

THE ADVENT SABBATH
REVIEW AND HERALD

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

Christ's Gethsemane

By A. T. ROBINSON

WHO in the days of His flesh, when He had offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared." Heb. 5:7.

Christ was saved from eternal death. He did not ask to be saved from dying. That point had already been settled by His own words, "Not as I will, but as Thou wilt." The text above quoted says that He "was heard in that He feared." This prayer was offered near the time of His death on the cross.

He was looking down into the grave, that awful place to which sin was carrying Him. The jaws of death were closing upon Him. In that dark and trying hour, with the sins of a lost world pressing upon His soul and with His Father's face turned from Him, He "feared" that even the sacrifice that He had made and was about to make could not satisfy the demands of the broken law of God and that the bars of death would forever hold Him. But thanks be to God, "it was not possible that He should be holden of it." Acts 2:24.

There was nothing selfish in that wonderful prayer in the garden. He was not praying for Himself alone, but that all His followers might have a resurrection from the dead and live eternally with Him in glory.

Blessed be God, His prayer was answered. He died in the triumph of faith. This thought is beautifully expressed by the psalmist:

"Thou hast given Him His heart's desire, and hast not withholden the request of His lips. . . . He asked life of Thee, and Thou gavest it Him, even length of days forever and ever." Ps. 21:2-4.

The many millions of those who have died in faith in the Lord of life and glory will share in the answer to His wonderful prayer in the Garden of Gethsemane.

HEART - to - HEART TALKS by the Editor

Questions From the Field

Should Our Sisters in the Church Pay Tithe on Income Earned by Unbelieving Husbands?

IN our judgment they should do this only on condition that the unbelieving husbands are willing that they should do so. One is responsible for paying tithe only on the money which he himself controls. If the husband assigns to the wife a certain sum every week or month for living expenses, and with his consent she is enabled by economy to save a portion of that money for tithe or offerings, then surely it is her privilege—and perhaps we may add her duty—to pay tithe to the church.

Should One Be Received as a Member of the Church Who Does Not Believe in Tithing?

Those who unite with this denomination should be thoroughly instructed relative to the question of Bible finance. We believe it is unfortunate for any of our evangelists to baptize and receive new converts into the church unless they have been so instructed and are in hearty accord with the teachings of the church on this subject. In too many cases new believers have not been properly instructed, and that is the reason for the non-payment of tithe on the part of some at the present time.

Members of the church who do not regularly pay a tithe of their income should receive from the pastor or church elder kindly but earnest counsel, setting before them the instruction contained in the Bible on this subject; also the counsel which has come to us in the writings of the Spirit of prophecy. How can one expect the blessing of Heaven when he is robbing God in tithes and offerings? The tithe is holy the same as the Sabbath. We should never appropriate to our own selfish ends and purposes either time or money which God has reserved for His worship and the support of His gospel of salvation to a lost world.

Ministers and Tithing

Our ministers and institutional workers should set an example in the matter of tithe paying. How can any minister or teacher in our schools or responsible workers in our publishing houses or sanitariums emphasize the sacredness of the tithe and enjoin upon those under their direction the duty which devolves upon them to pay tithe into the treasury of the church and not exemplify this in their own experience? If they do this, we believe that such leaders should give place to others who will measure up to the responsibilities and demands of their official positions.

And this is the official position taken by the denomination upon this question.

"Conference workers and church elders and other officers and institutional leaders are to recognize it as

a principle of leadership in God's work that a good example be set in the matter of tithe paying, no one being continued as either a church officer or conference worker who does not measure up to this standard of leadership."—"Church Manual" (issued by the General Conference in 1942), p. 133.

Although tithe paying is not made mandatory upon the members of the church, except from a moral standpoint, we do not believe that any of our institutions should employ as workers those who fail to meet this moral requirement in their lives. Our conference and institutional workers occupy positions of leadership and influence above the rank and file of the church. They are paid from the tithe and other funds which belong to the church, and, therefore, they should be the foremost in faithfully rendering to God that which He has reserved for His service.

How Shall the Tithe Be Used?

The Bible plainly teaches that the tithe should be employed for the support of the gospel ministry. This is the very definite instruction which comes to us through the Spirit of prophecy. Unfortunately, there has been a disposition now and then for some to feel that the tithe could be diverted from this definite, specific purpose, that it was right to use the tithe money for the paying of church expenses, for the erection of church buildings, for the payment of colporteurs. Regarding this, we quote the following from "Testimonies for the Church," Volume IX, pages 248, 249:

"A very plain, definite message has been given to me for our people. I am bidden to tell them that they are making a mistake in applying the tithe to various objects which, though good in themselves, are not the object to which the Lord has said that the tithe should be applied. Those who make this use of the tithe are departing from the Lord's arrangement. God will judge for these things.

"One reasons that the tithe may be applied to school purposes. Still others reason that canvassers and colporteurs should be supported from the tithe. But a great mistake is made when the tithe is drawn from the object for which it is to be used—the support of the ministers. There should be today in the field one hundred well-qualified laborers where now there is but one."

It is well for us to bear in mind the precious promise given to one who is faithful in rendering to the Lord that which is His own, as brought to view in Malachi 3:8-12:

"Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed Me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. And all nations shall call you blessed: for ye shall be a delightsome land, saith the Lord of hosts."

F. M. W.

The Gospel of the Kingdom

I—The Living Church Built on the Rock of Ages

By VARNER J. JOHNS

WILL make thee an eternal excellency, a joy of many generations." Visions of future glory, when the warfare is ended, the fighting is done, and the church militant becomes the church triumphant, have, through the ages, brought hope and joy and courage to the people of God in their battle against sin. The conflict of the ages has been long, the battle has been hard, but the Captain of our salvation has never lost a battle, never met defeat. Out of darkness has come a glorious and redeeming light. Through trials and tribulations has come a triumphant faith. Every conflict is a means of conquest.

"In the darkest days of her long conflict with evil, the church of God has been given revelations of the eternal purpose of Jehovah. . . . Many were the messages of comfort given the church by the prophets of old."—*Prophets and Kings*, p. 722.

Through Isaiah, the prophet of hope, came the words of inspiration: "Comfort ye, comfort ye My people." Many are the precious promises to

the people of God spoken through Isaiah and the other prophetic messengers of the days of long ago. "I will be with thee," was the word of assurance. Days of darkness are lightened with the sure word of prophecy. Clouds of sorrow and suffering are circled with the rainbow of hope. Affliction becomes a treasured blessing under a realization of God's affection. Under trial the church is purified. The glory of the Lord, His righteousness, His character, rest upon His people. And at the end of the way, in that glad day, "the ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads." Isa. 35:10.

"To God's church on earth in every age" (*Prophets and Kings*, p. 703) has come the divine assurance, "I will bless thee, . . . and thou shalt be a blessing." The church is His appointed agency, His chosen means for the evangelization of the world. God loves His church with an everlasting love. "I will never leave thee, nor forsake thee," is the word of comfort. The church is the channel for the stream of God's love, as it flows through parched and thirsty lands, carrying the water of life to the men of earth. The church is the depository of God's truth, the trustee of His faith. The church is the guardian of God's law, the mouthpiece of His music. Through the church our heavenly Father proclaims the oracles of righteousness, the covenants of promise, the words of salvation. Little wonder that the Lord of glory shines upon His church and that the sunlight of His presence illumines their lives. God loves His church.

What is the church of God? Does it have racial limitations or time limitations? Is it limited to a particular period of the world's history? Are some of the saints of God, the saved of earth, excluded from its fellowship? Who is the head of the church? What of its foundations? What is its creed? What is its charter? What is the door into the church? Who may enter its portal and enjoy its privileges?

"Christ also loved the church, and gave Himself for it." Eph. 5:25. "Christ is the head of the church: and He is the saviour of the body." Eph. 5:23. There is but one head, but one body. The church for which our blessed Lord died is the blood-bought throng, gathered from every nation, kindred, tongue, and people. The redeemed of the ages are the members of the church. All for whom Jesus died and who have accepted His salvation belong to His "body"—the church. The modern heresy, which would separate the "church" from the "kingdom," placing the Gentiles in the "church" and the Jews in the "king-



T. K. MARTIN, ARTIST

"Christ . . . the Head of the Church"

dom," is a deception. All are one in Christ Jesus. There is no middle wall of partition. The Gentiles are "fellow heirs" and "fellow citizens" with the believing Jews. The church is the Israel of God—spiritual Israel—who throughout the ages have looked to Jesus for salvation.

There is much misunderstanding on the important subjects of "Israel," the "kingdom," and the "church." Modern dispensationalism would divide the way of God's dealings with men. Some go so far as to divide the plan of salvation into seven distinct dispensations, each with a separate and distinct way of approach to God. Others would exclude from the church all who lived before the crucifixion of Jesus. They place the founding and the building of the church this side of the cross. What does the word of God teach on these important themes?

The Fullness of Time

"When the fullness of the time was come, God sent forth His Son." The light of heaven shone upon this dark world when Jesus tabernacled with men. This was not only the fullness of time but the fullness, also, of faith and salvation. Moreover, the fullness of the Spirit came upon the church, because Jesus came and died and lived again. Where before there had been shadows and expectation, now there was sunlight and realization. The promises and the prophecies were fulfilled when the Word of God became flesh and dwelt among us. The prophecy of the twelfth chapter of the book of Revelation gives a marvelous picture of the church in its relationship to the two periods—the one before the birth of Jesus and the one after His incarnation.

"There appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars; and she being with child cried, travailing in birth, and pained to be delivered." Rev. 12: 1, 2.

In the word of God a "woman" symbolizes the church. "I have likened the daughter of Zion to a comely and delicate woman." Jer. 6:2. In the long, weary centuries before the birth of Jesus the church looked forward with longing to the consummation of her hopes. Weary with the multiplied sin and apostasy and departure from God, the saints long for deliverance and the Deliverer. "Unto us a child is born, unto us a son is given . . . upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even forever," was the prophetic message to the people of God. (Isa. 9:6, 7.) This child, Jesus, was pictured in the prophecy as born unto the church. The Lord Jesus is "the stronghold of the daughter of Zion," unto whom the "first dominion" comes. Through Him "the kingdoms" would come "to the daughter of Jerusalem." Of this "daughter of Jerusalem," this church, it was said: "Pangs have taken thee as a woman in travail. Be in pain, and labor to bring forth, O daughter of Zion." Micah

4:8-10. These prophetic verses of the book of Micah, chapter four, are followed by the wonderful words of chapter five:

"But thou, Bethlehem Ephratah, . . . out of thee shall He come forth unto Me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will He give them up, until the time that she which travaileth hath brought forth: then the remnant of His brethren shall return unto the children of Israel." Verses 2, 3.

How beautiful the prophetic picture! The church clothed with the sun, which is the glory of the gospel dispensation, and with the moon under her feet, which represents the borrowed light of the period before the cross, with its shadowy and typical services—this church of the ages gives birth to the "man child," who was to be ruler in Israel, and "was caught up unto God, and to His throne." The daughter of Zion in her travail brought forth the Child, whose name was Wonderful. Jesus is pictured not only as the Head of the church and the Husband of the church, but, indeed, as the Child of the church. Surely the church must have had its existence when the child Jesus was born.

Was there a church of God on earth before the birth of Jesus? Assuredly so. Jesus was the head of this church. Conversion, then as now, was the way of entrance into this church.

"In the reign of David and Solomon . . . conversions took place, and the church of God on earth was enlarged, and prospered."—*Id.*, p. 25.

The word for church—*ekklesia*—is a derivative of the two words meaning "called out." The members of the church are called out of darkness and into light, called out of the world and into the kingdom of Christ, called out of the way of wickedness and into the way of holiness. The "church of the first-born, which are written in heaven," are the words used in Hebrews 12:23. Only the "born again"—those whose names are written in the Lamb's book of life—are living stones in the great spiritual temple.

Members of the True Church

In the days of national Israel, not all were members of the true church. The Jew by birth was not, because of his birth, a member of the church of the living God. Then as now, faith in Christ and salvation through Him alone was the essential for membership in "God's church on earth." There was a "true church" in those days even as there is a "true church" in these days.

"During the reign of Josiah the word of the Lord came to Zephaniah, specifying plainly the results of continued apostasy, and calling the attention of the true church to the glorious prospects beyond."—*Id.*, p. 339. It is a strange and impossible idea to think that all the Jews in ancient times were members of the church. "Conversions took place" in days of old, and the "church of God on earth" was "enlarged and prospered" by means of these conversions. The Holy Spirit has ever worked through men whose lives were surrendered to God. The Holy Spirit has

been the directing agency in the church of every age. The following quotation from the book "Acts of the Apostles" reveals the place of the Holy Spirit in the work of the church:

"From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. This was manifest in the lives of the patriarchs. To the church in the wilderness also, in the time of Moses, God gave His 'good Spirit to instruct them.' And in the days of the apostles He wrought mightily for His church through the agency of the Holy Spirit. The same power that sustained the patriarchs, that gave Caleb and Joshua faith and courage, and that made the work of the apostolic church effective, has upheld God's faithful children in every succeeding age. . . . And today God is still using His church to make known His purpose in the earth."—Page 53.

Whether it was the "church in the wilderness," or the "apostolic church," or the church of today, it is the same "church of God," the same "body of Christ." The Holy Spirit is its motivating power. Conversion to Christ is its door of entrance. The Lamb's book of life is its membership roster. Faith in Christ is its distinguishing characteristic. "From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory."—*Id.*, p. 9. This expression "from the beginning" is indicative that the church of God has not been limited to a particular period of this world's history. If there is still a question in the mind of anyone about the time when the church was established and about the men who compose its membership, let him read these words:

"The church is God's fortress, His city of refuge, which He holds in a revolted world. . . . From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. . . . God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven. He has sent forth His angels to minister to His church, and the gates of hell have not been able to prevail against His people."—*Id.*, p. 11.

These faithful souls, called into fellowship with their Lord, have had the "supreme regard" of

their heavenly Father. Through Joseph and Daniel, Moses and Isaiah, Paul and Peter, Luther and Melancthon, yes, and unnumbered thousands of the faithful of the ages, God has carried His spiritual blessings to the men of earth. God spoke to His church through the prophets of old. "In his testimonies to the church, Jeremiah constantly referred to the teachings of the book of the law."—"Prophets and Kings," p. 428. Through other messengers God spoke to His people, calling them to faithfulness, challenging them to fidelity. Through His church our Lord has unfolded the doctrines of His grace for the salvation of men. "From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders. Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—"Acts of the Apostles," p. 12.

When Jesus came into the world and ministered to men, there was fulfilled the prophetic word of the psalmist, "I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee." Heb. 2:12 (Ps. 22:22). Jesus gathered together a band of disciples and sent them forth with the living word as ministers of His grace. In a way not possible before, there came the personal call from the One who then lived with men in bodily presence. To the twelve and then to the seventy there was entrusted the gospel of the kingdom. After the ascension of their Lord, they tarried in Jerusalem, awaiting the promised blessing of the fullness of power. "The riches of the Spirit's grace" were poured out upon the church. Before this, "the influence of the Holy Spirit had often been revealed in a marked manner, but never in its fullness." Now the church received the fullness of power for its mighty task of evangelizing the world. The shadows had passed, the rays from the Sun of Righteousness shone upon the church.

"I Will Build My Church"

"For six thousand years, faith has builded upon Christ."—"The Desire of Ages," p. 413. He is the church's one foundation, the believer's one hope. "Upon this Rock," said Jesus, "I will build My church." Jesus is the Rock of Ages, upon which the church is built. The word *oikodomeso*, "I will build," is used in its progress rather than its mere occurrence. As used by the Lord Jesus in Matthew 16:18, it has the force of continual building—"I shall be building." The temple of the Lord is a growing temple. Every converted soul becomes a living stone in this living temple. Through the ages that living temple has been building "upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone." Eph. 2:20. This building "groweth" unto a "holy temple in the Lord." Verse 21. All the believers, "as lively [living] stones are built up a spiritual house." (See 1 Peter 2:3-5.) All are "builded together for an habitation of God through the Spirit." Eph. 2:22.

When Christ spoke the words, "I will build My church," the church was already in existence. "How feeble the church appeared when Christ spoke these words!"—*Id.*, p. 413. But the church

Receive and Give

BY MARGARET LOCKE

O MAN of God, so called, supposed to be,
Are you choked up with cold formality?
Are you a channel blocked, that does not show
The running of the pure life-giving flow?
Busy, perhaps, in rushing here and there,
But do you spend much time in secret prayer?
'Twixt porch and altar do you daily weep
For those who are to heavenly things asleep?

O man of God, so called, anointed such,
We of the flock are needing you so much;
If you're a channel open, full of power,
No flock e'er needed as we do this hour.
No pleasant thing, to weary under care,
No easy thing to agonize in prayer,
But oh, the blessings God will then bestow;
Receive, and give to us the Spirit's flow.

was built upon Christ; yes, for six thousand years, it has been built upon this mighty Rock. When Christ was among men, He gave new expression to the mighty truth that "the Rock of faith is the living presence of Christ in the church." He was in the "church in the wilderness" as the Rock of their salvation. The psalmist had sung of "the Rock of my strength." Throughout the ages He was the Rock of Ages. "He is the Rock," exclaimed Moses, "the Rock that begat thee," "the Rock of his salvation." Deut. 32:4, 18, 15.

"The church is built upon Christ as its foundation; it is to obey Christ as its head."—*Id.*, p. 414. Faith and obedience are character essentials for the living stones of the living temple. "The Rock of faith is the living presence of Christ in the church."—*Id.*, p. 414. To be a part of the body of Christ, we must be directed in our every move by the Head of the body. When Jesus dwells in our hearts by faith, we are "filled with all the fullness of God." When the church militant becomes the church triumphant, when the righteous

of the ages are called forth from their dusty beds by the voice of the Son of God, when they with the living righteous are crowned with immortality, the church on earth will be united with the church in heaven. A glorious church, "not having spot, or wrinkle," will be presented by Christ to Himself. The New Jerusalem, the heavenly Zion, "the bride, the Lamb's wife," shines forth in her splendor, clear as the noonday sun, and the church of the ages is within the city. The blood-bought throng, gathered from every land of earth and from every age of time, are counted as the body of Christ. Abel will be there, and Enoch; Noah will be there, and Abraham; Moses will be there, and Isaiah; Paul will be there, and Peter; they are of the "same body" and the same faith. Through endless ages the church triumphant lives in the presence of God, singing praises to the One altogether lovely who gave Himself for His church. "Unto Him be glory in the church by Christ Jesus throughout all ages, world without end. Amen." Eph. 3:21.

Fulfilled and Fulfilling Prophecy

By G. A. ROBERTS

CURRENT events speak in louder tones and in more eloquent terms of the soon coming of Christ than human language can express. These events have crescendoed, focused, and culminated in fulfilling prophecies of Christ's soon return until today there is little to be preached of prophecy yet to be fulfilled. Our preaching, of necessity, is steadily and rapidly changing from foretelling prophecy to fulfilled prophecy. We must preach not that the kingdom *will come* sometime in the distant future when time prophecies and prophecies of international world conflict have come to pass, but rather that the kingdom of heaven is *at hand*.

The prophets and preachers of old had faith alone as their stay. They "prophesied of these things, and they longed to understand that which they foretold; but to them this privilege was not given. They longed to see what we see, and to hear what we hear; but they could not."—"Testimonies," Vol. VI, pp. 19, 20.

Today, in the eloquence and thunder tones of current events, we are seeing the justification of that preaching, for with all confidence and faith and courageous enthusiasm we can say to the world of these prophecies, This day are these scriptures fulfilled in your ears.

The very purpose of foretelling prophecy is that men may change their lives and be ready for the events predicted. What influence, then, should these prophecies have upon those who have little, very little, time left in which to make the needed change?

We are that people. First making that change in our own lives, we should then with all our power persuade others. Without this needed experience ourselves, we are wholly unprepared to persuade others.

With unfulfilled prophecies as their argument and incentive, the early preachers of this message persuaded men to change their lives until today the present constituency of this message around the world witnesses to their faith and persuasive work.

With these prophecies now fulfilled, how much greater should be our power of persuasion, and how much greater the harvest will be, the outpouring of the latter rain will testify.

Current events challenge the common man and even the unlearned man of this day to read aright their interpretation of the prophetic message, for these events are fulfilling the commission given to the prophet to "write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:2, 3.

"Truth will be made so prominent that he who runs may read."—*Id.*, Vol. VII, p. 25.

"At the time of the end,—the time in which we are now living, the vision was to speak and not lie. When the signs predicted begin to come to pass, the waiting, watching ones are bidden to look up, and lift up their heads and rejoice because their redemption draweth nigh."—*Id.*, Vol. V, p. 10.

"We, as a people, profess to have the truth in advance of every other people upon the earth. Then our life and character should be in harmony with such a faith."—*Id.*, p. 100.

Let us be found ready and doing our work faithfully when the work of God upon this earth is finished. This will require sacrifice and service. Let us give this in full measure.

Oh, brother, be faithful! Soon Jesus will come!

EDITORIAL

Our Wartime Contribution to Government—Part 1

THERE are many who feel that in a time of national crisis like the present, Christians make small contributions toward meeting and solving the problems of state. And when it comes to a religious body like Seventh-day Adventists, who hold a noncombatant position, the average person is inclined to rule us out almost completely as a negative factor. We will not fight; what help are we?

Now it is true that when we have explained that our noncombatant status is different from that of the ordinary pacifist, that we are willing to do a wide range of work for the Government as a part of the military forces, and that we have actually prepared thousands of our youth with Medical Cadet training, most fair-minded people begin to make a new appraisal of us and to agree that perhaps we are of some service.

But all the while there lingers in the mind of the worldling the vague feeling that anyone who gives first attention to spiritual matters is, to say the least, a bit of a misfit in wartime and never quite as much of an asset to the country as a hard-hitting, two-fisted man with salty language. It seems almost impossible for many people to believe that the church, with its combination of soft music and soft light, can make a real contribution to the solving of the hard problems of today.

The Significance of Missions

But this is a fundamentally wrong view, as we shall endeavor to show. Take, first of all, that very prominent feature that should distinguish the Christian church at all times, the preaching of the gospel to all men. Seventh-day Adventists have made this so central in their program that they may properly be distinguished as a foreign missionary people. We have put an ever-increasing emphasis on our Lord's command to go preach the gospel to all. The result has been that Adventist missionaries are to be found in every corner of the earth, preaching in several hundred languages and circulating literature in an even greater number of languages. We have consistently maintained that there was nothing else half so important as sharing the good news of salvation with others who knew it not. We have always maintained that central to the gospel of our Lord is the divine principle that it is more blessed to give than to receive.

But all of us know as a fact, particularly those of us who have engaged annually in the Ingathering campaign for missions, that many good people who declare themselves to be Christians have little or no interest in foreign missions. They frankly state that they do not. They express wonder why we should have such an interest. They are often free to declare that charity begins at home, and the very accent of their voice reveals that they believe that charity ends there also. We

have no controversy on the point that Christian charity should first manifest itself near at hand, but we have consistently held that the greatest good thing we can do for men, bringing to them the gospel of God, should not be confined to our own street or town or state. We have ever stood squarely on the position that Christ's command is that we go "into all the world," preaching the gospel.

A Double Value in Missions

In thus going forward in so aggressive a fashion in our foreign mission work, we have probably not thought that in addition to making a conscientious contribution to the kingdom of God, we also might be making a truly worth-while contribution to the kingdoms of this world. We are sometimes so consumed with the laudable desire to have the kingdoms of this world become the kingdoms of our Lord and Saviour Jesus Christ by His second advent, that we fail to realize how real may be our service meanwhile to the kingdoms of earth while they are still under the control of men. Preparing men for the kingdom of God truly makes them better citizens of the kingdoms of this earth. This is a point that we need to sense more fully in these troublous times that we may keep a sense of balance and that above all else we may keep from any feeling of being on the defensive in a day when many are inclined to speak disparagingly of noncombatants.

Some of the most colorful stories that have come from the South Sea theater of war have been those dealing with aviators who bailed out over strange islands, not knowing what kind of heathen would greet them or how these heathen would treat them. One story after another tells of aviators being saluted by English-speaking natives. That was the first shock. That was quickly followed by a second, the discovery that these natives did not learn their English from swashbuckling cutthroats, privateers, or brigands, but from Christian missionaries.

Missionaries Teach Love

Then the aviators, to their delight, discovered that the missionaries had brought more than the English language with them to the South Seas. Yes, very much more. They had brought to the natives the gospel of Jesus Christ. These natives, accepting the gospel, naturally wished to reflect its principles in their treatment of the aviators. We doubt whether it would take a very labored argument to prove to these travelers of the airways that Christian missions have done something evidently worth while for these natives. And we venture the guess that those same aviators were profoundly thankful that there were some Christian people who refused to be lulled to sleep by the plausible excuse that the

native peoples in far-off countries were just as happy with their own religion. In the particular situation we are discussing, this might have meant that the natives would have been just as happy cooking and eating the aviators.

No, there are some in Christian lands who have not tried to reason themselves out of the responsibility of obedience to a command of our Lord. They have gone forward to the Christian battle front of far-off lands and have fought and won victories for the kingdom of God in the hearts of native savages. The practical relationship of all this to our terrible hour of national crisis is illustrated, we say, by the experience of the parachuting aviators. The aviators are confronted, not with hatred and suspicion and murderous men, but with redeemed children of God who view these strange specters from the sky as part of the household of God and seek to befriend them.

A Distinctive Contribution

Now we grant that the missionaries never had in mind, in going out to those islands, that they

would be preparing the natives to treat kindly fallen aviators. They would probably have been startled at the thought that such a kind service to their countrymen in the armed forces would result at a later date from the quiet, unassuming missionary work they had set out to accomplish. We are confident that Seventh-day Adventist missionaries, who, by the way, are carrying on a most intensive work in the South Sea Islands, never dreamed of any connection between salvation and aviation; but the war dispatches reveal the connection. Those war dispatches prove eloquently the point that we are setting out to prove, that the contribution made by missions is a contribution that proves of distinctive value in these days of war and international crisis.

The missionary teaches the native first to love God and then to love his fellow man. And when he learns to love his fellow man, he is prepared to treat him with kindness, and solicitude, and lend a helping hand even though the fellow man is in the form of a strange creature parachuting from the clouds.

F. D. N.

Camp Meeting Impressions

CAMP MEETING season is a time of refreshing for the advent believers. It has ever been so. It still is so today. Camp meeting is very much a part of the life of the church. Some, of course, do not receive from the meetings the spiritual help that is available, but the larger number, we believe, go away with renewed zeal and with their minds and hearts stored with good things.

One sister I met at a Western camp meeting writes, "Now that I'm home again, I have occasion to review the many good thoughts gained at camp meeting." She states that she is sharing these thoughts with others whether at church or in the homes of our people where she may be visiting. "In this way," she says, "I feel the 'writer's cramp' I experienced by attending every meeting throughout each day was not in vain. Three notebooks, crammed to the last page with uplifting thoughts, should find a use beyond a dusty lodging place in one's attic."

It is this spirit of sharing that one imbibes at camp meeting. Those who attend feel a great interest in those who were unable to attend; hence they go home with a desire to impart to others some of the blessings they have received. Thus the influence of the meeting radiates all through our ranks.

Earnest Believers Seeking a Blessing

At one of our largest camp meetings, during a testimony service just as the camp was drawing to a close, one brother stated, "In over fifty years of my ministry I have never seen our people so eager and so earnest as they are today." Another said that the meeting had been more nearly like one of the old-fashioned camp meetings than any he had attended in a long time.

At every camp we attended this summer the

early morning devotional service was an outstanding feature. Each meeting was attended by large groups of people who were eager to join with their brethren and sisters in united prayer and testimony. Through the division of the congregation into groups, hundreds were able to testify in a comparatively short time, following a devotional study.

A great yearning for a spiritual refreshing was manifested on the part of many. One could see that these earnest people were living in the "waiting, watching position" that is mentioned in the "Testimonies." They were watching for every sign that would show that the coming of Christ is very near. As we stood in line in the dining room at one camp meeting, one earnest sister said to us, with tears in her eyes, "Do you not believe that the coming of Jesus is very, very near?" Gladly we told her, "Yes, we believe that is so."

When a greater longing for the coming of Christ possesses the minds and hearts of the advent believers and they press together in Christian love, we may know that the day of the Lord is at hand. That this longing of heart and this unity of spirit were more generally evident in the camp meetings this season than has been seen in years, is the testimony of many.

A Liberal People

Our people in this country are more prosperous today than they have been for a long time and they are sharing with the Lord. Tithes are rapidly mounting in many conferences. Offerings are increasing, some in proportion to the tithe as they should, for we are to share with needier lands afar according as the Lord has prospered us. We were greatly impressed with the liberality of our people when the mission needs were presented at the Sabbath services of the camp. There was

little urging. It seemed that everyone came to camp meeting to do something extra for the Lord's work. Large offerings proportionate to the attendance were received in each place. The total mission offering at one camp amounted to \$30,000.

Our people are still mission-minded. The vision of our foreign mission work and of what we yet have to do may be somewhat dim in the hearts of some, but the great mass of our laymen want to see the work go forward in mission lands, and they are willing to sacrifice so that it can do so. We are truly a family of God living around the circle of the earth, and the members of the family in this part of the world want to share their material blessings as well as their spiritual blessings with those who live in other parts of the world. Meetings wherein our mission work is emphasized and stories of the exploits of our missionaries and native believers are related still attract the greatest interest.

Our Youth Come to the Front

Many years have rolled by since the beginnings of our camp meetings in this country. The stalwart pioneers of the message who led out in Bible studies and delivered rousing sermons to our people in the early days have long since gone to their rest. Others who have filled their years with usefulness and have inspired our people with their knowledge of the Scriptures and their zeal for the Lord are having to take a slower pace. But now we see young men and women trained in our own

schools from church-school days to college taking a place in the ranks of workers in the cause of God.

We were greatly impressed with the large number of well-trained and earnest young couples that are doing valiant and efficient and consecrated service in evangelistic, departmental, and administrative leadership today. We attended devotional meetings led by our younger workers, where spiritual truths were presented in a most effective manner and where the Spirit of the Lord was greatly manifest. Though they were still in their youth, compared with those who have been long in the work, yet they were able to lead our people in an effective manner in worship as well as in service. Upon these youth is placed the responsibility of completing that which the great pioneers in the movement began. Many of them are impressed with this fact and are seeking God earnestly to make them worthy of such a stupendous task.

The Tried and the True

We thank God for the distinct evidence, as seen in meeting with large numbers of Adventist believers, that a people who are waiting for the Lord are being gathered out, a people who are not just another group among many sects and denominations who look forward to long years in this old world, but a people who sense that they are standing on the very borders of the eternal world and who feel the earnest need of being

(Continued on page 14)

A Youth in Forest Wilds Who Found the Sabbath

FOR years I have been interested in setting down now and then stories of people led into the Sabbath truth by their reading of the Scriptures alone. Two facts these incidents show: First, the Bible teaches only the seventh-day Sabbath. Second, the Holy Spirit leads hearts to search for the truth. And who ever heard of anybody finding a first-day sabbath by reading the Bible only?

Some time ago, to my surprise, I found that my own father, as a youth, found the Sabbath light by reading the Scriptures. It was in the days when there was frontier country even in western New York. Old Indian reservation lands had been opened.

One sketchy history of the region recorded my father as the first white child born in the settlement in the wooded lands early known as the Independence tract.

In an old letter, which only recently came to my knowledge, my father told how, as a boy, his heart was drawn to seek God. He would walk six miles, twelve miles over forest paths to hear a sermon. So he found the Saviour. He next wrote (in this letter of 1894):

"Then I wanted to know of doctrines. The Sabbath question was impressed upon my mind. It had troubled me since first I read my little Testament through. Repeatedly I had asked my father

and others why they kept Sunday, but I got no light in reply. God seemed now to be especially impressing this Sabbath question upon my mind. Yet I allowed myself to be confused by some Sunday literature and tried to satisfy myself by joining the Baptist Church. That was my first serious blunder after finding grace.

"But God did not give me over. Now the Spirit kept impressing me that I must get an education. Alfred Academy (just then started, later Alfred University) was the nearest school. That was a Seventh Day Baptist school. My father tried to persuade me not to put myself any nearer to the way of Sabbatarianism. He said he would rather sacrifice all he had than to have me keep the Jewish Sabbath. A real temptation was urged upon me. A wealthy Baptist offered to send me to a Baptist university for a six-year course, all expenses paid."

But the youth was only brought to final decision by this pressure. "I began at once to keep the Sabbath," he wrote, "and went to Alfred to work my way through, where I could keep the Sabbath."

Thus in going through this old letter I found I had good personal reason for being interested in stories of people who were led into the Sabbath truth solely by their reading of the Bible.

W. A. S.

IN MISSION LANDS

"Persecution for the Truth's Sake"

By ROBERT H. PIERSON

EMMANUEL is the son of a Catholic woman living in Pondichéry, French India. Some months ago while I was conducting the Week of Prayer in the Pondichéry church, Emmanuel was impressed of God to take his stand for the truth. To do so meant a great deal to this young man of seventeen. His mother is a staunch Catholic, and Emmanuel knew that if he accepted God's message he would have to leave his home.

The decision made, the young man told his mother of his conviction. Flying into a rage, his mother beat him unmercifully with a broomstick and drove him from home, telling him never to return until he had got over his foolish idea of becoming an Adventist.

Emmanuel's mother expected that such treatment would change her son's mind and reclaim him for her church. But months went by and he did not return. Most of the time the lad spent in the home of our worker, selling small books and papers.

Finally the mother decided to use other methods to bring her son back from the clutches of the Adventists. She hired a Mohammedan magician to say some magic *mantrams* (prayers) over the

boy while he was asleep and then to hypnotize him. For three days Emmanuel was in this condition. During this time they took him forty miles away from Pondichéry to a priest's home to arrange for him to be placed in a Catholic industrial school, where he would be under close supervision.

After some days, however, Emmanuel escaped from this harrowing experience and returned to our worker's home in Pondichéry. Late in March I had the joy of baptizing Emmanuel in a beautiful palm-studded pool in the heart of Catholic French India.

There are thousands in this French colony who need the third angel's message. We have had work here for many years, but it has been carried forward under very unfavorable circumstances. The believers have been forced to meet in private homes, quite inadequately furnished, and in out-of-the-way places.

We have some very fine, loyal believers in Pondichéry, and for years they have been praying for a church home. If these prayers were answered there would be added impetus to the work of God in this great Catholic center.

A Striking Contrast

By P. J. KELLY

A HINDU guru (teacher) called Guravadass (servant of the goddess Gurava), who was a leader of the Raja-yoga sect, has now become an Adventist. From his childhood this guru has been religiously inclined. At the age of eight he started to help a farmer tend his cows and continued it until he was fourteen, at which time he joined a village school, where he spent a few years learning to read and write his mother tongue, Telugu. He is talented in composing hymns, a practice which he started very early in life. As a youth he joined a Raja-yoga ashrama, where he spent a considerable part of his life in receiving instruction in the doctrines of the Hindu religious body. At the age of thirty he was declared a guru, to teach and preach about the Raja-yoga in public. He, as a rule, never disregarded anybody, for he thought that other religions were just as good as his own, as many in India think today.

Because of eye trouble, the guru came to our hospital at Nuzvid, South India, in 1927, and stayed there for a few weeks. Two weeks before he came to our hospital he had a dream in which he saw a missionary who assured him of help if he would follow his instruction. Two weeks after he left the hospital he had another dream in which

he saw the same missionary, who now asked him if he had thought over the subject that he had previously introduced, to which the guru did not reply. He did not pay much attention to what the missionary had told him in these two dreams until he had his third dream in October, 1942. This



Guravadass
(Servant of the Goddess Gurava)

Devadass
(Servant of the True God)

time he saw a man of exceeding brightness, at whose feet he fell to worship. He did not talk to the guru, but disappeared with frowns on his face. Because of the subsequent dreams and the message he heard at our hospital, the guru made up his mind to know more about the true God.

One day he had the privilege of attending our meetings in the village where M. B. Laban was working as an evangelist. He opposed Christian teaching but took a great interest in attending our meetings regularly. Since he was earnest and sincere, he was soon convinced that he was neither

worshipping the true God nor keeping His Sabbath and other commandments. Now this guru says and believes that salvation is only through Jesus Christ. He was formerly called Guravadass (servant of the goddess Gurava), but now he is called Devadass, which means the servant of the true God. This guru, who served men and Satan for over fifty years, now declares to the world that Christ is his personal Saviour whom he will serve till his death. It was the privilege of the writer to baptize him in the river Krishna on December 28, 1942.

Your Sacrifice—Was It Worth It?

By NELLIE WALTON

I SUPPOSE you went Ingathering; everybody did. I am certain you were thrilled with the wonderful results achieved; it was the best year ever. Such a large amount for missions, but it took a great deal of gathering, didn't it? Aching legs and feet, and aching heart, too, when the people refused. Was it really worth it?

We were sitting in our house at Elele, in Nigeria, West Africa, some time ago, when suddenly old Brother Edwin Oburu turned up. He was absolutely exhausted. His home is about thirty-five miles from our house, away in the forest in a little riverside town, and he had gone on an old broken cycle another forty miles through the forest on a narrow track with his canister (we use canisters out here, too, if there is a chance) to do his bit of collecting. When his box was full and he tried to return, the cycle collapsed altogether and so he walked almost the whole of the seventy-five miles back to the mission station with his box to hand the money in, because, as he said, the money might be sent off and his would not be in it. He was not troubled whether it was worth while. This good brother has one daughter in our Girls' School at Aba, and two young men, relatives of his, are now mission evangelists working to win souls for Christ in another tribe than their own. When the love of Jesus grips the heart, then nothing done for Him is really too hard.

Winning souls is never easy—the devil sees to that—and when men and women come out from deep heathenism, with idol and devil worship and fears of evil spirits and witch doctors and poisons and mysterious death as their daily portion, with no hope or any knowledge of the true God or of the love of Jesus, then the road up from darkness to light is often a steep path for them to climb. But it is so much easier for them if they have someone to help them. When they come to us and beg us to send them a teacher and we have to send them away with only vague, uncertain promises and no teacher, we know that the path remains so steep that many will never reach the light. But still whatever is done is appreciated.

A short time ago three Elele youths, dirty and full of sores and with only a small loincloth on their bodies, came to the mission, and after giving five shillings into the hand of the pastor, said,

"For a long time now we have been watching what good work you have been doing for us here and we are sad to think that we have never done anything in return. So now we have collected this five shillings among us. Please take it to show that we are thankful to God for sending you here. We know it is not very much, but we have sacrificed many things to get this money." What a sacrifice to be sure! It made us feel ashamed, for they did not have even a shirt to wear.

Last month we baptized four young people from a village where two years ago we had no church, but now there are more than ninety people attending every Sabbath. This whole church was raised up by the Missionary Volunteers; and since they raised this church, the people from the new place have gone out and raised up another church in a near-by village, where now there are about thirty-five Sabbathkeepers. I could tell you of other triumphs of the message. In another place, far in the bush, a church has been built three times and three times a little company has been raised up, but there has been no one to care for them. The devil and his followers have been too strong and each time the church, left by itself, has been destroyed by evil people and the few believers have been scattered. Now, however, our members have gone out evangelizing to the same place again, though they were driven out many times before. Now there is a church with more than one hundred Sabbath school members. This year we have baptized eight believers from that place. One of the young men mentioned earlier in this letter is with them teaching them the way of truth.

There is no sacrifice which is too great to be made for Jesus, and each brings manifold returns in souls won to this message from darkest heathenism. We are sacrificing our time and our health. This is the end of the fourth and the beginning of our fifth year on this our first tour. We know that His grace is sufficient for all our multiplied years.

Will you not sacrifice more? If you are tempted to withhold, just think of the three young men who brought the five shillings and consider that if they, who have so little light, can learn to sacrifice, cannot we do more?

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

It Isn't Enough

By MRS. ALBERT POHLMAN

AS I look back now, I can smile. But the day it happened, and for several days following, my face reddened at the thought of it.

"Oh, Mother, I was so embarrassed today when Joan pulled off her shoes to be weighed." Ruth announced in this way that the school nurse had been there that day and made physical examinations of the children.

I took one look at the small feet that had offended and knew instantly why Ruth had been so embarrassed. The red socks Joan was wearing belonged to Ruth. Joan had dressed herself that morning and evidently those pretty red socks had appealed to her, partly because of the color and partly because they were too big for her, for she was just the age when little girls envy those with larger feet. It didn't matter to her that they had to be folded under the toes. Anyway that hid the big hole, she thought.

But alas, when the shoes came off, the fold didn't stay put, and the hole politely stepped aside and let the big toe out. It must have been something like Mary's little lamb, for it made all the children laugh. "What did you do, Baby, when all the children laughed at you?" I asked her.

"I just laughed, too," she innocently replied, and could see no cause for worry.

I closed my eyes and sighed, with a mingled feeling of humility and amusement. A panorama of that school scene flashed before my mind. There were the children with their immaculate garments and well-groomed hair; there were the youngsters with smudgy faces; the ones with uncombed hair, dirty, unmended stockings; others with elbows peeping through; and some in ill-fitting garments. Then I saw those in the in-between class, who looked all right on the whole but were not without minor flaws in their grooming.

After a few days all the parents received notes from the school nurse. As I opened mine, I must have halfway expected to find in bold red letters all over the page, "UNMENDED, SLOPPY STOCKINGS." Some of the other mothers must have expected to find "DIRTY HANDS," "SOILED SHIRTS," "UNCOMBED HAIR," etc., for we had discussed back and forth among us our embarrassment at the various conditions in which the nurse had found our children.

Instead, I found a complete report pertaining to the health of my little girls. Merits or demerits were given for the various points in their physical

condition, and suggestions were added where they might be helpful.

At the next mothers' meeting another comparison took place among the mothers. For some this time the embarrassment was replaced by surprise at such a good report of their children; for others it was replaced by anxiety at the findings of the physical examinations.

One mother who was extremely particular about the appearance of her children, and who made a special study of diet and child care, received the greatest shock of all. Her children were found with a pronounced anemic condition. A second mother, who didn't know what composes a balanced meal, and who gave little thought to the appearance of her children, was surprised to learn that her tots had rickets and that their teeth



H. A. ROBERTS

A Lot o' Loving and a Lot o' Tender Care
Are Needed in a Home When There's a Baby There

were in very poor condition. A third mother found no cause for worry over the report she received. There were no suggestions even to see a dentist or a doctor. Such an interesting lot of comparisons.

Again I closed my eyes. This time I saw, not the outward appearance of the little people in question. I saw beyond them into their homes. In the first home everything was in perfect order, but there was lack of affection between the mother and father. I heard cross words spoken by one to the other in the presence of the children. I saw their stricken little faces as they watched those whom they loved belittle each other and the hearts of the children bleed as they tried in their childlike way to decide which one to cling to. That is what happens to their blood, I thought. No diet is enough to overbalance such a condition.

In the second home I saw disorder. Children's toys were strewn thick from the front entrance to the back porch. Wraps were unhung; the

mending basket was piled high, but untouched. It was mealtime, and the table was heaped with an unbalanced meal. In spite of the general untidy appearance of the home there was happiness found there. The mother and father were patient, kind, and loving to their children, and the children were responsive to this. But all the love in the world isn't enough of itself to build strong, sturdy bones, or solid teeth.

Then I saw into the third home. Here was a home—neat and clean, with a "lived-in" atmosphere. The dining table was spread with a simple, well-balanced meal, one that lacked nothing in tastiness or attractiveness. The mother and father were engaged in pleasant conversation. They were openly affectionate to each other and to their children. As I pulled my mind away from this scene, I felt warmth in my heart. This is what aids digestive organs to nourish peacefully those little bodies and bring about a state of general robust health in those children.

What College Gives a Girl

Discussed by MOTHER NAOMI

DEAR MOTHER NAOMI:

I have often wished to write to you, but always hated to bother. I do not have any big troubles to write about, but I somehow do not have a good time, as other girls do. There are young people in our church, but I am not interested in things they like to do. Hardly any of them have been to one of our colleges. I was graduated last spring and am at home helping in the business. I suppose everyone thought I would get married after I was graduated, but somehow I just did not. I meet many young men, but never go out with any of them more than once or twice. Do you think that important?

MARIAN.

DEAR MARIAN:

I am so glad you wrote to me. I respect the restrained estimate you make of your problem, but I am inclined to disagree with you. When a young woman has been away at college long enough to acquire skill to help in the family business and yet has so few girl friends that she does not even mention them in her letter, I think I see reason for grave concern. Also when she is attractive enough to have invitations but acknowledges that she never is able to maintain one of these interests for more than two or three occasions, it seems to me there are indications of another serious situation. Now if you had concluded your letter by saying that you were so wrapped up in the business and so concerned in making it prosper that neither of the other considerations mattered much then I would say you were fortunate in being identified with a family business important enough to take your thought and attention so fully, and I should not worry about you any more. As it is, I am more concerned about your letter than I have been in some time.

There are few Sabbathkeeping homes so opu-

lent that they can afford a college education for daughter just to amuse her, or just to acquire for her social prestige. So when a young woman has been in college long enough to be graduated, it usually means that the thing has been accomplished by much sacrifice on her parents' part and considerable effort of her own. The purpose of all this probably was not unique. We seldom go to college for one single reason; usually we are impelled by several desires. We think it is a good place for a young woman to grow up, because (1) it is stimulating to her mind and likely to be a healthy mental atmosphere for her; (2) the religious influence is good, and we hope that her Christian experience will be fostered by that; (3) we believe that the acquaintances she will make among estimable people will bring large returns in helpful friendships all her life; (4) we trust that she will find herself so interested in some line that she may be qualified for some profession and be able thereby to earn her livelihood if necessary; and finally (5) we think that such a college is a good place for her to make the acquaintance of eligible young men, among whom she may become acquainted with one who later will choose her to be his wife.

If none of these advantages have resulted, the young lady and the parents who have made the sacrifice have a real reason for concern.

We Americans have made a sort of fetish out of a college education. Our forebears came from the old country where an education was accepted as something that could be expected only for rich people. When they reached America and learned that even the poorest youth might have a college education, provided his family could do without him as a wage earner and could supply him with the needed books, clothing, and school fees, they threw themselves passionately into a determination that their children should have a college edu-

cation. We have all heard hard-working fathers and mothers declare that they would work their fingers to the bone if only their children might have the privileges of a college education, which had been denied them. As I think over my own contemporaries at college, I know that many of them received their education at just such cost. And by the same token I believe that many of the present generation of college students are accepting as a natural right the college life which their parents won as an unusual privilege.

This is why, though I love college life and am never happier than when working with college young people, I have come to wonder at times if there are not many who are exacting college privileges of parents who can ill afford the sacrifice, and this without any very definite ends in view to be attained by it.

Let us then ask ourselves what we have a right to expect of college experience. And when she comes to the end of the wonderful "four years" what may a girl's parents expect to see in her development? As I see it, they may expect to see the following:

1. A mind disciplined and fitted to wrestle with problems that may come in her future life.
2. A steadfast character and an honest integrity in every relationship.
3. Skill in some definite line of endeavor that will make her able to earn her living, if this seems best.
4. Practical knowledge of herself and life that will make her a self-sufficient individual in her parents' home, her corner of some other home, or the home she makes for herself and her husband.
5. A winsome personality that has won and can hold the affections of many true friends and that can live and work comfortably wherever she is.
6. A steadfast, simple faith in God as her Father and in Jesus as her soon-coming Saviour.

Now, my dear Marian, this is as I see it. Your final examination you are to administer yourself. Your little world will score it and give you the grade they conceive as due you. Whatever your

lacks, you can still correct them, or fill them in, for life is a long school, and it is never too late to raise your grade.

Naturally, you will not expect to have attained all of these ends in their perfection, but they should be goals toward which you are working. As progressive education expresses it nowadays, "It is the trends which are important."

Check yourself sharply and see where you are weak. I do not pretend to point out your excellencies or your deficiencies. Do this for yourself. And God bless you, dear!

Yours,

MOTHER NAOMI.

Camp Meeting Impressions

(Continued from page 9)

ready when the curtain separating earth from heaven will be lifted. They want to know what the Lord expects of them and are anxious to do His will. They are quick to respond to every call to service or to a higher standard of living and separation from worldly customs.

They are not fanatical, but earnest; they do not go off on a tangent emphasizing one feature of the truth to the neglect of some other; they are modest and respectable in appearance without being worldly; they are anxious to help others by their example in Christian living rather than being ready to criticize an erring brother and sister. You hear them praying for the leadership of this movement, knowing full well that leaders often demonstrate weaknesses the same as laymen, and when a leader does fail they are not ready to give up the truth, but they seek God more earnestly for a deeper consecration themselves.

These are the ones who make up the backbone of the movement, those who march steadily forward without murmuring or complaining under all circumstances and are alert to defend the truth against its enemies, both within and without the church. When we see such a large number of this class of people scattered here and there throughout our conferences, we know that the cause of truth will not fail. Men may come and men may go, there may be rumblings or unrest at times, even disruptions, but these stable and faithful ones know how God has led His people through the years; they know and believe the truths that have made us a distinctive people, and they do not waver nor doubt even though Sanballats and Tobiahs shout in derision at what we do or even though an apostate Balaam may try to curse God's people.

How often we have repeated to ourselves, as we have looked over great and small congregations of professed advent believers—being conscious that there may be in any such congregation those who are not one hundred per cent with us—"Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His."

F. L.

Givers

BY WELDON TAYLOR HAMMOND

THE blessings of God move in cycles
And revert to the givers again.
Water drawn by the sun from the oceans
Descends in the showers of rain.
The rain swells the legions of streamlets,
Whose waters flow back to the seas,
And this constant receiving and giving
Is the life of the world, if you please!

Just suppose that the deep blue oceans
Should prohibit the sun to drink.
Would the rain fall in showers of blessing?
Would the streams reach the seas, do you think?
Ah, the answer is obvious, brother—
Creation would wither and die!
"Only the GIVERS are LIVERS"
Is confirmed by the earth, sea, and sky!

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.

Melting Pot for Missions

SOME years ago an offering was taken of gold, silver, and jewelry for the cause of foreign missions. As the result of the appeal that was made, more than \$21,400 flowed into the mission treasury. A great blessing resulted from this large offering. It helped to keep our missionaries at their tasks, and we believe it brought special blessing to those who gave of their jewels at that time.

It is recorded that when Israel came out of Egypt and had been commanded to build a tabernacle to the Lord, they offered their jewelry and articles of adornment. They were moved by a desire to build a house so that God's presence might continue to abide with them.

The willing spirit that prompted them to join in the plan is indicated by the following scripture: "They came, every one whose heart stirred him up, and every one whom his spirit made willing, and they brought the Lord's offering to the work of the tabernacle of the congregation, and for all His service, and for the holy garments, and they came, both men and women, as many as were willinghearted, and brought bracelets, and earrings, and rings, and tablets, all jewels of gold: and every man that offered offered an offering of gold unto the Lord." Ex. 35:21, 22.

Sometime after they built the tabernacle and the children of Israel were about to cross the Jordan and enter the Promised Land, they were moved to give another extraordinary offering, and they "brought an

oblation for the Lord, what every man hath gotten, of jewels of gold, chains, and bracelets, rings, earrings, and tablets."

The purpose of this singular offering was "to make an atonement for our souls before the Lord." Num. 31:50.

It is significant to note that when Israel came to the place where they desired to consecrate themselves by a special act of atonement for their souls, they were impressed to give their jewelry.

In harmony with the spirit that moved Israel in olden times, the brethren at the recent Spring Council planned an offering to be taken September 11, 1943, to be known as the "Melting Pot." Like Israel of old, many Seventh-day Adventists may have brought a certain amount of jewelry out of "Egypt," and it may be that much of this jewelry is scattered about the home. It may consist of gold, silver, platinum, and diamonds or other precious stones. Whatever may be found of value in these buried treasures may become a great blessing not only for the extension of the message but to the donor. The offering is an opportunity in character development in its appeal to lay aside these articles of adornment. It is an invitation to place our affection on the things of heaven and prepare our hearts for our soon-coming Saviour.

Let us give these articles willingly. Those who do not possess articles of jewelry may join in the spirit of the offering by giving a

substantial sum of money. All cash offerings, as well as funds accruing from the sale of jewelry, will be credited to the Sabbath School Investment Fund.

Remember that Sabbath, September 11, 1943, is Melting Pot Day.
W. H. WILLIAMS.

New Jersey Camp Meeting

THE city of Pitman, located in the southern part of the State of New Jersey, was chosen as the site of the annual camp meeting for 1943. This meeting opened on July 1 and continued for ten days amid unusually pleasant natural surroundings.

Because of gas and travel restrictions and the southern location of the camp, the attendance was somewhat affected, although those present were in such number as to tax all available facilities.

The full program of instructional and inspirational meetings was appreciated and the attendance of our own church members at both day and evening services was unusually large. Inasmuch as this was the first camp meeting that we have ever conducted in Pitman a number of the local townspeople regularly came to the evening services and many of them showed a deepening interest in the topics presented. The various speakers at the evening meetings particularly dwelt upon our own outstanding doctrines.

One of the most interesting meetings of the camp was the Ingather-



Here Are Some of the Things Which Went Into the Melting Pot to Swell Our Mission Offerings Several Years Ago. Can We Duplicate This Picture When the Melting Pot Offering Is Taken This Year?

ing victory rally. For the first time the New Jersey Conference committee decided to launch and complete its 1943 Ingathering campaign before the commencement of camp meeting. Since the conference has held the highest per capita Ingathering record in the North American Division for several years, to complete the effort before the camp meeting was quite a task, but remarkable success was noted. As various workers and lay members told their experiences of God's leading, a large congregation gathered to hear these experiences was much refreshed. The providential openings of God, the demonstrations of what may be accomplished if we

have the will to work were all heard with great inspiration.

Book sales at the camp exceeded \$1,600 in value. No department of service was neglected. Missions, evangelism, temperance, and other departmental interests, as well as the development of the spiritual life, were all brought to our attention with decided benefit. It was a great privilege to be present at the New Jersey camp meeting.

Besides F. H. Robbins and other workers from the Columbia Union, H. M. Blunden, F. C. Carrier, F. H. Yost, and W. G. Turner were in attendance from the General Conference for all or a portion of the time.

W. G. TURNER.

Oregon Camp Meeting

THE large campground at Gladstone, Oregon, with its apartment houses, cottages, cabins, and hundreds of tents, was taxed to capacity when the Oregon Conference session and camp meeting opened July 14. Before the meeting closed there were many who could not be accommodated on the grounds in spite of the generous provision that had been made to care for a large number of people. On the last Sabbath more than 8,000 people were on the grounds. In this ideal location, amid the shade of tall evergreens, thousands who met together on the Sabbath and through the week found spiritual refreshment. During the periods of prayer, testimony, and consecration a great earnestness was manifested among all groups. We know that many personal victories were won both among adults and the youth during this meeting.

It is no easy task to plan for such a large gathering of people as this and have everything under control so that there is little confusion. With a thousand juniors and many hundreds of youth, as well as several thousand adults, a program must be worked out that will care for every group all through the day. This was done in a very commendable way. One of the high lights of the meeting was the Junior sing on the last Sabbath of the camp, when nearly one thousand Juniors sang for six or seven thousand people who were seated inside and outside the large auditorium. The very efficient public-address system made it possible for any who were seated outside the auditorium to hear as distinctly as if they were near the platform. Those who were unable to attend the various meetings, because of duties in offices and in the cafeteria, or who could not find seats in the auditorium, were able to listen to the sermons through loud-speakers.

The first two or three days of the camp were used for convening the conference session, when officers were elected and reports from offi-

cers and departmental leaders were presented. Excellent progress has been made in all lines of endeavor during the last two years. The membership of the conference stands at 10,241 now, 1,285 having been brought into the church through baptism and profession of faith during this period. Literature sales have shown an increase of 37 per cent over the previous period, with the sales now mounting very rapidly, as in other places. A progressive lay work is being carried on, about 60 projectors being used in this activity. A large educational work is being conducted. Last year there were 1,593 boys and girls enrolled in 54 church schools, with 80 teachers. There are four academies in the conference, with a total enrollment of more than 800.

The Portland Sanitarium and Hospital is a large asset in the conference, and it is greatly prospering at this time. Another influence for good is the radio program that is known as "The Quiet Hour," which is being conducted by J. L. Tucker and which is now in its seventh year on the air. The program was broadcast at its regular hour each day from the campground. One interesting broadcast was that in which a large number of men and women who had been foreign missionaries in different parts of the world took part, giving a picture of our world-wide work. A well-rounded program of soul-winning endeavor is being conducted in this field. Evangelistic, medical, and educational work and an active layman's movement all play their part in heralding the message in this section of the Lord's vineyard, and good success is attending these efforts.

Tithe receipts for the last two years totaled \$788,264, compared with \$423,157 the previous two years. Mission funds for the last two years amounted to \$307,131, compared with \$204,343 the two years before. Large sums of money are now coming into the treasury of this conference, and the brethren

desire to use them as may best hasten the message to all lands. During the camp meeting our people revealed their liberality and interest in the world-wide work of the church by contributing on the two Sabbaths of the camp meeting in the Sabbath school \$5,620 and in the preaching service, after an appeal for mission funds had been made, \$24,214, thus approximating \$30,000 as the camp meeting mission offering. Truly, this is a liberal offering. Some gave out of their prosperity and many no doubt gave a sacrificial offering so that the work might be hastened. Besides these offerings, more than \$6,000 was contributed for the Quiet Hour radio program and \$2,122 was given at the evening services for the expense of the camp.

The bookstand, which is housed in a commodious building, was a busy place during all hours of the day when it was open. A record in book sales for a camp meeting was made. These totaled \$15,200 for cash sales, besides charge sales of nearly \$2,000. At times the brethren in charge of this feature of the camp hardly knew how to satisfy the demands of the people for more and more literature. Many volumes of the "Testimonies," large numbers of Bibles, besides other books, were purchased, some buying as much as \$75 to \$100 worth at a time.

The president, V. G. Anderson, and the treasurer, R. T. Emery, as well as the departmental leaders, were re-elected to office. These men all feel the seriousness of the times in which we live and are desirous of leading the churches in Oregon on the upward way to victory.

L. H. Christian, J. F. Wright and his wife, C. L. Bond, and the writer were in attendance from the General Conference headquarters.

FREDERICK LEE.

Canadian Junior College

CANADIAN JUNIOR COLLEGE, located at College Heights, Alberta, serves the constituency in the four provinces of Western Canada. Last year the enrollment was just over 200 and the attendance at the close just under 200. Twenty-four young people were baptized and joined the church. Thirty-four were graduated from the various courses of study prescribed by the institution. Eighty-nine young people were invested according to the standard of the Missionary Volunteer Society. Twenty-four students gained half or full scholarships during their vacation. During the past school year \$27,535.93 was earned by students.

A few years ago it seemed difficult for the students and church

members to raise their goal of \$600 in the Ingathering campaign. This year just over \$1,400 was raised in one field day, an amount which reveals a spirit of loyalty, enthusiasm, and diligence.

In recent years the institution has been able to balance its budget and thus qualify for debt-paying funds from the General Conference. Today Canadian Junior College is entirely free from note indebtedness and the burden of paying interest.

Following the Lord's instruction to give agriculture its right place, the institution now owns more than 1,200 acres of good land and operates over 1,400 acres. A herd of 200 head of cattle is maintained, which gives an annual income for student labor of over \$10,000. Many material improvements have been made and paid for. The

hearty co-operation of the board of management has helped to make these conditions possible.

A well-qualified faculty is giving strong leadership to the spiritual and intellectual aspects of the school. In order to qualify as instructors, several of our teachers attend the University of Alberta during the summer months. This year our farm manager received the bachelor of science degree from this institution and our science teacher received his bachelor's degree in education.

It is hoped that the constituency in Canada may soon be doubled so that the Canadian young people may receive a senior college education. Because of prevailing conditions many are barred from this privilege.

H. M. JOHNSON, *President,*
Canadian Junior College.

Student Colporteurs

ONE field leader, commenting on his group of student colporteurs, said, "We have an excellent group of student colporteurs, and I believe it will be possible for each one to earn a scholarship for the coming school year."

From all parts of the field unusual experiences and successes are attributed to our student colporteurs. Our medical school provided a vacation period for a portion of its students. This made it possible for a number of our medical students to work on their scholarships much earlier than the students from our colleges and academies. A. E. Van Noty, field missionary secretary of the Southeastern California Conference, has passed on to us some of the early reports sent in by medical students. These reports indicate that the Lord has blessed these boys in a marked way. I will let the words of Brother Van Noty tell the story:

"Reuben Matiko and Stephen Youngberg planned to earn scholarships for the White Memorial Branch of the College of Medical Evangelists. Brother Matiko worked four weeks and delivered \$2,085 worth of books, which entitled him to one and one-half scholarships. You will be interested to know that Brother Matiko spent one whole day in fasting and prayer before starting his work, and the experiences which he had while canvassing were outstanding. One in particular that he told me was concerning a confirmed drunkard. When he arrived at the man's home, everything was upset. The wife was not there and the children were frightened. The man was pacing the floor, reading a little book. When Brother Matiko introduced himself, the man at first would not have anything to do with him. But in Brother Matiko's winning way he secured the confidence of the

man, who soon told him his experience. He had been a member of the Catholic Church and had tried to break the habit of drink but received no help. This particular morning that Brother Matiko arrived, he had gone to the bookstore and purchased a New Testament. He had started from the beginning to read the book through, knowing that if he ever overcame this evil habit, it would be through the strength of God. Brother Matiko read the promises of God to him from the New Testament and told him of the power of God over sin. They had prayer together, and the Lord helped the man to gain the victory over the habit of drink.

"One morning our brother met a woman who had been praying to the Lord, asking that He send her light on His word. Our student colporteur came with the books, 'The Great Controversy' and 'The Desire of Ages,' which she felt were just the help she had prayed for.

"Stephen Youngberg has also had some very interesting experiences. He put in 440 hours and delivered \$3,095.95 worth of our truth-filled literature. His actual sales averaged \$7.28 per hour. Brother Youngberg earned his way through six successive years before entering Loma Linda. His largest sales, however, were made while working for his scholarship to enter our medical college. Mrs. Youngberg earned a scholarship selling 'Uncle Arthur's Bedtime Stories' and thus was able to pay her entrance fee to the Loma Linda School of Nursing. Several persons have been baptized as the result of Brother Youngberg's work."

We believe there are persons in our churches who have been impressed to enter the Lord's work. May they, in this day of opportunity, plan definitely to bring a knowledge of present truth to the people through our books and magazines.

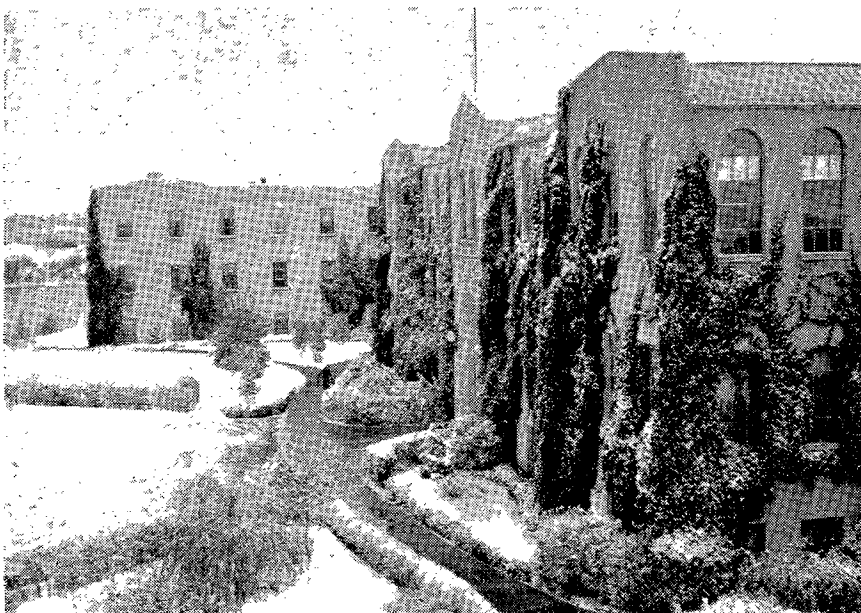
J. J. STRAHLE,
*Associate Secretary of the
Gen. Conf. Publishing Dept.*

A New Lighthouse in Ohio

AND so were the churches established in the faith, and increased in number daily." Acts 16:5.

Sabbath, July 3, was an outstanding day for the people of Middletown. A church was organized in that city, as the result of the evangelistic meetings held in the Elks Temple by S. K. Lehnhoff.

W. M. Robbins, president of the Ohio Conference, was present at the organization and gave a stirring message to the new believers,



encouraging them to work together in brotherly love and unity. Following this, Pastor Lehnhoff gave a brief history of the church.

In September of last year about twelve believers were organized into a branch Sabbath school in Middletown. These enthusiastic believers were zealous in their efforts to win others to the message. All were active in the literature campaign which preceded the effort.

The evangelistic meetings opened

on March 1 in the Elks Temple and as a result twenty-five people have been baptized. The membership of the newly organized church at present is thirty-eight, with fine prospects of adding others to the fold.

We thank God for this new church, which will be a witness for the truth in the city of Middletown. The Lord has graciously answered the prayers of His people in behalf of the work in that city.

S. K. LEHNHOFF.

His Anchor Held

WE were in a large convoy carrying supplies to the war zones. Our ship was the leader of the column on the extreme port or left side of the convoy, and we could look off to one side and see the far-flung expanse of the ocean, while to the other side of us the convoy extended to the horizon.

Then one day our position was changed. We were to be the last ship in the left column. In the officers' mess that night the gunnery officer told us there were "subs" in the vicinity and, in characteristic American fashion, we kidded each other about it. We were in the "coffin corner" now and at "torpedo junction." Yet, in spite of the apparent jovial mood, there was an uneasiness as we parted that night.

In my bunk later I opened my Bible and was reading the ninety-first psalm. Its words brought calm to my troubled mind. Silently I prayed that God would give me strength and courage in any emergency and, above all, keep me unselfish so I might think first of the safety of my shipmates. Then I turned to a New Testament passage and a new surge of strength came over me as I read the closing verse of the book of Matthew, "And, lo, I am with you always, even unto the end of the world."

That was something on which to anchor my faith and trust—something to hold to. "I am with you always."

Suddenly my communion was interrupted by a loud bang that shook the whole frame of the ship. A great metallic ring resounded like a stroke of horror, and the ship shuddered its whole length. A quivering tenseness came over me. My mind sought to find itself. "No, it can't be," I said to myself. But no amount of wishful thinking could change the reality—"So this is it—a torpedo!"

I jumped off my bunk, pulled on warm clothing, then my life jacket. My Bible went into a waterproof bag, along with my seaman's papers and other valuables. I lashed it to me as the emergency bell sounded. At the bridge I met the captain, and together we walked out on the wing. Below on the deck I saw the crew hastily lowering

away in the lifeboats. "Lo, I am with you always," I repeated.

The ship was still on an even keel so I dashed back to my room for a flashlight to help me in the darkness. On the way a second explosion shook the ship. I thought, "They're really giving it to us."

The captain and I went aft on the boat deck, amid the milling men crowding into the boats, to see if the life rafts had been released; they had been. We made our way back to the deck; a muffled thud came under us. Just thirty feet across the deck from where we stood a big truck was blown off into the rolling waters, the result of the shock of the third torpedo.

When we were back on the boat deck, all the crew had left and only a few men in the armed guard wandered about aimlessly. We lowered the two remaining lifeboats and slid down the man ropes. The heavy sea pounded the little boats against the ship, and an icy wave came up and drenched me. The next wave brought the boat under me, so I lowered myself into it. The ocean was strewn with cargo that floated out of the torpedo holes. We picked up several men from the water. For a time that seemed horribly long, we tried to move away from the ship, but this was humanly impossible although we put every ounce of strength behind those oars. We drifted up to the bow and could see two gaping holes clearly outlined by the light of the fire inside. The jagged plates were blown out so that every time the ship pitched, the sea boomed against the holes and the spray dashed over the ship. Hatch covers and ventilators were blown off and flames leaped out.

Then, just off on the horizon, we saw the silhouette of a strange ship. At first we thought it must be a straggler from the convoy. I fired a flare. The ship kept getting closer, and in a half hour we were alongside and a line was made fast. As our little boat was swept up and pounded against the side of the ship, each man crouched with his hand out, ready to grab the net hanging over the ship's side. The lifeboat dropped out from under each time a man climbed up the side. At last we were on deck!

Nearly frozen to death, we were carried below and treated for shock and exposure.

When I woke up, I was blanket-wrapped and lying in a bunk. Everything was warm. I asked for a pal, but was told that his frozen body had been washed off a raft. There were only a few familiar faces around. I expected to see our whole crew—but only twenty-four were alive; forty-six were lost or missing. They told me all the men in our lifeboat had been saved, but all the other boats had been swamped, and only a few of the crew were able to get to the rafts in time to save themselves from disaster.

As our rescue ship went on its way, we held the funeral service for three of the men who had died after being picked up. One by one, the bodies went over the side, into the unknown depths. "Lo, I am with you always, even unto the end."

I stopped and thanked God for His word. It was an anchor in a time of need. I thanked God for answering prayer and for giving me strength and courage.

I have proved the eternal truths of God's word. The Bible is a modern book; it is the Book for today's needs and today's needy men. Little do we realize how well these truths can be applied to our contemporary world and our individual lives, until experience forces them upon us.—*Wm. G. Holby in The Christian Advocate.*

Scriptures in New Tongues

A review of the remarkable progress made during 1942 in spite of the war, in the irresistible march of the Scriptures from tongue to tongue.

ALTHOUGH the making of new translations, particularly in the Philippines and other parts of the Far East, was interrupted during 1942, at least as far as contact with the New York office of the Society is concerned, in other languages considerable progress was made toward getting the Scriptures into new hands.

To the Aymara Indians living around Lake Titicaca in Bolivia and Peru went gay-covered copies of the four Gospels and the Acts.

The tentative edition of St. Luke in the new Quechua version for southern Peru and Bolivia was sent to the field, and the translation of the entire New Testament was examined in New York. The final form of the New Testament will not be determined until the results of the use and study of the tentative edition of St. Luke have been considered by the translation committee in Peru. Manuscripts of St.

John in Ecuadorian Quechua and of St. John and Acts in the Ancash dialect of Quechua were received in New York for examination.

The completed New Testament in Quiché, prepared by Mrs. Dora M. Burgess of the Presbyterian Mission in Guatemala, was also received. It is hoped that this can be printed during the present year.

A "first" is the Conob St. John, which came from the press just after the end of the year. Except for a tiny primer and a booklet of thirty hymns, this is the first printed book for these 35,000 Indians living in the neighborhood of Huehuetenango in Guatemala. The translation was prepared by Dr. and Mrs. Newberry B. Cox, of the Central America Mission, with a native helper, Mateo Castañeda.

An interesting publication of the year was the Gospel of St. Luke in Iroquois or Mohawk for Indians now living in Brooklyn, New York, and Canada. The descendants of the Mohawk Indians who left northern New York after the American Revolution for reservations in Canada, have been drifting back into the United States as iron-

workers, many settling in Brooklyn. David M. Cory, of the Cuyler Presbyterian church, Brooklyn, which he has made a center for these Indians, found that they used their own tongue exclusively in the home and in correspondence. He has encouraged its use in their religious life by helping them prepare a hymnal in Iroquois, and holding regular evening services in which their ancestral tongue was used in part. With the aid of Mrs. Louise Diabo, a Mohawk, Doctor Cory prepared a revision of the translation of the Gospels published in 1880. The new book is also being used by the Indians still living in Canada and by Oneida Indians living in Wisconsin.

In remote Mexican villages young missionaries from the Camp Wycliffe Summer Institute of Linguistics were hard at work cracking the thick shells of dozens of Indian languages in which no printed literature exists. Translations of a Gospel in Mazateco, in Tarascan, and in Maya were at the Bible House at the end of the year, awaiting examination or the completion of arrangements for their printing in Mexico.

In spite of difficulties of communication, work in Africa moves ahead. The Malinké New Testament was published for 600,000 people living around Kankan in West Africa. This is a revision of a multigraphed translation issued more than ten years ago, and is therefore the first really printed Scriptures which these people have had.

During 1942 the book of Acts was published in the Kilega language to match the St. John which was printed for the British and Foreign Bible Society the year before, and the first three Gospels, which the Pittsburgh Bible Institute had previously published. These people, living in eastern Belgian Congo, now have the four Gospels and the Acts.

As part of the War Emergency program, an edition of 10,000 copies of St. John in Papiamento, the Spanish dialect spoken on the island of Curaçao in the West Indies, was printed for the Netherlands Bible Society, which had previously published the New Testament.

The book of Acts was printed in the Gbéa dialect of Baya, French Equatorial Africa, in a translation prepared by Dr. and Mrs. C. B. Sheldon, of the Foreign Missionary Society of the Brethren Church.

Also under the War Emergency program, a number of African translations were either examined or sent to the printer during the year. The Kijita New Testament, for Tanganyika, was being proof-read at the end of the year, and manuscripts were in hand in Karré (New Testament), Commercial Kikongo (Acts), and Bankutu (Acts); while correspondence was going on in regard to translations

in Ilamba, Lwena, and Yipounou.

The number of languages in which some part of the Bible has been published was increased by only three during this year, giving a total of 1,058. In addition to the Conob St. John referred to above, there was published in Sydney by the Commonwealth Council of the British and Foreign Bible Society in Australia an edition of St. Mark for the natives of Rennel Island, one of the southernmost of the now-familiar Solomons. The war has closed this island to mission work for the present, but the books are ready for the Rennelese as soon as the restrictions are lifted. The Scripture Gift Mission in London has published a group of selections in Toraja, spoken in Celebes. This is just an indication of the interest of missionary bodies in peoples who are now cut off, but to whom the Word will be taken as soon as conditions permit.—By Margaret T. Hills in Bible Record.

NOTICES

INTERNATIONAL INSURANCE COMPANY OF TAKOMA PARK, MARYLAND

THE annual meeting of the International Insurance Company of Takoma Park, Maryland, will be held at 11 A. M., Thursday, October 21, 1943, at Takoma Park, District of Columbia. The purpose of the meeting is for the transaction of the general business of the company and the election of three directors.

WILLIAM A. BENJAMIN, Secretary.

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR THIRTY-FIFTH WEEK

August 29-September 4			
Volume: "Testimonies," Vol. I			
Pages 368-384			
Aug. 29 ..	368-370	Sept. 2 ..	376-379
Aug. 30 ..	370-372	Sept. 3 ..	379-381
Aug. 31 ..	372-374	Sept. 4 ..	382-384
Sept. 1 ..	374-376		

ASSIGNMENTS FOR THIRTY-SIXTH WEEK

September 5-11			
Volume: "Testimonies," Vol. I			
Pages 384-405			
Sept. 5 ..	384-386	Sept. 9 ..	396-399
Sept. 6 ..	386-389	Sept. 10 ..	399-402
Sept. 7 ..	390-393	Sept. 11 ..	402-405
Sept. 8 ..	393-396		

ASSIGNMENTS FOR THIRTY-SEVENTH WEEK

September 12-18			
Volume: "Testimonies," Vol. I			
Pages 405-422			
Sept. 12 ..	405-407	Sept. 16 ..	414-417
Sept. 13 ..	407-409	Sept. 17 ..	417-419
Sept. 14 ..	409-411	Sept. 18 ..	419-422
Sept. 15 ..	411-414		

ASSIGNMENTS FOR THIRTY-EIGHTH WEEK

September 19-25			
Volume: "Testimonies," Vol. I			
Pages 422-437			
Sept. 19 ..	422-424	Sept. 23 ..	431-433
Sept. 20 ..	424-426	Sept. 24 ..	433-436
Sept. 21 ..	426-429	Sept. 25 ..	436-437
Sept. 22 ..	429-431		

ASSIGNMENTS FOR THIRTY-NINTH WEEK

September 26-October 2			
Volume: "Testimonies," Vol. I			
Pages 438-455			
Sept. 26 ..	438-440	Sept. 30 ..	449-451
Sept. 27 ..	440-443	Oct. 1 ..	452-455
Sept. 28 ..	443-446	Oct. 2 ..	455
Sept. 29 ..	446-449		

Summertime IS STUDY TIME



From June to August is our busiest season because so many wide-awake boys and girls find it pleasant to carry on some favorite line of study while enjoying their long summer vacation. The cool summer mornings are really an ideal time for reading up on English or history or studying a foreign-language or Bible assignment.

Your name and address on a post card will put into your hands our new catalog with its large variety of courses that yield regular school credits.

HOME STUDY INSTITUTE
Takoma Park, Washington, D. C.

EMERGENCY RELIEF FUND

Previously reported	\$19,561.91
Mrs. Jane H. C. Barrons	10.00
Mr. and Mrs. James C. Henderson	20.00
Mrs. A. Jensen	10.00
Elder and Mrs. M. A. Hollister	20.00
Mrs. Mary Scopelliti	3.25
A Takoma Park (D. C.) friend	3.00
Hilo (Hawaii) S. D. A. Dorcas Society	115.00
Gerard Genitsen	5.00
Elder and Mrs. J. W. Westphal	5.00
Dr. and Mrs. H. M. Westphal	10.00
A Wisconsin friend	5.00
Ethel, Bessie, and Grace Harrison	10.00
Mr. and Mrs. E. A. Smith	10.00
Mrs. E. E. Woolf	5.00
Peggy Brush	10.00
Mr. and Mrs. N. A. Merrell	5.00
Ella M. Johnson	20.00
Martinez (California) S. D. A. church	25.58
Effie Schroeder	5.00
Mr. and Mrs. G. W. Shaw	10.00
Elder and Mrs. Orno Follett	5.00
Scottsbluff (Nebraska) S. D. A. church	25.00
A. H. Fessler	5.00
William P. Hannon	10.00
Mr. and Mrs. C. G. Marquis	10.00
Mr. and Mrs. C. A. Boddy	10.00
G. T. Howorth	10.00
Mrs. A. Lorenz	2.00
Mrs. Minnie C. Chaney	5.00
Mrs. Hockey	2.00
Mr. and Mrs. Jacob Buller	5.00
Mr. and Mrs. George E. Aeh	10.00
Dr. and Mrs. G. Lee Stagg	25.00
Mrs. R. J. Carriger	10.00
Mrs. Julia A. Anderson	114.00
Mr. and Mrs. J. T. Barnett	5.00
Hinsdale (Illinois) S. D. A. Dorcas Society	25.00
Mrs. J. Armitage	5.00
Mary Henson	1.00
Bangor (Michigan) S. D. A. church	5.00
Mrs. Carrie Dart	2.00
Mrs. Zelda Thornton	5.00
Frank J. Wallace	20.00
Ada E. Tamboury	10.00
Mrs. H. B. Johnson	25.00
Mrs. Gust Wog	8.65
Jessie Reece	15.00
Mr. and Mrs. F. W. Eck	10.00
Mrs. John Carlson	5.00
Mrs. George H. Scott	3.00
Ruth E. Head	10.00
Mrs. W. W. Wheeler	5.00
Mrs. J. W. Bruce	5.00
Winifred L. Holmden	2.00
Orosi (California) S. D. A. church	20.00
Cheerful Workers' Society of the Nashville (Tennessee) Memorial church	25.00
Elder and Mrs. J. F. Knipschild	10.00
Mrs. A. P. Enevoldson	100.00
Mrs. J. B. King	10.00
Dr. and Mrs. M. E. Olsen	10.00
L. H. Rhymes, M. D.	50.00
Elder and Mrs. H. L. Wood	10.00
L. E. Colson	100.00
A Washington sympathizer	5.00
H. J. Wagner	10.00
Alexander Lovaroff	60.00
Mr. and Mrs. L. J. Vollmer	10.00
Mrs. O. Weber	3.00
A Spokane (Washington) friend	10.00
Clear Lake (Wisconsin) S. D. A. church	56.19
A friend, Brooklyn, New York	10.00
A friend, Arlington, California	5.00
A. D. Fauver	10.00
A brother and sister	10.00
Dr. and Mrs. H. W. Miller	1,000.00
Eva M. Gardner and son, Edwin M.	10.00
James Dobson	1.00
Mrs. W. G. Kneeland	5.00
Edna Ackerman	2.00
Theone K. Hofto	100.00
A friend, Colorado Springs, Colorado	10.00
A member Pentecostal church	5.00
Mr. and Mrs. J. W. Price	15.00
W. C. Baldwin	25.00
Dr. and Mrs. W. B. Holden	1,000.00
Mrs. E. White and A. Martin	15.00
Wasco (California) S. D. A. church	35.00
Mr. and Mrs. W. V. V. Swart	50.00
Mrs. Cora VanVoorhis	20.00
Tulsa (Oklahoma) S. D. A. church	13.00
Hammond (Louisiana) S. D. A. church	33.50
Emma and Helen Walther	5.00
Mrs. H. L. Wisor	5.00
Mr. and Mrs. Will O. Winterberg	10.00
Earle W. Dristy	1.00
Mrs. E. M. Stephens	10.00
Frances M. Wyatt	10.00
Elder and Mrs. B. W. Brown	15.00
Mrs. Zara Lemon	1.00
Mrs. C. E. Drake	10.00
M. E. L.	10.00
Mrs. Johanna B. Wilson	5.00
Grace White	1.00
Cornell Clinic (Bremerton, Washington)	5.00
Mrs. Grange and Leslie Grange	1.00
Samuel J. Griffin	1.00

A friend, Georgia Sanitarium	10.00
G. E. Putney	1.00
Mrs. Roxie McIlwain	10.00
Marion S. Metcalfe	2.00
Mrs. Glenn Hudson	2.00
Mr. and Mrs. Claude Dortch	10.00
J. Shelburg	20.00
Mr. and Mrs. Ed Evey	1.00
Mr. and Mrs. C. W. Reed25
Mr. and Mrs. H. M. Reed	5.00
Florence F. Bates	10.00
Mr. and Mrs. J. E. Hult	5.00
Mr. and Mrs. J. F. Bull	7.00
Mrs. Willie Mae Frost	2.00
Mrs. J. M. Olsen	10.00
Mabel M. McKeague	25.00
A friend, Clinton, Iowa	25.00
Florence G. Kimmel	5.00
Mr. and Mrs. H. F. Byers	10.00
Mr. and Mrs. W. C. Foreman	10.00
Thomas A. Estelle	10.00
Greenway (South Dakota) Dorcas Society	25.00
Mrs. N. T. Sutton	5.00
Mr. and Mrs. I. T. Reynolds	10.00
Mr. and Mrs. H. I. Smith	10.00
A friend, Salem, Oregon	5.00
Mr. and Mrs. James S. Grove	5.00
Mrs. Mary Devereaux	5.00
Chicago (Illinois) Dorcas Federation	50.00
Mr. and Mrs. T. S. Steen	10.00
Mrs. J. I. Hartnell	5.00
Mr. and Mrs. Stanley Cushing	10.00
A friend, Loma Linda, California	30.00
Nevada (Iowa) S. D. A. church	57.52
Junior division, Nevada (Iowa) Sabbath school	13.75
Amy Child	5.00
E. E. Butterfield	25.00
Y. P. M. V. Society, Auburn, Washington	54.25
E. Gertrude Wood	10.00
Dorcas Society, Ottumwa (Iowa) S. D. A. church	10.00
Feyen Supply Company, Wink, Texas	10.00
Doris and Ethyl Smith	1.00
Mr. and Mrs. J. Ralph Trovillo	10.00
Kenmare (North Dakota) S. D. A. church	33.78
Elder and Mrs. A. D. Haynal	10.00
Total to July 6, 1943	\$23,827.63

THE JOURNEY'S END

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

J. K. JONES

John Kelly Jones was born in Baltimore, Md., Dec. 26, 1882; and died at his home in Decatur, Ga., July 7, 1943. He had been at the Southern Union office during the day, but left for his home early in the afternoon and called a doctor to relieve him of pain in the region of his heart. When the doctor arrived, Elder Jones had passed away.

At the age of fifteen, while attending a camp meeting, he gave his heart to God and was baptized. He entered the school at South Lancaster, Mass., when he was seventeen. It was his purpose to take the medical course, but the Lord had ordained that his life should be devoted to the ministry. He graduated from South Lancaster in 1904.

Following his graduation he taught church school one year in Pennsylvania. The next two years he helped to build the General Conference and Washington Sanitarium buildings, in Washington, D. C. It was while working on the sanitarium building that he met Miss Vesta Covert of Indiana. They were married in September, 1907. The year following their marriage he was called to Massachusetts for ministerial work. This was the beginning of his long career in the gospel ministry. He was ordained in 1911.

In 1916 Elder Jones was elected president of the Massachusetts Conference. He served in this capacity for six years. Then he was called to the presidency of the New York Conference, which position he held for about ten years. It was during his administration that Union Springs Academy was acquired. He also served as president of the Southern New England Conference for one year. Then he was elected president of the Atlantic Union Conference. This office he filled for four years. In 1936, at the time of the General Conference in San Francisco, he was elected president of the Southern Union, which position he occupied until the time of his sudden death.

In connection with his work in the Southern Union, Elder Jones was chairman of the Florida Sanitarium and Hospital Board, the Southern Junior College Board, and the Oakwood Junior College Board. In addition to this he was a member of several important committees, including those of

the General Conference, the North American Radio Commission, and the Southern Publishing Association.

Elder Jones had a deep love for the message. He was a strong believer in foreign missions. He threw himself wholeheartedly into the work, and his enthusiasm was inspiring. He was a strong promoter of evangelistic work and carried a special burden for the building up of fifties and offerings.

One of Elder Jones' last public services was in connection with the dedication of the new Beverly Road Seventh-day Adventist church in Atlanta, Ga. Had he lived another week, he would have dedicated the church in Lexington, Ky. He was a man of courage and abiding faith in God, and he had confidence in his brethren. He had a sympathetic heart and was ever ready to help those who came to him for comfort and advice.

To cherish his memory there remain his wife; one daughter, Mrs. Marjorie Johnson of Minnesota; one son, John Paul Jones of the Southern Publishing Association in Nashville, Tenn.; one granddaughter; one brother, Thomas W. Jones of Chicago; three sisters, Mrs. U. P. Long and Mrs. Fred Tracy, of Milton, Oreg., and Mrs. H. C. Hartwell, of Orlando, Fla.

Funeral services were held in Atlanta, Ga., and South Lancaster, Mass. At the service in the Beverly Road church, in Atlanta, of which he was a member, J. A. Stevens spoke in behalf of the General Conference and C. R. Gibbs, the local pastor, spoke words of comfort to the bereaved. At the service in the South Lancaster church all the ministers who were present at the Southern New England camp meeting attended as a body. Six ministers, all former associates in service with Elder Jones, acted as pallbearers. M. L. Rice was assisted in the funeral service by D. E. Rebok, associate secretary of the Missionary Volunteer Department of the General Conference; G. Eric Jones, president of Atlantic Union College; and R. J. Christian, home missionary secretary of the Atlantic Union.

Brother Jones was laid to rest on the hillside in Eastwood Cemetery, in Lancaster, where many of God's children are sleeping. We believe that on the morning of the resurrection, when Jesus shall raise to everlasting life those who have accepted Him as their personal Saviour, it will be our privilege to greet our brother again.

M. L. RICE.
C. R. GIBBS.

J. W. PHILLIPS

J. W. Phillips was born Jan. 7, 1880, in Kansas, and died July 13, 1943, at San Antonio, Texas. He accepted the advent message in Denver, Colo., and in 1907 entered the colporteur work in Fort Worth, Texas. In 1909 the General Conference sent him as a colporteur to Mexico, where he worked in Guadalajara, Colima, and other places until 1911. He was married to Nina Meyers in San Antonio, Texas. Brother Phillips labored in the Bay Islands, Guatemala, Honduras, and Mexico, serving at different times as field missionary secretary, teacher in mission schools, pastor, secretary-treasurer of missions, and as medical missionary. He retired from the organized work in 1935 because of failing health. He was able to continue in local church work, however, and served in the San Antonio Mexican church from 1937 to 1943. His wife remains to cherish his memory.

CHARLES S. COON

Charles S. Coon was born in Lincklaen Center, N. Y., July 29, 1858; and died there July 11, 1943, in the hope of the first resurrection.

At seventeen years of age, as a result of reading the Bible, he became a Christian, later uniting with the Seventh-day Adventist church in Lincklaen Center. He remained a devoted member during the long years of his life. Brother Coon attended the theological school of Seventh-day Adventists in Rome, N. Y. Later he attended Battle Creek College, preparing for the ministry.

On Feb. 14, 1883, he was united in marriage with Miss Jennie Stillman. She passed to her rest Feb. 14, 1884, leaving an infant son, Arthur. Brother Coon was married to Miss Emma Higby, Sept. 22, 1887.

In 1888 he was granted a ministerial license by the New York Conference of Seventh-day Adventists, to serve as pastor of the Lincklaen Center church. He was an able Bible expositor and loved the church, giving freely of his services. His heart rejoiced to see the third angel's message being carried to all the world, and he was a liberal supporter of the mission program.

Brother Coon educated all his sons for the ministry, and four of them are at present engaged in active ministerial work. Elder Arthur Coon, his oldest son, preceded his father in death by one year. He leaves to cherish his memory his faithful wife;

BOOKS THAT LIVE

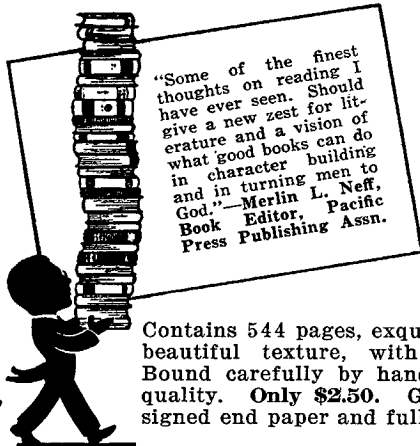
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We have our loyal people to thank for this and we take this opportunity to do so publicly. First we thank all those who have renewed their own subscriptions at the higher rate—housewives, mothers, and others of our constituency. This encourages us to feel that LIFE AND HEALTH is providing you with practical help that meets the health needs of your home.

Then we wish to thank that aggressive army of men and women who travel the streets and highways securing subscriptions and selling single copies. To our colporteurs we express our appreciation. You took hold of the new price enthusiastically and have sent in more subscriptions than ever. We are happy when we think of what this has meant in increased income to you. The laborer is worthy of his hire.

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We are printing LIFE AND HEALTH on thin paper these days. We may even use thinner paper in the future. All magazines that are enjoying a mounting circulation must do this to cut down paper tonnage. It is part of the problem of successful growth. But remember, the value of LIFE AND HEALTH is not measured by the weight of the paper but by the weight of the articles. We can print heavyweight articles on lightweight paper. And there will be an abundance of such articles in coming issues, articles that carry weight because of the practical instruction they will give.

We will do our best from the publisher's side to meet the perplexing problems of production that the war presents and to give you the best material ever. We thank you who are personal subscribers for continuing to be prompt in renewing your subscriptions, and you who are colporteurs for your steady and increasing volume of orders that enables us to plan our printing intelligently. Together we can weather the war.

seven sons: Clinton J. Coon, of Washington, D. C.; Miles R. Coon, of Lincoln Center, N. Y.; Lloyd E. Coon, of New Brunswick, N. J.; Lane H. and David C. Coon, of Union Springs, N. Y.; Lester O. Coon, of Laurel, Md.; and Glenn A. Coon, of Syracuse, N. Y.; also twenty-six grandchildren and four great-grandchildren; one brother, Emlius D. Coon, of Cortland, N. Y.; many other relatives; and a host of friends.
O. T. GARNER.

WILLIAM CURTIS DALBEY

William Curtis Dalbey was born on June 28, 1866, at Oskaloosa, Iowa; and fell asleep in Jesus at Covina, Calif., on April 30, 1943, after an illness of but two days.

His boyhood days were spent in Iowa, where, in the pioneering days of that State, his father was engaged in the practice of medicine. During his young manhood he entered Battle Creek College, and graduated from that institution in 1891. The following year he was united in marriage with Ethel Jennie Merion, and the home was gladdened by the birth of two children, Merion Caroline and Milo William.

For a time our brother served the Review and Herald Publishing Association of Battle Creek, Mich., as foreman of the plant, and later was associated with J. E. White in the establishment of the Southern Publishing Association at Nashville, Tenn.

In 1900 he sustained the loss of his companion, following which he entered Northwestern University at Evanston, Ill., and three years later received the degree of Doctor of Dental Surgery. In June of the same year he was married to Winnifred Ethel Wright, a graduate nurse from the Battle Creek Sanitarium. They settled in Du Quoin, Ill., where for sixteen years he served as elder of the large church at that place.

Sensing an increasing burden for service in the regions beyond, he and his faithful wife sailed for China in 1920, where for the next twenty-one years their lives were poured out in unstinted devotion and loyalty for the cause they loved. During this period of self-supporting ministry they circulated millions of pages of gospel literature and contributed most liberally for the extension of the message. To scores of passing missionaries, as well as to hundreds of Chinese, their home was a veritable "Bethel."

In 1937 the doctor was stricken with serious illness and to all human appearances his recovery seemed impossible. While he was praying an audible voice seemed to reply, "I will help you." The next morning he rose and went about his usual activities; and the words, "I will help you," are to be found stamped upon many a page of his beloved Bible.

Doctor and Mrs. Dalbey returned to America on the last refugee ship leaving Shanghai, and he appeared in his usual health until the time of his last brief illness. The funeral services were conducted by A. A. Esteb, V. J. Maloney, W. J. Harris, and the writer. Other China missionary associates bore him gently to his resting place in Mountain View Cemetery, Pasadena.

To cherish his memory there remain his devoted wife, two children, four grandchildren, a brother, and an extended circle of other relatives and friends. The doctor's grandmother accepted the advent message in 1844, under the labors of Elder Joseph Bates, and one of the grandchildren here mentioned, Dr. William Dalbey of the United States defense forces, represents the fifth generation of Adventist believers. Our brother sleeps, but his loved ones are cheered with an abiding trust in the promises of God and the certainty of the joyous resurrection.
ROY F. COTRELL.

JACOB A. KRAFT

Jacob A. Kraft was born Oct. 9, 1866, in Germany; and died July 20, 1943, in Denver, Colo.

At the age of eighteen he accepted the message and became a member of the Seventh-day Adventist Church, and soon entered the colporteur work in Kansas. While engaged in this work he met Katherine Weber, and they were united in marriage Oct. 28, 1888. Two years later they moved to College View, Nebr., where Brother Kraft helped with the building of Union College and at the same time attended school, preparing himself for the gospel ministry. After he finished his schoolwork, he labored in the Oklahoma Conference, and later was transferred to the Colorado Conference. He was ordained to the ministry in 1898 and was given charge of the German work in the Colorado Conference. As the result of his faithful labor a number of churches were organized. After leaving Colorado, he labored in Iowa, Nebraska, and Kansas for twenty years, and then retired.

His wife died March 25, 1924, and on Sept. 14, 1928, he was married to Mrs. Minnie Waugh.

He leaves to mourn their loss, his wife; two sons, E. E. Kraft, of Denver, and Sergeant Paul A. Kraft of the United States Air Corps; two daughters, Mrs. C. P. Cor-

nell of Denver and Mrs. A. H. Johns of Glendale, Calif.; and one step-son, Hugo Scott of Clovis, N. Mex.; three brothers, one sister, seventeen grandchildren, three great-grandchildren, besides many relatives and friends, but they do not mourn without hope.

Funeral services were held in the Denver Central church and words of comfort were spoken by the writer, assisted by M. H. Schuster. Psalms 116:15 was used as the basis of the remarks. Interment was made in Crown Hill Cemetery in Denver.
G. F. EICHMAN.

TESCH.—Caesar Berthold Tesch was born in Germany, Feb. 19, 1884. He died at Oak Harbor, Wash., July 16, 1943, in full assurance of eternal life and immortality at the coming of his Saviour.

SOLLINGER.—Mrs. Carolyn Sollinger was born at Mariasville, Pa., in 1879; and passed away at her home at St. George, Ga., June 4, 1943. She is survived by her husband, Stanley Sollinger, a brother, and a sister.

PAYNE.—Jennie F. Payne was born Nov. 12, 1860. She fell asleep in Jesus July 15, 1943, at Bellingham, Wash., after twenty-five years of faithful service for her Lord and Master. She rests, waiting the call of her Saviour.

LINDSTROM.—Mrs. Alletta Lindstrom was born near Oslo, Norway, July 4, 1866. She came to the United States in 1884. In 1891 she settled in San Francisco, Calif., and was married to Niles Lindstrom. Her death occurred July 15, 1943.

BASS.—Mrs. Sarah Bass was born on July 11, 1861, near Xenia, Ill., and passed away July 8, 1943, at Decatur, Ill. She was a faithful Seventh-day Adventist for forty-two years. She is survived by two daughters, Mrs. Frank Robertson and Mrs. Eugene Hutchison; and one son, Millard Bass.

FRIED.—Catherine Elizabeth Fried, nee Diener, widow of the late Miles E. Fried, died July 23, 1943, at Allentown, Pa. She was seventy-eight years of age. For over half a century she was a faithful member of the Allentown church. She leaves to cherish her memory one sister and one nephew.

PRUSIA.—Ezra Prusia fell asleep in the blessed hope at Freewater, Oreg., at the age of seventy-eight years. His life companion and six children mourn his departure. He had kept the Lord's Sabbath for more than fifty years and was a charter member of the Decatur, Nebr., Seventh-day Adventist church.

HILLBACK.—Mrs. Anna Hillback was born in Finland, Sept. 14, 1866, and came to the United States in her youth. She was a faithful and active member of the Central Seventh-day Adventist church in San Francisco for forty-seven years. She died June 28, 1943, and is survived by her husband and three children.

WILSON.—Mrs. Eliza Wilson was born in Wisconsin in 1872. She was living in Iowa when she accepted present truth. She later moved to Ontario, Calif., where she lived for twenty years. She was faithful in her devotion to the cause of God. She died April 14, 1943, with the assurance that soon she would meet her Lord.

BOWERS.—Jeanette Bell Bowers was born March 17, 1864, in Indianapolis, Ind.; and passed away in Gainesville, Fla., June 22, 1943. Her husband preceded her in death nine years ago. In 1891 Sister Bowers was baptized by J. N. Loughborough into the Seventh-day Adventist faith. She is survived by two daughters, a son, six grandchildren, and two great-grandchildren.

PARKINS.—Anna M. Parkins, nee Cately, was born at Manheim, Pa., Sept. 13, 1885; and passed away, after a long illness, at her home on the Wescoville campground, June 20, 1942. She accepted present truth forty-two years ago. In 1907 she began work as a Bible instructor, laboring in New Jersey, Wyoming, Maryland, and East Pennsylvania. For a time she acted as matron at Union College. In 1928 she was united in marriage with W. B. Parkins. She is survived by her husband and one sister.

TATRO.—William E. Tatro was born Jan. 5, 1870, at Franklin, Vt.; and died July 4, 1943, at his home at Enosburg Falls, Vt. In 1898 he was married to Mary Louise Magnant. Three years after their marriage they accepted present truth. For the last forty years they have resided at Enosburg. He was elder of the Bordoville church, which he attended for thirty years. He served on the conference committee for twenty-five consecutive years. He leaves to cherish his memory his wife and six children.

ALLRED.—Frances Allred was born at Berrien Springs, Mich., Oct. 27, 1924; and died at University Hospital, Ann Arbor, Mich., June 28, 1943. Frances was a sincere Christian girl, a member of the Berrien Springs village church, and she was always ready to do her part in active church work. She is survived by her father and mother, Mr. and Mrs. Maitland Allred, one sister, and three brothers.

BROWN.—John Henry Brown was born at Lichtfeld, Russia, Feb. 22, 1862; and closed his earthly life at Shafter, Calif., July 16, 1943. He came to America with his parents in the year 1874. In 1884 he was united in marriage with Mary Nichols. Sixteen children were born into this home. In 1906 he accepted the advent faith. He is survived by his wife, ten children, eighteen grandchildren, and nine great-grandchildren. Four of Brother Brown's sons are in the gospel ministry: John L. Brown, of South America; Henry F. Brown, of Lansing, Mich.; Harold C. Brown, of Cuba, and Gearhardt Brown, of Arizona.

Camp Meetings

Central Union (District)

Newfoundland Mission, St. John's
..... Aug. 24-29
Nebraska
Lincoln Aug. 27-29
Colorado
Grand Junction Sept. 10-12

Columbia Union

Chesapeake, Catonsville, Md. . . . Aug. 19-29

Northern Union

Iowa, Cedar Falls Aug. 19-28
South Dakota
Indian, Laplant Aug. 26-29

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A NOTE from J. J. Strahle, of the General Conference Publishing Department gives this very encouraging item regarding the work of our colporteurs:

"The colporteur summary for the first six months of the year for the North American field shows deliveries totaling \$976,528.25. This is just about \$23,500 short of the \$1,000,000 mark. It looks as if we shall reach the \$2,000,000 mark by the end of the year 1943. Surely the Lord has richly blessed us in the literature ministry, and we believe a host of souls will be led to Christ as the result of the books and magazines distributed by the colporteur evangelists."

Around the Gold Coast Camps

THE 1942 camp meetings will stand out in my mind for a long time to come. On account of irregularities of ocean traffic, it has happened twice this year that only one of the four missionary families has been in the field. I have had the privilege of visiting three out of the four annual meetings. Restriction of road transport and distance made it impracticable to visit the fourth. This latter was carried successfully by our sole African ordained minister. Our indigenous workers can carry responsibility when it is laid upon them. This fact was further illustrated in the way some of our young district leaders shared the burden in the Ingathering campaign during the previous month.

All camps were well represented in spite of the scarcity of lorry transport. Particularly in the Agona district, the oldest and largest section of our work, was this true. Bekwai and Koforidua districts are both served by railways, and thus better opportunity of travel was afforded. But there is no railroad to serve the Agona district. Lorry traffic is either at a minimum or totally absent. I traveled by cycle and had my camping equipment carried by head load. It was a joy to see such large companies of believers making their way slowly yet surely on foot. Two companies of over thirty walked more than fifty miles, and some of the folk were no longer young. They had tramped all night. It was an inspiring sight to see the various singing bands marching up and down the village street, their packs balanced on their heads.

One interesting feature of our camp meetings is the Saturday night report meeting. Some of the

chief points are worthy of mention. In one town the Presbyterians invited our worker to come and preach in their church on the second coming of Christ. Another delegate spoke of a body of people who observed all the laws of Moses, offering sacrifices, but who kept the first day of the week and practiced polygamy. They call themselves "Faith." Another spoke of a new company of over forty Sabbath-keepers in an important town. They call for a worker. "Give us a teacher and we will win the town from Satan." From the northern district where the gospel was first proclaimed by Adventists, a good report of growth was given. "As you know, our district has many gods, but important heathen men accepted the truth and now we number 96."

At the Bekwai district camp a Missionary Volunteer rally replaced the report meeting, and to see schoolboys giving doctrinal Bible studies in public greatly impressed the village people. There were many murmurs of approval.

The Sunday morning public services featured doctrinal sermons by some of our eloquent church elders. With their vernacular Bibles they press home their points. One elder at the Agona camp meeting had the Sabbath as his topic. On the table in front of him he had a pile of the catechisms of various other churches. How he enjoyed picking out those well-known statements which deny any Scriptural authority for the observance of the first day of the week.

It was with joy that we realized that the work of God is advancing on all fronts. The truth of God is marching on to victory.

T. H. FIELDING.

MORE and more the opinion has been prevailing in many religious circles that the Old Testament Scriptures have served their purpose, that there are no lessons in them for us, that there is one way of salvation in the old dispensation and another way in the new dispensation. Indeed, we heard a clergyman of the Episcopal Church teach this a few months ago. We are beginning in this number a series of three articles entitled "The Gospel of the Kingdom," by Varner J. Johns, who has furnished some fine material for the REVIEW in the past. In this series he discusses the question which we have mentioned. We commend these articles to the careful study of our readers. We believe that Elder Johns states principles that we may well consider at this time.

FROM one of our colporteurs comes the following experience:

"I entered a home and as soon as I had entered, the woman of the house said, 'You are the man about whom the priest told us in church yesterday. You are selling Seventh-day Adventist books, I am sure. He told us to be on our guard against you, and among other things he said, "There are young men on this island, very clean and well dressed, earnest and courteous, and of good families, who sell books. These books are Seventh-day Adventist books, nicely bound and beautifully illustrated. Your duty is not to buy any of these books; you must burn them up, and if you feel you cannot afford to do this because you paid too much for them, bring them to me and I will pay you what you paid for them and burn them myself." I recognize you by your courteous manner and neat clothes. Believe me, sir, you will not be able to sell any books in this town.'

"I was unable to sell her a book, and it was with genuine effort that I secured a few orders in other homes. In the morning I met a man to whom I had previously delivered a number of copies of the Gospels and other parts of the New Testament. He had also ordered a Bible, which I was now delivering. As I handed him the Bible, he said, 'I can't take that Bible at all, and I am sorry that I ever bought the other books. I took them to the priest and he has burned them up.' I proceeded to tell him of the Bible's worth to his soul and emphasized that we cannot put our trust either in priests or any other men. After I had read to him a few passages of Scripture, he was convinced of its importance and made an interesting confession. This is what he had done.

"When he took the books to the priest, he told the ecclesiastic that he had paid eight times as much for the books as he had actually paid, and the priest paid him accordingly. Consequently, he was now able to pay cash for a much better Bible than he had originally ordered."

While we cannot approve of the methods employed by this man in dealing with his priest, nor of the priest's methods in dealing with his members, we believe that as this man reads the Book of books and allows its truths to sink into his soul, he will adjust matters with his spiritual adviser. At any rate, if the priest follows the same principle in paying for the subscription books which he used in paying for the Gospels, the people will be in a position to get the best binding the next time the colporteur comes around.