holland, and B. G. Wilkinson.

W. H. BERGHERM.

North American Division Gleanings

Compiled by Merwin R. Thurber

Atlantic Union

A. W. ORTNER baptized 6 at the Hartford, Connecticut, church recently, 5 of whom joined the New Britain church, and one the Meriden church.

A commission composed of representatives of the General, union, and local conferences, after studying the problems of Union Springs Academy, New York, recommended that the board give study to the reconstruction of the physical plant, the girls' dormitory being the first unit to receive attention.

The tent meetings at Auburn, New York, have been transferred to the Chamber of Commerce hall, and the interest continues good.

Greater New York is bidding farewell to Mr. and Mrs. Lloyd Wilkins, who have accepted a call to South America.

Greater New York reports these recent baptisms: Anthony Catalano, 7 in the Italian Brooklyn church; S. Kaplan, 3 Jewish believers; A. Kiesz, 13 in the German Brooklyn church; C. Beck, 10 in the German New York church; P. G. Herwick, 12 at Poughkeepsie; A. F. Wellman, 21 at Hempstead; T. M. Rowe, 40; J. E. Cox, 70.

Canadian Union

Canadian Junior College, in Alberta, is facing the problem of increasing its industrial facilities. Since agriculture is a large part of its work—and the work of the community in which it is located—the management feels that a new barn is imperative. Members are being asked to donate funds for this worthy project.

We are glad to welcome Canada back to these columns after an absence of several weeks. Because of unavoidable circumstances, it was impossible to issue two numbers of the *Canadian Union Messenger*.

Columbia Union

Dallas Youngs baptized 20 on August 24, near Williamsport, Pennsylvania, as a result of the Bible correspondence course he has been conducting. Most of these were adults, and three whole families were included.

Robert L. Boothby and his evangelistic company plan to conduct another public effort in the Emery Auditorium, Cincinnati, Ohio, this fall. The first meeting will be October 6—with the first week being devoted to lectures on astronomy. Elder Boothby has spent years on the study of astronomy in relation to God's word, and is an honorary member of the Astronomical Society of the Pacific. The following weeks in October and November will be devoted to the regular doctrinal subjects, as a finale to the evangelistic campaign

which has been conducted in this city for several months.

Lake Union

In addition to the weekly medical cadet corps, the Michigan Conference is conducting an intensive ten-day course at the conference campground at Grand Ledge. This will enable those who may be drafted immediately to secure the needed preparation for medical corps service.

Illinois is conducting a medical cadet corps at Broadview, the conference academy near Chicago. Work will start Sunday, October 20, and will continue weekly until March 9. It is hoped that every Seventh-day Adventist man between the ages of 17 and 45 in the surrounding territory will take advantage of this course. It is planned that some of the technical training will be given in the local churches.

At a baptism conducted August 31, M. K. Eckenroth gathered the first fruits of his effort in Logansport, Indiana. Twenty-two were baptized and 5 united on profession of faith.

North Pacific Union

W. E. Gillis reports the baptism of 2 near Ontario, Oregon, September 7.

R. H. Nightingale, evangelist in the Southern California Conference, has accepted a call to the Upper Columbia Conference, and will conduct an effort in Yakima, Washington.

On Sabbath, September 7, 13 were baptized at Orofino, Idaho, as the result of the effort of Forrest Roper and his assistants, and one was admitted to church membership on profession of faith.

The Harper, Washington, church has been celebrating its fiftieth anniversary with special services.

Frank W. Steunenberg reports the baptism of 5 young people in the Yellowstone River near Custer, Montana.

Northern Union

F. F. Schwindt is soon to launch a tabernacle effort at Cedar Rapids, Iowa, assisted by J. A. Nordstrom, G. H. Boehrig, and M. S. Durichek.

L. P. Knecht is conducting a tabernacle effort in Newton, Iowa, assisted by James Van Divier, Mrs. Janette Green, and Mrs. Paul Turner.

The Iowa Conference is handling the church and church school combination in several places by having the pastor's wife teach the school. E. A. Piper baptized 10 in the First English church in Duluth, Minnesota, on Sabbath, August 31.

Six were baptized at Faribault, Minnesota, on September 7.

W. R. Archbold is conducting a

tabernacle effort in Fargo, North Dakota.

Pacific Union

Northern California announces the following evangelistic efforts: Sacramento: H. M. S. Richards, M. R. Bailey, Elder and Mrs. H. Curran, the King's Herald, Mr. and Mrs. Housel Jemison. Marysville: W. P. Lockwood, assisted by Mrs. Lockwood, Sister Peterson, and Mr. and Mrs. Stanley Jefferson. Oakland: Paul Campbell. Stockton: R. Calderone, assisted by Mr. Arrabito. Fortuna: L. E. Tupper, assisted by Sister Maycock and Mr. and Mrs. A. Storez. Antioch: C. E. AcMoody, assisted by Sister Anderson, and Waldo Hasseltine. Berkeley: H. D. Dobbins.

R. Calderone recently baptized 5 in the Oakland, California, Italian church.

A medical cadet corps has been organized at Modesto, California, with about 50 enrolled.

Southern Union

W. S. Lawrence of the Carolina Conference has accepted a call to Georgia-Cumberland. The Carolina Conference has invited W. L. Hyatt, for many years in Africa, to join the conference force.

In Francis Bush's effort in Gainesville, Florida, 16 have been baptized to date.

On September 7, at Celina, Tennessee, 5 were baptized and one taken in on profession of faith as a result of the evangelistic work of Nevins Harlan. A church of 12 members was organized. Arrangements are being made for a new church building in a desirable location.

Southwestern Union

A. A. Leiske baptized an additional 10 candidates as a result of his efforts at McAllen, Texas.

Southwestern Junior College reports an enrollment of 287 at the close of the first week, 27 more than at the same time a year ago.

FRANK ULLRICH, a colporteur in the Lake Union, writes: "Some time ago, I met a prospect who listened attentively to my canvass for 'Bible Readings,' but I did not succeed in getting her order. I fairly exhausted myself in an effort to secure this order, and I left, a little perplexed over the outcome. Some days later, Brother March met this woman's daughter on the other side of the city. She immediately ordered 'Bible Readings' from him, and then told him that her mother also wanted a copy of the book, that she had seen it, and was now sorry she had not given her order when it was shown to her. She had, in fact, told her daughter to watch for us, and let her know if we happened to be in that part of the city. We felt blessed, and went back to the first home and very easily secured an order for 'Bible Readings,' and also a subscription for *Life and Health*."

Missouri Camp Meeting

THE Missouri Conference was blessed with another excellent camp meeting, held in a beautiful spot near the city of Columbia. J. W. Turner, the president, and his loyal corps of twenty conference workers, were ready to welcome the believers from all over the State on the opening day, August 23.

An unusual spirit of good will and Christian fellowship among workers and believers was noticeable. All meetings, including the youth's and children's meetings, were well attended from morning until night throughout the entire time. O. Montgomery, H. T. Elliott, and the writer were present from the General Conference. J. F. Piper and several other men represented the Central Union Conference.

The readers of the REVIEW will be interested in a few Missouri Conference items: The conference has a membership of 3,229. Last year 151 persons were baptized; and 193 were baptized the first six months of this year. The total tithe last year was \$65,323.70, or an increase of \$5,358.54 over the previous year. This year promises to be even better, since the gain for the first seven months has already reached \$3,230.10 over the same period last year. The total offerings last year amounted to \$31,433.68, showing an increase of \$1,607.37 over the previous year. The first seven months of this year show an increase of \$1,772.21 over the same period of last year. Cash and pledges received at the camp meeting amounted to \$1,086.78. Camp meeting Bible House sales amounted to \$510.96.

The Missouri Conference shows an operating gain for the year to date of \$2,500. Moreover, the Missouri Conference has the distinction of being the first conference in North America to carry the Harvest Ingathering banner across the line on June 15—amount of money raised, \$11,447.98. The amount of Ingathering money reported the previous year was \$10,443.66.

With all these substantial gains the evangelistic program is by no means neglected. During the camp meeting the conference committee laid definite plans for eleven strong fall evangelistic efforts. All indications are that many souls will be won as a result of these efforts. I solicit the earnest prayers of God's people in behalf of the soul-winning endeavors in the Missouri Conference.

D. A. OCHS.

The Draft Law

(Continued from page 17)

If a selectee's civil employer wishes to pay him compensation in addition to his military pay while

he is in service, an express provision suspends the existing prohibitions of all other laws on this subject.

Service is limited to one year unless Congress determines that the national security requires its extension.

The law will continue in effect until May 15, 1945, unless amended or repealed at future sessions of Congress.

An employer is obliged to consider as on furlough or leave of absence all selectees taken from his employ and to grant to them such insurance or other benefits as he customarily grants to employees on such status and is under the obligation to restore them to their jobs when they have finished their service. He may not fill their places, during their absence, with members of the Communist party or the German-American Bund.

Provisions for Industrial Draft

A manufacturer must accept and execute, on "fair and just" terms, orders for materials or products needed in the national defense when called upon to do so by the President, and is liable to imprisonment for not more than three years and a fine of not more than \$50,000 for refusing to execute such an order. In addition, the President may take over the plant and operate it directly or through a contractor, paying whatever rental he deems "fair and just" for the time the Government has possession of it.

Individuals having contractual relations for installment, purchase, and sale may cancel those contracts by mutual agreement, but the seller may not enforce repossession proceedings for nonpayment of installments during the time the selectee is in the military service.—*New York Times*, Sept. 15, 1940.

APPOINTMENTS and NOTICES

ANNUAL CONSTITUENCY MEETING OF THE OAKWOOD JUNIOR COLLEGE

Notice is hereby given that the annual constituency meeting of the Oakwood Junior College will be held in connection with the Autumn Council of the General Conference Committee of Seventh-day Adventists, in the city of St. Paul, Minnesota, on Thursday, October 17, at 10 A.M. The purpose of this meeting is to elect a board of trustees to serve for two years to receive reports, and to transact any other business that may properly come before the membership. The membership of this corporation consists of the executive committees of the Southern and Southwestern Union Conferences of Seventh-day Adventists, the board of trustees and the faculty of Oakwood Junior College, the faculty of the Riverside Sanitarium and Hospital, such members of the Executive Committee of the General Conference of Seventh-day Adventists as may be present at any regular or special meeting of the constituency, the secretary of the Negro Department of the General Conference of Seventh-day Adventists, the president and the secretary of the Negro department of each union conference in the United States which has a

Negro church constituency of not less than five hundred members, and the committees of the Negro departments of the Southern and Southwestern Union Conferences.

JOHN K. JONES, President.
JAMES L. MORAN, Secretary.

ANNUAL CONSTITUENCY MEETING OF THE RIVERSIDE SANITARIUM AND HOSPITAL

Notice is hereby given that the annual constituency meeting of the Riverside Sanitarium and Hospital will be held in connection with the Autumn Council of the General Conference Committee of Seventh-day Adventists, in the city of St. Paul, Minnesota, on Thursday, October 17, at 10 A.M. The purpose of this meeting is to elect a board of trustees to serve for two years, to receive reports, and to transact any other business that may properly come before the membership. The membership of this corporation consists of the executive committees of the Southern and Southwestern Union Conferences of Seventh-day Adventists, the faculty of Oakwood Junior College, such members of the Executive Committee of the General Conference of Seventh-day Adventists as may be present at any regular or special meeting of the membership, the secretary of the Negro Department of the General Conference of Seventh-day Adventists, the president and the secretary of the Negro department of each union conference of Seventh-day Adventists in the United States which has a Negro church constituency of not less than five hundred members, and the committees of the Negro departments of the Southern and Southwestern Union Conferences.

JOHN K. JONES, President.
LEWIS E. FORD, Secretary.

REQUESTS FOR PRAYER

A sister in Arizona writes that she has nervous indigestion, and requests the prayers of the REVIEW family that she may be healed.

A sister in Mississippi requests the prayers of God's people that she may be healed of the infirmities from which she is suffering, and also that her eyes, which are very weak, may be strengthened.

A sister in Idaho, who writes that she has been bedfast for a long time, because of a serious ailment, requests special prayer.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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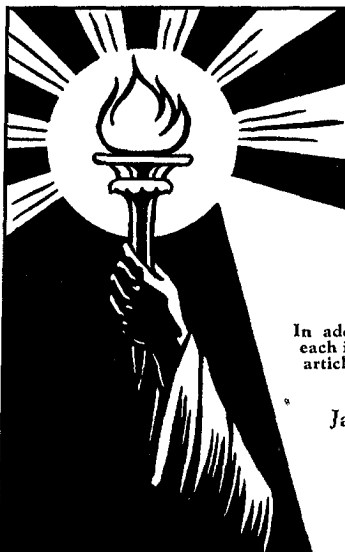
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BOOK AND BIBLE HOUSE

- Jan. 1 THE BOOK THAT TELLS
 THE MEANING OF THESE TIMES:
 Why God Gave Prophecy—Bible Prophecies
 Proved True.
- Jan. 15 THE END OF THE WORLD: Does the Bible Teach
 This Doctrine?—Is the End of the World Near?—Survey of Certain
 Prophecies.
- Feb. 1 WHAT DANIEL FORETOLD OF WORLD EMPIRES: Dream of Great
 Image Explained—The Coming Kingdom.
- Feb. 15 WHAT CHRIST FORETOLD OF WORLD'S END: High Lights of
 Matthew 24—Distress of Nations and Men's Fears.
- Mar. 1 SECOND ADVENT—ONLY HOPE FOR WORLD: The Promise
 of His Coming—How Christ Comes.
- Mar. 15 MILLENNIUM: Events Just Preceding Millennium—Beginning of
 Millennium—End of Millennium.
- Apr. 1 THE NEW EARTH: The New Earth Described—Who Are
 Eligible—Expose False Ideas of Better World.
- Apr. 15 CONVERSION AND HOLY LIVING—Conversion Described—
 Christ Our Only Pattern—Growth in Grace.
- May 1 GOD'S STANDARD OF HOLY LIVING: The Giving of the
 Decalogue—Decalogue Binding on Christians—Law and Grace
 Harmonized.
- May 15 GOD'S HOLY REST DAY: How, When, and Why God Gave
 the Sabbath—The Apostles Sabbathkeepers.
- June 1 LAW AND SABBATH OBJECTIONS ANSWERED: The
 Law Was Abolished at the Cross, etc.—Can't Keep Sabbath
 on Round World, etc.
- June 15 SUNDAY CLAIMS EXAMINED: Sunday Texts Studied—
 Early Church Fathers Exposed.
- July 1 DANIEL'S VISION OF FOUR BEASTS: The Prophecy
 Described and Explained—Rome's Claims Regarding
 Change of Sabbath.
- July 15 SEAL OF GOD AND MARK OF THE BEAST: Seal
 and Mark Explained—Importance of Obedience.
- Aug. 1 CREATION AND ITS MEMORIAL: Creation vs.
 Evolution—The Memorial of Creation.
- Aug. 15 THE SANCTUARY: The Meaning of Types and
 Shadows—Christ the Great Sin Bearer.
- Sept. 1 THE INVESTIGATIVE JUDGMENT: The Long-
 est Time Prophecy Examined—Are You Ready to
 Stand in the Judgment?
- Sept. 15 THE NATURE OF MAN: Life Only in Christ—
 Is Man Immortal?—Where Man Goes at Death.
- Oct. 1 THE RESURRECTION: Two Resurrections
 Explained—The Significance of the Resur-
 rection.
- Oct. 15 SPIRITISM: Who Are the Spirits of Spirit-
 ism?—The Witch of Endor, and Other Hard
 Questions
- Nov. 1 HEALTHFUL LIVING: The Bible Basis
 for Healthful Living—Rules for Healthful
 Living—An Indictment of Liquor and
 Tobacco.
- Nov. 15 SEVEN LAST PLAGUES: Plagues De-
 scribed—The Close of Human Proba-
 tion—Protection in the Day of Trouble.
- Dec. 1 THE TRUE CHURCH IDENTIFIED:
 Characteristics of True Church—
 Walking in Advancing Light.
- Dec. 15 THE UNPARDONABLE SIN: This
 Sin Explained—Now Is the Ac-
 cepted Time—God Is Particular.

OF SPECIAL INTEREST

National Service Commission

A CABLE from Australia brings the sad word of the death of Pastor G. F. Jones. Brother Jones and his devoted wife spent many years pioneering in the South Pacific Islands among the heathen aborigines. Many are rejoicing in the gospel message as a result of their faithful work. He rests from his labors until the morning of the resurrection, and the seed he has sown will continue to bear fruit even unto the day of final harvest. We extend to his mourning relatives our sincere sympathy.

Missionary Sailings

MR. AND MRS. T. S. GERATY and their little son, of Mountain View, California, sailed from San Francisco for Shanghai, China, September 6, on the S.S. "Asama Maru." Brother Geraty will serve as educational secretary of the Northwest China Union Mission, and principal of the union school.

Mr. and Mrs. H. H. Morse, returning to China from furlough, sailed from San Francisco for Shanghai, September 6, on the S.S. "Asama Maru."

Mr. and Mrs. Carl F. Montgomery and their two children, Robert and Patsy, of Pennsylvania, sailed from New York for Port Limón, Costa Rica, September 7, on the S.S. "Chirequi." They have accepted a call to the Central American Union Mission, as members of the faculty of the training school at San José, Costa Rica. E. D. DICK.

"From the Ends of the Earth"

GOD speaks to His people in these days of perplexity, and says, "Fear not: for I am with thee: I will bring thy seed from the east, and gather thee from the west; I will say to the north, Give up; and to the south, Keep not back; bring My sons from far, and My daughters from the ends of the earth; even everyone that is called by My name." Isa. 43:5-7.

With all confidence in the assurance that this promise of God brings to us, we are continually sending out new appointees to the "ends of the earth." Anxiously and prayerfully we await reports from those lands where the messengers go, and our hearts are made glad as we listen to the stories of redeeming love.

What is the last-minute news which comes from Africa? H. M. Sparrow writes from Nyasaland: "The Lord has wonderfully blessed our evangelistic campaign during the last two months. Nearly three

thousand souls have joined the Bible classes during these meetings, and I believe there are still others who have not yet reported. We feel greatly encouraged. God is blessing the seed that has been sown over the years."

A number of camp meetings are held in that field. He says: "We are now preparing for our camp-meeting season. We expect it to be one of the best and largest we have ever had. I suppose that about 70,000 persons will come in to hear the messages of truth which will be delivered during that time. Surely this will be a time and an opportunity to preach the truth as never before. We are living in serious times, and people are inquiring, 'What do these things mean?'"

How marvelously God is preparing His people for the great gathering time. Yes, "from the ends of the earth." W. H. WILLIAMS.

"Oh, That Is Different"

IN the latter months of 1938, when there was an epidemic of rioting throughout Burma, and strikes among high-school and college students were so general and so violent that many schools had to be closed for a time, the principal of a neighboring Buddhist high school came to our training school at Meiktila to see how we were faring. Greeting our principal, J. Phillips, he inquired:

"Well, how do the riots affect your school?"

Elder Phillips replied: "Oh, our boys have nothing to do with that at all. You see we are not dealing with the affairs of this present world, but are training our young people for the coming kingdom of God."

"Oh, that is different," replied the Buddhist principal. "You people have a God, a living God, to believe in, to pray to, to care for you. We have nothing like that. We have no hope for the future. Our full attention is on the present."

He remained for a long time, asking questions. His despair was apparent. He is typical of millions who are without God and without hope in the world.

We are happy, however, to find that today many in Burma are revealing an interest in the Christian's hope. Recently a Buddhist gentleman said to one of our missionaries, "If there were four Judsons in Burma today, we would all become Christians." What a challenge!

Yes, having a hope beyond the present makes a difference, doesn't it? The Buddhist realizes that. Do we fully appreciate it?

J. O. WILSON.

ON Monday, September 16, the President of the United States placed his signature upon the Selective Training and Service Act of 1940, and in his proclamation has notified the country that Wednesday, October 16, will be registration day.

The General Conference Committee, meeting on the same day on which the President signed the bill, has attempted to make provision for the problems that will arise with our members in connection with their service as a result of this conscription act, and have taken the following actions:

"That a committee of six be set up here in Washington, to be available to the field for counsel, and to handle the emergency problems which it is anticipated will arise as our members are called upon to meet the requirements of the conscription act.

"That the personnel of this committee be as follows: H. T. Elliott, chairman; W. H. Branson, vice-chairman; C. B. Haynes, secretary; H. H. Votaw, A. W. Peterson, and H. A. Morrison.

"That each union conference be asked to appoint one of their union workers, who will give special study to the problems in that union, and who will work in cooperation with the Washington commission.

"After some discussion as to the name under which this committee should function, it was,

"Voted, That the committee be designated 'The National Service Commission.'"

A call has been placed for Elder C. B. Haynes to come to Washington immediately to act as secretary of the National Service Commission. Brother Haynes is well prepared to undertake this work. He served on the War Service Commission of the denomination at the time of the first World War. He has given much thought to the problems connected with national service in the Army and to noncombatant principles.

All members of the age indicated in the Selective Training and Service Act of 1940 must register on the date announced.

What information we may be able to secure regarding how those of noncombatant principles may state their convictions properly in connection with registration and classification, we will pass on as soon as we receive it through the columns of the REVIEW AND HERALD, the Youth's Instructor, and leaflets. Address communications and inquiries to Elder C. B. Haynes, secretary of the National Service Commission, Takoma Park, Washington, D. C.

H. T. ELLIOTT, Chairman.