

183-162

THE ADVENT

SABBATH

# REVIEW AND HERALD

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

## New Year's Greetings

**F**OR the new year, 1941, we extend to the readers of our church paper our cordial greetings and hearty good wishes.

We wish for you rich spiritual blessings in a growing knowledge of God and of His divine will, as revealed in His word, sweet communion with Christ in prayer, and the guidance and direction of the Holy Spirit. May every day witness growth in grace, victory over sin, and added strength for future need.

The year to come will bring to you trials. But you may believe that Heaven will cause "all things" to "work together for good to them that love God." Rom. 8:28. In the darkness as in the light, in sunshine and shadow alike, trust Him who is your truest Friend, and who will impose upon you no test of strength but He will supply the needed grace to endure. "Like as a father pitieth his children, so the Lord pitieth them that fear Him. For He knoweth our frame; He remembereth that we are dust." Ps. 103:13, 14. As you have found Christ and His fellowship sweet and precious to your soul, may you seek to bring others to the Fountain of life from which you have drunk.

We wish for you that measure of temporal prosperity which will make for your highest good. May you have sufficiency of food, raiment, and shelter. One of old prayed: "Give me neither poverty nor riches; feed me with food of my allowance [margin]: lest I be full, and deny Thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain." Prov. 30:8, 9.

Share a portion of your blessing with those in need, remembering that "he that hath pity upon the poor lendeth unto the Lord" (Prov. 19:17), and that he who casts his "bread upon the waters" shall "find it after many days." Eccl. 11:1. In rendering to God His own in tithes and offerings, show that you truly appreciate His blessings.

We wish for you health and strength. In the words of the apostle: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. Dedicate every energy of mind and body to the service of Christ and your fellow men. Obey the laws of health. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31.

In the midst of the turmoil, strife, and war in the world around us we may profitably bear in mind these precious assurances: "Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength." Isa. 26:3, 4. "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

May the God of all grace keep your hearts in the love of His truth, make you perfect to do His will, and preserve you blameless for His everlasting kingdom.

# HEART-to-HEART TALKS by the Editor

The Greatest Need of the Church—No. 6

## Reception of the Holy Spirit (Continued)

**L**AST week we emphasized the need of repentance, baptism, faith, and prayer as necessary conditions to the reception of the Holy Spirit. There are other conditions which we wish to speak of in this number.

### 5. *Unity.*

A jealous, quarreling church cannot expect the gift of the Holy Spirit. Nor can the individual members of the church who cherish such sins expect that the Lord will bestow upon them this precious gift. And this is the teaching of the Word. This was the great burden of the apostle Paul for the church in Ephesus.

"I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace." Eph. 4:1-3.

It was after the early disciples had put away from among themselves all differences and had come close together in brotherly love that the Spirit of God was poured upon them on the day of Pentecost. We quote from "Acts of the Apostles," page 37:

"The disciples prayed with intense earnestness for a fitness to meet men, and in their daily intercourse to speak words that would lead sinners to Christ. Putting away all differences, all desire for the supremacy, they came close together in Christian fellowship. They drew nearer and nearer to God, and as they did this, they realized what a privilege had been theirs in being permitted to associate so closely with Christ."

It was for this unity that Christ prayed even before His death. He recognized the great danger that Satan would come in and seek to divide the hearts of the believers. Indeed, this division had already been manifest. Each was seeking to be greatest, and desiring to know what place he would occupy in the temporal kingdom which they all thought Christ would set up. Christ gave to them a new commandment, "that ye love one another; as I have loved you, that ye also love one another." And their love for one another was to be the great evidence to the world that they were Christ's true disciples. "By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35.

Through all the centuries of the Christian church there has been a great dearth of this love which Christ enjoined. And, sad to say, it is too greatly lacking in the Seventh-day Adventist Church. How prone we are to criticize our brethren and sisters. How quick we are to make a brother an offender for the word. One of the greatest sins of the church today, as in past days, is that of criticism, faultfinding, censure. The

natural heart rejoices in the evil that befalls others rather than in the good. We thank God that it is not so with all. We appreciate the large number of humble, devoted, and God-fearing believers in the remnant church.

This love for our brother will lead us to forgive every real or fancied wrong. "When ye stand praying, forgive, if ye have aught against any: that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses." Mark 11:25, 26. How can the one who cherishes enmity or malice against his brother kneel down and repeat the prayer which Christ taught His church, "Forgive us our debts, as we forgive our debtors"? When he prays this prayer under such circumstances, he virtually asks God not to forgive his sins, but to hold them against him, even as he holds some real or fancied wrong against his brother.

When there are differences, the spirit of true confession and of brotherly love will not lead one to feel that his brother, with whom he is at variance, must make the first effort toward reconciliation. Rather will he feel that if he has committed only one wrong and his brother twenty, he should be the first to go to him in effecting reconciliation. And when he is actuated by the Spirit, resistance on the part of his brother will be broken down and the love of Christ will prevail.

May God give to everyone who reads these words a spirit of true repentance, of brotherly love, of contrition for sin, and a spirit to do everything in his power to make sin right in his life. Only thus can he pray with confidence for the gift of the Holy Spirit.

### 6. *Sanctification of the body as well as of the heart.*

The prayer of the apostle Paul for the Thessalonians was this: "I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." In another place the apostle tells the believers that their bodies constitute the temple of the Holy Spirit, and he solemnly admonishes them that if they defile that temple, they will suffer destruction at the hand of their Maker. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

In the sixth chapter of this epistle the apostle Paul associates the defiling of the body with fornication. "Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication sinneth against his own body." 1 Cor. 6:18.

God calls His children to purity of heart and life. And that purity pertains not alone to the outward act, but to the prompting thoughts and motives of the heart. No man or woman can cherish the sin of impurity and expect God to bestow upon him or her the gift of the Holy Spirit.

When we consider as Christians that our bodies are the temples of the Holy Spirit, it will settle the question of eating and drinking, it will settle

(Continued on page 8)

# "BEHOLD, HE COMETH"

## Hope of the Church in Every Age

By ROY F. COTTRELL



"This Same Jesus . . . Shall Come in Like Manner as Ye Have Seen Him Go Into Heaven"

**M**ANY times during my boyhood years I joined with my parents and grandparents in singing,

"How sweet are the tidings that greet the pilgrim's ear,  
As he wanders in exile from home!  
Soon, soon will the Saviour in glory appear,  
And soon will the kingdom come."

Another hymn of those days, penned by Annie R. Smith, thrilled our hearts and quickened our emotions with its words:

"Not far from home! O blessed thought!  
The traveler's lonely heart to cheer;  
Which oft a healing balm has brought,  
And dried the mourner's tear.  
Then weep no more, since we shall meet  
Where weary footsteps never roam—  
Our trials past, our joys complete,  
Safe in our Father's home."

The matchless love of Christ is the master theme of the Bible; and the two preeminent events of sacred story are the first and second visits of our Lord to this world. Some three hundred promises and prophecies of the Old Testament

foretold His first advent; while an approximately equal number of divine predictions point to His second glorious appearing. In fact, there are two hundred sixty chapters in the New Testament which contain statements about Christ's return.

### Hope of All Ages

"Behold, He cometh," is the keynote of Scripture. This glorious coming event has inspired more sublime poetry and exalted prose than any other theme. The apostle Paul emphasizes the second coming as the Christian's "blessed hope." Peter speaks of it as the "lively hope" and "precious faith" of believers. In the closing words of Inspiration the beloved John voices the ardent yearning of the church, "Even so, come, Lord Jesus."

Along the centuries the hope of Christ's return has cheered the Christian exile, the persecuted, and the martyr. From his dark dungeon Joseph Alleine wrote, "This is the day I look for, and wait for." Said Richard Baxter, another prisoner for Christ, "The thoughts of the coming of the Lord are most sweet and joyful to me." "His certain, His speedy, coming," declared Philip Doddridge, "is the object of your delightful hope, and of your longing expectation."

With happy assurance Albert Barnes also wrote of that "day of triumph;" and Dean Alford, in keen anticipation of the same "glad hour," exclaimed, "This coming of the Bridegroom is the most joyous for the church, the most joyous for every faithful soul! All nature has been earnestly expecting it. 'The redeemed of the Lord shall come with songs and everlasting joy upon their heads, and sorrow and sighing shall flee away.'"

A native doctor of Central China, who listened attentively to the "good tidings," came to us requesting baptism, and feelingly testified, "This gospel message that you preach is the sweetest news I've ever heard." And as the ambassadors of a crucified, risen, and soon-coming Saviour tell the wondrous story in many lands, representatives of more than eight hundred tongues and dialects join in the happy chorus of welcome to our returning Lord.

Time marches rapidly onward. Apostles and reformers have long since fallen asleep. The early advent believers of the nineteenth century who sacrificed, preached, and sang of the "golden morning," are also resting from their labors. Little did they think that their Saviour and Friend would be so long in coming. Yet they failed to sense or realize the magnitude of the task to be accomplished. Could they have lived

to see the message win its way into land after land, could they have witnessed more than three-score publishing houses busily producing gospel and health literature, and could they have envisioned an army of thirty thousand evangelists, pastors, Bible workers, colporteurs, teachers, physicians, nurses, and others, all engaged in proclaiming the threefold message, how their hearts would have thrilled with joy!

The pioneer leaders in this movement observed some divine tokens of the second coming, but regarding many prophecies, it was then necessary to walk and preach by faith; yet standing upon the sure word of God, the watchmen began to sound the warning: "The hour of His judgment is come."

It is true that with the passing years, certain individual views and concepts of Scripture have been altered; but all the great fundamental truths of this message, having withstood the attacks of criticism from without, and exhaustive investigation from within, are firmly established upon the impregnable rock of Holy Scripture. Likewise the signs of the times are multiplied, until from every direction in earth, sea, and sky, the united voices of fulfilled prophecy cry out above earth's din, "The coming of the Lord draweth nigh."

So long has this message sounded that some are in danger of regarding it as a mere doctrine. But friends, the advent looms before us as a great impending event, the most stupendous, transcendent, far-reaching occurrence since the dawn of creation. And in a world filled with violence, turmoil, and sorrow, the assurance of Christ's imminent return is "sweeter as the years go by."

### The Time of His Coming

Soon God will bring again His banished, and the blessed reality of that event should be the theme of our prayers, of our conversation, the wellspring of our enthusiasm, and the grand objective of our utmost endeavors. When we are living and acting wholly with reference to that glorious appearing, our strength and resources will be freely dedicated to the task of giving the good tidings to those of every race and clime.

"The return of Christ to our world will not be long delayed. Let this be the keynote of every message. The blessed hope of the second appearing of Christ, with its solemn realities, needs to be often presented to the people. Looking for the soon appearing of our Lord will lead us to regard earthly things as emptiness and nothingness."—*Testimonies*, Vol. VI, p. 406.

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. . . . It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. . . . In mercy to the world, Jesus delays His coming, that sinners

may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—*The Great Controversy*, pp. 457, 458.

The exact time of our Lord's return is a divine secret concerning which the word of counsel is issued, "There are those who claim to know the very day and hour of our Lord's appearing. Very earnest are they in mapping out the future. But the Lord has warned them off the ground they occupy." Christ would have His people "maintain an attitude of constant expectancy."—*The Desire of Ages*, p. 632.

As we near the end, deceptive agencies will be multiplied, and Satan himself will impersonate Christ:

"There shall arise false christs, and false prophets, and shall show great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect. . . . Wherefore if they shall say unto you, Behold, He is in the desert; go not forth: behold, He is in the secret chambers; believe it not. . . . For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:24-27.

### Preparing to Meet Him

The appearing of our Lord in glory followed by the angel host, will be witnessed by the entire world—"Every eye shall see Him;" and this spectacle, so imposing, so majestic, is wholly beyond the power of Satan to counterfeit or camouflage. The wily adversary will, however, work with "all power, and signs, and lying wonders, and with all deceivableness of unrighteousness," to mislead and destroy God's elect; and "only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*The Great Controversy*, p. 625.

With stealthy tread the day of the Lord approaches, and even to many of God's professed people the close of human history will come as an overwhelming surprise.

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men."—*Testimonies*, Vol. VI, p. 408.

Now is the time to heed the counsel, "Prepare to meet thy God." Let us be fully clad in wedding attire, and seek Him for a complete infilling of the Holy Spirit. Transformed in heart and illumined with the glory of Immanuel, let us reflect the light and publish the tidings of the glorious dawn.

Anything less than this is a betrayal of sacred trust. Once men talked of "a great, far-off event to which the whole creation moves;" but now "it is near, even at the doors." And in the victorious procession marching heavenward, let us be found—

"Sweet in temper, thought, and word,  
To greet a soon-returning Lord."

# The Most Available Book

By E. H. MEYERS

**T**HOSE who advocate the giving of the gospel in the light of Revelation 14:6-10 are thrilled to know that the Bible, or portions of it, is now printed in more than 1,000 tongues of earth's nations, kindreds, and peoples.

Through the work of the great deceiver, the Bible has always been most bitterly opposed. It is the most assailed book in the world. But after many centuries it still looms triumphant above the battlefield, and, although forced to make its way through the entanglements of a "babel" of languages, it marches on many a million strong. Undiminished in its power to meet sin and create new hearts, it goes to the ends of the earth. No other four books combined can boast of a circulation equal to that of the Bible.

This unique record held by the Book of books is not due to a crying demand for the word of God, for its true message is, after all, unpopular. But it is the only balm for the ills of this sin-sick world. It is the most needed thing in all the world. So God in His great purpose performs a miracle, and, in spite of the many obstacles, makes the Bible the most available book in the world.

Another notable thing is the timing of the translations of Scripture. The apostle Peter speaks of the "word" that "endureth forever," and states further that this "word" is the "gospel." 1 Peter 1:24, 25. In Revelation 14:6 the term "everlasting gospel" is used. Hence the word of

God, or the gospel, is to endure, and is to be given to all the world at the time of the judgment hour, which is marked by the year 1844. How significant, then, is the printing of the "word" as it relates to this 1844 date!

The American Bible Society reports that during the many centuries before the year 1800, the Bible, or portions of it, was printed in only 71 tongues, while during the next 30 years 86 new translations were added. But this proved to be only a beginning, for 851 more tongues were added in the next 107 years.

We can at once see the meaning of this notable coordination. As the year of 1844 drew near, an "amazing expansion" began, and since then at least a portion of the Scriptures has been printed in more than 900 additional tongues. When in God's great plan the hour strikes, His providence meets the demands of that hour. Just so does this propitious appearance of the Bible in so many languages help to send the "everlasting gospel" on its "flying" mission "to every nation, and kindred, and tongue, and people," and this is accomplished at the very "hour" marked by the revelator's prophecy of old.

What a challenge this last hour of opportunity brings to those who know the meaning of this prophecy! May the remnant people accept this challenge—the challenge of a world starving when the bread of life is plenteous!

# The Blessings of Hospitality

By W. W. EASTMAN

**B**E not forgetful to entertain strangers: for thereby some have entertained angels unawares." Heb. 13:2. Here is instruction that should be heeded by Seventh-day Adventists today. The following counsel from "Prophets and Kings," page 132, which is comment on the above scripture, is to the point: "These words have lost none of their force through the lapse of time. Our heavenly Father still continues to place in the pathway of His children, opportunities that are blessings in disguise; and those who improve these opportunities find great joy."

The above incident was written in reference to the experience of Abraham and Lot when they entertained men whom they afterward learned to be angels, and one of them the Lord Jesus Himself. We may say that times have changed and that people do not expect to be entertained today as they did then. But God has not changed, and the spirit of hospitality emanates from Him "with whom there is no variableness, neither shadow of turning." James 1:17. However, the story as given in the eighteenth and nineteenth chapters of Genesis would seem to indicate that the hospitality offered by those patriarchs was somewhat unusual in those times. Lot "pressed upon

them greatly" before they would desist from their apparent purpose of lodging in the street all night, which would indicate that that is what they would have had to do if they had not accepted Lot's invitation.

Abraham and Lot were the representatives of God's truth for that time, as Seventh-day Adventists profess to be for our time, and eternity alone will reveal the opportunities lost of ministering to those who, in the providence of God, may be brought to our door. The people described in the fifty-eighth chapter of Isaiah, who build the old waste places, raise up the foundations of many generations, and keep God's Sabbath, are those who deal their bread to the hungry and bring those who are cast out to their house.

Is there not great danger that we shall be so influenced by the customs and practices of those about us who do not understand the Scriptures, and are therefore not influenced by their teaching, that we ourselves shall fail to let our light shine by reflecting the life of Jesus in our lives by good works, thus glorifying our Father in heaven?

It is doubtful whether there ever was a time in the history of the world when there was so little true hospitality as now, or when it was more

needed. Those of us who have grown old in this cause can remember when there was more hospitality among us than there is now. There was a time when our ministers never thought of going to a hotel or a restaurant, but, rather, partook of the hospitality extended to them in the homes of our people; but today, as a rule, our men traveling from place to place stop at hotels and eat at restaurants. We know there are conditions and circumstances that make this necessary, especially when there are large numbers to be cared for at the same time, as during general gatherings.

We are also conscious of the fact that in these days of restricted living many of our people are not prepared to accommodate other than their own family as they feel that they should. Yet, we believe that there are many of this class who should not permit their circumstances to deter them from inviting ministers and other workers into their homes to partake of their hospitality, even though it be meager. The visit of the godly worker should more than compensate for the extra effort to care for him.

I can well remember the visits of ministers to our home. We were poor, but the minister was

welcomed, and some of the earliest impressions for good were made upon my mind by those visits. I cannot forget the praise offered by dear old Elder Kilgore and his wife for the good home-made bread my mother had baked, and it gave me confidence in him, for I knew he was right about it.

Is there not a great need for a revival of true hospitality among us? Should not Seventh-day Adventists the world over be known as a kind, liberal, hospitable people? Let us not feel that unless we can offer the best, we will not offer anything. And let us not as ministers and workers feel that unless we can get the most elaborate accommodations, we will not accept anything. Some great blessings have come to me in stopping with the very poor among both our own people and those not of our faith. The home often offers the most favorable opportunity for true ministry, on the part of both those who accept the hospitality and those who extend it. So, dear brethren and sisters the world over, let us not, in our efforts to win souls, overlook this most pleasant and fruitful field. Let us not neglect this blessed privilege.

## Program of Coming Events

By A. R. BELL

**W**E are living in a very serious time, a very solemn hour. There is "violence in the land, ruler against ruler." Like as in the days of old, "the earth is filled with violence." Men who have risen to power seem to be bereft of reason, and we have come to the day when might makes right, and the world is plunged into a vortex of frenzy, through fear, that is bordering on uncontrolled delirium.

In the midst of fear and terror, the word of this people, under God, is gathering hearers today in greater numbers than ever before; and hosts of men and women are giving serious consideration to the truths we are preaching. For these things we praise God.

My people, there is another angle from which we as Seventh-day Adventists are privileged to view this apparently world-wide overthrow of all the better things of life. It is found in that un-failing source, the Spirit of prophecy, that has never yet, either in our day or in the days of old, failed in counsel to the people of God.

In "Testimonies," Volume V, pages 753 and 754, we read:

"The world is not without a ruler. The program of coming events is in the hands of the Lord. The Majesty of heaven has the destiny of nations, as well as the concerns of His church, in His own charge. . . . That which appears to finite minds entangled and complicated, the Lord's hand can keep in perfect order. . . . When the strongholds of kings shall be overthrown, . . . His people will be safe in His hands."

This wonderful statement should obliterate every fear from every heart. It tells us that God is still ruler of the world. It tells us that the program of *coming* events is in the hands of the

Lord. Surely this should fill the heart of every believer with courage.

Nothing can take place in this old world that does not make known, so far as God is concerned, His wonderful care over His people.

Surely, to our finite minds, everything in this world appears "entangled and complicated." The nations of earth are filled with "distress and perplexity." And there is not a soul among the rank and file of men, or among those who stand at the front of the public life of the world, who can tell us what a single day may bring forth.

Yet here is a statement that says God's hand can keep everything in "perfect order." And let us not forget that this is said for the encouragement of God's remnant people, for the statement brings us to the final windup of things world wide. It assures us that when "the strongholds of kings shall be overthrown, . . . His people will be safe in His hands."

Read with this, my friends, the word of the Lord through the prophet Joel that pictures the immediate future, when this world of ours will be thrown into every confusion during the windup of its existence. He says that at that time "the Lord will be the hope of His people, and the strength of the children of Israel." Joel 3:16.

Let us take courage from the fact that He who has said that a mother may forget the babe at her breast, has also said, "Yet will I not forget thee. Behold, I have graven thee upon the palms of My hands." Isa. 49:15, 16.

The nations of earth are less than nothing and as vanity with Him who gave His life for His people. "The concerns of His church" are "in His

own charge." The Lord has promised to see His people through to the sea of glass. And "He is faithful that promised." Heb. 10:23.

Then let us face the future full of hope and courage. Let us press the triumphs of the message in full assurance that God stands with us to finish the work. Let every fear vanish. God still lives and reigns.

## The Platform Over the Well

By J. E. FRICK

THE other day I called a Chinese carpenter to come to our foreign compound and do a little repair work for us. The poorly clad carpenter came with his few primitive tools, and I put him to work to construct a new platform over our well at the lower end of the compound. I told him just how I wanted the platform made, and gave him the necessary nails and lumber. I also cautioned him to be very careful to make the job substantial and solid, since on it might depend the life of a person. But he seemed rather indifferent to my remark, thinking, perhaps, that it was entirely unnecessary.

He went to work and dismantled the old termite-eaten platform, laid the new beams across the well, and nailed the boards over the framework. Toward evening, when his work was almost finished and it was nearly time to lay down his tools and return home, the carpenter walked over the platform which he had made. In the center was an opening about 2½ x 2 feet square. He had made a little door to fit this opening. The work was carelessly done. Very small nails were used, and the door was fitted poorly. This door had been closed, and there was apparently no possibility of anyone's falling into the well. He no doubt felt quite satisfied with his day's work. As he was still doing a little patching on the edges of the platform, he accidentally stepped on this poorly constructed door, which suddenly gave way, and He plunged into the well, which had about fifteen feet of water. He would have drowned if help had not come immediately.

It happened that the gardener was working about twenty feet away from the well. Greatly excited, he called to the compound gateman, who also was working near by. The two men quickly let down a bucket and called to the carpenter to climb into the bucket, which he hurriedly did. As he was being pulled to the top, the rope began to break, and the men were fearful lest the poor victim would again be plunged into the waters below. But as if by a miracle, the rope stood the strain, and the unfortunate man was permitted to set his feet on dry ground again.

Half paralyzed, and shivering with fear and exhaustion, wet, muddy, and bewildered, he looked as though he was just awakening out of a dream, and was wondering how it all had happened and how he had been delivered when his life was hanging as it were by a thread.

All are building each day a platform over life's abyss of sin and death. When we come to the end of life's journey, and lay down its burdens,

will the platform hold? Are we building firmly and solidly, or will the structure give away and let us drop down into the abyss of death and destruction? It may be just a little part of our work which has been carelessly done, but because of this we may be lost for time and eternity. How vital and important it is, then, that we build conscientiously and firmly. If we are lost, it will be the result of our carelessness. Our sins will at last be revealed.

The apostle Paul, in writing to the church at Corinth, made this very pointed statement: "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is." 1 Cor. 3:13. Will your life's work stand the test, or will it prove unfit and cause you to be lost? How solemn the issue, and how grave the consequences!

## God Has You on His Heart

By G. W. WELLS

THE precious lessons of truth given us in the Bible in regard to trusting God, are designed to encourage God's children through all ages. They are of the utmost importance in this time of stress. All may obtain the needed strength, courage, and hope by accepting His sure word of promise.

"Grace be to you and peace from God our Father, and the Lord Jesus Christ." This personal word from heaven should encourage and cheer your heart. God also exhorts you to cast all your care upon Him, "for He careth for you." "He has you on His heart." He "is rich in mercy;" "by grace are ye saved."

It is the choice of the Father and of the Son that "you should be holy." No matter what you have said, or thought, or done, you are the object of God's love. No matter how often you have disappointed Him, the Christ who died for you is expecting better things of you. Whoever you are, wherever you are, you are included in His plans.

In the days of eternity, when the Father and the Son laid the vast scheme for humanity and the eternal purpose for the church was defined, ample provision was made for you, and a place inside of this purpose was assigned to you. Complete and eternal happiness can be obtained only as you accept and fill that place with holy fervor.

The eyes of God are upon you. His outstretched arm and his strength are all-embracing. The depth of His love for you is unmeasured. His infinite grace extended to you is all-sufficient; so open your heart each day to God, that the excellency of divine power may fill your soul. Thus you will love, trust, and obey Him, and be happy forever.

God is the only being who has time enough; but a prudent man who knows how to seize occasion can commonly make a shift to find as much as he needs.—Lowell.

# EDITORIAL

## Weeds in the Garden of Religious Doctrine

WHEN Christ found in the Jewish church of His day religious practices and customs that had no root in Holy Scripture, He promptly likened them to mere weeds—plants that His heavenly Father had never planted. Yet religious leaders were insisting upon the observance of these things, even when they themselves did not know the origin of many of them.

This reminds one of a historical incident that Walter Lippmann, the newspaper columnist, once told of old-time Russia. I clipped the paragraph from the Paris (France) edition of the *Chicago Tribune and Herald*. It runs as follows:

"It is said that one of the czars of Russia, walking in his park, came upon a sentry standing before a small patch of weeds. The czar asked him what he was doing there. The sentry did not know; all he could say was that he had been ordered to his post by the captain of the guard. The czar then sent his aide to ask the captain. But the captain could only say that the regulations had always called for a sentry at that particular spot. His curiosity having been aroused, the czar ordered an investigation. But no living man at the court could remember a time when there had not been a sentry at that post, and none could say what he was guarding.

"Finally, the archives were opened, and after a long search the mystery was solved. The records showed that the Great Catherine had once planted a rosebush in that plot of ground, and a sentry had been put there to see that no one trampled on it. The rosebush died. But no one had thought to cancel the order for the sentry. And so for a hundred years the spot where the rosebush had once been was watched by men who did not know what they were watching."

So today some religious teachers are keeping religious sentry over doctrines that are fixed in church theology but are not found in Scripture. The Sunday institution is one of these plants. Like the weeds in the Russian story, it has long stood overshadowing the place of the divinely planted Sabbath.

The enemy of truth trampled the true Sabbath underfoot, and substituted the merely human festival of Sunday—a veritable weed in the field of religious teaching. Anyone can see that the keeping of Sunday has no root in the Bible. Canon Eyton, of the Church of England, said truly:

"There is no word, no hint, in the New Testament about abstaining from work on Sunday. . . . The observance of Ash Wednesday or Lent stands on exactly the same footing as the observance of Sunday."—*The Ten Commandments*, pp. 62-65. London: Trübner & Co.

In other words, Christ never taught that Sunday is a holy day. Such a teaching was planted by men. If one wants to get a little closer to the place where the plant of the Lord's Sabbath was trampled down and the weed of the Sunday institution was planted in its place, let him listen to the explanations of some of those ecclesiastics who were leaders in the "falling away" which the apostle Paul said would come. Here is one testi-

mony from a fourth-century bishop, Eusebius, friend and flatterer of the wicked emperor Constantine, whose Sunday law is the first on record. Eusebius said flatly:

"All things whatsoever that it was duty to do on the Sabbath, these we have transferred to the Lord's day [as they had begun to call Sunday]."—*Commentary on the Psalms*.

"We did it," he says. And they likewise brought in many other humanly devised observances. To all these human perversions we may apply the words of Christ concerning observances that Jewish tradition had brought into the church of that earlier day:

"In vain do they worship Me, teaching for doctrines the commandments of men." "Every plant, which My heavenly Father hath not planted, shall be rooted up." Matt. 15:9, 13.

These are the plantings of the great adversary of truth; and there is death in the fruit which they bear.

W. A. S.

## Reception of the Holy Spirit

(Continued from page 2)

the question of our attire. Whether we eat or whether we drink, or whatsoever we do, we will do all to the glory of God. 1 Cor. 10:31.

Our selection of food will be not to pamper a perverted appetite, but rather to build up and keep intact our physical powers. We shall realize that we are not our own, that we have been bought with a price, even with the precious blood of Jesus, and that therefore we should seek to glorify God in our body and in our spirit. And when we recognize this great truth, we shall seek to attire our bodies in such a way as makes for God's glory. We shall seek to dress in a modest, dignified manner, in that way that will represent the God whom we serve and the holy principles which we profess.

### 7. Obedience.

No believer can expect to receive the gift of the Holy Spirit while going on in conscious disobedience to God's requirements. Declares the apostle in his witness before the Sanhedrin: "We are His [Christ's] witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey Him." Acts 5:32. To this we may add the testimony of the apostle John:

"My little children, let us not love in word, neither in tongue; but in deed and in truth. And hereby we know that we are of the truth, and shall assure our hearts before Him. For . . . if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:18-22.



When one is under the condemnation of sin, when he is going on from day to day consciously violating the requirements of his Lord, he cannot come to God with confidence. He may seek for the Holy Spirit, and the Spirit will come; but He will come to convict of sin, and that sin, like a great mountain will rise up before him and shut God out so that he cannot ask in faith for the fullness of God's blessing until he has put that sin out of his life.

Oh, how greatly we need to cultivate a tender conscience before the Lord. It is so easy to grieve the Holy Spirit. When we do injury to a true friend, it does not anger him, but rather grieves him. And grief is deeper than anger. It takes hold of the inmost emotions of the soul. The apostle exhorts us to be careful not to bring grief to the Spirit of God. And then he enumerates those sins, small in themselves as the world would regard them, which do bring grief and sorrow to the great heart of God.

"Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil-speaking, be put away from you with all malice: and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." Eph. 4:30-32.

#### 8. *Hating sin.*

We never can get the victory over sin until we come to hate it, until it becomes loathsome in our sight, and this is the transformation which the Holy Spirit desires to work in our lives. Of Christ the Lord it is written: "Thou hast loved righteousness, and hated iniquity; therefore God, even Thy God, hath anointed Thee with the oil of gladness above Thy fellows."

Do we desire the gift of the Holy Spirit? It is for us to pray that God will put within our hearts a love of righteousness and a hatred of iniquity. Then we shall be able to say with David, "How love I Thy law! it is my meditation all the day." Ps. 119:97. In this experience the service of Christ will become the chief purpose in our lives, our satisfying joy. We shall prefer the prayer meeting to the party of pleasure. We shall enjoy the songs of Zion more than the giddy songs of the world. We shall lose our love for the theater, the movie, the worldly social gathering, even though such gatherings are held in the homes of dearest friends and among the members of the church. The dominant question in the mind will not be, How far can I go with the world and not lose my connection with heaven? but, How near can I keep to Christ, my Lord? How fully can I bring Him into every experience of life?

The Christian is looking for a better country than this—a heavenly. He is looking forward to the time when he will associate with Christ the Lord, with the holy angels, and with the redeemed saints of all ages. This vision, this true prospective, this estimate of eternal values, should dignify his life and should make him all that he professes to be as a representative of the Lord. Knowing this experience, he will rejoice in the fruits of the Spirit, which will be manifested in his life,

which are these: "Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit."

May the Lord give us this joy of service, this communion with Him, which is sweeter than any communion with an earthly friend. Then we shall know what it is to be led by the Spirit of God. May God help us to fulfill by His grace our part of the conditions under which we may be made partakers with Him and may receive the gift of the Holy Spirit which He has promised to His children.

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## He Prayed for You, He Prayed for Me

BY C. G. VAN PUTTEN

HE prayed for you, He prayed for me;  
In the upper room He made the plea  
That we might live in unity,  
That all of us might brothers be.

He prayed for you, He prayed for me,  
Back there in dark Gethsemane;  
Endured the pangs of agony,  
To set poor, helpless sinners free.

He prayed for you, He prayed for me,  
While dying on the shameful tree,  
Though His Father's face He could not see,  
Because of sin's enormity.

He prays for you, He prays for me;  
Right now before the throne is He,  
Pleading His blood—all-powerful plea!  
It cannot but avail for me.

He prayed for you, He prayed for me,  
That we with Him in heav'n may be;  
That we may all His glory see,  
And share it through eternity.

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## Grant Me, O Heaven!

BY N. D. ANDERSON

GRANT me, O Heaven, of Thy strength,  
That when I reach the end at length,  
No earthly chains shall fetter.  
No human bond then bind me here  
A prisoner on mortal sphere  
When Thou shalt call me from its fear  
To higher plane and better.

Grant me, O Heaven, of Thy light,  
That I may clearly see the right  
When night and wrong surround me.  
That when I seek Thy truth to find,  
I fumble not as do the blind;  
Give me the wisdom of Thy mind  
When folly would confound me.

Grant me, O Heaven, of Thy love,  
Thy friendly arms reach from above  
And to Thy bosom hold me.  
My strength can pluck no flower of Thine,  
My vision nought of Thee define,  
My love alone can make Thee mine—  
Now let Thine arms enfold me!

# BEACON LIGHTS

## The Breakdown of Civilization

"Within the short span of a single generation, between the beginning of the first World War and the present time, Europe has experienced the most formidable breakdown of civilization since the collapse of the Roman Empire in the fifth century A.D. Nearly all the values that had given drive and significance to human life during the nineteenth century emerged from the World War shaken, if not shattered. Religious faith and the agnostic cult of science; belief in the inevitability of progress, in the supremacy of reason, in the curative virtues of universal suffrage and general education—all were in eclipse. What wonder, in such an atmosphere, that fanatical cults of violence, based on dogmatism, found it easy to strike root, that revolt spread rapidly and successfully against a civilization that had already been sapped and mined in its most important spiritual and psychological defenses?"

Thus writes William Henry Chamberlain, best-known American foreign correspondent, in the *Harpers Magazine* for December. The tremendous changes that have come over the life of the world in recent years are causing many thinking men to ponder. The future is not at all bright, and few are optimistic. That in which they had trusted has failed them. They now await some solution that is not yet fully evident. The student of prophecy knows the answer. The best form of life that man has ever produced is now threatened with destruction. Even though there may be a brief recovery, yet civilization will eventually go to its doom in a deluge of blood. Then God will intervene in human affairs, and that remnant of righteous souls who have turned from the schemes of men and put their trust in God will find deliverance.

## A Moral Dilemma

Christian civilization has never been faced with such a dilemma as it faces this winter. According to estimates, from 27,000,000 to 35,000,000 innocent men, women, and children in Holland, Norway, Belgium, Poland, and France, not to mention other nations, will suffer terrible hardship, and millions will face starvation unless food is sent to them from nations which have plenty. America with its bursting bins could well take on this merciful task. But, no, the strategy of war dominates the world, and the pleading voice of mercy must not be heard. We have apparently come to the place where, in order to save civilization, we must crush from our hearts all the goodness that Christianity has created. Numerous magazines are discussing this tremendous moral issue which reveals to what extent war psychology controls the affairs of men. As we move along toward the end of time, the forces of evil will continue to blot out more and more of any good that is left in man, and then the mighty God will say, "Enough! Enough!" and Christ will lay down the intercessory censor, and declare, "It is finished." There are only a few who would dare to deny that we are being rushed rapidly along the road to the climax of the ages. Concerning the matter of feeding Europe we quote the following:

"The history of Christianity, assuming it is one of the ideals for which we are fighting, establishes the fact that if you abandon concern for needy and helpless people, you abandon the root of Christianity. How can we protect Christianity by the very instruments which deny its very nature?"—"Should We Feed Europe?" in *Scribner's Commentator*, January, 1941.

"Do Americans still possess the capacity for compassion? . . . Is pity dead in the world? Have we forgotten the meaning of mercy? Do we, who have never learned to love our enemies, need now to be admonished not to slaughter our friends?" Thus challenges the *Christian Century* (November 13) in a stirring editorial, "In Humanity's Name."

## Another Modern Marvel

A most interesting article, "The Electric Eye," which appeared in the December issue of the *Atlantic Monthly*, reminds us again of this age of marvels which was intimated in prophecy. No doubt the sensitive cell called the electric eye, which looks like a small light bulb, is more versatile in its usefulness and the wonders it can perform than any other invention of man. We are told that "it has brought about one of the most important technological developments of the century." Notice what this mysterious little eye can do.

"The phototube, as the eye is often called, gave the movies their voice. It sends new photographs over the telephone wires. Upon it rests all progress in television. It has been taught to simulate seeing, hearing, talking, feeling, and even smelling. It steers ships, catches burglars, sorts fruit, sniffs smoke, nabs speeders, counts pills, and matches colors. . . . It works all day inspecting goods, rejects faulty products, and gives an unfailing, accurate report when the whistle blows.

"One of the most striking examples of the regulation of traffic is the elaborate system used on the Bay Bridge which carries commuters' trains between San Francisco and Oakland. By means of 4,000 electric relays, the eye sets track switches, signals reports of approaching trains, and operates controls which establish car speeds. It stands guard before vehicular tunnels with a beam of light as high as the tunnel roof. If a truck comes along with too high a load, the beam is intercepted, a warning bell rings, and complications are avoided."

This little wonder can separate eggs according to color, pick out oranges that have the proper yellow color and discard the green ones. It stands guard over schoolrooms and automatically turns on and shuts off the lights according to the need. It controls lighting systems in airports and lighthouses. It is installed to watch over sleepwalkers and patients. It is now being used to control hydroelectric substations, methodically releasing the amount of water needed from hour to hour according to a previously prepared graph. There seems to be no end to the wonders it can perform. We are told that in the future "the photoelectric cell will open doors now undreamed of."

## Morals and War

Pitirim A. Sorokin, the famous Harvard professor, recently complained of the moral laxity among college students. He declared, "Everything is covered with dirt because the world has lost its morals. The twentieth century is the bloodiest, most revolutionary, in world history. I don't expect any end to the mess until education leads the way toward restoration of morality." (*New York Times*, Nov. 22.) But this great scientist little realizes that knowledge, even knowledge of religion, will not do the work he wishes to see done. Only the spiritual wisdom found in the saving grace of Christ will do that.

## America and Crime

Harold L. Proppe, pastor of a Hollywood church, makes this striking statement in the *Religious Digest* (November), under the title, "God Bless America:" "Should God bless America when there is a check forged every 3½ minutes, night and day, in the United States, when a major crime is committed every 22 seconds in America, when one home in every four is touched by crime, when there are 4,000,750 in the army of the lawless, when there is one divorce for every six marriages in the United States, when 70 per cent of the arrests made are due to liquor? Should God bless America when \$628,000,000 is spent on commercial vice, when \$1,000,000,000 is spent on drugs and narcotics, when nearly \$2,000,000,000 is lost on commercial frauds, when we spend \$16,000,000,000 for crime annually? . . . Is this condition an asset? 'If the foundations be destroyed, what can the righteous do?'"

F. L.

# IN MISSION LANDS

## Medical Work in China<sup>+</sup>

By N. F. BREWER

OUR clinic in Shanghai is located in the occupied section of the city, the section which the Japanese have taken over. During the hostilities our clinic was used as a base hospital by the army. They later returned it to us. In Shanghai a little creek called the Soochow Creek is the dividing line between the occupied and the unoccupied parts of the city. On the Garden Bridge and other bridges crossing the creek you will find Japanese sentries. When we returned to Shanghai from Hong Kong, all the people crossing that bridge had to have a special pass. We tried to open up our clinic under those conditions.

There were very few Chinese living on the occupied side, and very little prospect of their coming to this section of the city. But we opened the clinic in faith. We secured special permission from the Japanese army for anyone riding in the sanitarium trucks or cars to cross the bridge without a pass. It was only a month and a half afterward, I think, that the authorities ceased requiring passes, and now we can go freely back and forth. Today we have from seventy-five to ninety patients in our clinic.

The same is true of the sanitarium. It is on the other side of the city, also in the occupied territory. All those who went to the sanitarium, at the time we reopened it in June, were required to have passes. But we secured the same concession that we had secured in connection with the clinic, that those going in our cars were not required to present passes.

The sanitarium was occupied by the Chinese army during the hostilities. There was much damage done, but it has all been repaired. At the beginning of this year there were very few prospective patients for the sanitarium. We had no regular full-time doctor. Charles Dale, who is connected with a medical school in the city, agreed to fill in half time. We had no chef. We had but a few nurses. However, even under these rather forbidding circumstances, we opened the sanitarium in June, 1940. The first month there were very few patients. But the next month we had twenty patients, and now we have regularly from fifteen to twenty patients. But we have no regular full-time doctor. We have been pleading for a doctor for months, but up to this time no doctor has come.

The Mukden Sanitarium, in Manchukuo, had, up to the time of the war, operated with a deficit, but since the war started they have paid up their obligations and now have funds in the bank. Somehow it sometimes takes a war and trouble to make our work go. Dr. H. C. James and his wife have done very faithful work in that institution.

You will be interested in knowing of the refugee

work that we have been doing. If you were to go to Yencheng, Honan, you would find 5,000 men, women, and children coming to our hospital every other day to be fed. Another 5,000 people come on alternate days, making a total of 10,000, in all, that we are feeding. The money is furnished by the American Red Cross. We do the work. It is wonderful the good response that comes from this kind of work. It is breaking down prejudice, and many are becoming favorable toward Christianity.

Also the same kind of work is being done in Canton and in the Wuhan area. Large groups have been fed and are being fed, not only with the material things of life, but also with the spiritual bread of life, God's word.

Our Chungking institution was started during the war. Dr. Herbert Liu and Dr. Samuel Pang, both graduates of Loma Linda, were located in Hankow when the war started, but when Hankow was taken, they moved on into the interior, to Chungking, and established a branch sanitarium. They have worked faithfully in that place during the last two years. For about three months now, Chungking has been bombed unmercifully, almost continuously. Our chapel in that city is completely destroyed. One bomb dropped in the yard of Doctor Pang, but somehow it didn't go off. Do you know why? "The angel of the Lord encampeth round about them that fear Him, and delivereth them." I thank the Lord for that assurance. It seems very precious to us in China in this time of stress, and we are beginning to realize how much the assurance means to His people.

In order that you may realize what it means to be working under those conditions, I should like to describe to you that little hospital. They have about seventy-five patients. Every time the air-raid alarm comes, which is sounded about an hour before the airplanes arrive, they take all those patients from the hospital into the bomb shelter, and when the all-clear signal comes, they bring them back. They have been working under that kind of program for months. When a bomb hit and demolished a portion of our hospital recently, we were very thankful that none of our workers were hurt. After the bombings, our faithful doctors and nurses go out into the streets and pick up the wounded.

If you visited one of these hospitals in the war zone, you would see men and women horribly wounded, some limbless, or blinded, or mutilated almost beyond description. In the children's wards you would see babies and small children maimed for life, some never to walk again, others never to hear again, still others never to see again, but to go on living for years in suffering. Our hearts cry out, "How long," "O Lord, how long!" War-torn China needs our prayers.

\* Excerpt from address at Autumn Council.

## "More Than They All"

By W. E. McCLURE

Of a truth I say unto you, that this poor widow hath cast in more than they all: for all these have of their abundance cast in unto the offerings of God: but she of her penury hath cast in all the living that she had." These words of the Master, recorded in Luke 21:3, 4, were never more forcibly impressed upon my heart and mind than on the occasion of a recent visit to our Malamulo leper church.

As one of the native supervisors, my wife, and I came over the hill, on our way down to their church following the Sabbath school service at the training school, we heard the beautiful strains of familiar hymns. As we neared the neat little brick church we could see that it was full of men, women, and children, sick in body, but singing with spirit the good old advent hymns.

We were guided by the teacher, Pearson, who is a cured leper, to a little room set off from the main church. From this little room, uncontaminated by this loathsome disease, we were led to the rostrum, which is also kept free from contamination. There before us, many with their flesh eaten away, were old men with gray hair and bent backs, mothers with babies in their arms and little ones tugging at their skirts, and boys and girls in the prime of youth. Some had come from far, and others from near by, but all had come with the hope that "the white man's *man-kwala* [medicine] would set them free from their disease. And, like the sick who came to the Master, many of them have gone away free from the disease and free from sin.

After the sermon was over and the closing hymn had been sung and the benediction pronounced, we sat for a few moments to watch these leprous seekers after truth as they left the building. My eyes were attracted to a corner of the church in which a little group was gathering. I saw a child, whose only garment was a cloth wrapped about her body, pouring beans into a basket from a little cup which she held in her hands. When she had finished, an old man, stooped and gray, made his way to the basket with a plate of maize in his hands.

I leaned over and asked the teacher the meaning of this, and he said, "They are giving their Sabbath school offering."

"But," I said, "where do they get this maize and these beans? They are not permitted to plant gardens, and they do not have money."

"Oh," said he, "this is some of the food which they received for themselves from the mission. They have kept some of it out for a Sabbath school offering."

These poor, afflicted souls, whose only possessions often consist of only a few rags to cover their nakedness and a blanket given to them by the mission to keep them warm, were giving of their penury to the cause of God. When I saw this, I was able to understand what had occurred on the previous day. We had had a meeting of all the teachers and deacons in the Malamulo district

for the purpose of rendering reports on tithes and offerings, and the leper church was in the lead.

From these poor people whom I had come to help, I learned anew the lesson of sacrifice as taught by the Saviour.

## The Dusuns and the Dyaks<sup>+</sup>

By V. T. ARMSTRONG

IN Borneo, among the Dusuns and the Dyaks, you will find the people who are rejoicing in the truth very active in working for their neighbors and friends. If you were to go with these people to where they hold their meetings, you would have to walk all day, going through a jungle, climbing mountains, passing through valleys, crossing rivers. You would find it very difficult to follow the trail, but at the end of the trail you would find a people touched by this truth. There you would find Sabbath schools springing up, and people asking for teachers. I am glad for the wonderful work that is going on in the jungles of Borneo.

We have some schools in that field. One is located thirty-seven miles from Kuching, back in the jungle. It is manned by a Battak boy who has attended school and gone out as a missionary. The British officials who gave us permission to work said that it was a waste of money and time to work for these people, and told us, "They will not respond. It is impossible to lift that people in the scale of living." But our workers went out there in the jungle and built a little school, and now many young people are rejoicing in the truth. On Sabbaths these young people go out and visit other villages, and sing and give Bible studies. They love to sing "Jesus Is Coming Again," translated into their tongue. As a result of the lives they are living we find people in all that territory asking for Seventh-day Adventists to come and teach them, too. They say they want the Seventh-day Adventists to come and teach them how to be a clean people. Our missionary is honored among the Borneo people, and the officials of the government declare that what is being done is truly miraculous.

\* Excerpt from address at Autumn Council.

PARENTS can and should interest their children in the varied knowledge found in the sacred pages. But if they would interest their sons and daughters in the word of God, they must be interested in it themselves. They must be familiar with its teachings, and, as God commanded Israel, speak of it, "when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up." Deut. 11:19. Those who desire their children to love and reverence God, must talk of His goodness, His majesty, and His power, as revealed in His word and in the works of creation.—"Patriarchs and Prophets," p. 504.

# BY THE FAMILY FIRESIDE

## Across the Plains - and Beyond



### The Westward Trek

RUTH CONARD

*How the Story Began:* Lured by glowing tales of the Far West, Alvin Clark packed his belongings into prairie schooners, and on April 12, 1852, left his home at Sugar Grove, Illinois, bound for the Willamette Valley, in Oregon. With him went his wife and seven children, including the twins, Clara and Clarence, who were not quite a year old when they started. The other members of the ten-wagon caravan—all relatives of the Clark family, who had lived near them at Sugar Grove—were the families of Ransome and Rosetta Long, Gabriel and Phebe Long, and Hiram and Elizabeth Hardy. There was also Aunt Katie Rice, a spinster schoolteacher. On May 30 the company joined the great procession of wagon trains which was wending its way across the plains, along both sides of the Platte River, headed into the west.

THE road to Oregon seemed to stretch interminably toward the setting sun. The valley of the Platte, bounded on both sides by bluffs and sand hills, spread out in some spots to a breadth of fifteen or twenty miles and at other points was only two or three miles across. The trail was unmistakable, for many wagons had been over it already that spring. It was not a single track, but a broad way, several miles wide in places, with marks which showed plainly where the wagon wheels had gouged deep into the sandy soil.

In dry weather the dun-colored dust rose in billows, covering wagons, food, and clothes, and filling the eyes and noses of the travelers. When the sudden, terrific plains storms swept down, the soft places in the road were churned into thick, gluey mud which clutched wickedly at the wagon wheels, and held them tenaciously in its vicious grip. If a company was fortunate enough to be close to a grove of cottonwoods when the storm hit, the men cut down the trees and made a stretch of corduroy road for the wagons to rumble over. When they were caught in one of the long stretches where there were no trees for miles, they tried to swing around the boggy places; and failing this,

waited more or less impatiently until the hot plains sun dried up the mud.

Drinking water was hard to get. The Platte water was dirty and bad tasting, and sometimes emigrants would have to go many miles out of their way to reach a stream beside which they could camp at night.

A few days' travel up the Platte brought the Clark caravan to the buffalo country. The big, ungainly animals, suspicious of the hordes of people, kept for the most part away from the valley, out beyond the sand hills. But frequently the men went on hunting expeditions, bringing back each time a plentiful supply of meat. The plains offered little firewood, and buffalo chips were used almost exclusively for fuel.

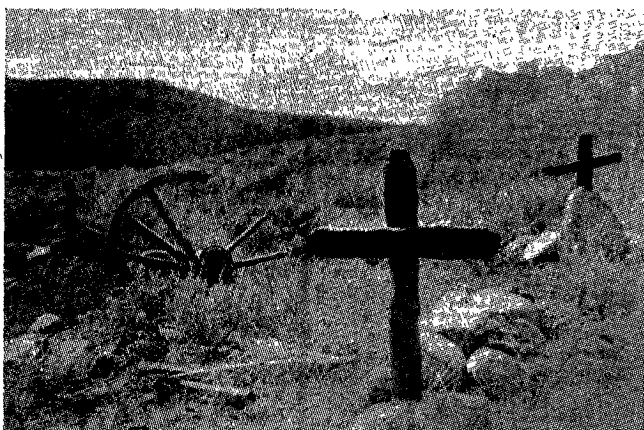
That the way was getting harder was already evident. Now and then pieces of furniture were seen lying beside the road, discarded by some emigrant who had found his load too heavy. A deserted wagon had been passed, its wheels sunk deep in the dust by the roadside. And here and there, a rough wooden slab, set up a little way from the trail, paid mute tribute to some pilgrim who had succumbed to the rigors of the journey.

No Indians yet. It was said that the warlike Sioux and the thieving Pawnees haunted this region. And the Clark company, taking no chances, now traveled in close formation during the day, and wheeled their wagons into a circle at night—tongue to tailpiece. But the vigilant guards had not detected a single redskin.

One would have thought that the most warlike of Indians had gained entrance to the encampment if he had heard the savage whoop that startled the Clarks one morning at breakfast. But it emanated from no one more fierce than ten-year-old John Long, who emerged from behind a wagon and was greeted by an equally bloodcurdling whoop from his cousin, Howard, lively eight-year-old of the Clark family.

"Aren't we even going to see an Indian, Uncle Alvin?" John's voice held real disappointment.

"Not if we can help it, young man." The captain was not looking for trouble.



PHOTOGRAPH BY CRANDALL; COURTESY, WYOMING WRITERS' PROJECT

Along the Oregon Trail

"I sincerely hope we don't." Mary Clark's gentle voice sounded like a prayer, as she looked up from feeding Clara and Clarence, who seemed to be thriving on the outdoor life, and were growing bigger every day.

"Well, hurry up, Howard, and get your breakfast finished, and we'll go out and hunt prairie dogs anyway." John impatiently brandished his homemade bow and arrows.

Howard needed no second invitation, and sliding down off the rear of the wagon, where he had been sitting, he grabbed up his own bow and arrows, and hurried after his chum. A little way from camp they came to a whole village of prairie dogs, each little furry animal perched atop a small mound of earth. Whang! sped John's arrow, and, like marionettes, all pulled by a single string, the prairie dogs dropped out of sight into their holes.

The boys wandered on in search of more worlds to conquer.

Late that afternoon the wagons pulled into a circle beside a clear little stream—North Bluff Creek, the captain's rough map designated it. The oblique rays of the sinking sun high-lighted the rugged, richly colored bluffs which closed in on the valley at this point.

"Alvin, won't you come and see John? He's been sick at his stomach ever since dinnertime, and all afternoon he's complained of terrible cramping pains in his abdomen. Do you suppose it could be—"

Rosetta Long could not bring herself to pronounce that dread word "cholera." There had been rumors that cholera again stalked the Oregon Trail. This scourge of the plains had caused the

death of many hundreds of emigrants during the years 1848 and 1849, striking them down suddenly, unexpectedly. And no one seemed to know what to do to avoid it or how to treat it.

Not even waiting to unyoke his oxen, the captain followed his sister.

Little John's face was ashy gray and pinched, as he lay on a pile of bedding in the back of the wagon. His eyes were bright and pain shot. In a hoarse whisper he called for water. It seemed impossible that such a change could have come over the youngster who had been so full of life only that morning.

Alvin Clark felt the child's forehead. It was cold and dry. Gravely he shook his head.

"Rosetta, I'm afraid it's serious. There's no doctor anywhere around, but we'll do what we can. Try a mustard poultice on his stomach, and I'll send for some cold water from the stream for him to drink. And give him a dose of castor oil. I'm afraid about all we can do is to make him as comfortable as possible, and pray for the best."

During that evening, and all through the long night, Rosetta Long stayed by the boy, massaging his pain-cramped legs, giving him sips of water when he cried for something to drink. Ransom Long stood close to the rear of the wagon, where lay his little son, or walked helplessly back and forth, keeping the sad vigil with his wife. But in the gray of early dawn, death claimed the boy. So quickly did the baleful cholera do its grim work.

In the morning, the company gathered sorrowfully for a short funeral service, conducted by Captain Clark. There was no wood for a coffin,

## KNOW YOUR CHURCH HISTORY

### TWO PICTURES

*"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."*—*"Life Sketches,"* p. 196.

WHEN OUR GENERAL CONFERENCE WAS ORGANIZED		NOW
1863		Latest available statistics—1939
Membership .....	3,500	486,670
Number of Sabbath schools .....	none	14,010
Sabbath school offerings .....	none yet given	\$1,718,204.93
Number of ministers .....	22	2,666
Total number of workers .....	30	13,257
Publishing houses and branches .....	1	79
Periodicals .....	2	321
Languages entered .....	1	820
Number of colporteurs .....	none	3,405
Sales of literature .....	\$3,000	\$4,532,743.77
Schools .....	none	2,763
Sanitariums .....	none	86
Physicians in organized work .....	none	1,216
Nurses .....	none	2,549
Young people's societies .....	none	6,512
Home missionary work:		
Pieces of literature distributed .....	none	21,805,718
Hours Christian help work .....	none	2,403,028
Denominational worth .....	no figures available	\$60,348,878.04 (1938)

The man who furnishes all of these interesting statistics which year by year mark the progress of our church is —, secretary of the Statistical Department of the General Conference, and a veritable wizard with figures. Every statistical report bears his well-known signature. He has served the General Conference for more than fifty years, having begun as a stenographer.

STELLA PARKER PETERSON.

but the body was wrapped in heavy bedclothes, and buried just to the right of the road. A rude wooden slab was raised to tell the sad story. Then the caravan crossed North Bluff Creek, and moved on west.

It was two nights later. Evening worship was over, and Mary Clark had just tucked Clarence and Clara under the covers in the big wagon.

"Mary." It was her husband's voice close behind her. "Come with me. I'd like to talk something over with you."

They walked out a little way into the darkness. Then Alvin Clark turned to his wife.

"I think, Mary, that I'm coming down with the cholera. Ever since we stopped to make camp, I've been feeling sick. The pain is getting very bad, and I'm growing weaker. Maybe if you can give me treatment tonight, I'll be able to overcome it. But if the cholera should get me"—his voice went on slowly, but without a sign of breaking—"you go on to Oregon. Your father is there, and he'll see that you and the children are cared for."

Mary Clark's voice was also steady, courageous, as she replied, "If such be the Lord's will, Alvin, I'm sure He will take care of the children and me. But—shall we not pray that He will put His healing hand over you?"

Together husband and wife knelt, out there on the lonely plains, and, turning their eyes to the friendly stars, prayed earnestly that the Great Physician might manifest His divine power.

The next morning Captain Clark rode as usual at the head of the column of swaying prairie schooners. And only Mary Clark, seated on the front seat of her wagon, knew that it was his indomitable will that kept him astride his spirited white horse. She held locked in her heart the memory of those long night hours when together they had fought the fight for his life, and under the blessing of God, had conquered, bringing him through, weak, but out of danger.

(To be continued)

## Put Away Fear

(Paraphrase of Psalms 23)

BY ANNA L. COLCORD

THE Lord is my shepherd, I shall not fear;  
His rod and His staff are a comfort near.  
From torment of fear He has given release;  
My cup runneth over with joy and peace.

He spreadeth a table; I shall not want.  
He leadeth in paths where no fear can haunt.  
He gives quiet rest as in sleep I lie  
Beside the still waters, while clouds go by.

His righteousness leads and directs my way  
Toward portals of bliss, after life's short day;  
This vision gives comfort and strength to stand,  
Like the shadow of rock in a weary land.

And when through the valley of shadows I go,  
"Then fear ye no evil," the trees whisper low;  
For goodness and mercy no fears can o'ertake  
All the days of my life, for His own name's sake.

## A New Year

I WANT a new year. New things are not patched.  
So would I start my year all finely whole,  
No gaps of dull omissions meanly closed  
With poorly fitting fragments of dispatch;  
No mendings of ignoble afterthought,  
But all one piece of steady warp and woof,  
A year entire as all my years should be.  
I want a new year. New things are not worn,  
Not thin in places, ragged here and there,  
And loose bits hanging down; no year all frayed  
With fears and worries, bare before its time,  
But firm and confident, a brave new year.

I want a new year. Ah, but new things cost!  
Well, I will pay the price of this new year:  
The price of patience, and the price of time;  
The price of prayers ascending to the God  
Who was before all years began to be,  
And will be through the new years as the old;  
The price of partings from the lower aims,  
Of stanch adhesion to the rugged best—  
The price of life!

I cannot pay the price.  
Pay Thou for me, O Christ, my brother Christ!  
Be Thou my patience, and be Thou my prayer;  
Be Thou my strength of hard, laborious will.  
From out Thine endless ages with my God  
Bring newness to this little year of mine;  
So shall it be Thy year and not mine own,  
Yet doubly mine, as I shall dwell with Thee;  
Yes, doubly mine, as through it I shall pass  
To Thine eternity forever new.

—Amos R. Wells.

## Sabbath Vespers

BY LOUISE C. KLEUSER

THE sun has set; 'tis Sabbath day,  
From earthly toil we flee away;  
We place our burdens at Thy feet,  
And seek with joy Thy mercy seat!

We lay aside our human ways,  
Attune our ears to heav'nly lays;  
Thy Word we open; 'tis the truth,  
The stay of age, the guide of youth!

Bless, Lord, to us this holy time,  
With counsel and with praise divine;  
Inspire our sordid souls to soar  
Beyond earth's din, to heavenly shore!

Help us to truly keep this day,  
The spirit of its truth obey;  
While conscience sleeps, men tread Thy law,  
Teach us to hold Thy day in awe!

## His Love

BY GEORGE CLARENCE HOSKIN

HIS matchless love is still  
A constant, vital potency  
That penetrates the sordidness  
Of earth's sad rivalry and hate,  
And keeps within a kindly grasp  
The life of every trusting soul,  
In sympathetic clasp of love,  
Upholds and lifts it heavenward.  
With the dawn of each new day  
It shares the loving impulses,  
Inspires the purposeful desire  
And satisfies the sincere wish  
Of each courageous humble heart  
To will and do unselfishly.

# 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.

## Institutional Medical Workers' Council

**A**T our sanitarium in the beautiful mile-high city of Boulder, Colorado, there was held from November 29 to December 4, 1940, an institutional medical workers' council. This is without doubt the most important meeting of its kind that has been held in a number of years. As the name suggests, this council concerned itself with the problems of our medical institutions, and drew to that meeting chairmen of boards, medical directors, business managers, chaplains, and directors of the schools of nursing from our various sanitariums. These, with certain representatives from the General Conference and a few others, made a total of more than one hundred in attendance.

The council was under the able direction of Dr. Harold M. Walton, secretary of the Medical Department of the General Conference. His paper on the "Influence of Physical Living Upon Character Perfection" opened the session and sounded the spiritual note that was struck again and again by others during the meeting. Said Doctor Walton: "Every physician and nurse and sanitarium helper who is seeking personally to live to the glory of God, physically, mentally, and spiritually, and is seeking to bring others into that experience, is engaged in an exalted work and a high calling. To seek the highest possible development of body and mind and soul of every patient, sanctifies the work of the physician, nurse, and everyone ministering with that objective, which is, after all, the true purpose of all our medical endeavors. Thus it is that our medical work and health program become an integral part and not an appendage or a detached factor in the gospel that is to prepare a people for the coming of the Lord."

### Spiritual Phase of Work

Though much of the council sessions necessarily had to do with administrative matters, the basic spiritual reason for the existence of our medical institutions repeatedly sounded out as an overtone in all the discussions. There may be those in our ranks who mistakenly think of sanitariums as simply hospitals under different names, and as concerned with only routine or professional procedures of treatment as medical science demands. But one could not attend this medical

council without gaining the conviction that our medical institutions, though they may have in them all the most desirable medical facilities of a hospital, stand for something much larger and much more important to the life of the patients than is found in connection with any hospital.

The very first subject for consideration on Sunday morning at the general session was "The Spirit of Sanitarium Service." Elder J. L. McElhany, who presented the topic, and those who discussed it afterward, illustrated by specific personal incidents their idea of what the spirit of sanitarium service can mean in our denominational program. They told of the effects produced upon the lives of men and women who have come as patients to our sanitariums and who have been changed in heart and life by the spiritual influence that surrounded them there. Over a period of years we have heard and read many good stories of lives changed as a result of evangelistic meetings, and of the work of our devoted laity in their various contacts with the public. But the stories of changed lives as a result of true sanitarium service that were told to us at this medical council, stirred our hearts as deeply as anything we have ever heard or read.

If nothing else had come of this medical council than the renewing in all our minds that our sanitariums are definitely playing a part in this advent movement, the meeting would not have been in vain. Doctors, nurses, and other sanitarium workers have the same love for this truth as do all our other believers, and the renewed realization in their hearts that they are really advancing the cause by their loyal service in our sanitariums, gives them new courage and fervor to go on.

If our sanitariums are to do their appointed work in every respect, they must add to the spiritual phase the distinctive therapies that have marked our sanitariums through past years. This was considered under the head: "Featuring Prominently the Sanitarium Phase of Our Institutional Work." Some of these distinctive phases have to do with diet, water treatments, and other kinds of physical therapies. In view of the fact that our sanitariums can do such a work for God, one speaker, in discussing the

sanitarium phase of institutional work, declared courageously that we should have more sanitariums. It must be admitted with some sorrow that the last twenty years have not witnessed a growth in the number of our sanitariums, but rather the contrary. The paradox here is that during this score of years the distinctive things for which sanitariums stand are coming more and more into their own. We agree heartily with the bold declaration that there should be more sanitariums.

That sanitariums have a responsibility, not simply to help the sick who come to them, but also to teach principles of healthful living to those who live near by, was brought out clearly by a discussion of the topic, "The Responsibility of Institutions for the Health of the Community and Conference." Certain very specific illustrations were given of how sanitariums are doing a successful work in teaching the practical principles of healthful living in near-by communities.

The importance of the spiritual tone and morale of the sanitarium family received very earnest consideration, and rightly so, for it is the personnel of these institutions that does more than anything else to determine the atmosphere of the institution. Extended consideration was given to the topic, "How Can We Make Our Denominational Principles and Standards an Integral Part of the Life of the Student Nurse and the Entire Worker Group?"

In introducing this important question, Elder McElhany declared, "This is somewhat like asking how we can make Christians out of our workers." He declared that great care needs to be exercised at times as to the people we employ. Said he, "I believe we ought to staff our institutions with people of known Christian experience, that they may endure the trials that are bound to come to them when associated with a group of our institutions." He offered essentially the answer to this question when he declared, "I believe that a successfully conducted institution is an institution in which there are frequent meetings of the staff and of the family of that institution for the study of the great underlying principles that ought to operate in our work. The measure of success of any institution along these lines will be in proportion to the frequency of those meetings."

*(Continued on page 18)*



# North American Division Gleanings

THE Theological Seminary building, in Takoma Park, D.C., is now practically completed. Announcements have been sent out for dedication exercises to be held in the Seminary chapel on Tuesday evening, January 21.

Washington Missionary College is in the process of constructing a central heating plant, which will take care of the several buildings on the campus. This will prove of great convenience, as in the past most of the buildings have had separate heating arrangements.

The *Pacific Union Recorder* carries a department devoted to the discussion of diet and health. Much excellent instruction is given in this section of the paper, even though one evident objective is to advertise the fine line of health foods manufactured by the Loma Linda Food Company.

The Washington Conference, because of an epidemic of sickness in the State of Washington, held no camp meeting last summer. In lieu of this, a general meeting was held November 30 in the Civic Auditorium in the city of Seattle. From 2,500 to 3,000 people gathered for these meetings. L. H. Christian, of the General Conference, and M. L. Andreasen, of the Seventh-day Adventist Theological Seminary, together with the union conference officers, were present. The meeting proved to be very profitable.

In the Sunnyside church, in Portland, Oregon, there was held, November 22-24, a lay preachers' convention. About 100 lay workers were in attendance. They were enthusiastic over the prospect of their work for 1941. It is their purpose to win at least 260 souls during the next twelve months. May God bless them in their efforts.

In reporting the "Quiet Hour" radio work in his field, J. L. Tucker, of Portland, writes that they have opened a "Quiet Hour" reading room in downtown Portland, where the friends of the radio broadcast may assemble to rest and read, and where they can be met in a personal way. The room also has a display of good literature and Bibles.

In College Place, Washington, December 8, there assembled for a two-day meeting, 175 newly elected local elders, missionary leaders, Sabbath school superintendents, and Missionary Volunteer leaders, representing 50 churches of the Upper Columbia Conference. A deep spiritual note pervaded the convention from start to finish. Special emphasis was given to evan-

gelism. S. A. Wellman, of the General Conference Sabbath School Department, assisted in this meeting.

The Cherokee church members in the Iowa Conference held their church-dedication service Sabbath, December 21.

As we review the work being carried on in the North American Division, as reported in the union conference papers, it is most encouraging to see the campaign being carried forward by our conferences in behalf of our general church paper, the *REVIEW AND HERALD*. The reduced price of the paper until January 15, from \$2.50 to \$2.25 a year, together with the extra numbers to be issued during the session of the General Conference, makes a fine appeal in soliciting new subscribers.

Reporting for the Bend district in Oregon, of which he has had charge during the last two years, E. J. Westman says that in Pineville the work is going forward. Thirteen have been baptized, and several more are awaiting baptism. A lot has been secured, and it is hoped that soon a little church building will be erected. Thirty-one have been baptized in this district during the past year.

A beautiful service was conducted by Seventh-day Adventists at the Baptist church in Wahoo, Nebraska, December 6. Seven were buried with their Lord in baptism and came forth to walk in newness of life.

Seventh-day Adventists are carrying on regular monthly services in San Quentin prison, in northern California. About 100 men gather for this service and engage heartily in the singing of hymns. Seventh-day Adventist literature is read by hundreds of the prisoners, and there is conducted also a regularly organized Sabbath school of more than 25 members. Elder E. F. Peterson, who has charge of these services, also gives two hours each month to interviews with various prisoners and doing personal work for them.

A workers' meeting for the Nevada-Utah Conference was held in the Salt Lake City church December 2 and 3. All the conference workers were in attendance. W. M. Adams, of the union conference, was present at the meeting, and his studies were greatly appreciated.

J. K. Jones, president of the Southern Union Conference, reports in the union conference paper

that during the third quarter of 1940, 773 were added to the membership of their union through baptism and profession of faith. This is the largest number reported by any of the ten union conferences in North America, being 146 more than the number in the North Pacific Union, the second highest.

Recently the members of the Sligo church, in the Potomac Conference, met to bid farewell to A. H. Johns, the pastor, and his family. After three years of faithful effort, Elder Johns goes to Glendale, California, to take charge of the church there. In his place, Elder Clinton Coon, formerly pastor of the Glendale church, has come to Takoma Park, with his wife and child, to take charge of the Sligo church.

In the South Lancaster, Massachusetts, church a baptismal service was conducted recently by the pastor, C. L. Taylor, in which sixteen, including some students, went forward in the rite.

Dr. H. N. Sisco, who has been engaged in Government work for a number of years, will soon return to connect with Doctor Bourdeau-Sisco in medical work in Baltimore, Maryland. Doctor Sisco's work was greatly appreciated while he was in Government service, and he was asked to remain four years beyond his life tenure of office to perfect the work he had spent years in establishing.

A teachers' institute was held recently at Keene, Texas, with 107 teachers in attendance. Professor H. A. Morrison, of the General Conference Department of Education, was present. R. J. Roy, in reporting this meeting in the *Southwestern Union Record*, states that in a comparative report of educational work sent out recently by the General Conference Department of Education, the Southwestern Union stands fifth on the list, having made a gain of three schools; and in the number of teachers gained over last year the union stands third in the list, having made a gain of seven teachers; and in total enrollment the union made a gain of 122 over last year.

November 21 witnessed the gathering of the secondary-school teachers in the Lake Union Conference at Broadview Academy. There was a full attendance of the teachers, except the farm superintendents, who recently had an institute of their own. The general services and sectional meetings of the institute were faithfully attended.

Gerald Switzer and his family recently moved from Nashville, Tennessee, where he was employed in the Southern Publishing Association, to connect with the Glendale Union Academy, as manager of their printing office.

## Medical Council

(Continued from page 16)

Because of the importance of the spiritual phase of the work to the whole sanitarium program, we have given it the first and largest attention in this report. But, as suggested in the opening paragraphs, the council concerned itself also with many very practical, routine problems that are on other planes than the spiritual. There was a discussion of the subject of "Hospital Ethics." A paper was read and discussed on "The Relationship of the Medical Practitioner to the Conference Organization." The nursing side of our sanitarium work was considered under such topics as these: "Effective Plans for Schools of Nursing Faculty Upgrading;" "Relationship to National League of Nursing Education Accrediting Program;" "Analyzing Costs of General Nursing Service;" "Costs of Nursing Education."

Budget finances and statistics came in for consideration under such headings as these: "Interdepartmental Statistics and Accounting Control;" "Budget Control—Preparation and Operation." Technical medical aspects received consideration, as indicated by the following topics that were considered: "Trends in Physical Therapy—Counsel Regarding Equipment;" "Medico-Legal Hazards;" "Institutional Responsibilities for Internship and Residencies;" "Purpose, Objective, and Obligations in Post-graduate Work for Staff Physicians and Supervisors."

The very important subject, "Training Physicians for Institutional Service," was set forth in a paper written by Dr. P. T. Magan, president of the College of Medical Evangelists. Ill-health prevented his attendance. The paper was read by Dr. Merlin L. Neff, managing editor of *Health*.

Besides the general session, there were section meetings each afternoon of business managers, medical directors, nurses, and chaplains.

A number of important resolutions were passed, most of which deal with technical problems that are not of general interest to our laity at large. One of the most important resolutions was that brought in by a committee created to consider the spiritual interests of our sanitarium and institutional work. This committee included in its recommendations certain very specific suggestions regarding a program of spiritual activity in the sanitarium, and reducing to a minimum all labor on the Sabbath day. One cannot read this resolution, with its eight main subdivisions, without coming to the conclusion that the leaders in our medical work have a clear understanding of the practical program that is needed to maintain the spirit of the advent movement in our sanitariums.

Another resolution of far-reach-

ing influence was one that requested the General Conference Medical Department to prepare a manual setting forth an outline of organization, distribution of responsibility, and suggestive policies relating to sanitarium administration.

On the Sabbath morning which marked the first full day of the council, Elder McElhany spoke, bringing to our hearts an increased conviction of the gravity of the times in which we live, and the need of measuring up spiritually to the world crisis. On Sabbath afternoon there was a symposium on the theme of the call to medical missionary service. This symposium took on a very real missionary character because several of those who participated had just returned from medical missionary work abroad.

### List of Delegates

The delegates in attendance who had recently come in from foreign fields include the following: Dr. Paul Starr, Tokyo Sanitarium; Dr. and Mrs. Harold James, Tatsienlu, West China; Ethel Porter, R.N., Shanghai Sanitarium; Bessie Irvine, R.N., Manila Sanitarium; Gladys Hurd, R.N., Narsapur Mission Hospital, India; Rena Curtis, R.N., Nokuphila Hospital, South Africa; and O. G. Erich, from China.

The full list of delegates in attendance at the council were:

Dr. G. K. Abbott, Dr. and Mrs. F. A. Alcorn, Dr. Carrie J. Anderson, Elder W. M. Andress, Miss Maxine Atteberry, Miss Margaret Barclay, Elder and Mrs. W. E. Barr, Miss Leona Bassham, Dr. N. L. Beebe, Miss Eva I. Beeler, Dr. and Mrs. Everett Bennett, Miss Martha E. Borg, V. R. Bottomley, R. G. Bowen, Dr. and Mrs. Norman A. Brethouwer, R. J. Brown, J. F. Brown, R. N. Brower, Dr. and Mrs. J. F. Brownsberger, Miss H. Ruth Bunston, Miss D. Lois Burnett, Miss Helen E. Burroughs, Dr. and Mrs. A. D. Butterfield, Elder Glenn Calkins, Dr. Paul Christmann, Claude Conard, Dr. and Mrs. H. E. Coulston, Mr. and Mrs. G. H. Curtis, Miss Rena A. Curtis, Dr. Carl A. Dent, Otis G. Erich, Elder L. E. Esteb, Dr. and Mrs. M. A. Farnsworth, Miss Ruth Frazier, Dr. H. A. Green, Professor and Mrs. Frederick Griggs, Elder E. F. Hackman, Miss Genevieve Hansen, Dr. George T. Harding, Dr. Robert A. Hare, Elder M. A. Hollister, James Howarth, Miss Pearl Howington, Miss Metta Hudson, E. S. Humann, Elder D. W. Hunter, Miss Gladys M. Hurd, Elder C. R. Harrison, Miss Bessie Irvine, Elder F. R. Isaac, Mrs. Edyth T. James, Dr. and Mrs. Harold E. James, A. A. Jasperson, Mrs. Edna Judd, Werber Johnson, Miss Agnes D. Kezer, Dr. and Mrs. F. C. Klipfenstein, Miss Amy Klose, Elder S. Kime, A. C. Larson, S. J. Lashier, Myrna C. Lee, Miss Gertrude Lingham, Dr. Arthur I. Lovell, Glenn S. Luther, Myron Lysinger, Mr. and Mrs. B. C. Marshall, Elder J. L. McElhany, Mrs. Mary Monteith, Elder F. A. Moran, Dr. and Mrs. M. E. Mullinex, Dr. A. L. Moon, Dr. M. L. Neff, Mrs. Kathryn L. Nelson, Elder W. E. Nelson, Elder J. J. Nethery, Dr. C. E. Nelson.

Elder F. D. Nichol, J. H. Nies, Mrs. June Norton, Mrs. Ada R. Pickett, Elder J. F. Piper, E. L. Place, Ethel J. Porter, Dr. O. B. Pratt, Elder H. S. Premier, Drs. C. C. and Dorothy Prince, Mrs. Charles E. Rice, Miss Helen N. Rice, Elder M. L. Rice, Miss Irene Robson, Elder J. H. Roth, Dr. W. A. Ruble, Dr. H. G. Schaumlöffel, Elder M. H. Schuester, Elder Paul E. Scoggins, Dr. and Mrs. H. C. Smith, Dr. Paul V. Starr, Mrs. Edith F. Strand, Dr. and Mrs. E. A. Sutherland, Miss Ruth Stickle, H. B. Thomas, Dr. A. W. Truman, Elder and Mrs. W. G. Turner, Elder J. W. Turner, Miss Jessie Tupper, Dr. H. W. Vollmer, Dr. T. E. Wade, Miss Ethel J. Walder, Dr. H. M. Walton, Elder and Mrs. I. J. Woodman, Eugene Woelner, Dr. Mary L. Zener.

In the troublous days of earth's

history to which we have come, when prejudice and passion dominate the hearts of men, and when maladies abound, the work that our sanitariums can do becomes of greater and greater importance. May they continue to do that work for God with ever-increasing success.

F. D. NICHOL.

## Religious Liberty Day Program

WE are living in a serious and solemn hour. We face an unusual hour and an unusual situation. We face a world without God, without hope, without security, and without liberty. Those responsible for present-day conditions acknowledge that things have got beyond their control and that they see no way out of their perplexities, except to rule the world arbitrarily by sheer force.

This is a time above all other times when tremendous issues are at stake. Every worker for God should be engaged during the month of January in heralding the message of religious liberty. This religious-liberty message is the very essence and heart of the third angel's message. It is present truth up to date. It is the very message the world needs now. Unless we arouse the public conscience concerning the dangers which threaten the overthrow of our fundamental liberties, it is impossible to preserve our precious heritage of liberty. The *Liberty* magazine has demonstrated its efficiency in molding public sentiment.

A prominent Catholic priest who has been a subscriber to the *Liberty* magazine for many years, wrote us a very encouraging letter, in which he said, "So long as the *Liberty* magazine is circulated extensively our liberties will be safe in America." We wish that every Seventh-day Adventist would sense the importance of cooperating with the Religious Liberty Department during this Religious Liberty campaign of 1941 and would insist on the program's being carried out in his church, if someone should forget it. Just to announce that a collection will be taken up, without presenting a stirring religious-liberty sermon, or the program, will not produce an offering on Religious Liberty Day equivalent to one subscription for each church member in that church.

The times have changed, and we must do unusual things in unusual times, or we will never measure up to our God-given responsibilities. We believe our people do sense the gravity of the present situation and that we can count on them to furnish the sinews necessary to hold aloft the banner of truth and religious liberty in this final conflict. Remember Religious Liberty Day, Sabbath, January 25, 1941.

C. S. LONGACRE.

# Your Privilege in 1941

It is your privilege in 1941 to be a soul winner. Whether you are great or small, educated or unlearned, it is still your privilege. If you are a follower of Christ, this wonderful privilege is yours by promise. You may win a soul if you will. It is possible that you may win more than one soul. But you won't win any unless you plan for it. And that is the burden of this article written on the threshold of this new year.

"This has been the best year of my life!"

All these won souls because they planned for it. They set something before them and then wept, prayed, and worked until they received it. The Scriptures recognize this principle. The psalmist describes the one who returns bringing his sheaves with him as one who first "goeth forth and weepeth, bearing precious seed ["seed basket," margin]." Ps. 126:6. He first assumed a burden, an object of labor. No man would weep unless he had something to weep about. Perhaps

messenger of the Lord exclaims: "What a noble enterprise! . . . One soul to enjoy happiness and everlasting life! One gem . . . to shine as a star forever and ever! But even more than one can be brought to turn from error to truth, from sin to holiness. Says the Lord by the prophet, 'And they that turn many to righteousness shall shine as the stars forever and ever.' Then those who engage with Christ and angels in the work of saving perishing souls, are richly rewarded in the kingdom of heaven." —"Testimonies," Vol. I, p. 512.

May God help us to see the value He has placed on even one soul. Surely he who fully grasps the significance of the great price paid for even one soul will never pass heedlessly by this solemn call today. We are told, "One such soul saved is of more value than worlds. Gold and earthly treasure can bear no comparison to the salvation of even one poor soul."—*Id.*, p. 513.

Today the hours left to us in which to labor for our lost friends and neighbors are passing. Time is almost gone. Soon the fiat will go forth, "He which is filthy, let him be filthy still: and he that is righteous, let him be righteous still." There is a story that comes to us from years gone by. It is the story of a dream in which a woman saw herself standing at heaven's gate. As the angels waited to open that gate, a voice spoke to her, "Daughter, are you alone?" "Yes," she answered, "I am here alone." From the gate came the words, "We are very sorry, but none enter here alone; each one must bring someone with him!"

My brother or sister, are you alone today? If you are alone today, it is your privilege to win a soul in 1941, or if it has been your great joy to win a soul before, you may win another this year.

W. H. BERGHERM.

FROM T. M. French, president of the West Virginia Conference, there comes this note of courage and success:

"We have had a phenomenal Harvest Ingathering campaign, completing our work nearly two months earlier than we did last year. The Lord has greatly blessed our work here in West Virginia this year. Our per capita for foreign missions has made a gain of about seven cents. Our tithe has increased around \$4,000 for the year. The conference subscription book sales have risen from nothing to well over \$6,000. We now stand about fourth among the conferences of the Columbia Union in purchases of subscription books from the Review and Herald. Prospects for our book work and other lines of missionary activity are very bright for 1941."

## PERSONAL SOUL-WINNING COVENANT

(John 1:40-42)

In harmony with the present call to world-wide evangelism I HEREBY PRAYERFULLY COVENANT WITH GOD to put forth earnest endeavor to win at least one soul for Christ during the present year, through any and every channel of personal contact into which God may lead me. It is my desire to enlist in the line (or lines) of organized missionary service indicated below.

Signed . . . . .

- Bible Work
- Lay Preaching
- Literature Ministry
- Society of Missionary Men
- Dorcas—Medical Missionary
- Branch Sabbath School or Sunday School

Please check in space indicated.

This card will be returned to signer by the church missionary secretary

Let us look at some of the laymen who are winning souls. A brother in a Northwestern State at the beginning of the year signed a "Win One" card. Later he reproved himself for it, as he recalled that his nearest neighbor lived eight miles away. But the Spirit said, "Win him." He laid his plans and won him. A washwoman, eager to win a soul, decided that all she could do would be to put a tract in the bosom of each shirt when washings were returned; but she did it, sending each one with a prayer. One day a prominent man was baptized into her church, and another was taking the credit. "No," he said, "if any human agent is to be given credit for my conversion, it must go to our washwoman. She always placed a tract in my shirts."

Brother D. in a Middlewestern State took a goal of eight souls. At the close of the year, he reported that he had won nine. Now he has entered 1941 with a goal of fifteen. He asks for our prayers that his health may permit him to carry on. Brother B. in a Northern State is a postman. At the beginning of a recent year, he was impressed to ask God for ten souls. He knew not where he would get them, but somehow he was deeply impressed that God would help him find them. Before the year had ended, he was able to write, "Although I didn't know where my ten souls were coming from, I thank God they are already in the fold.

it is a son or a daughter, some loved one, or neighbors. To win them, he goes forth praying and weeping, with his seed basket, his plan of labor. And as surely as he goes forth, the promise is that he will return with the fruitage of his labor.

Sabbath, January 4, has been set apart by General Conference action as "Win One for Christ Day." On this first Sabbath, it is requested that church leaders and elders bring to their congregations a most solemn call to lay evangelism by enlisting every member, so far as is possible, in a world-wide "Win One" movement. Special cards have been prepared for this purpose, a copy of which is displayed on this page of the REVIEW.

On the card six definite lines of seed-sowing service are listed, and the individual may check one or more lines of work, according to the manner in which he may be able to serve in 1941 and the extent to which he may be able to give of his services. We trust that each one will unite with his brethren in one of these organized lines of soul-winning work. It is earnestly hoped that such organization of missionary work can be effected in every church as will be in keeping with the solemn and eventful times in which we live.

Yes, it is your privilege and mine in 1941 to win a soul. God forbid that any of us should permit this golden opportunity to pass by. The

# Review Promotion

## Newfoundland

THE REVIEW AND HERALD stands as a watchman for God's remnant people. Our safety is dependent in a large measure upon hearing and heeding the watchman. How, then, can we prepare if we hear not? How can we hear the balanced warning if we heed not the voice of God's church?

To me the REVIEW means fellowship, counsel, and a channel through which God blesses His preparing people. By every means at my disposal I shall encourage others to read it, because it helps me every week. J. A. TOOP.

## Atlantic Union

THE REVIEW AND HERALD is no burden to a home missionary secretary. We are very happy to promote this paper because we are keenly conscious of the fact that if Seventh-day Adventists would only be regular readers of this general organ of the denomination, the burdens of departmental leadership would be greatly lessened. So quite to the contrary, instead of being a burden, interest in the REVIEW is a pleasure.

We are doing and purpose to continue to do what we can in bringing this matter to the attention of our membership, and we sincerely hope that this year we shall reach at least 100 per cent circulation of the denomination's most-needed and very definitely helpful weekly journal. R. G. STRICKLAND,  
*Home Missionary Secretary.*

## Ohio

SPECIAL promotion is being given to increase the circulation of the REVIEW in our conference through the month of December and until January 15, 1941. In view of the serious world conditions and the special help that comes to our believers through the reading of the REVIEW, we believe that our church paper should be placed in every Seventh-day Adventist home.

We have the very definite counsel from the Spirit of prophecy:

"Our people should make greater efforts to extend the circulation of the REVIEW. If our brethren and sisters would only manifest greater earnestness and put forth more persevering efforts to accomplish this, it would be done. Every family should have this paper. . . . Those who consent to do without the REVIEW AND HERALD lose much."—*"Testimonies," Vol. IV, p. 599.*

There is being sent out from our conference office to each district minister a list of all the members in his district who are taking the REVIEW, so far as we are able to

ascertain, and at the bottom of the blank is a return report to be detached, filled out, and mailed back to the conference office, giving the number of new subscribers received in each church. This, we believe, will help our ministers to give stronger promotion to the campaign.

Many, we believe, have lost their Christian experience and have left the faith because they have consented to do without the REVIEW. All newly baptized believers should be encouraged to read the REVIEW, which will result in their becoming better established in the message. The REVIEW stimulates the paying of tithe and missionary activity, preserves unity, and brings strength and spiritual growth to the church. A united effort on the part of all our workers and church members will result in reaching the required goal. W. M. ROBBINS.

## Chesapeake

JUST a line to assure you that we will take great pleasure in pressing the REVIEW campaign until we reach our one-hundred-per-cent goal.

Last year it was my privilege to be in one of our districts in this conference, and we gave very careful study to the circulation of the REVIEW in every church. This intensity of interest and effort brought the attainment of the one-hundred-per-cent goal we had set for ourselves.

Although we are heavily loaded with many programs and many interests, we assure you that it gives us pleasure to support one hundred per cent the circulation of our good church paper.

C. V. LEACH.

## Central Union

I AM glad to tell you that the Central Union Conference committee voted to appropriate \$200 from its funds, and we have asked four of the largest conferences in our field each to contribute \$50, making a total fund of \$400, which we are planning to use in supplementing new subscriptions for the REVIEW AND HERALD. Our plan is to collect \$1.50 from these new subscribers, and the union will contribute 37½ cents and the local field 37½ cents, making the full price of \$2.25.

The home missionary secretary of our conference has just recently been changed. R. J. Christian, who has done good work here in our field, was compelled to give up the work, for a time at least, because of his eyesight. He is going on a farm to recuperate. We have secured the services of W. A. Scharffenberg, recently returned from China, to take

our home missionary work. He is greatly interested in increasing the number of subscribers to the REVIEW in our field, and will do everything he can, I am sure, with the cooperation of the rest of our workers, to build up a large list in our field.

We have great confidence in the REVIEW, and believe that it is of material value to our readers. We are going to put forth an extraordinary effort to increase its circulation in the Central Union.

J. F. PIPER.

## Kansas

I DO feel that every home of our believers in the Kansas Conference should have the REVIEW, for I do not see how they can get along without it.

We are making a special offer to new subscribers. From December 15 to January 15 the Kansas Conference will pay 75 cents toward their subscription for the first year. We thought that perhaps this would encourage those who have never had the REVIEW to subscribe.

Our burdens are never so heavy that we cannot promote the REVIEW in our field; and we want to assure you that we are doing everything we can to see that the REVIEW is promoted in the Kansas Conference during the year 1941.

P. W. OCHS,  
*Secretary-Treasurer.*

## Southern New England

ELDER SMITH was with a church yesterday and secured fifteen subscriptions, leaving a REVIEW secretary to visit the families not present in that meeting.

On Sabbath I met with a church and secured a subscription from every family present who was not getting the REVIEW, and left a secretary to follow up the interest. Last night I secured five subscriptions from nonreaders in another place—all nonreaders present—and appointed a secretary to continue the work. Yes, the plan works, and the people appreciate the plan that accepts \$1 down, 75 cents thirty days later, and the remaining half dollar thirty days later—two months in all.

Never did our people, young and old, so much need the stabilizing influence of this denominational organ. The daily papers tell of war, bloodshed, strikes, famines, pestilences, murders, etc., but only the REVIEW reports the progress of the message in all the world. From the General Conference down, this is a life-and-death issue through December. We will inform you weekly of the results in the field.

GEORGE BUTLER,  
*Home Missionary Secretary.*

## North Pacific Union

FEEL assured that we here in the North Pacific Union are deeply interested in the circulation of the REVIEW, and are doing our best to

see to it that, as far as possible, all our people are readers of the REVIEW. Last Sabbath when I was visiting one of our churches, I asked how many of those present were readers of the REVIEW. About one third of that audience, as indicated by a show of hands, are reading the REVIEW weekly.

We just closed a workers and church officers' meeting in the Upper Columbia Conference today. Considerable time was given to the promotion of the REVIEW. Definite goals were set for each church, and I am confident that when the campaign is over, each church will have reached its goal.

We are aware of the fact that the people who read the REVIEW each week do not become cold and indifferent to this message. We shall do all that is humanly possible to get as many as we can of our people to subscribe for the church paper.

T. L. OSWALD,  
*Home Missionary Secretary.*

### Georgia-Cumberland

WE were quite successful a year ago in enlarging our subscription list to the REVIEW. We hope that we shall be able to renew these subscriptions and add more to the list. How successful we shall be in this we shall more fully understand after the campaign is over. We are getting ready to make a strong drive for these subscriptions.

Personally, I do very much appreciate the REVIEW and the good articles it brings. It is a real pleasure to sit down and read this journal.

C. G. ORTNER,  
*Secretary-Treasurer.*

### An Inspiration

IN regard to the REVIEW campaign, I want to assure you that I am doing and will continue to do all I can to stimulate a real interest in the REVIEW.

I am thankful that I was reared in a Seventh-day Adventist home. It was always my privilege to read this wonderful paper. After my parents died, my faithful grandmother read to me the mission stories and reports. It was then that the first seeds of desire to be a soldier in the front lines for God were sown in my heart. I am much indebted to the REVIEW. Today the paper that so inspired my childhood life is an ever-increasing inspiration and guide in my ministry.

It is impossible for me to understand how any worker could get along without the REVIEW. And I assure you that I realize how important it is for all our people to have the REVIEW in their homes. I shall do all I can to encourage our believers to secure the REVIEW. Indeed, every person within the scope of my ministry shall have an opportunity to subscribe for our own paper.

M. K. ECKENROTH.

### West Virginia

EVEN though we home missionary secretaries do have very many interests to care for and promote, I can say personally that I am never too busy to speak a good word for the REVIEW or to encourage someone to read it. We believe that we shall reach our full goal for REVIEW subscriptions during this campaign. We expect that all expired subscriptions will be renewed and that we shall have a goodly number of new subscriptions also.

I thought that I would write just these few brief lines to let you know that we are giving the REVIEW campaign strong promotion because we believe in it ourselves. And by "we" I mean every one of our conference workers from our president down.

H. E. VOORHEES,  
*Home Missionary Secretary.*

## Providential Experiences

AT a home missionary convention on the Eastern Shore of Maryland, some church members were relating their experiences in coming into the advent faith. Francis Folger told the following story:

Back on Cape Cod, some years ago, his parents became interested in the third angel's message through Bible studies which were conducted in their home by J. F. Knipschild. Young Francis was greatly displeased that his godly parents should be in danger of being misled by this teacher of a peculiar, unpopular religion.

One day Francis happened to be at home when the minister called to conduct the study. Declining an invitation to be present at the study, the young man stepped into the next room, adjusted the earpieces of his radio, and settled back in stubborn contempt of the proceedings in the next room. To his surprise, no sound came from the radio. A careful checkup failed to discover anything out of order, although an hour before the reception had been excellent.

Francis could not leave the room without going through the part of the house in which the Bible study was already in progress. Clearly he heard the voices through the door. Something that was said caught his attention. As he listened he marveled at the fulfillment of Bible prophecy. The Spirit of God was speaking to his heart. As soon as the study was over, to avoid detection of his interest, he again adjusted the earpieces, turned on the radio, and lo! the program came in perfectly. The young man believed that an angel from heaven had taken charge of affairs during that fateful hour. He immediately joined his parents in investigating the truths of the

great threefold message in which they are rejoicing together today.

This reminds me of another incident. When Elder and Mrs. Knipschild were assigned to work among the Portuguese of southern New England, as they drove along the highway, Sister Knipschild would toss rolls of tracts and papers into the front yards. As they were returning from meeting one night, the lights of their car suddenly went out without previous warning of trouble. Elder Knipschild tried the switch and checked on the line, but could not locate the trouble. Fortunately, they had stopped in front of a cottage. Going to the cottage to borrow a light, our brother heard the voice of earnest prayer. When the door was opened, he found a group of Portuguese. On the table were the papers that had been tossed into the yard. With open Bibles, they were praying for someone to teach them the truth.

Elder Knipschild became so absorbed in answering their questions that he forgot, for the time, his errand, and the patient little woman in the car, who, like many a preacher's wife, had become accustomed to waiting for her husband. When the study was finished, light in hand, Elder Knipschild, who was an expert in auto mechanics, again turned on the ignition, and immediately the lights came on.

All believed that an angel had intervened to bring together the man with light from heaven and these honest souls who, like Cornelius of old, were praying for divine guidance.

It was my privilege to witness the baptism of the wife of that home, her ninety-year-old father, and his granddaughter, who later attended Broadview College, to prepare for a place in the work. Others also came in at the same time, and the work grew to such an extent that it became advisable to conduct an annual camp meeting especially for the Portuguese, whom God had brought to the shores of this land of liberty to receive the truth.

In this land in which the message started, as well as in lands overseas, God is baring His arm to finish the work in power, and the final chapter of the book of Acts, now being written in heaven, will again record many a thrilling story of divine interposition.

W. C. MOFFETT.

AT a mission meeting, an old farmer, not long out of Buddhism, bore the following testimony—probably his first in public:

"I have been a Buddhist, but now I have come into this Sabbath mission. I am happy that this mission came and brought the light concerning the true God and the true way. I hope all the teachers and all my brethren will pray for me. I also will pray for you."

# NATIONAL SERVICE

**T**HE Selective Service Act of 1940 requires that any registrant whose objections to combatant service in the Army and Navy are found to be sustained, and who is called and inducted into the land or naval forces of the nation, "shall be assigned to noncombatant service as defined by the President."

President Roosevelt has now, by Executive Order 8606, dated December 6, and printed in the Federal Register of December 11, 1940, defined what will be considered noncombatant training and service. To Seventh-day Adventists this is an entirely satisfactory definition. It reads as follows:

"1. By virtue of authority contained in section 5 (g) of the Selective Training and Service Act of 1940, approved September 16, 1940, whereby it is provided:

"Nothing contained in this Act shall be construed to require any person to be subject to combatant training and service in the land or naval forces of the United States who, by reason of religious training and belief, is conscientiously opposed to participation in war in any form. Any such person claiming such exemption from combatant training and service because of such conscientious objections whose claim is sustained by the local board shall, if he is inducted into the land or naval forces under this Act, be assigned to noncombatant service as defined by the President, or shall, if he is found to be conscientiously opposed to participation in such noncombatant service, in lieu of such induction, be assigned to work of national importance under civilian direction. \* \* \*

I hereby declare that the following military service is noncombatant service:

"(1) Service in any unit which is unarmed at all times.

"(2) Service in the Medical Department wherever performed.

"(3) Service in any unit or installation the primary function of which does not require the use of arms in combat, provided the individual's assignment within such unit or installation does not require him to bear arms or to be trained in their use.

"I further declare that noncombatant training consists of training in all military subjects except marksmanship, combat firing, target practices, and those subjects relating to the employment of weapons.

"2. Persons inducted into the military service under the above act whose claim to exemption from combatant training and service because of conscientious objection has been sustained will receive non-

combatant training and be assigned to noncombatant military service as defined in paragraph one.

"FRANKLIN D. ROOSEVELT."

The White House,  
December 6, 1940.

CARLYLE B. HAYNES,  
*Secretary National Service  
Commission, General Conference  
of Seventh-day Adventists.*

## APPOINTMENTS and NOTICES

### THE REVIEW AND HERALD CAMPAIGN

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

	New Subscriptions	Expired
<b>Atlantic Union</b>		
Bermuda	..	..
Greater New York	5	1
New York	8	1
N. New England	5	..
S. New England	13	3
Total	31	5
<b>Columbia Union</b>		
Chesapeake	..	..
East Pennsylvania	13	1
New Jersey	6	..
Ohio	16	2
Potomac	14	1
West Pennsylvania	6	1
West Virginia	2	..
Total	57	5
<b>Lake Union</b>		
Illinois	23	1
Indiana	8	1
Michigan	22	..
Wisconsin	11	..
Total	64	2
<b>Northern Union</b>		
Iowa	6	1
Minnesota	13	..
North Dakota	3	..
South Dakota	3	..
Total	25	1
<b>Central Union</b>		
Colorado	12	1
Kansas	3	..
Missouri	7	..
Nebraska	7	1
Wyoming	3	..
Total	32	2
<b>North Pacific Union</b>		
Alaska	..	..
Idaho	3	..
Montana	4	..
Oregon	39	1
Upper Columbia	17	1
Washington	7	1
Total	70	3
<b>Pacific Union</b>		
Arizona	7	..
Central California	15	1
Hawaii	1	..
Nevada-Utah	1	..

Northern California	13	1
Southeastern California	19	6
Southern California	21	6
Total	77	8
<b>Canadian Union</b>		
Alberta	5	..
British Columbia	6	..
Manitoba-Saskatchewan	4	..
Maritime	..	..
Newfoundland	1	..
Ontario-Quebec	4	..
Total	20	..
<b>Southern Union</b>		
Alabama-Mississippi	5	..
Carolina	3	..
Florida	9	3
Georgia-Cumberland	2	1
Kentucky-Tennessee	5	1
Total	24	5
<b>Southwestern Union</b>		
Arkansas-Louisiana	4	2
Oklahoma	6	1
Texas	12	1
Texico	2	1
Total	24	5
TOTALS	424	36
Foreign and Miscel.	9	2
GRAND TOTAL	433	38

Know Your Church History Answer  
H. E. Rogers.

Do not think of your faults, and still less of others' faults. In every person who comes near you, look for what is good and strong; honor that; rejoice in it, and, as you can, try to imitate it; and your own faults will drop off like dead leaves when the time comes.—*Ruskin.*

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review & Herald, Takoma Park, Washington, D.C.

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One year ..... \$2.75 Six months ..... \$1.50  
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# WARNING!

PLEASE - NOTE - CAREFULLY

**T**HE 15th of January will come and go almost before you know it. Ordinarily this might not be a serious matter, but January 15 this year is a very important date for Seventh-day Adventists. If past experience means anything, we are safe in saying that after this date many of our people will realize suddenly that the big opportunity of the year has gone by and left them without the good things others will enjoy. You still have a few days in which to take advantage of this opportunity. Don't wait! Don't be caught with the procrastinators. Enter your new or renewal subscription to our church paper now

AT THESE

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## BIG-VALUE OFFER

Your REVIEW, BIG FOUR, or FAMILY GROUP subscription entered now will include without additional charge extra copies of the REVIEW containing the General Conference reports. Remember, you receive these General Conference reports with subscriptions at the reduced prices listed on this page, IF you order on or before Jan. 15, 1941.

Higher in Canada.  
Foreign postage, where  
required,  
REVIEW, 50c;  
BIG FOUR, \$1;  
FAMILY GROUP, \$2.

# OF SPECIAL INTEREST

**W**E are beginning in this number a series of articles from Elder R. F. Cottrell on the second coming of Christ. We are sure they will be read with much interest.

Our medical workers throughout the field will read with interest the report of the medical convention contained in this number.

## Divinely Directed

**E**LDER J. L. BROWN, president of the South Brazil Union, passes on to us the following interesting story, which traces the experience of a man from his reading of the book "Our Day in the Light of Prophecy" to his finding of the people named in the book. Elder Brown says:

"We dedicated a fine church building in the capital city of the state of Goyaz, and while I, in company with the superintendent of the mission, was out in a place called Lavras, holding special meetings for the people, a man rode up on horseback. He asked the church elder if he knew where the Adventist people lived. When our brother informed him that he was the elder, a broad smile spread over his face.

"He had bought a book, 'Our Day in the Light of Prophecy,' from a colporteur a few months previous. He had read the book, accepted its message, and preached to others what he had learned. As a result, there grew up in that place a group of about twenty people who were preparing for the Saviour's coming. Then this man started out to find the people who keep the seventh-day Sabbath and who look for Jesus' coming. He rode on his horse for three days. Finally he left the road and entered the forest, where he dismounted and prayed earnestly to God for help in finding the Adventist people. Then he mounted again and rode on and on. He crossed a deep river, and followed the river on the other side for about two miles, and then stopped at a house and asked for the Adventist people. He had stopped at the elder's house, and was speaking to the elder of the church. He arrived there while the superintendent of the mission and I were there holding a special meeting. The man returned to his home rejoicing and full of courage and faith, believing sincerely that God led him all the way from the book to the people of God. Q. Dau, the director of the mission, is going out to this man's place to prepare the people there for baptism. Thus the results from the ministry of the printed page come in to cheer us on."

Here we have another story from life to add to the scores of similar stories which are constantly reaching us of the quiet work that the books scattered by our colporteur evangelists throughout the world are doing upon the hearts of men and women in every land. We thank God anew for our publishing houses, for our wealth of message-filled literature, and for a loyal people who are taking this good literature from our publishing houses and placing it where it is bearing such an abundant harvest for the kingdom.

C. E. WEAKS.

## Working Amidst Dangers

**W**E are thankful to say that during the last three years of work in China none of our foreign missionaries have been killed. Many of them have been in dangers, seen and unseen.

One man was traveling in his car. The planes were roaring overhead. He got out of his car and went into the field until the planes passed by, and when he returned, he found six bullet holes in his car.

Two of our brethren, G. J. Appel and T. A. Shaw, went on a trip from Shanghai to Changsha. The Chinese do not construct broad bridges such as we have here. The bridges are not fully completed in many places, and often there are but two planks across the river. These brethren were traveling on a truck loaded with bales of cotton. They were sitting on top of the cotton. As they approached this two-plank bridge, the driver was a little nervous. The truck did not quite strike the planks. They got over the bridge all right, but the truck began to tip. Brother Appel and Brother Shaw jumped, and the truck rolled over down the bank. The Chinese gentleman who was seated between Brother Appel and Brother Shaw was crushed to death, but our brethren were saved. Brother Shaw's ankle was badly dislocated.

I thank the Lord that during all these dangers of travel, He has preserved His servants and has saved them in many a time like this.

N. F. BREWER.

## "With Great Power"

**T**HE preaching of God's message is to be blessed with special power and success. So it was anciently, and so it is today. "With great power gave the apostles witness." Acts 4:33. We thank God

that the preaching of the word in India today is accompanied by great power.

From North India, L. E. Allen writes regarding a large evangelistic effort, as follows: "There can be no question about this community's being stirred as it has never been before. Although much has been done by enemies of the truth to disturb and even to stop our meetings, still we have moved right along. We are now studying with a number of people, some of whom should soon be ready for baptism. One man, who makes his living by selling cloth, is to be baptized on Sabbath. He is a very fine man, and with God's help he has given up smoking and other evil habits. His experience is an example of what the power of God can do for a man regardless of who he is or where he lives."

Another interesting experience is also reported by Elder Allen: "Some years ago one of our girls married a young man of the world. Although many times she has found it most difficult to be faithful, and has often been at the point of despair, still she has remained faithful. Now she has cause for joy, for her husband's family are favorable to the truth, and not only has her young husband given up tobacco and strong drink, but he has come along far enough to be ready to join in baptism tomorrow with the brother who sells cloth. Surely a great change has come into this young man's life, and also into the home life of the entire family, through this young wife's faithfulness and loyalty to the truth of God."

We thank God for the power of the gospel to keep men and women faithful and to save from sin. Great power is attending the advent message in its onward sweep through the darkened parts of the world.

N. C. WILSON.

## God's Chosen Ones

**O**F meetings which he had recently attended in Argentina, J. Berger Johnson, of that field, writes this:

"It is really stimulating to attend these meetings and to see how God is working to prepare a people for His kingdom. When one contemplates the hundreds of believers who come together at these gatherings, there comes to the mind that declaration on page 189 of 'Prophets and Kings': 'In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law.'"