

REVIEW AND HERALD

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

What Then?

By J. W. GREEN

WHEN the great, busy plants of our cities
Shall have turned out their last finished work,
When our merchants have sold their last order
And dismissed every last tired clerk,
When our banks have raked in their last dollar
And have paid out their last dividend,
When the Judge of the earth wants a hearing
And asks for a balance—
WHAT THEN?

When the choir has sung its last anthem
And the preacher has voiced his last prayer,
When the people have heard their last sermon
And the sound has died out on the air,
When the Bible lies closed on the altar
And the pews are all empty of men,
When each one stands facing his record,
And the great Book is opened—
WHAT THEN?

When the actors have played their last drama
And the mimic has made his last fun,
When the movie has flashed its last picture
And the billboard displayed its last run,
When the crowd seeking pleasure has vanished
And gone out in the darkness again,
When the trumpet of ages has sounded
And we stand before HIM—
WHAT THEN?

When the bugle call sinks into silence
And the long marching columns stand still,
When the captain repeats his last orders
And they've captured the last fort and hill,
All the wounded afield have checked in,
When the flag has been hauled from the masthead,
And the world that rejected its Saviour is asked
for a reason—
WHAT THEN?

—*The Harvester.*

The Church and the World

THE Church and the World walked far apart
On the changing shore of time;
The World was singing a giddy song,
And the Church a hymn sublime.

"Come, give me your hand," cried the gay old World,
"And walk with me this way."
But the good Church hid her snowy hand
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way to endless death,
And your words are all untrue."

"Nay, walk with me but a little space,"
Said the World with a kindly air.
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
While mine is flowery and smooth;
Your lot is sad with reproach and toil,
But in circles of joy I move.

"My path, you can see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and for me
To travel side by side."
Half shyly the Church approached the World,
And gave him her hand of snow;
The old World grasped it and walked along,
Saying in accents low:

"Your dress is too simple to please my taste;
I have gold and pearls to wear;
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.

"I will change my dress for a costlier one,"
Said the Church, with a smile of grace;
Then her pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

"Your house is too plain," said the proud old World;
"I'll build you one like mine;
With kitchen for feasting, and parlor for play,
And furniture ever so fine."
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.

And fair and festival—foolies untold—
Were held in the place of prayer;
And maidens bewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammelled by gospel or laws,
To beguile and amuse, and win from the world
Some help for the righteous cause.

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin."
Then the Church looked back with a sigh, and longed
To gather the children in;
But some were off at the midnight ball,
And some were off at play;
And some were drinking in gay saloons;
So she quietly went her way.

Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports;"
And she leaned on his proffered arm,
And smiled and chatted, and gathered flowers,
As she walked along with the World,
While millions and millions of precious souls
To the horrible gulf were hurled.

"Your preachers are all too old and plain,"
Said the gay World, with a sneer;
"They frighten my children with dreadful tales
Which I do not like them to hear.
They talk of judgment, fire, and pain,
And the horrors of endless night,
They talk of a place that should not be
Mentioned to ears polite.

"I will send you some of a better stamp,
Brilliant and gay and fast,
Who will show how people may live as they list,
And go to heaven at last.
The Father is merciful, great, and good,
Loving and tender and kind:
Do you think He would take one child to heaven,
And leave the rest behind?"

So she called for pleasing and gay divines,
Gifted and great and learned;
And the plain old men who preached the cross
Were out of her pulpits turned.
Then Mammon came in, and supported the Church,
Renting a prominent pew;
And preaching and singing and floral display,
Proclaimed a period new.

"You give too much to the poor," said the World.
"Far more than you ought to do;
Though the poor need shelter and food and clothes,
Why need it trouble you?
And afar to the heathen in foreign lands,
Your thoughts need never roam;
The Father of mercies will care for them:
Let charity begin at home.

"Go take your money, and buy rich robes.
And horses and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children, they dote on all such things,
And if you their love would win,
You must do as they do, and walk in the ways
That they are walking in."

Then the Church held tightly the strings of her purse,
And gracefully lowered her head;
And whispered, "I have given too much away;
I will do, sir, as you have said."
So the poor were turned from her door in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by.

Her mission treasures beggarly pled,
And Jesus' commands were in vain;
While half of the millions for whom He died,
Had never heard His name.
And they of the Church, and they of the World,
Walked closely, hand and heart,
And only the Master, who knoweth all,
Could tell the two apart.

Then the Church sat down to her ease, and said,
"I am rich, and in goods increased;
I have need of nothing, and nought to do,
But to laugh and dance and feast."
And the sly World heard her, and laughed within,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."

Then the angel drew near the mercy seat,
And whispered in sighs her name;
And the angels their anthems of rapture hushed,
And covered their heads with shame.
And a voice came down through the bush of heaven,
From Him who sat on the throne:
"I know thy works, and how thou hast said,
'I am rich,' and hast not known

"That thou art poor and naked and blind,
With pride and ruin enthralled;
The expectant bride of a heavenly Groom,
Is companion of the World!
Humble thy heart, confess thy sin,
Let shame now cover thy face;
Or else, alas! I must cast thee out,
And blot thy name from its place."

—Matilda C. Edwards.





A MOST PRECIOUS PROMISE

"With God All Things Are Possible"

By TAYLOR G. BUNCH

HOW true it is that "a good report maketh the bones fat." It is also true that a good promise has the same effect on us, especially when it is a divine promise. How can anyone read the following promise without a thrill of satisfaction? "Being confident of this very thing, that He that hath begun a good work in you will perform it ["finish it," margin] until the day of Jesus Christ." Phil. 1:6.

In the study of the Scriptures it is always a source of satisfaction when the writer definitely locates the time when the Scripture applies. In this case there can be no question. This message is especially for those who are preparing for the coming of Christ. It is one of the most encouraging promises in the Bible.

We have all started so many things that were never finished, perhaps because we found ourselves unable to finish them. Our lives in this world seem to be mostly a history of unfinished tasks. These failures have a tendency to destroy or at least weaken our confidence in ourselves and others. It is very difficult to find persons upon whom responsibility can be laid with the assurance that they will finish their jobs. This is true in every line of endeavor and in every business. It is very true in church work. How refreshing it is to find men and women in the church who are pillars and can be depended upon to perform the duties of their offices. Even some who seek office fail to finish their appointed tasks when elected.

But in one thing we can be absolutely confident, that when the Lord undertakes a task, He always finishes it. He never starts a job He cannot complete. Since He has never failed in the past, we have confidence that what is yet unfinished He will perfect. He has purposed and completed some great works in the past, tasks impossible to man. But God can do the impossible. Such was the work of creation. Out of absolutely nothing the Creator made a world and all that it contains. He had nothing to start with, and yet the task was completed in six days and pronounced "very good," or perfect. The same God can make something out of nothing in the work of recreation. With nothing to start with, He can make a new creature in His own image. How comforting!

The *plan* of redemption was announced to Adam and Eve soon after their fall, but it was not completed till Christ died on the cross. Just before His passion Jesus said to the Father, "I have finished the work which Thou gavest Me to do." John 17:4. He died with the announcement to the universe, "It is finished." The plan was now complete with every provision for man's redemption. When the *work* of salvation is complete and probation closes again, the pronouncement will go forth, "It is done," and another great undertaking will be completed. The same statement follows the finishing of the wrath of God upon sin, and the restoration of the earth to its Edenic beauty as man's eternal home. Man and his lost home will be restored as completely as if there had never been a fall.

It doesn't seem as hard to believe that God's work as a whole will be completed as it is to have confidence that it will be finished in our own individual lives. The fact is that it can never be completed for the world until it is finished in us personally.

A Cause of Discouragement

One of the chief causes of discouragement is the failure to recognize that the work of redemption is God's work and not ours. All the failures of the church and individuals in the past have been the result of leaving God out of the reckoning and attempting the task in human strength. There is an element of danger in speaking of "our work," "our cause," "our truth," "our message," and "our church," because it may lead us to use our own plans and methods; to resort to human wisdom and power in doing what is beyond man. If we try to take God's work out of His hands and attempt to do it ourselves, He will doubtless let us try and fail until we learn lessons that can be learned in no other way. The old covenant at Mt. Sinai is a striking illustration of God's permitting His people to undertake the impossible so as to prepare them for the acceptance of the new covenant which is founded on the promises and performances of the Creator.

We are very willing to acknowledge that the Lord instituted the plan of salvation and set it in operation; that it is of divine origin. But there is a sort of impression with many that the Lord

ended His part of the task with the starting of it, and that He expects us to complete what He began. We give Him the credit and glory for the beginning of spiritual life in the new birth, and are inclined to feel that it is our business to produce the growth that carries it on to completion. In other words it is up to us to make good after being given a good start.

None of us can question the beginning of a good work in our lives. We know this when we consider what we might have been without the gospel. We know that many victories have been gained; that we have been shielded from many evils; that our lives have been enriched by the truth we profess to believe. When we compare our condition of character with that of the degraded heathen and the outcasts of society, we know that a good work has been started. Of this we are *confident*, and for it we should be grateful. The contrast between genuine Christians and worldlings gives evidence of the working of divine power.

The Divine Promise

But have we the same confidence that the same Lord will complete the task begun? Or do we think He is a quitter? That He gave up the job and turned it over to us to finish? This is the reason so many become discouraged to the point of giving up in despair. They see so much to be done and so many faults to overcome and so little progress in character development that the task seems impossible. It *is* impossible for man, but "with God all things are possible," and "nothing is too hard" for Him. He is able and anxious and willing "to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us." Eph. 3:20. He is able to do *all* we can ask or think; *above all* we can ask or think; *abundantly above all* we can ask or think; *exceeding abundantly above all* we can ask or think. For what more could we ask?

It takes divine power to begin spiritual life, and it takes the same miracle-working power of divine grace to complete the new creation. In speaking of the experience of the disciples in the upper room and the Pentecost that followed, the messenger of the Lord tells us: "The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and He will finish His work, making man complete in Jesus Christ. . . . At no point in our experience can we dispense with the assistance of that which enables us to make the first start. . . . Divine grace is needed at the beginning, divine grace at every step of advance, and divine grace alone can complete the work."—*Testimonies to Ministers*, pp. 507, 508.

The same wonderful promise of a completed work is repeated in Romans 9:28: "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon

the earth." Here the Lord promises not only to finish the work He has begun in us and in the world, but to "cut it short," or shorten the work under the latter rain when He puts the finishing touches upon the work of redemption and brings the long-unfinished task to a speedy close.

And the promise to the remnant is that He will finish His work "in preparation for the day of Jesus Christ." (Weymouth.) This is equivalent to saying, "in time for the coming of Christ." In this divine work the time element does not enter into the reckoning. All depends upon the task to be accomplished and the completeness of our surrender to the will of God. Whether the time be ten years or five years or one year, or even one week, the Lord is able to accomplish the task on time. When probation closes, there will be nothing left undone. Every honesthearted soul will be ready. Many will be brought to perfection in a very short time during the closing days of probationary time. He who finished the physical creation in six days, could bring about the new creation in the same time if we would yield our wills to Him as the clay yields to the will of the potter.

There are many texts that show that a perfected people will greet their Lord when He returns to claim His own. In them the work of redemption will be complete, so that they "will reflect the image of Jesus fully." The work of John



In His Presence

BY BURTON CASTLE

THERE is One who stands beside us in the struggle for the right,
 Who will never, never leave us, but defends us with His might.
 And though men and evil angels shall entice with sin and wrong,
 We may faithfully press onward through the ever-tempting throng.
 Life is given for a purpose; every day we must be sure
 That our ways are pleasing Jesus, and our motives all are pure.
 Soon will come the day of judgment, with its reckoning to make;
 Let us then be true and faithful, faithful for our dear Lord's sake.
 Life's short journey soon completed, we shall stand upon that shore
 With our Maker, King, Redeemer, in His presence evermore.

the Baptist was "to make a people perfectly ready for the Lord." Luke 1:17, Weymouth. This is also the work of the everlasting gospel for our day, the antitype of the message of the Baptist which will again be given "in the spirit and power of Elijah." The gospel grain that Jesus comes to reap for the heavenly garner will be fully ripe, or fully perfected in righteousness, just as the tares will also be fully ripe, or fully developed in sin and unrighteousness. The characters of Christ and Satan will be fully revealed in both classes, so that all can "discern between the righteous and the wicked, between him that serveth God and him that serveth Him not." Mal. 3:18. This contrast should be becoming more and more distinct as we approach the end when the seal of God and the

mark of the beast are stamped upon two kinds of fully developed characters, indicating their eternal destinies.

There are many texts that describe a perfected people who will await their Lord when He comes. The following are a few of them: Ephesians 5:27; 1 Thessalonians 5:23; 1 John 3:2, 3; Jude 24; Revelation 14:5. Only God can do such a work in and for us, and this work will be completed when Jesus comes. This will be true in the lives of multitudes of people from "every nation, and kindred, and tongue, and people." What the Lord can do for others, including the heathen, He can do for you, for me. Why not let Him do it? Let Him finish the work He has so surely begun.

We Must Not Forget the Issue

By WESLEY AMUNDSEN

YE shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows." Matt. 24:6-8.

Back in December of 1848, the messenger of the Lord wrote these words:

"I saw that the powers of earth are now being shaken, and that events come in order. Wars, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, but it is the shaking of the angry nations."—*Early Writings*, p. 41.

This no doubt refers to the great revolution in Europe of which Uriah Smith speaks: "Four years after this [the close of the prophetic period of the 2300 days], in 1848, the great revolution which shook so many thrones in Europe, drove the pope also from his dominions. His restoration shortly after was through the force of foreign bayonets, by which alone he was upheld till his final loss of temporal power in 1870."—*Daniel and the Revelation*, p. 186.

In 1849, on January 5, the Lord gave His handmaid another vision, which she recorded, and the truth was revealed for our understanding:

"I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate and distinct, one following the other, also that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished His work in the sanctuary, He will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out."—*Early Writings*, p. 36.

On page 85 of "Early Writings" Mrs. White gives an explanation in regard to the time of trouble, which she refers to in the statement, "At the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and

proclaimed the Sabbath more fully." Of this she says:

"The commencement of the time of trouble,' here mentioned, does not refer to the time when the plagues shall begin to be poured out, but to a short period just before they are poured out, while Christ is in the sanctuary. At that time, while the work of salvation is closing, trouble will be coming on the earth, and the nations will be angry, yet held in check so as not to prevent the work of the third angel."

By this we understand that there is a "time of trouble" which precedes the "time of trouble" spoken of by Daniel the prophet. It is during this time that the "nations are angry," and the four angels hold the winds of strife so as to permit the sealing work to be concluded. We must not forget that God has designated angels, or mighty powers in the universe, to hold back all efforts on the part of the enemy to thwart the purposes of God in sealing His people. At the same time Satan would draw the minds of the people upon the earth from the greater issues of salvation.

Diverting the Attention of Men

In "The Great Controversy," page 589, we read:

"Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."

Concerning the time when the North and the South were engaged in conflict in the States, we read: "It suits his satanic majesty well to see slaughter and carnage upon the earth. He loves to see the poor soldiers mowed down like grass."—*Testimonies*, Vol. I, p. 366.

But God has control; He is still upon His throne in charge of affairs in His universe. We are told that "God and Christ and the heavenly angels are working with intense activity to hold in check the fierceness of Satan's wrath, that God's plans may not be thwarted. God lives and reigns. He is conducting the affairs of the universe."—*Id.*, Vol. VII, p. 14.

Again the messenger of the Lord depicts events to take place down near the climax of the ages, as follows:

"I was shown that a terrible condition of things exists in our world. The angel of mercy is folding her wings, ready to depart. Already the Lord's restraining power is being withdrawn from the earth, and Satan is seeking to stir up the various elements in the religious world, leading men to place themselves under the training of the great deceiver, who works with all deceivableness of unrighteousness in the children of disobedience. Already the inhabitants of the earth are marshaling under the leading of the prince of darkness, and this is but the beginning of the end. The law of God is made void. We see and hear of confusion and perplexity, want and famine, earthquake and floods; terrible outrages will be committed by men; passion, not reason, bears sway." . . . "Human agents are being trained and are using their inventive powers to put in operation the most powerful machinery to wound and to kill."—*Id.*, Vol. VIII, pp. 49, 50.

These last-quoted testimonies were written in 1894, when death-dealing weapons in warfare were not much advanced over what they had been for many centuries. Today we are seeing the final unfolding of the prophetic scroll, and we should endeavor to refrain from "wishful thinking." For ninety-six years this people has been preaching that the Lord was coming, that the world would be filled with confusion, and that times would grow worse instead of better. Now we stand upon the threshold of that land which we have seen afar off. Soon the plagues will be poured out and the final events will take place.

How to Prepare

Our duty is plain: we must prepare to meet God. Yes, we must be prepared now to meet the Lord Jesus. We must have a preparation that will enable us to stand during the "time of trouble, such as never was since there was a nation." The events of today must not cause us to become fearful and without hope. It is time for Israel to seek the Lord as never before. It is time to strip ourselves of our possessions as Jacob did at the brook Jabbok. It will take all that we have to enter the kingdom. Houses and lands, stocks and bonds, savings of money, will all be swept away in the persecutions that will soon come upon God's people. God has told us this.

Men and brethren, what shall we do? Shall we not turn from our sins and seek the Lord, so that He may rain righteousness upon us in these hours just before the dawn of the better day? Shall not the ministers and the church officers set the pace themselves and lead the people, the flock of God, into the greener pastures of a deeper experience with God? If we have this experience, we will not seek for the amusements of the world, we will not add house to house and farm to farm, we will not seek for the highest place in order to be seen and honored of men. No, our greatest desire will be to glorify the Lord of hosts and sanctify Him in our hearts.

"Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."
John 14:1-3.

Let us praise the Lord as we see the multiplied signs of His glorious coming. Let us hasten on with glad feet to tell others the gospel story. Let us sing the songs of Zion with greater joy in our hearts. May God help us to keep our hearts strong in our trust in Him, and may we never falter along the path of light that leads through the darkness which is covering the earth.

"The kingdom and dominion, and the greatness of the kingdom under the whole heaven, was given to the saints of the Most High, who were to possess it forever, even forever and ever."—*Early Writings*, p. 295.

"Even so, come, Lord Jesus."



The Leper

BY ISABEL MC DONALD

COMPELLED to leave his home and ways,
To live an outcast all his days,
To give that awful, doleful cry,
"Unclean," to all that pass him by,
The loneliness alone to bear,
And suffer on with none to care,
Banished, alas! all hope is vain,
And nothing left to him but pain.

But, lo! he sees down on the plain
A multitude of halt and maim;
The Master stands with outstretched hand,
And sickness flees at His command;
He sees the lame rise up and walk,
The blind eyes see, the dumb lips talk;
He struggles on for closer view,
That he may share this healing, too.

The crowd gives way and flees in fear
Lest he should touch or come too near;
But One stands there nor fears to meet
The leper lying at His feet.
And that dear hand which oft had lain
Upon the fever-stricken brain
Now rests upon the leper's head,
And he is whole who once was dead.

Press onward, soul, nor fear to fall
Prostrate before the Lord of all.
Despairing sinner though you be,
There's healing at His feet for thee;
"Lord, if Thou wilt," the leper's cry
Be thine, and Jesus will draw nigh;
And though your sins as scarlet seem,
He'll pardon all and make you clean.

EDITORIAL

Further Facts on the Liquor Business

LAST week we presented certain evidence concerning the gravity of the liquor situation in relation to the present national crisis. But no editorial, or article, even if it filled a hundred pages, could present, fully, the gravity of the liquor problem. We do not have the old-fashioned saloons as in preprohibition days, but we have the new-fashioned tavern and cocktail bar. And experience is teaching us that a saloon by any other name is just as disastrous to the health, sobriety, and morals of the public.

Has Drunkenness Decreased?

In the old days, liquor was purchased almost exclusively in saloons. Now it seems possible to purchase it in almost any kind of store on any street in any city. When the prohibition amendment was repealed, we were told by the wets that true temperance and moderation would be the result. The last year before repeal became effective, the average per capita consumption of alcohol was one tenth of a gallon. For the fiscal year 1940, it was one and one-quarter gallons, or almost exactly twelve times as much. And of course the amount of alcohol consumed bears a close relation to the question of moderation and temperance. We were told that if beers and light wines were legalized, it would promote temperance, because people would drink these instead of hard liquor. But the records show that whisky drinking has increased in just as startling a fashion as beer drinking.

We were told that if prohibition were repealed, there would be a great reduction in drunkenness. Fortunately, as a result of the work of the Federal Bureau of Investigation in securing accurate national statistics on arrests throughout the country, it is possible for us to draw some rather accurate comparative conclusions on the matter of drunkenness. While the figures of the Federal Bureau of Investigation do not cover the entire country, they do deal with a sufficient number of cities scattered over the United States to provide a very accurate sampling of the population. In the year 1932, according to these figures, 831.1 persons per 100,000 population, were arrested on the charge of drunkenness. In the year 1940, the number was 1,593.7. This represents nearly one hundred per cent increase. In the year 1932, according to these same figures, 65.7 persons per 100,000 were arrested on the charge of "driving while intoxicated." In 1940, the figure was 102.7.

The relation of these figures to accidents and horrible death on the highways is measuredly set forth in the statistical records of police courts and insurance companies. The Travelers Insurance Company calls attention to the depressing fact

that 1940 saw 35,000 persons killed, and 1,320,000 injured on the highways, a total very definitely above the totals for the two preceding years. Drunken driving and walking were given as two of the chief causes of these tragedies. In one State, Ohio, from which detailed figures are obtainable, these facts stand out: In 1935 3.3 per cent of the automobile drivers involved in fatal accidents had been drinking. In 1940 the per cent had risen to 10.2. In California, intoxicating liquor played a part in every fifth fatal traffic accident and every sixth injury accident.

As increasing scientific study has been given to the relation of alcohol to accidents the conviction has grown in the minds of investigators that liquor must be charged with a much higher percentage of the deaths and injuries from traffic accidents than it is possible to discover from ordinary drinking tests employed by the police. An extended discussion of "Alcohol in Relation to Traffic Accidents" in the *Journal of the American Medical Association* makes this declaration in conclusion: "It has not yet been objectively and conclusively proved just how important a causative factor alcohol is, and, because of the complexity of the whole accident problem, it may never be proved. The data gathered in this study, however, point in one direction only. They confirm a self-evident fact, that alcohol is a major cause of automobile accidents."—Sept. 17, 1938.

Has the Bootlegger Disappeared?

We were told that repeal would abolish the bootlegger. The assumption, of course, was that the bootlegger was a child of the prohibition era. But this was a false assumption, as the wets ought to have known. Bootlegging flourished under the name of "blind tigers," and similar colorful titles, in the preprohibition era. The reason was that through illegal sale the heavy Government tax was escaped and more profit was made. During prohibition the whole spotlight was turned on the bootlegger simply because he was the only seller of liquor and his business was doubly illegal. But when repeal came, the bootlegger did not disappear. In the year 1940 there were 25,000 arrests for bootlegging. No argument can make that total sound insignificant. And that was the total of arrests after repeal had been in effect for seven years, and despite the fact that in 1940 there were 409,176 retail stores where liquor might be purchased legally.

Now comes a statement from the Federal Treasury Department in regard to sugar sales that throws an interesting light on the bootlegging business. Sugar is the lifeblood of the illicit distilling business. A hundred-pound sack of sugar

is mixed with fifty pounds of mash, and the end product is a quantity of liquor which should bring the Government \$37.05 in taxes. Obviously, the Government is desirous of discovering through the medium of sugar-sales records, where illicit distilling is going on. The Treasury Department appeals to companies selling sugar to refuse to sell to suspicious persons and to take the license number on the automobile. The Government is doubly anxious to stop any leaks in revenue today, for the national emergency calls for ever-increasing tax receipts.

Brewers Take Amazing Step

It was not so long ago that the United Brewers Industrial Foundation ran a series of advertisements in the leading newspapers of the country in an endeavor to persuade the public that beer is a fine, wholesome drink and that the only real problem in connection with it lies "in those conditions, undesirable to us all, which sometimes surround its sale." After pledging the brewing industry to the support of duly constituted authorities for the elimination of antisocial conditions in connection with the sale of beer, the public is in-

formed that it can help, also, by "restriction of your patronage only to legal, respectable retail outlets." So far from the illegal seller of liquor having been abolished as a result of repeal, the brewing industry is now doing the rather breathtaking and quite unprecedented thing of buying large newspaper space to ask the public to buy only from the "legal" seller.

Even the Catholic press, which heaped ridicule on prohibitionists in the dry era, and implied that the country's only hope of betterment lay in repeal, made this candid admission after repeal had been in effect four years: "We do not believe that conditions are as bad as they were at the peak of prohibition, but they are bad enough, and they will grow worse unless a check is at once imposed."—*America, Jan. 1, 1938.* Similar admissions from other disillusioned sources might be quoted.

The facts and figures here given speak for themselves. They reveal most forcefully the dimensions and gravity of the liquor situation today. When these facts are put in the setting of the present national emergency, the picture becomes even more somber, if that were possible.

F. D. N.

Old-Time Destruction of Historical Records

IN looking through the book, "The Great Controversy," some time ago I noted the following statement:

"It was the policy of Rome to obliterate every trace of dissent from her doctrines or decrees. Everything heretical, whether persons or writings, she sought to destroy."—*Page 61.*

As I thought of this matter, I could not recall historical evidence to this effect cited in any of the books on Reformation times with which the author of "The Great Controversy" could have come in contact. However, in one old-time history there is a fine statement giving evidence of this very practice of dealing with records. I copied the account many years ago from the preface to the first volume of Bishop Burnet's "History of the Reformation." This one-time bishop of Salisbury (England) tells how he was troubled in his search for facts by finding references to documents, when he could not find the documents themselves. He laid it to clerical carelessness in those earlier days. Later, however, the bishop says:

"As I continued my search to the fourth year of Queen Mary [the queen in whose reign the English reformation was attacked and the martyr fires rekindled], I found in the twelfth roll of that year, a commission which cleared all my former doubts, and by which I saw what was become of things I had so anxiously searched after."

He found a record of the appointment of a commission of three men, headed by the famous persecuter, Bonner, bishop of London, who were to look up records made in the preceding reigns.

Records that might be found hostile to the Roman church were to be dealt with. Here is part of the act creating this royal commission:

"Whereas, it is come to our knowledge that in the time of the late schism, divers compts [accounts], books, scrolls, instruments, and other writings, were practiced, devised, and made concerning professions against the pope's holiness, and the see apostolic, and also sundry infamous scrutinies taken in abbeys and other religious houses; . . . which being in the custody of divers registers, [it was decreed that this commission of three should have power] . . . to bring all such writings before them, and certify their diligence about it to Cardinal Pole, that further order might be given about them."

"When I saw this," says Burnet, "I soon knew which way so many writings had gone: and as I could but wonder at their boldness, who thus presumed to raze so many records, so their ingenuity in leaving this commission in the rolls . . . was much to be commended."—*Gilbert Burnet's "History of the Reformation," Vol. I, preface, p. 10.*

Well does the statement in "The Great Controversy" add this further word concerning earlier times: "Papal councils decreed that books and writings containing such records should be committed to the flames. Before the invention of printing, books were few in number, and in form not favorable for preservation; therefore there was little to prevent the Romanists from carrying out their purpose."—*Pages 61, 62.*

W. A. S.

BEACON LIGHTS

A World in Moral Confusion

Mr. Villard writes in the *Christian Century* (July 9) on "Our Moral Chaos," and after describing the present cynical and fluctuating loyalties in the strange war that is raging, such as the shifting scenes relating to Spain, Finland, Russia, and Japan, he asks, "How can an ordinary mind function in such complete ethical chaos?" The saying that "all is fair in love and war" is being most widely exemplified today. It is doubtful whether there was ever such moral confusion and chaos as we are now witnessing. Even in the ordinary pursuits of life, in dealings in the business world, the clever expedient, the tricky compromise, the guileful ruse, are but passing experiences in a day's work.

Scribner's Commentator (July) carries an article entitled "I Fake News Pictures," written by a newspaper photographer who says, "The next time you're going through your newspaper, take a good look at the body lying on the pavement in the latest gangster killing. You might recognize a friend of yours, because news photographers aren't a bit careful in recruiting passers-by to play the 'body' when they can't get an actual corpse. Thus, a news photograph is faked. I've faked pictures because I had to—not because I wanted to. . . . By faking, I earn a very fat salary check as an ace photographer who always gives the desk a picture. Better men who bring in the real thing—but less often—get about half what I get a week. They don't show up with the sensational pictures that I do. They can't, if they don't fake."

When the morals of men and nations have come to such a low point as they have today and with such disastrous results in lives lost, souls destroyed, homes wrecked, and hearts broken, how can we help crying, "How long, O Lord, how long?"

An Authoritative Message

The *Christian Century* (April 23), in discussing the work of the National Christian Mission and *Time's* criticism of its work, says, "There is reason to question the effectiveness of this type of evangelistic approach in the present crisis. The truth is that before the churches can command that measure of attention which they covet, they must find a unity of life and an authority of message which they do not now have. It is lack of a great word which cripples the evangelism of the churches—or rather lack of perception of the greatness of the word to which they give such conflicting and confusing interpretations."

We agree that evangelism without an authoritative message will inevitably be a spiritual failure and that the disunity of the churches is a great handicap to effective evangelistic ministry. But where are we to find the needed authority except in a "Thus saith the Lord," and how is unity to come about except through "the unity of the faith" about which Paul wrote? Then let us proclaim the teachings of God's word more fully, and eliminate the traditions of men, and let us seek that faith which was once delivered to the saints. The nearer we come to the primitive faith, the nearer we will attain unto the evangelistic power which the early church demonstrated.

The Gambling Craze

An excellent article in the *Christian Advocate* (May 1) on the growth of gambling in the United States says, "Today, commercialized gambling exceeds all other rackets . . . in the scope of its menace. This country's annual betting bill, according to *American Business*, is well over \$6,600,000,000—an impressive amount even in these days of stratospheric statistics. A half billion of this sum was wagered at the race tracks; \$1,500,000,000 was illegally wagered in pool-

rooms and handbooks far from the tracks—and handled by gangsters and criminals who defy the law in their operations. At least \$100,000,000 was paid out for 'tip sheets,' \$1,000,000,000 was garnered by the operators of foreign sweepstakes, and the remainder went to various lotteries, policy and 'numbers' games, gambling 'pools' on sports, and into the automatic machines usually referred to as 'one-armed bandits.' . . . Last year gambling cost each man, woman, and child in America just about \$50. If there are five in your family, it cost you \$250."

A Factor in Crime

A report of the New York State Parole Board gives us some food for thought. Analyzing this report the *New York Times* (July 21) states, "The figures bore out the theory that one of the greatest crime factors is an uncertain life in childhood. Thirty-eight per cent of those receiving parole had their homes broken through death, divorce, or separation when they were twelve years old or younger, while forty-three per cent suffered broken homes by their sixteenth birthday. Forty-three admitted they were of illegitimate birth." This is just one more testimony to the importance of a proper home life for children and of the disastrous effects of broken homes. No doubt the moral decline that is being witnessed in this country today finds much of its inception through lack of Christian home influences due to easy divorce, lack of parental responsibility, and the new attitude that the home is a place to stay when you have nowhere else to go.

City Populations Growing

The *Chicago Tribune* (May 19) calls attention to the growth of city populations in our nation. It says, "The census bureau reports that nearly half the population of the United States now lives in or near a big city. The bureau recognizes 140 so-called metropolitan areas which together in 1940 accounted for 47.8 per cent of all the people in the United States. Almost all population growth in the last decade took place in these areas; while the population of the rest of the country grew by fewer than 700,000, the metropolitan areas picked up nearly eight and a quarter million inhabitants. Thanks to the war boom, this trend no doubt has been accelerated, but if only the 1930-40 rate of growth is continued for a few years longer, well over half the nation's population will be found in or near a large city."

It is in the cities that war strikes the hardest, that crime is rampant and poverty abounds, and that persecution of the faithful will rear its head. It is wise counsel that urges us to leave the cities whenever possible and establish homes in quiet retreats. Is that counsel being heeded today as it should be?

The Coming of Christ

This paragraph in an editorial in the *Watchman-Examiner* on the subject of "The Coming of Christ" is timely. We wonder why the Christian churches do not dare to speak more freely of the "blessed hope."

"The return of Christ is a fundamental doctrine of the Christian faith. This faith is not the result of a fanatic's dream, nor is it the creation of speculative theologians. It is the result of the word of our Lord Himself. He taught it in precepts and parables. He declared it in direct speech, so that to fail to come again would make Him guilty of the most cruel deception. It is set forth in the Scriptures in types and symbols, allegories, historical episodes, poetic anticipation, and figurative hope. The return of Christ is as real as His first coming. Just as the promises and prophecies that announced the first advent were literally fulfilled, so may we expect that those which refer to His return shall likewise be literally fulfilled. . . . Learn the truth of our Lord's return. It is to be personal. It will be glorious. It is imminent. If this truth has not yet gripped you, search for it with modesty, humility, and abundant charity."

IN MISSION LANDS

"Let Us Talk of Christ"

India's "Secret Disciples"

WHEN John the Baptist desired to introduce the Lord Jesus, he referred to Him as "the true Light, which lighteth every man that cometh into the world." John 1:9. The words of the Baptist were something more than a compliment; they were truth, sober fact. Jesus is indeed, as He Himself expressed it, "the light of the world." John 8:12. From Him radiates a light which extends to the ends of the earth.

Those who have gone forth as messengers of the cross have at times been surprised to see the light shining in the most unexpected places. I was invited, recently, to visit a raja in South India. He was a man of culture and education, being a graduate of the Madras University.

I found His Highness a most charming man, able to converse upon any subject. Graciously he requested, "Let us talk together of Christ." And so, with the knowledge that the eyes of his women-folk and servants were peeping at us from behind curtain and shutter and screen, we talked together, the theme of the conversation being "Jesus." Before I left we knelt in prayer, at the request of His Highness. The whole household—women, children, and servants—engaged in prayer, led by the missionary. At the conclusion all united in a solemn "Amen."

Such experiences as these are not as unusual as might be thought. On one occasion when I was about to retire for the night and the door of the bungalow had been shut and fastened, I was surprised to hear a tap at the door. Since I was located in an isolated place, I was almost startled to hear the knock. Unbolting and opening the door, I was even more surprised to see outside in the darkness, a high-caste gentleman. Nicodemus-like, he had come by night to try to ease the burden that was pressing upon his soul. He told me his story. He was a graduate with a master's degree, a man of a high caste from which but very few have ever become Christians, and a man in a responsible government position. Preliminaries over, he frankly declared that he had visited me with a great desire to find Christ.

As best I knew how, I sought to reveal Christ to him. At his request we knelt in prayer before separating. The time came for his departure, and I opened the door for him. He departed into the darkness, and I have never seen him again. As far as I know, he has never made an open confession of Christ. But, again, like Nicodemus, he is a secret disciple, and like him who came to Jesus by night, he will doubtless yet openly confess Christ as his Lord and Master.

High-Caste Hindu Quotes Bible

When on tour recently, I had as traveling companion an exceedingly gracious Hindu gentleman. We spent considerable time in delightful conversation, and it was not long before I discovered that he was an authority on English literature. Indeed, I learned that he was a professor of English literature in one of the colleges in South India.

During a lull in the conversation he turned to me with the question: "Do you know what I think is the finest expression in English literature?" I expected him to quote Shakespeare or Milton. To my surprise he quoted the matchless verse from John's Gospel, so dear to the heart of every true believer in Christ. "God so loved the world"—he quoted reverently to the end of the verse. Here was one, I felt, who was not far from the kingdom of God.

While ministering to a company of humble, low-caste Indian Christians some years ago, I received a request from a wealthy high-caste Hindu to visit him. Such requests are not common; I was therefore most happy to respond. I found my host a landowner in a large way, and an educated man, and he was considered an orthodox Hindu. He received me graciously, and I learned that the little company of Christians were tenants upon his property.

After thanking me for the work being done for his tenants by Christian missionaries, he informed me that the purpose of his invitation was that we might talk together of Christ. Said he: "There are so few with whom I can speak of Him." The tender and reverent manner in which he spoke of the Lord Jesus made it clear that here was another whose heart had been illuminated by the Light of the world. Before I left, he invited me to enter what he called his "prayer room." And there, before a framed copy of Guido Reni's "Ecce Homo," we both knelt in prayer. In simple and sincere words the good man prayed that Christ might be daily revealed in his life, and that he might worthily represent Him.

Has this man made a public confession of Christ? No. He is still thought to be an orthodox Hindu. But the beneficent rays of the gospel have warmed his heart, as they have the hearts of unnumbered others. He is one of those of whom it was said: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up." Matt. 4:16.

Speaking at a conference recently, a Brahman convert, now a missionary of the Methodist Mis-

sion, said: "Hindus are becoming increasingly dissatisfied; they want *bhakti* [salvation], and this because of what they have learned, directly or indirectly, from Christianity. - It is my experience that caste people today are longing for the gospel of Jesus Christ, and will hear it gladly even from outcastes."

India Seeks After Christ

It is altogether a mistake to judge of the influence of Christ in India by studying the statistics of missionary societies. Throughout the length and breadth of India there are those who, while having no contact with the missionary, are nevertheless under the spell of Christ. The renaissance now mightily shaking India we believe to be the direct result of the contact of the East with the religion of Jesus Christ. Men of all castes have awakened to the fact that what their ancient religion has failed to give them can be obtained from the teachings of the Light of the world.

This is expressed in the words of a non-Christian writer in a popular Hindu paper. Says he: "I am not a Christian, but I think the more Christlike we become, the better for us and our land. And toward securing this happy end, nothing can be more effective than the practice of placing before the minds of our students, daily and repeatedly, the ideal of love, self-abnegation, and suffering for others' sake that is presented to us in the pages of the Gospels. . . . How simple, how direct, how unadorned, is the gospel narrative. Truth is stamped on it; it carries its proof along with it. . . . Half an hour's study of the Bible will do more to remodel a man than a whole day spent in repeating the slokas of the puranas."

This land of India is full of thoughtful men whose eyes have been opened to the fact that there is for them something better than they have known, and that the aspirations of their hearts

(Continued on page 15)

"What an Opportunity!"

By JOHN OSS

DURING this time of stress and turmoil in the China Division it is encouraging to receive word from our co-workers located in the far interior places. Our workers and believers in these distant parts are experiencing many perplexities because of interrupted communications and other factors incident to the war. Constant bombings in many places add immensely to the difficulties.

However, the work is progressing as the workers persevere under conditions which a few years ago they would have believed impossible to meet. One report announces that the teachers of one of our schools were conducting their classes with students sitting on the edge of a ditch that had been dug for protection against bombs and machine gunning. When the planes got so close as to become dangerous, classes were suspended and teachers and students secreted themselves in the ditch for protection, and came out as soon as the planes had flown by, and continued their class-work.

In a number of places the Big Week and Harvest Ingathering campaigns are carried on during the night, as the population go out into the country during the daylight hours, and return at dusk to carry on their business. Evangelistic efforts are being conducted, and soul-winning activities are being carried on. The conditions that exist are causing minds to become receptive to the truth; for men and women are looking for an explanation of these terrible calamities which are recurring.

A three-page letter from Mrs. Floyd Johnson, stationed in distant Tatsienlu on the far western border of China, reached Shanghai the other day. It was filled with encouraging news. The little dispensary at this place, which is operated by Dr. Carl Wang, a graduate of the College of

Medical Evangelists, is doing excellent work. It is filled to capacity, and outpatients are crowding the place in large numbers. Even though the institution is short of nurses and competent help, it is doing its best to care for the many sick who are seeking help.

Our little dispensary at Tatsienlu, now the capital city of the newly formed province of Sikang, is favorably known on the Tibetan frontier, and the good work it is doing is well known even in far away Lhasa. In her letter Mrs. Johnson mentions that a delegation of high Tibetan officials who recently visited China's wartime capital at Chungking, stopped at Tatsienlu en route to inspect our medical work. These men were greatly interested by what they saw, and urged Pastor Johnson and Doctor Wang to enter Tibet and establish our work at Lhasa.

Some time ago another high-ranking Tibetan official urged us to send a doctor to establish medical work at Lhasa. This recent word is most encouraging, for it shows that the door is still open and that the leaders at Lhasa are still looking for us to come.

How long can we delay to answer this call? In writing of this visit by these Tibetan officials and of their desire that we enlarge our work in their country Mrs. Johnson says, "What an opportunity!" It is a wonderful opportunity; one of the greatest, perhaps, that has ever come to the advent people.

May God bless our few earnest workers who are laboring so faithfully in the far-flung areas out on the borderlands of China. Let us pray earnestly that the door to Lhasa may be kept open while we make our preparations to answer this call for help, and while we pray let us plan to act; for "the King's business 'requireth' haste."

June 26, 1941.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

The Planting of the Lord

By VELMA DAVIES

"That they might be called trees of righteousness, the planting of the Lord, that He might be glorified." Isa. 61:3.

PASSING daily to work, to the library, to classes, I turn my eyes to the old apple tree which stands proudly beside the walk which crosses Atlantic Union College campus. This tree is the last of an orchard of apple trees in the midst of which the first dormitory at the school was built fifty years ago. One by one the others were cut down, to make room for new buildings or landscaping, until at last just this one old friend remains.

For many years children have scrambled among its branches in their play, and when the time was right, have eaten its fruit. The tree has smiled down upon them as they played, and has stretched her leafy arms above them to protect them from the sun's hot rays.

Through many a blustery New England winter, this gnarled old apple tree has been a friend to the squirrels that make their home within the wide, warm trunk. Pounding rain and scorching sun have seemed but to increase its rugged beauty.

However, on this tree, as on all else upon the earth, time has left its mark. The sturdy trunk is bent with the burden of its branches laden yearly with luscious fruit, as an aged man is stooped from the struggle of rearing his children. But the tree is growing old gracefully, and with the satisfaction of a task well accomplished.

Shall we be able to say as much of our lives when we have grown old? Each of us is a tree which the Lord has planted in His vineyard. Either we are weathering the storm and making of ourselves fruitful trees, or we are allowing Satan to gain a victory by placing little worms of sin in our trunks, which will slowly eat away our hearts, until we shall be but hollow bark. Then should trouble like a storm arise, we would fall

by the way, unable to withstand the test—a failure before God and man, and in our own eyes.

Let us rather bury our roots deep in the word of God, which will be to us as a river bringing new life. The Lord has made this promise to each one who is faithful: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." Ps. 1:3.

The Lord knows that we have made mistakes, but these need not hinder our growth. True, they will leave scars, just as the wood of some trees becomes knotty; yet the tree continues to grow above these knots, as we should strive to grow above our sins.

Are we making our lives a haven of refuge for someone who is weary with the heat of the world's hate and sin, for someone who longs for the cooling shade of Christ's love in us? Do we stretch forth our arms to shelter the needy as this old apple tree sheltered the children from the heat of the day? Let us open our hearts and eyes to the need of these souls who do not know the healing power of God's love.

As the old tree scatters her leaves each autumn, let us scatter to all around us the news of a soon-coming Saviour. Each spring the tree blossoms forth in new green freshness. Shall we not thus refresh our hearts with the promises found in the Lord's word, which will give new determination to our purpose, and new courage to our hearts? Thus we shall bear fruit for the Master.

By following this plan we, too, shall grow old gracefully, and though bent with the trials of this life, we shall know that we have left behind a work well done, and shall be worthy to enter into the joy of our Lord when He comes to take us home.

Our hearts can join with Paul in saying, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness." 2 Tim. 4:7, 8.



This Apple Tree Is Indelibly Pictured in the Memories of Hundreds of People Who Spent Their School Days at Atlantic Union College. In the Article on This Page One of the Students Draws Some Spiritual Lessons From This Rugged Old Landmark



H. A. ROBERTS

An Appeal to Parents

By DOROTHY O. DOLLARD

IN this late, last hour, when time's pendulum is poised for its last dramatic swing, I believe it is imperative that our young people be taken out of public high schools. I am not a fanatic who has read somewhere that morals are low in public schools. No one has influenced me against them; I formed my own conclusions. You see, I almost lost my own soul in one of them. A little over a year ago I was a drifter, whirling with the lathery scum that floats on top of the swiftly moving river of life; but God, in His infinite mercy, drew me into a quiet little cove and rescued me—after graduation, not before!

And now I think with concern of my young brothers and sisters in the church who are being enveloped in the mist and darkness of this evil world through attendance at worldly schools.

There are three main sources of evil in public high schools. They are: the curriculum, the faculty, and the youthful associates. The factor which involves the fewest evil effects, in my opinion, is the curriculum; so we shall treat upon that first.

The Curriculum

There are courses and subjects in most public high schools that are dangerous. I would say that most of the subjects are based upon the assumption that this world evolved from this or that or from nothing in particular. Of course, mathe-

matics, writing, various skills, and a few other subjects are not greatly affected by this fact. But ancient history, biology, psychology, and, yes, English literature, are permeated by this assumption. The youth are taught that the earth is fifty million years old, and that man has ascended from the slimy depths of prehistoric ooze.

Still more dangerous are such essays as Emerson's "Self-Reliance," which teaches that man is his own savior. If the young accept this dangerous theory, it can result only in debasement of Christian ideals and Christian life.

Another danger arising from the study of English literature in public schools is from the sordid stories which are slipped into the book because some author with unusual talent wove a bit of earth's scum into classical language. Then, too, many teachers encourage the reading of popular fiction for book reports. This type of reading is intoxicating to many, and starts them downward on the road to ruin. The habits formed from imbibing error may sever their connection with God, and, in the great day of judgment, place them with the enemies of the Lord.

The Faculty

The faculty is also a potent factor of danger. Many present-day public school teachers are not Christians, or "twice-born" men. They gather their knowledge from the polluted fountain of

worldly education, which becomes more contaminated the higher it goes. Steeped in evolution, with a heart filled with revolution against the law of God, contaminated by the influence of worldly habits, they are put into the public schools to teach our young people. Their outward lives may seem fairly correct, but they are not learners of God, and so can exert only an influence to draw others away from Him.

Let me give you an illustration. The principal under whom I last attended high school was seemingly a man of almost blameless morals. He lived a gospel of health, his habits were simple, and he indulged in no outward vice. He was a member of a prominent church, and for several years had taught the boys' class at Sunday school. Yet—would you believe it?—he was at heart almost an infidel! He called the Bible a "blooming book," told one of the girls not to believe everything it taught, and—it may have been in defense of his own limitations—he unabashedly informed us that "Christ Himself was not perfect." He went a step farther, and set us a moral standard. He said it was all right to dance or play cards (although he personally did neither), to attend the movies, to wear make-up, and, lastly, to tell white lies if we could make another happier thereby. The girls in the class, even those whose lives were not above reproach, unanimously rose against this last suggestion and repudiated it. Yet even though some sensed the error of his reasoning, no one can say that he therefore did no harm. Every word, every act, is a seed sown which will yield a harvest for eternity. We cannot tell just how many children may be lost because of the ungodly influence exerted by unbelieving teachers.

Youthful Associates

Of greater danger than the curriculum or the faculty is the danger arising from youthful associates. I know whereof I speak when I say that immorality and obscenity abound. There is a popular notion among many young people that it is no sin to violate the seventh commandment if it is done with safety and moderation. Nor is it much of a sin to steal, if one takes only small articles and does not get caught. Swearing, lying, cheating, smoking, and drinking are smart, and make a boy a "real man."

From observation I note that the chief aim and end of existence for the young is to dance, dress, eat, and drink, or to attend the latest show and read the latest novel. God is not in their thoughts or in their lives. These poor young people are drifting deeper and deeper into sin while the popular churches sit complacently by or try to decoy them into their pews by rallies and parties, picnics and dramas. I do not blame the young people. I love and pity them. Once I was one of them; so I know their feelings. It is sin that I hate. Yet much as I love these young people of the world, I say to you parents in Israel that our young people should not be allowed to form attachments with them. When they do this, it almost inevitably results in our young people's being drawn into sin. Do not rely on the hope that it will result in these worldly young people's

The Proper Thing at the Proper Time



HOW much we enjoy people who know how to act on every occasion! And, similarly, people enjoy being with us more if we know what to do under all circumstances.

Beginning next week, there will appear in the Family Fireside Department a series of articles by Opal Hoover Young, written especially for young people—though, of course, they will be of interest to older ones as well—on "Christian Etiquette."

Mrs. Young, who has long been associated with young people, and talks to them in language they understand, tells of some fundamentals in her first article, on cornerstones. Then she goes on to talk about Evenings Out, Entertaining at Home, Etiquette in the Family, and Church Etiquette. If, as you read these articles, questions on the subject of etiquette come to your mind which are not

covered, Mrs. Young invites you to send in your queries, and she will be glad to answer them in a concluding article.

Don't miss a single number of this intensely interesting series.

conversion. To fallen humanity sin is like gravity.

This was true in my case. I became "unequally yoked" in the bonds of friendship, and I fear that had not God intervened and broken this bond, I would even now be pursuing this law of falling bodies, and no one can know the depth to which I might have plunged. It is a dangerous thing to let our young people become unequally yoked with unbelievers. Lot did, and his children perished with Sodom! May we learn from his sad experience to separate our children from the iniquity of this evil generation.

Time's hour is late. Just before us is the second Pentecost, in which many of our Christian youth shall participate. Beyond that looms the gaunt specter of persecution, which our youth must even now be preparing to endure. And beyond all that rises the glorious second coming of our blessed Saviour, when only those with clean hands and a pure heart shall stand. Oh, that our youth could form characters for eternity! And how hard it is for them to do this in the public high school! It is far safer to get them into our own schools.

Our schools have imperfections, no doubt; but so have we. By their fruits are they to be judged. I have been informed that approximately ninety per cent of our young people who attend our denominational schools remain in the church, while not ten per cent of those attending public high schools remain. Surely this speaks strongly in behalf of our own schools.

I hear some of you saying, "I would like to send John or Mary to our own schools, but I just don't have the money." Is not your Father a multi-decillionaire? Does He not hold the boundless universe in His hand? If you go on your knees before Him and plead for money to send His son or daughter to His divinely inspired schools, do you suppose He will say you nay? He may point out a way of sacrifice, or He may move someone else to give you the money if you do not have it, but I believe He will answer your prayers. I challenge you to try it and see!

"Let Us Talk of Christ"

(Continued from page 11)

can be met only in the light of the gospel. As said the late C. F. Andrews, that sincere friend of India, "Christ is indeed the fulfillment of each world religion and the light of each world faith."

It may be asked why it is that while the person of Christ makes such an appeal to thoughtful and intelligent Indians, so few of them make a public confession and join the Christian church. The answer is, I believe, that they have become ashamed of their own religion, and, while conforming outwardly to its social regulations, treat it with contempt. On the other hand, they are not impressed with what they suppose to be the

fruits of Christianity. When they look to the so-called Christian countries, when they read the Western newspapers, or when they visit the movie theaters, their aspirations for better things are not satisfied.

The contemplation of Jesus, however, fully satisfies their highest ideals. Said an influential Indian some time ago: "The gospel story thrills me, and I passionately long for Christ; but when I look at His professed followers, my heart fails me."

During thirty years of service in this land of Hindustan I have never met a single being who has not gladly and sincerely paid homage to the Lord of light and glory. If only we His followers were more like Him, these dear people would flock into the church of Christ and publicly confess Him Lord of all.

H. G. WOODWARD.

KNOW YOUR CHURCH HISTORY

OUR PIONEER MISSIONARIES

"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.

In an early vision, when the message was known only through the eastern United States, Ellen G. White was shown a marvelous portrayal.

"I looked to the world as it was in dense darkness. . . . Again I looked intently, . . . and I began to see jets of light like stars dotted all through this darkness; . . . and the angel said, 'These are they that believe on the Lord Jesus Christ.' . . . I saw then these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world."—"Gospel Workers," p. 378, old edition.

How marvelous the fulfillment, as, jet by jet, these lights of the message have begun to glow in all parts of the world!

To the great land areas of the lost world the messengers listed below were the first to carry the message of hope. Can you name the countries or islands to which the pioneer Seventh-day Adventist missionaries went, lighting the "jets of light" in the first twelve countries entered by our church?

DATE	COUNTRY	MINISTERS	COLPORTEURS	LAY WORKERS
1. 1874	J. N. Andrews and his family		
2. 1877	J. G. Matteson and his wife		
3. 1878	J. N. Loughborough	William Ings	
4. 1885	S. N. Haskell J. O. Corliss and his family	M. C. Israel and his family William Arnold Henry Scott	
5. 1886			J. I. Tay
6. 1887	D. A. Robinson and his wife C. L. Boyd and his wife	George Burleigh R. S. Anthony	
7. 1888		Abram La Rue	
8. 1889	J. Klein		
9. { 1891		E. W. Snyder	
{ 1894	F. H. Westphal	C. A. Nowlin A. B. Stauffer	
10. { 1893		A. T. Stroup	
{ 1894	Miss Georgia Burrus*	William Lenker Mr. Masters and his wife (from Aust.)	
11. 1896	Professor W. C. Grainger		T. H. Okohira
12. 1897	David Ostlund		(returning to homeland)

*Licentiate

So, one by one, the "jets of light" have been lighted in the far corners of earth as honest souls have accepted the message and then have carried the light to others. Throughout the world the light shines today. But let us not forget that many of the torchbearers have laid down their lives, plunging into the dark unknown with the light, and that others must take their places.

(Answers on page 22)

STELLA PARKER PETERSON.

WOMAN'S PAGE

Self-Denial

Quotations from the Spirit of Prophecy
Compiled by Esther M. Lindsio

MY sister, how much time have you spent on needless trimming,—time for which you must render an account to God? How much money expended to please your fancy, and win the admiration of hearts as vain as your own? It was God's money. How much good you might have done with it! And what a loss have you sustained in this life, and in the future, immortal life, by not doing this! Every soul will be judged according to the deeds done in the body."—*Testimonies*, Vol. IV, p. 646.

"The plan of salvation was laid in sacrifice. The apostle Paul wrote, 'Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich.'"—*Acts of the Apostles*, p. 519.

"In the life of the true Christian the outward adorning is always in harmony with the inward peace and holiness. 'If any man will come after Me,' Christ said, 'let him deny himself, and take up his cross, and follow Me.' Self-denial and sacrifice will mark the Christian's life."—*Id.*, p. 523.

"Self-sacrifice is the keynote of the teachings of Christ. . . . In all our expenditure of means, we are to strive to fulfill the purpose of Him who is the alpha and omega of all Christian effort."—*Testimonies*, Vol. IX, p. 49.

"My brethren and sisters; you must be willing to be converted yourselves, in order to practice the self-denial of Christ. Dress plainly, but neatly. Spend as little as possible upon yourselves. Keep in your homes a self-denial box, into which you can put the money saved by little acts of self-denial. Day by day gain a clearer understanding of the word of God, and improve every opportunity to impart the knowledge you have gained."—*Special Testimonies*, Series B, No. 9, p. 6.

"God calls upon the young to deny themselves of needless ornaments and articles of dress, even if they cost but a few dimes, and place the amount in the charity box."—*Testimonies*, Vol. IV, p. 511.

"Educate the people to practice self-denial. Let it be considered that every dollar may represent a soul, for someone might be brought to a knowledge of the truth through the use of that dollar in the missionary work."—*Testimonies to Ministers*, p. 179.

"The Lord requires you to economize your means, and let every dollar not needed for your comfort flow into the treasury. Sisters, take that ten cents, that twenty cents, that dollar which you were about to spend for candies, for ruffles, or for ribbons, and donate it to God's cause."—*Testimonies*, Vol. V, p. 156.

"Do what you can. Deny yourself of some article that you can do without, and sacrifice for the cause of God. Like the widow, cast in your two mites. You will actually give more than all those who have given of their abundance. And you will know how sweet it is to give to the needy, to deny self, and sacrifice for the truth, and lay up treasure in heaven."—*Spiritual Gifts*, Vol. II, p. 249.

"On our wardrobes we are to see written, as with the finger of God, 'Clothe the naked.'"—*Ministry of Healing*, p. 206.

"We should make it a rule to bind about our wants, remembering that every penny belongs to the Lord, to be used not for wantonness, not for display, not in extravagance; for this would be an abuse of the Lord's goods, but for actual necessities. There are obligations to the poor and needy laid upon us, and to spend money simply for the gratification of some extravagant

taste is not in God's order; for it prohibits us from doing good to those who are in need."—*Review and Herald*, Dec. 19, 1893.

The Danger of Fashion

"Christ is ashamed of His professed followers. Wherein do we bear any resemblance to Him? Wherein does our dress conform to the Bible requirements? I do not want the sins of the people upon me, and I will give the trumpet a certain sound. For years I have borne a plain and decided testimony upon this subject, in print, and upon the speaker's stand. I have not shunned to declare the whole counsel of God. I must be clear of the blood of all. The fact that worldliness and pride bear almost universal sway, is no excuse for one Christian to do as others do. God has said, 'Thou shalt not follow a multitude to do evil.'"—*Testimonies*, Vol. IV, p. 647.

"Fashion rules the world; and she is a tyrannical mistress, often compelling her devotees to submit to the greatest inconvenience and discomfort. Fashion taxes without reason and collects without mercy. She has a fascinating power, and stands ready to criticize and ridicule the poor if they do not follow in her wake at any cost, even the sacrifice of life itself. Satan triumphs that his devices succeed so well, and death laughs at the health-destroying folly and blind zeal of the worshipers at fashion's shrine."—*Id.*, p. 634.

"How contrary to the principles given in the Scriptures are many of the modes of dress that fashion prescribes! . . . How many of them, when not in fashion, would be declared immodest; how many would be pronounced inappropriate for a refined, God-fearing, self-respecting woman."—*Ministry of Healing*, p. 290.

Who Is the Inventor?

"It was the adversary of all good who instigated the invention of the ever-changing fashions. He desires nothing so much as to bring grief and dishonor to God by working the misery and ruin of human beings. One of the means by which he most effectually accomplishes this is the devices of fashion, that weaken the body, as well as enfeeble the mind and belittle the soul."—*Id.*, p. 291.

"Satan invented the fashions, in order to keep the minds of women so engrossed with the subject of dress that they could think of but little else."—*Testimonies*, Vol. IV, p. 629.

"Satan invented the fashions which leave the limbs exposed, chilling back the life current from its original course."—*Id.*, Vol. II, p. 532.

"Satan is ever inventing fashions that cannot be followed except through the sacrifice of money, time, and health."—*Review and Herald*, Dec. 12, 1912.

"Satan is constantly devising some new style of dress that shall prove an injury to physical and moral health; and he exults when he sees professed Christians eagerly accepting the fashions that he has invented. The amount of physical suffering created by unnatural and unhealthful dress cannot be estimated. Many have become lifelong invalids through their compliance with the demands of fashion."—*Testimonies*, Vol. IV, pp. 634, 635.

Counsels to the Church

"We see steadily gaining ground in the church an evil which the word of God condemns. What is the duty of those in authority, in regard to this matter? Will the influence of the church be what it should be, while many of its members obey the dictates of fashion, rather than the clearly expressed will of God? How can we expect the presence and aid of the Holy Spirit, while we suffer these things to exist among us? Can we remain silent while the teachings of Christ are set aside by His professed followers?"—*Review and Herald*, Dec. 6, 1881.

North American Division Gleanings

Atlantic Union

P. R. CONE, Book and Bible House secretary of the Greater New York Conference for the last two years, has accepted a call to Emmanuel Missionary College, to serve as assistant to the manager. Mrs. Cone will also be a member of the faculty as an instructor in piano.

J. R. Britt, who has been assistant field missionary secretary for the colored work in Greater New York, has accepted a call to the New Jersey Conference for the same work.

The Union Springs Academy campus is fairly bustling with activity as schooltime draws near. About twenty students are working there this summer, and some of their accomplishments are: enlargement and complete remodeling of the library; new stairs leading to the boys' dormitory, and replastering of first and second floor halls in east end of building; more than a thousand cans of fruit and vegetables put up; all woodwork in girls' dormitory painted, beds painted, and parlor and hallways on second and third floors papered. The work in the girls' dormitory has been done almost entirely by the girls themselves.

The Southern New England Conference plans for an earnest, extensive evangelistic work in their territory this fall and winter. They are placing a call for a city evangelist to labor in some of their larger cities.

Central Union

Mr. and Mrs. Otto A. Bowen, who recently labored in Hawaii, are now in Colorado, in charge of the Bible House extension work. With their house trailer they plan to visit our church members and present to them our publications.

Ten efforts are planned for the near future in the Missouri Conference. These will include meetings in Nevada, Rolla, Cape Girardeau, St. Louis, Kansas City, Joplin, St. Joseph, Kahoka, and Poplar Bluff.

As a preparation for home missionary work, there are being held in the Kansas City Central church, the following classes: a Bible service training class, with an enrollment of 55; a public-speaking class, with 30 enrolled; an advanced public-speaking class, with 15 attending; and a singing class, with a membership of 12.

Columbia Union

A change in pastors at the Richmond, Virginia, church has resulted from F. B. Jensen's accepting a call to Pacific Union College for teaching work. R. E. Griffin, formerly of North Carolina, is taking over the pastorate at Richmond.

The church members at Harrisonburg, Virginia, are working hard to raise money for a church building.

At a baptismal service held recently in the Eastern Shore district of Maryland, 5 persons took the step which united them with the church.

Arrangements are about completed for the Boothby tabernacle effort, to be held at Bluefield, West Virginia. During the time the meetings are in progress, Elder Boothby will also conduct a 15-minute broadcast each evening over the Bluefield radio station. These broadcasts will be heard over the entire southern part of the State of West Virginia.

The Burlington, New Jersey, church celebrated its fiftieth birthday on July 26, with a special service, which was attended by many friends in addition to the members.

The Sligo Society of Missionary Men, Takoma Park, Maryland, is placing literature in the homes of a thousand families each week in Greenbelt, Maryland, and has placed a number of our large books in the library of this community. The members expect soon to follow this wide sowing of literature with a Bible community school.

Lake Union

An unusual and impressive service on August 10 closed the evangelistic series which the Venden brothers have been carrying on in Muskegon since last January. The auditorium was well filled, with the 150 new converts in the center section. After a song service, T. G. Bunch, president of the Michigan Conference, gave a brief survey of the work of Seventh-day Adventists in Michigan and throughout the world. Then the secretaries of the various conference departments were introduced, and spoke briefly regarding their lines of work. Finally, W. A. Westerhout, the new pastor of the Muskegon church, was introduced, and spoke briefly. At the close of the service, the new members were asked to line up across the hall in front of the rostrum, and down the two main aisles of the auditorium. A call was made for others who had not yet made their decision, to join those standing, and a number arose, thus forming the new baptismal class.

The Adrian, Michigan, church members have a fine new church, entirely paid for, and on the day of its dedication, 15 persons were baptized in the new baptistery. The church in Morenci, in the same district, has been completely refinished inside for the reception of the new converts from the effort which has been in progress there.

There are a number of changes in conference workers in the Michigan Conference. Elder and Mrs. V. A. Anderson, who have been laboring in the Upper Peninsula, have gone to New Hampshire for pastoral and evangelistic work. Elder and Mrs. Otto Christensen, formerly workers in Mongolia, are locating in Michigan, where Elder Christensen will be leader of one of the districts. Elder and Mrs. B. J. White, who have been in Michigan twenty years, have been called to Nevada, where Elder White will be pastor of the Reno church, and W. A. Westerhout is coming from the Nevada-Utah Conference to Michigan, to be pastor of the Muskegon church. T. I. Rush, from Kentucky, is locating in Ann Arbor to take charge of a district. John Miklos, recently graduated from Emmanuel Missionary College, is locating in Battle Creek. He will divide his time between Bible teaching in the Battle Creek Academy and assisting in the young people's work in the Tabernacle.

North Pacific Union

A commodious bungalow for the principal is nearing completion on the grounds of the Yakima Junior Academy, in Washington State.

Pacific Union

A large addition is being put on the Lodi English church, in California.

The Weaverville church, in Northern California, carries on an extensive welfare program, which is gaining it favorable recognition. Recently the county welfare society turned over all their supplies to the church, and asked the church to look after the welfare needs of the county.

The Redding, California, church is planning an improvement program for their church which will call for further excavation and finishing of the basement rooms under the church. When completed, it will furnish a new Dorcas room, a room for the furnace, and two more Sabbath school rooms.

Southwestern Union

Seven persons were baptized and united with the Shreveport, Louisiana, church on Sabbath, July 26.

Five persons have been baptized, and several more are contemplating taking this step, as a result of the Marianna, Arkansas, effort.

The Good News Temple, which was the scene of H. N. Bresee's evangelistic effort in Bartlesville, Oklahoma, proved a great attraction to the people of the town, and as a result of the meetings held there, 25 persons have been baptized and taken into the church on profession of faith.

The Raymondville, Texas, effort, netted 22 converts won to this message, 21 uniting with the church by baptism and one on profession of faith.

R. C.

NATIONAL SERVICE

Adventist Selective Service Registrants

IN order to avoid misunderstanding, as well as to indicate the proper procedure with reference to classification of noncombatants under the Selective Training and Service Act of 1940, certain information should be carefully considered by Seventh-day Adventist Selective Service registrants.

Both the Selective Training and Service Act itself and the Selective Service Regulations recognize and provide for two classes of conscientious objectors—"conscientious objectors opposed to combatant service only" and "conscientious objectors opposed to combatant and noncombatant service."

The historic position of Seventh-day Adventists places their registrants under the first class (those who claim exemption from combatant service only). This denomination has never taught its members to refuse service under civil government. It has invariably taught its adherents to render to Caesar the things which belong to Caesar, and to God those things which belong to God. Consequently, Seventh-day Adventists do not properly belong to that group of conscientious objectors described in the Selective Training and Service Act as those who claim exemption from both combatant and noncombatant service.

From this it is clear that Seventh-day Adventist noncombatants should be, and usually are, classified in the United States as 3-A men when they have dependents to support; as 2-A men when their occupation is such as to make them necessary men in their civilian capacity; as 1-A-O men when found available and fit for general military service, as 1-B-O men when found available and fit for limited military service.

Absolute conscientious objectors are classified as 4-E men, and sent to conscientious objectors' camps where under present arrangements they are required to go through their period of training and service without pay, and provide their own support while doing so. Seventh-day Adventists should never be classified as 4-E men (unless of course their individual consciences lead them to take a position different from that which their denomination has taught). When wrongly classified as 4-E men, they should immediately appeal for a change of classification. Under the Act and its regulations, they are properly qualified for any classification but that of 4-E. That is the single class they do not belong in.

About twenty of our men up to the present time, however, have

been wrongly classified as 4-E men. We are glad to be able to say that we have been successful in getting them all reclassified.

Every registrant is entitled to appeal from a wrong classification, and certainly should do so. The Government has no desire for injustice to prevail, and has made full provision for the correction of mistakes. When, therefore, any Seventh-day Adventist is wrongly classified as a 4-E man, he should make an immediate appeal.

If, on the other hand, he is placed in 1-A-O when he belongs in 3-A on the grounds of dependency, he should request a change in his classification. There is no reason why any of our men should submit to a mistake in classification. Especially should a registrant request a reclassification if he is placed in 1-A when he should have a 1-A-O. His status as a noncombatant is then in jeopardy, and he should avail himself of every provision of the Selective Training and Service Act to obtain his "O."

The difference between going into the Army as a 1-A man and as a 1-A-O man may seem scarcely worth making an appeal about. But to a Seventh-day Adventist it makes all the difference between combatant and noncombatant service. A 1-A man may be properly assigned to any service, combatant as well as noncombatant. A 1-A-O

man can be properly assigned only to noncombatant service.

A 1-A man can be required to bear arms; a 1-A-O man cannot be required to bear arms. A 1-A man who refuses to bear arms would be subject to court-martial for insubordination. A 1-A-O man refusing to bear arms at the command of a superior officer would be justified in that refusal, by the rights conferred upon him both by the President's order regarding noncombatant training and service and by the Selective Training and Service Act.

If you are a Seventh-day Adventist noncombatant, see to it that you are properly classified, and if you are placed in Class 1-A or 1-B, make sure you have your "O."

If you are in Class 2-A, 2-B, 3-A or 4-D, you do not need to bother about your "O." It is only when you are in Class 1-A or 1-B that your "O" is important.

President Roosevelt's executive order defining noncombatant training and service is as follows:

"EXECUTIVE ORDER (December 6, 1940)

"DEFINITION OF NONCOMBATANT TRAINING AND SERVICE

"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

(Continued on page 22)

Nearing Home

BY ADLAI ALBERT ESTEB

We are nearing home, and my heart is glad;
With a hope so sweet can I e'er be sad?
We are nearing home, where my Saviour waits
To welcome me in through the pearly gates.

We are nearing home! O the thought is sweet;
We shall cast our crowns at the Saviour's feet.
We are nearing home; yet there's work to do;
So haste we must till the task is through.

We are nearing home! O assuage thy fears;
Christ will welcome us; He will dry our tears.
We are nearing home, nevermore to weep,
For the blind shall see and the lame shall leap.

We are nearing home, for the Saviour said
That familiar landmarks would loom ahead.
We are nearing home, and we see each sign
With a joy serene and a hope divine.

We are nearing home, with the long road past,
Where we'll find sweet peace and shall rest at last.
We are nearing home where rewards are given,
We shall shout for joy in our home in heaven!

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.

The Caribbean Union

WITH the end of December, 1940, it has been the writer's happy privilege to complete thirteen years of service in the West Indies. It was in January, 1928, that I responded to a call of the General Conference to the superintendency of the Antillian Union Mission. For ten years it was our happy privilege to labor in the Antillian Union Mission, with headquarters at Havana, Cuba.

In the Caribbean Union the prevailing language is English, as the major portion of the territory is British. There are, however, the French Islands of Martinique and Guadeloupe, and their smaller adjacent islands, in which the French language is used. Incidentally, it may be of interest to our readers to know that Seventh-day Adventists are the only body of Protestant people working in the French West Indies. The religious influence and teaching in the past in these islands has been wholly Roman Catholic; therefore, all the people are nominally, at least, adherents to the Catholic faith, except the comparatively few who have during recent years accepted the doctrines and message of Seventh-day Adventists, quite generally spoken of as Protestants. There is a growing feeling of respect for the work and teachings of Adventists on these French islands, as indeed through all the territory of the West Indies.

The work on the French islands is under the direction of Elder A. O. Dunn. Sister Dunn assists in the office as treasurer and also in various departmental activities. The Lord is wonderfully blessing the loyal and faithful believers in this interesting field in which we now have ten or twelve organized churches, with groups of new believers springing up from time to time through the efforts of the mission workers and by means of branch Sabbath schools, and the general activities of our church members. Aside from Elder Dunn, the superintendent of the mission, there are two native ordained ministers, one each on Martinique and Guadeloupe. There are other workers in the Bible house, office, and departmental work. During recent years a group of earnest, God-fearing gospel colporteurs have done a most commendable work in the sale of large quantities of our literature. Eternity alone will reveal the real fruitage of the sowing of truth-filled books and magazines in this field.

When the work was first opened

in the French islands by that godly veteran, Pastor Philip Giddings, there was bitter opposition and open persecution. Now the situation has changed, and the prejudice has, to a large extent, disappeared, so that now not only are the government officials kindly disposed to our work, and friendly, but there is generally a spirit of appreciation on the part of the public for the work and standards upheld by Adventists. The people are led to see that the work of the Seventh-day Adventist Church uplifts the general tone and morals of the people in making the members of the church better citizens in the communities in which they live, and more reliable in work and service; thus the community is blessed and uplifted by the work of the Adventists. Employers have learned, generally speaking, that true, devoted Adventists can be depended upon as honest, upright, and dependable workmen. Seventh-day Adventist servant girls are more reliable and can be trusted by their mistresses in the daily affairs of the home life, for they are taught by the church to be loyal and honest in all their dealings with their employers.

Three Organized Conferences

Besides the French West Indian Mission there are three organized local conferences in the Caribbean Union Conference. The Leeward Islands Conference is comprised of the scattered islands from the Virgin Islands, St. Thomas and St. Croix, in the north (possessions of the United States) to the British possessions of St. Kitts, Antigua, Montserrat, Dominica, St. Lucia, and Barbados. On each of these larger islands we have from one to several organized churches. Our work is well known, and the denomination is well respected on each of these islands. Our great lack is men and means to properly prosecute the work. Some island groups are without the guiding help and direction of an ordained minister. A. E. Hempel is the president and J. W. Grounds the secretary-treasurer of the Leeward Islands Conference. There are about 3,000 members in this conference.

The Guiana Conference is composed of the three Guianas—British, French, and Dutch. There are more than thirty organized churches in British Guiana. A small work has been established in Dutch Guiana. Sad to say, up to the present we have not been able to open up work in French Guiana.

We are hoping to open work in that country at an early date, just as soon as the complicated international conditions will allow. There are about 2,000 baptized believers in the Guiana Conference. C. B. Sutton is the president and R. Gideon Jones is the secretary-treasurer.

The South Caribbean Conference includes the colony of Trinidad and Tobago, as also the islands of St. Vincent, Grenada, and the small Grenadines, all to the north of Trinidad. There are more than sixty organized churches in the South Caribbean Conference, with a baptized church membership of just about 4,000 earnest, loyal, and devoted Seventh-day Adventist believers. Since the departure of the late Elder Gordon Oss, and later of Elder M. B. Butterfield, who succeeded Elder Oss and served as conference president for about a year, there has not, up to the date of this writing, been found a man to act as conference president. C. M. Crawford is the secretary-treasurer, and he has for some time had to largely carry the local president's responsibilities. Notwithstanding the shortage of workers, the work has made good progress. In this one local conference the 1940 Harvest Ingathering amounted to nearly \$4,000. The tithe increase for the year was approximately \$3,000. The literature sales have been phenomenal, considering wartime conditions, and other branches of the work of God are making good progress. To the Lord be the glory!

Church Buildings

The membership of the union is approaching 10,000. It will, we confidently hope, exceed this figure ere the close of 1941. The Sabbath school membership is about 12,000. One feature of the work in the Caribbean Union to which special attention has been given in recent years is that of the erection and dedication of church buildings. During the three years 1938 to 1940, there have been completed and dedicated nearly forty church buildings. Thus in the thirty-six months of the three years there has been maintained an average of a church a month. The erection of church buildings is giving strength and stability to the work, and is bringing to the constituency great courage and confidence in the work of the church. People generally are seeing that the work of Seventh-day Adventists is being permanently established throughout our island field. We hope to see this church-building program continued until every organized church con-

gregation shall have a dedicated church building in which to meet for worship and divine service.

Thus the work advances in the islands of the West Indies. During the thirteen years of our personal leadership in the two sections, the Antillian and Caribbean Unions of the West Indies, more than fifteen thousand persons have accepted the message of God and have been baptized into the faith. If one minister had baptized this entire number at one service at the rate of one a minute, it would have taken more than ten days, working day and night, to accomplish the task. And all this in territory in which less than fifty years ago we had no believers, not even one local church congregation. This serves to illustrate a little of the progress of the work during more recent years. The entire church membership of the West Indies has now fully 25,000 baptized believers, with nearly seven hundred Sabbath schools, having a membership of 36,902 (statistics of 1939). Undoubtedly by the end of 1941 this figure will be close to 40,000.

Hundreds of tons of our truth-filled books have been sold by our colporteurs. Millions of pieces of literature have been circulated by our loyal home missionary church members. Hundreds of branch Sabbath schools have been organized, with a consequent addition during the years of thousands of members to our regular Sabbath schools. Thus the message goes and grows throughout the West Indies. "He shall not fail nor be discouraged, till He have set judgment in the earth: and the isles shall wait for His law." Isa. 42:4.

We should take courage from the evidences of God's blessings and

leadings in the past, and press on to make 1941 the best year in the history of our work, not only in the West Indies, but throughout all lands in our ever enlarging and growing world work.

A. R. OGDEN.

Newbold Missionary College, England

IN these days of difficulty and distress, we are made to feel very thankful to God for the instruction which has come to us from the messenger of the Lord to locate our schools out in the country. We have just completed another very successful school year at Newbold Missionary College, England. The young people have responded to the appeal of these times, and have been earnest in their endeavor to make the most of this golden opportunity of attending our own schools. Our educational work in this field is not only holding its own, but advancing all along the line. Certain attainments of the year which has just closed surpass anything we have seen before.

Thirty-five young people obtained scholarship benefits, and books were sold by the students during last summer to the amount of £3,625 [The English pound is worth about \$4.03 at the present time.]. The Harvest Ingathering for missions raised by the college amounted to £337, and on one Sunday during the Missions Extension campaign, £104 worth of literature was sold.

Since graduation, sixty students have been in the canvassing field, and already their sales have exceeded £1,600. This is £200 above

the sales of the corresponding period of last summer. In six weeks one student has taken sufficient orders for two scholarships, and this in one of our cities in the Midlands which has figured much in the news of late. Another young man canvassing in Scotland reports more than £30 worth of orders in one week. J. M. Howard, the union field missionary secretary, writes to say that he believes there will be forty scholarships earned this summer.

The graduating class this year was the largest in the history of the college. A number have already been placed in the various conferences, and others are in the colporteur field.

The industrial departments never had a better year. In response to the nation's need, the college farm and garden are greatly increasing their production. To this end we have almost doubled the greenhouse capacity, and at present a record crop of tomatoes is being picked. Sixty young apple trees have been set out in the orchard. On the farm many acres of grassland have been brought under the plow, and give promise of a good harvest. The seventy head of Ayrshire cattle are admired by farmers in the neighborhood, and modern equipment has been installed in our college dairy. The leather and textile industries are now on a sound financial basis, and furnish employment for a large number of workers. These departments make thousands of pairs of socks, also handbags and gas-mask carriers.

Another very interesting feature of our educational work last year was the beginning of a secondary school at Stanborough Park, near London. This will carry twelve



Newbold College Student Colporteurs

grades, and already one hundred and forty students are in attendance. E. E. White, who has been head of the science department at Newbold for the last ten years, is principal of this academy.

We desire that Newbold Missionary College shall play a still larger part in the training of young men and women for service. The times demand that we hasten the cause of Christian education. There must be no delay in giving the young people the necessary preparation. To this end we at Newbold Missionary College, England, consecrate all the powers with which the Lord has endowed us. In these difficult times, we would express our thankfulness to God for His protection and care, and for His rich blessings.

W. G. MURDOCH.

Oregon Conference and Camp Meeting

THE Oregon conference and camp meeting was held on their beautiful permanent campground at Gladstone Park, July 15 to 27. The first two days were spent in conference session. A spirit of unity and harmony prevailed throughout the entire conference.

The reports of the president, secretary-treasurer, and all the departments showed encouraging progress in every line of work. Six new churches were added to the sisterhood of churches, and 1,530 persons had been baptized during the biennium, bringing the membership of the Oregon Conference to 9,430 at the beginning of the year.

Six new churches had been dedicated, all free from debt. The finances showed a good increase. For the last two years the tithe showed an increase of \$58,886 over that of the previous two years. The total mission offerings sent on to the world field during this period amounted to \$204,343.90. The sales from the Book and Bible House were \$83,791. This shows that a large amount of our truth-filled literature had been placed in the hands of the people during this time.

The four academies and forty-three church schools of the Oregon Conference have done much for the youth of this field, and the interest in Christian education is growing. Several new schools will be organized this year, and it is rather a problem to find teachers to head these schools.

The Portland Sanitarium and Hospital has been prospered, having been running at full capacity and more most of this time. An excellent influence is felt not only in the city of Portland, but throughout the entire field. This institution has done much for the advancement of the cause of God.

V. G. Anderson was unanimously

re-elected as president, and R. T. Emery of the union conference was elected as secretary-treasurer. The departmental secretaries remain the same as previously, and only a few changes were made in the conference committee. These were due to the tenure-of-office policy.

The workers and believers face the future with courage, knowing that the Lord is guiding in His work. The camp meeting proper was marked by a spirit of deep consecration. The Lord's presence was felt in the meetings day by day, and an earnestness prevailed that we have not seen in camp meetings for some time. There was a good attendance at the meetings during the week, and over the week end fully eight thousand people were in attendance. The Lord blessed as the messages were brought to the people from time to time.

Ordination Service

Three brethren were ordained to the gospel ministry—Glenn Goffar, C. S. Johnson, and H. C. Kephart. This ordination service was an impressive one, and the whole congregation seemed to be drawn nearer to the Lord because of this service.

One interesting meeting was the dedication of the campground. The debt having been fully paid, a fitting dedication service was held, at which I. J. Woodman and E. L. Neff (former presidents of the Oregon Conference) and V. G. Anderson spoke, telling of the leadings of the Lord in the purchase of this ground, and the clearing of the indebtedness. The dedicatory prayer was offered by F. A. Stahl, and the congregation greatly rejoiced as Elders Anderson and Kephart burned the notes representing the indebtedness of the ground.

The Sabbath school and mission offerings at the camp meeting totaled about \$6,000. This is just a little less than the offering of last year. A number of pledges were made also. Many plan to pay these pledges at once.

We were very much pleased to have with us for a few days Brother and Sister Stanley Johnson who were passengers on the "Zamzam." These young people are both from the Oregon Conference, and our people greatly rejoiced that their lives had been spared and they could be with us.

We were very happy to have with us from the General Conference, Meade MacGuire, J. A. Stevens, V. T. Armstrong, and G. W. Schubert. In addition to these brethren, I. J. Woodman from the Pacific Press, and Brother and Sister F. A. Stahl were present. The help of these workers was greatly appreciated by the people. The union and local workers were present a part or all of the time, as well as a number of missionaries, some at home on furlough and some permanently returned.

The people left the campground

feeling that they had been well repaid for the sacrifices made to attend this meeting. They returned home determined by the help of God to live closer to Him, and to do more for Him than ever before.

E. L. NEFF.

Victory in Hawaii

WE are glad to report that again the faithful church members of the Hawaiian Islands have claimed the promises of God and have been victorious in another Harvest Ingathering campaign. With a basic Union Conference goal of \$15,500 we have already reached \$19,563.71 and have every reason to believe we will have reached \$20,000 by the time all reports are in. The money thus far received represents a per capita of more than \$23 a member, and we are happy to report that never in our Ingathering experience have we seen a more willing, hard-working people than are our faithful people of these beautiful islands.

Our records show that the three singing bands in Honolulu working eighteen nights brought in \$2,217, which is an average of \$123.17 a night. One night the Lord blessed with \$150, which we believe is an all-high record for singing-band solicitation.

We are now launching a soul-winning campaign on every island, and we solicit the prayers of God's faithful people in behalf of this important work.

G. E. TAYLOR.

Farewell From A. F. Tarr

ON the eve of my departure for South Africa and India, may I through the columns of the REVIEW express my gratitude for the kindness shown me during my three and a half months' association with fellow believers in America?

Though coming as a comparative stranger to this country—having made but one previous visit, in 1928—I have been accorded a thrilling welcome in the homes and churches of believers wherever I have been, a welcome that has impressed upon me more than ever the truthfulness of those words, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." Eph. 2:19. This welcome I have also accepted as a token of the regard that is felt for all the workers and members of foreign fields by those who in this great home base are supplying the material needs of the ever-expanding work of God.

In thirteen local conferences and six union conferences it has been my privilege to witness this spirit, and, in return, to convey the greetings of thousands of Africa's dark-

skinned people, and to express the gratitude they feel for the transforming grace of God brought to them through the gifts of believers in America and other countries. To this I have added what I was not expected to tell, and what, no doubt, the African people thought you would never know—that in their prayers they pray often that God will bless the people of America and reward them for their sacrifice in sending their money and their sons and daughters to save the people of Africa. I have thought sometimes in my travels and contacts here that perhaps God has answered those prayers, and that some of the material and spiritual blessings enjoyed by our believers in America may be in response to those simple prayers offered by the believers in Africa.

As tomorrow Elder Bozarth and I begin our homeward voyage to Africa, we shall carry with us the consciousness that the cause of foreign missions is very dear to the heart of every Seventh-day Adventist. And we on our part, as two of the thousands of workers in those fields, would give the assurance that

the funds entrusted to the mission treasuries are being spent as carefully and prayerfully as we know how, and with a consciousness of the spirit of sacrifice that actuates the givers.

In closing, may I express a thought that comes to my mind many times when I think of the great missions program we are maintaining throughout the world, and of those whose gifts are making this program possible? What a tragedy it would be if, despite our zeal and sacrifice for missions, any of us should allow something to come into our experience which would cause us to lose our way, and we ourselves should be missing from the kingdom which our gifts and service are hastening! Brethren and sisters, may God keep us faithful amid the growing tide of evil and the insidious temptations of the enemy, so that soon, when the work is done, we may take our places in His kingdom with those we have helped to save.

A. F. TARR.

N. H. WATERS, formerly of the Upper Columbia Conference, has been transferred to Missouri as field missionary secretary.

Adventist Selective Service Registrants

(Continued from page 18)

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.

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

CARLYLE B. HAYNES.

Know Your Church History Answers

1. Switzerland (Europe).
2. Denmark (Scandinavia).
3. England.
4. Australia.
5. Islands of the Pacific—Pitcairn.
6. Africa.
7. China.
8. Russia.
9. South America.
10. India.
11. Japan.
12. Iceland.

APPOINTMENTS and NOTICES

Camp Meetings for 1941

Central Union

Colorado, Western Slope Sept. 12-14

Southern Union

Georgia-Cumberland
 Atlanta Sept. 9-13
 Atlanta (colored) Sept. 9-13
 Kentucky-Tennessee
 Nashville Sept. 16-21
 Nashville (colored) Sept. 16-21

INTERNATIONAL INSURANCE COMPANY OF TAKOMA PARK, MARYLAND

The annual meeting of the International Insurance Company of Takoma Park, Maryland, will be held at 11 A. M., Thursday, October 23, 1941, in the Battle Creek Tabernacle, Battle Creek, Michigan. The purpose of the meeting is for the transaction of the general business of the company and the election of four directors for three years.

WILLIAM A. BENJAMIN, *Secretary*.

REQUESTS FOR PRAYER

A SISTER in Oregon sends in an earnest request that prayer be offered for a friend, who is not a member of our church, but who is in a California hospital, suffering from cancer.

A sister in Australia requests prayer for herself, that she may be cured of stomach trouble, and for her brother, who is suffering from heart, gall-bladder, and spinal trouble.

A sister in Washington State requests special prayer for her husband, who is suffering from the terrible results of bondage to the drink habit.



SOLDIERS OF THE CROSS

OUR young men are putting themselves in training as cadets in order to be of service to their country in case of war. We commend them for so doing. But how about those of us who will not be called for war service? Are we not soldiers in the army of Prince Immanuel? And should we not put ourselves under training, that we may learn the fine art of soul winning? The winter evenings are ours to devote to something worth while. The Home Study Institute offers more than a hundred courses that can be taken through the mails, and some others that can be taken in a group. Our excellent new course in Lay Preaching costs only one dollar when studied in a group of five or more members, and \$2.50 if taken individually through the mails. This is a good time to join our growing army of students. Apply now for our latest catalogue, which is yours for the asking.

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Dedicated to the Proclamation of the Everlasting Gospel

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I. H. EVANS.



OF SPECIAL INTEREST

WRITING from Calcutta, India, on July 2, A. E. Rawson, who has charge of the work in that field, says:

"The monsoons have broken, and it is a little cooler now. However, when I say it is cool, I mean it is cooler than it was, but it is still very hot. About six months ago we finished a very encouraging series of evangelistic meetings. We have had one large baptism, and several more will follow."

The Harvest Ingathering Campaign

REPORTS are coming in from various parts of the field which indicate that excellent success is attending the efforts of our brethren and sisters as they go out among their friends and neighbors, gathering funds for foreign missions. Many churches and some conferences have already reached their goals. Everyone should have a part in this work.

The Autumn Council

THE Autumn Council of the General Conference Committee will be held in Battle Creek, Michigan, from October 21 to 28. As this gathering comes so soon after the General Conference, it is expected that the attendance will be much more limited than some of the Autumn Council sessions have been. It is planned, we believe, for the General Conference Committee, presidents of local conferences, and treasurers of union conferences to constitute the delegation. Some very important questions will come before this Council. At this time appropriations will be made for our mission fields for 1942.

In This Number

WHEN we read the poem on page 2, entitled, "The Church and the World," it might be profitable for each one of us to consider whether or not the spirit of worldliness is entering our hearts and influencing our lives.

The information given in W. A. Spicer's editorial on the destruction of historical records is well worth preserving.

The "Appeal to Parents" in the Family Fireside Department, presents some important considerations to our parents. If possible, let us see that our children of every

age are enrolled in one of our own schools. The danger in popular education is not confined alone to the great universities, but is found in schools of lower grades as well.

Tragedy of Broken Homes

UNSPEAKABLE misery continues to flow into the social stream from multitudes of broken homes. Last year, 140,000 husbands and wives were "rent asunder" by the divorce courts of the land. These involved the destiny of over half a million children. . . . *Progress* well states: "This social cancer cannot be kept at the top [in high places], but will filter down to the dregs and make marriage a mockery amid the middle and lower levels of society, endangering the whole family structure." This moral debacle among our American homes is worse than the material devastation of homes in war-stricken countries. We look with horror at the physical misery one bomb can make, and pass with indifference the moral and spiritual degeneracy revealed in our divorce situation. The millions of confused children who must grow to maturity in such disillusioning conditions receive no pity or help. Sin rides high and free these days, but it cannot go farther than its own frustration and the certainty of death. "It is appointed unto men once to die, but after this, the judgment."—*The Watchman-Examiner*, July 3, 1941.

Let Us Talk Like Christians

IN these days of international strife and warfare there is great danger that we will permit national prejudice and national animosity to lead us to forget the spirit which should always characterize the Christian. Speaking of this, the editor of the *Christian Advocate*, in the issue of August 21, says:

"One of the most humiliating records of the Christian church in World War I was the intemperate and bitter language which came from all too many Christian pulpits. Christian preachers, stirred to their depths by the cruelties and callousness of war, heaped their invectives on the nation's enemies with all the vituperative effect achieved by the most unchristian spokesmen. The remorse that followed, during the

years of peace, was sincere; but it did not change the record.

"No Christian with any sense of honor in his soul can fail to repudiate many actions of governments and individuals in these dire days. The crushing of helpless peoples, the bombing of civilians, the multiplied injustices in evidence clear across the earth, call for protest. But the Christian, and the Christian pulpit, must remember that even in protesting he is also to remain Christian. For a follower of Jesus to adopt the technique of the enemies of Jesus is to betray our Lord.

"Let there be no compromise with our convictions, and let there be no tempering of our repudiation of evil. But when the church or any Christian is compelled by conviction to speak, let him speak as a Christian, using language appropriate to the lips of Christ our Master."

Have Faith

IT requires faith to go forth now, and preach the unpopular doctrines of the present truth. Brethren, pray for your preachers, and pray in faith. As they go out into a cold world, with all hell stirred against them, they need your faithful prayers. Shall they have them? At the family altar and in the closet, O, remember the servants of Christ who are searching out and feeding the scattered flock.

And preaching brethren, go out leaning on the arm of your Master. Have faith! *faith!* FAITH!!! a little more FAITH! Without it you can do nothing. Don't go out to give light to others while you are enveloped in darkness yourselves. Enter into the solemn work of God, and never rest satisfied unless you feel the responsibility of your calling, and the worth of precious souls. Don't get in the way of the church. O may God help us as a church to be as a city set on a hill; to let our light so shine that those around us may, by beholding our order and good works, be led to glorify God in observing all His commandments.—*James White, in Review and Herald, Oct. 4, 1853.*

THE Christian is not called to calculate his resources and count the means of success. His one concern is to know that his cause is the cause of God, and that he himself has no aim but his Master's glory. Doubtless he has an inquiry to make, but it has reference only to his motives. The Christian looks upon his heart, not upon his arm; he regards right, not strength. And that question once well settled, his path is clear. It is for him to go boldly forward, though the world and all its armies should withstand his progress, in the firm persuasion that God Himself will fight against the opposers."—*D'Aubigné.*