

THE ADVENT SABBATH REVIEW AND HERALD

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

Evangelism in North America

By W. G. TURNER

IF men will not think now, they will never think." Such was the statement made recently by a prominent American writer. The days in which we now find ourselves are unusually timely for the carrying on of a greater evangelistic program whereby the minds of men may be enlightened in preparation for the coming of the Lord. No doubt the minds of men are susceptible to the reception of truth as never before.

At the recent General Conference session a number of actions were taken in order to emphasize and further the expanding interests and growing importance of evangelism. Some of our leaders have recognized the value of this counsel and are definitely making provision for the carrying on of the greater program. Word coming to us from various parts of the field points to the growing interest of the general public in the study of the truth and reveals the remarkable opportunities that now face our workers.

In Portland, Oregon, H. M. S. Richards and his Voice of Prophecy staff, aided by local conference workers, have secured the city auditorium at less than one fourth the regular fee, and report Sunday night congregations of between two and three thousand people.

In Bluefield, West Virginia, R. L. Boothby, in a recently erected tabernacle which accommodates a thousand persons, reports two capacity audiences each Sunday night. Two weeks ago not only was the auditorium filled at both sessions, but four hundred people were unable to find room and had to be turned away.

In Kansas City, Missouri, F. W. Detamore is speaking to growing audiences in a large hall in that city. In connection with this effort an active radio school is being conducted, with hundreds of people regularly studying the truth through these lessons. Elder Detamore reports that never a week passes without decisions being reached by a number of radio listeners. These are fully instructed, and after baptism will join the church in their community.

The Venden brothers engaged a hall in Grand Rapids, Michigan, to begin an effort in that center. This hall, which seats a thousand persons, was wholly inadequate to accommodate the crowds that attempted to press in. Actually thousands were turned

away. An auditorium seating five thousand people was then secured, and these brethren are now preaching to a congregation of four thousand souls.

C. A. Reeves, lately of London, England, began work in Vancouver, British Columbia, at the beginning of this year. With a small staff he opened an effort in a large city hall, and found more than two thousand persons filling the seats and crowding the aisles for his opening night. At the next Sunday night's meeting a police officer claimed that a thousand were turned away, being quite unable to find room within the hall. Three hundred new or interested people are now attending regular Sabbath services being conducted by Elder Reeves. He is also engaged in regular radio work, and hundreds are studying the radio lessons as in Kansas City.

The president of the Upper Columbia Conference, L. E. Esteb, writes as follows:

"You will be pleased to know that with Ingathering out of the way we have most of our workers actively engaged in evangelistic work. We have built tabernacles in Spokane and Colfax, Washington, and Pendleton, Oregon, and have rented a large auditorium in Toppenish, Washington, and a theater in Lewiston, Idaho. We have rented Grange halls in Leavenworth and Twisp, Washington, and are securing the Apple Show auditorium in Freewater, near College Place, so that all our workers but two will be actively engaged in evangelistic work. We will have about twelve efforts going on at the same time. Then our laymen are working on the program of visiting 50,000 homes, which will be followed up with about 2,000 Bible studies a week.

"We have baptized as many the first six months of this year as we did all of last year, and we fully expect to double our baptisms this year over last year."

For these reports we are grateful to God. We trust that with such evidence of deepening interest this evangelistic movement will spread to every point of the North American Division, so that in these remarkably opportune times we may find an unprecedented fruitage in souls and an increasing spirit of courage coming to our workers and church members throughout the territory.

HEART-to-HEART TALKS by the Editor

Pope Pius as Peacemaker

WILL Pope Pius XII, of the Vatican State, sit at the peace table upon the conclusion of the present world war? Will he be one of the national representatives who will seek to formulate the terms that it will be hoped will make for lasting peace? Stranger things than this have happened in the changing kaleidoscope of world events. Upon the conclusion of the first World War the Papacy had no status as a world power which would entitle its representative to act in the role of peacemaker. At that time its influence among the nations of Europe was largely negative.

But all this has changed. Its star is in the ascendancy. Its power and prestige in international affairs have been greatly augmented. The signing of the concordat between Italy and the Roman see in 1929 created the Vatican State, and constituted the Pope as its ruler, a king among the crowned heads and rulers of Europe, Asia, Africa, and the Western continents. At the papal court are accredited representatives from many nations. And in turn ministers of the papal state are accorded recognition by these governments.

The initial steps already taken by the President of the United States to re-establish diplomatic relations between this country and the Vatican State are highly significant. They are straws which indicate the currents already set in motion. We who recognize the significance of these trends in international affairs should awaken to their vital import. Will the Government of the United States of America again send an accredited representative to the papal court, and receive one in return? We believe this is in the range of possibility, if not probability. Time only will tell. Let us watch developments.

A Remarkable Article

Does Pope Pius aspire to the position of peacemaker? Does he hope to have a seat at the peace table which shall adjudicate the claims and counterclaims of contending nations when an armistice will be proclaimed and the exhausted warring countries seek a settlement of peace? At least this is the measured, deliberate judgment of Mr. Percy Winner, noted international news correspondent, who claims he has firsthand information from high church officials who are in daily touch with the head of the Vatican State, and who are considered well informed with respect to Pope Pius's aspirations and ambitions. Mr. Winner's article was published in the *Knickerbocker News*, Albany, New York, October 4, 1941, and probably in other journals. We quote the Winner statement by permission of the International News service:

"Pope Pius Designs Postwar Plan for Enduring Peace

"The remarkable disclosure that Pope Pius is ready and hopes eventually to take a personal hand in effecting an enduring peace when the war is over is made today in the following article by Percy Winner, for many years International News Service Bureau chief in Rome and at the Vatican. Mr. Winner, who has just returned to this country, was prevented by censorship from cabling this dispatch from Rome.

"New York.—A peace for the ages, a peace without rancor, without spoils for the victor, and without punishment for the vanquished—

"This is the constant hope and hourly prayer of Pope Pius XII, the leader of Roman Catholic Christendom, who is ready, this correspondent is able to reveal today, to lend the power and prestige of his church to ensure that the peace, when it comes, shall be one that may endure for generations, perhaps even centuries, instead of merely providing a respite between clashes of arms.

"He is prepared, alone or with collaboration of other churches, to participate in the peace discussions to judge, balance, and adjudicate the claims and counterclaims in the spirit and reality of the most absolute neutrality to make certain that the treaty which eventually may be signed shall have behind it the unassailable sign of the cross and the permanency of spiritual inspiration.

"Why Has He Not Spoken?

"Many persons the world over have wondered why, during months which have seen a terrifying extension of war, His Holiness has remained silent, almost aloof; why no exhortations have come forth from the Holy See during a period when the Pope daily, almost hourly, has bent his fragile body under the crushing weight of personal anguish over human sufferings.

"Others have wondered why the Pope has not spoken when millionfold legions are locked in death grip on the soil of the huge land whose political tenets had seemed to be the very negation of religion.

"The answer, as given to me only a few weeks ago in Vatican City itself, by men of unquestioned authority, men in daily and intimate contact with His Holiness, is that the Pope, despairing of abbreviating mankind's sufferings, is directing his inmost thoughts and constant planning to the task of assuring a lasting basis for future peace.

"All Avenues Explored

"For the first year and a half of the war, the Pope—acting not only as a great spiritual leader, but as one of the world's most able and experienced political figures—did everything conceivably possible to find out if there were any basis for ending the war. Again and again, representatives of the Holy See in all the principal countries of the world explored every avenue to this end. But all in vain.

"Then, reluctantly putting aside these efforts, His Holiness set out to do everything possible to ensure that peace after this war will not—as did the last—contain the seeds of new conflict. In his rare public utterances, as to group audiences in the Vatican, he has reflected his inmost preoccupations by ever stressing the crying need for charity and forbearance, by appealing for a peace inspired by the 'four justices'—spiritual, human, social, and political.

"Now, behind the portals of St. Peter's, in his bare room, in the modest chamber of the unpretentious Vatican garden building where he chose to pass the sweltering Roman summer, the Pope is working with almost superhuman vigor, stemming from the profound conviction that upon him—and him alone—depends the enduring success of whatever peace conference may close or follow the war.

(Continued on page 12)

Like Men Waiting for Their Lord

By WESLEY AMUNDSEN

WITH the rapid increase of the fulfillment of prophetic signs focusing our attention upon the one great event, how can we as Seventh-day Adventists in such an hour as this lose sight of this mighty issue? Never have the signs been so clear! Never have there crowded into so short a space of time, so many breath-taking events! Clear as the sounding of a bell are the words of the Saviour, "But as the days of Noe were, so shall also the coming of the Son of man be." Matt. 24:37. Then follows the description of the days that preceded the flood: revelry, looseness in the marriage relationship, intermarriage with "the daughters of men" by the "sons of God." There were levity and hilarity among make-believe religionists; there was denial of the miracle-working power of God. The thinking of the peo-

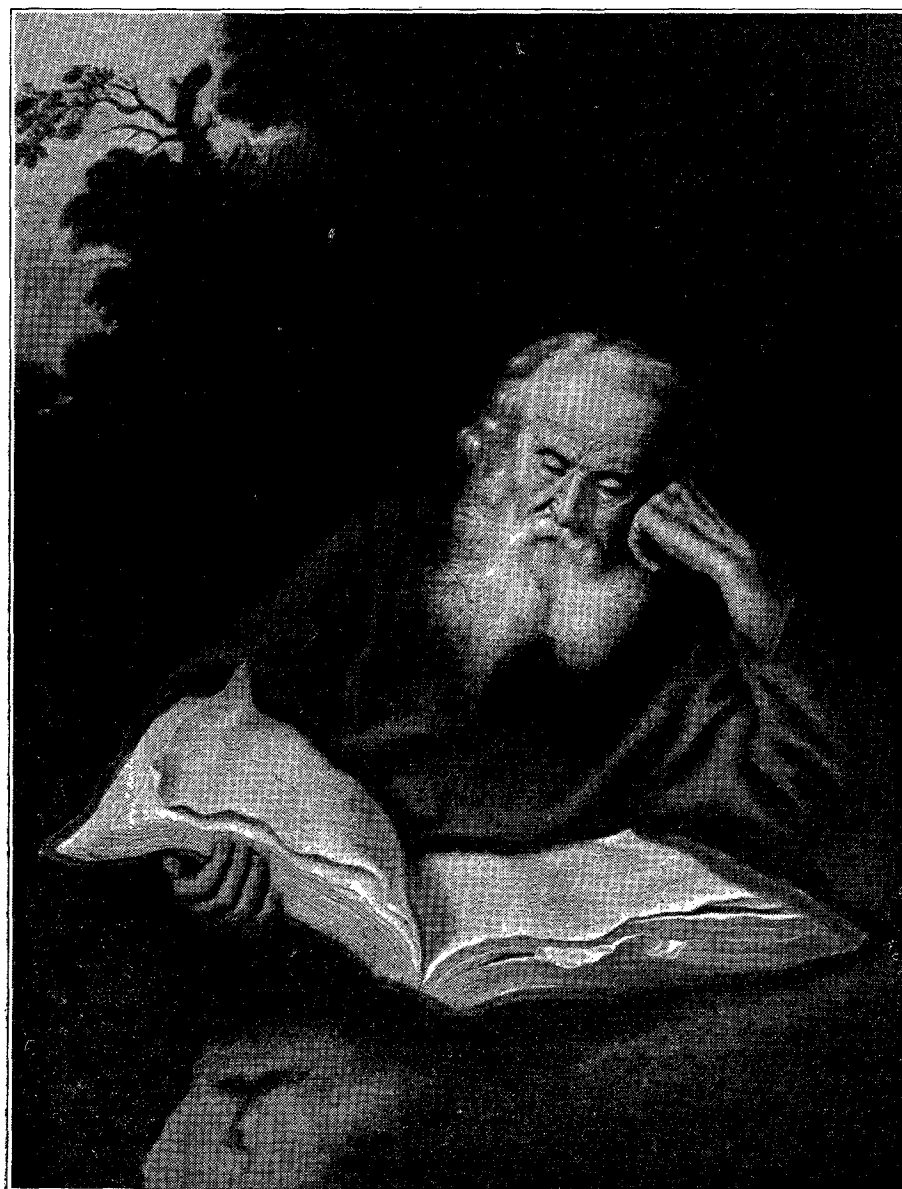
ple was cast in a mold of "evil continually." "Violence filled the earth." We need to recognize that it is more than "wars and rumors of wars" and the rising up of "nation . . . against nation" which constitutes the present-day signs of the coming of the Lord.

But while we see the signs blazoning out in acts which shout louder than the most strident voice of radio, we must not forget the issue. That issue is a personal one, for it involves the individual preparation of heart for the coming of the Lord. It involves the personal sealing of individuals with the seal of the living God. It involves personal surrender to all the plans and purposes of God for His people in these last days. It involves a deeper consecration of life, property, and service than most of us have any present realization of. It is

true that the present state of affairs causes deep anxiety in the hearts of many of our people. Many are worried and fearful about the outcome of the war. But God is not worried about it. God is not fearful, or perplexed, or discouraged. He has told us before that these things were to come. The Saviour said: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21:28.

In respect to our preparation for that event He says: "Ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke 12:36. "Like unto men that wait for their Lord," ready to meet Him at any moment that He may come.

"Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:13. Looking for it, waiting for it, preparing for it; ready at any instant when the call shall come.



Those Who Honestly and Earnestly Look for Their Lord to Come Soon Will Spend Much Time in Prayer and Bible Study, Preparing Themselves for That Great Event

I have been reading "Sketches of the Christian Life of William Miller," written by James White, and printed by the Steam Press in Battle Creek, in 1875. After the disappointment of 1844, while still expecting the Lord to come, William Miller wrote to "Brethren Himes and Bliss:" "Therefore, the only safe measure for me to pursue, under the best light I can now get, is to keep what light I have burning, and look and expect Him every day until He comes. . . . I would advise that we keep ourselves as much as possible from worldly associations, vain and trifling conversation, wrangling and disputing on any subject; and when we do hold conversation, let it be with those whose conversation is in heaven, from whence we look for the Saviour. And when we pray, remember God hears every word, and knows every motive which dictates our prayers; and be sure that we be honest before God."—*Pages 317, 318.*

In his "Address to Advent Believers," among other things he spoke of the way the advent people were prepared to meet the Lord on that twenty-second day of October in 1844.

"You have already had a foretaste of the bliss of this hope, in the seventh month, when every moment you looked for the heavens to open and reveal to your anxious gaze the King of glory. Yes, then your whole soul was ravished with a holy joy, when you *expected every moment* to hear the shout of the heavenly host descending from the Father's glory, to welcome you, a weary pilgrim, to your blessed abode of eternal rest. In that eventful period where was the world with all its vain allurements and empty show? It was gone."—*Pages 322, 323.*

In a letter to Brother Bliss at a later date, a copy of which appeared in the *Advent Herald* of February 12, 1845, he speaks of the blessed experience of that "seventh month." How sweet it must have been to those dear people who so earnestly and conscientiously believed that the Lord would come in their day.

"The experience of the seventh month, . . . the humbling effect it produced on the hearts and conduct of those who believed—in the abandonment of all worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God—the deep anxious feelings of heart which many of us felt, all marked its character. Then we *expected every moment* the heavens would open and reveal to us the dear Saviour with all His shining hosts, and we should see the graves open and the loved forms of our relations rising from their dusty beds in immortal bloom and eternal life, and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to the world of sin, of misery and woe, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh, blissful day! How solemn, yet how interesting! I hope to see another day like

THINK IT OVER

—By RUTH NERLUND HOLLEY—

"A good thing to remember,
A better thing to do—
To work with the construction gang,
And not the wrecking crew."

"More truth than poetry," isn't it? How much better it would be if everyone, at home, at school, at church, or wherever he may be, would work with the construction group.

"A colored man was riding along a country road which was shaded by a long row of trees. The branches spread far across the road, as they do in the Southern States, and he was cutting the boughs with his whip as his horse sauntered slowly along. Presently he came to a group of boys looking up into one of the trees.

"Hey, Sam," they called to him as he was passing, 'take yer whip and hit that hornets' nest up there on that limb. Knock it down and watch 'em fly.'

"No, sah," he drawled; 'no, sah; dem bees is awganized.'"

He knew the power of organization. He knew what it meant to go against teamwork.

Do you know the value of organization? Are you on hand to help build up, or to destroy? Are you looking for the highest office in the church, and if you don't get it, are you going to work with the "wrecking crew"?

A man once said to a friend, "I've been in the harness of this church for twenty-one years." "Yes," said the other, "and during that time you have worn out fifteen holdback straps and only one collar!" A trite illustration, but you can learn a lesson therefrom. And when you are tempted to feel that things aren't going just the way you want them to, it is—

"A good thing to remember,
A better thing to do—
To work with the construction gang,
And not the wrecking crew."

this, and literally realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle than to suppose God's benevolent hand and wisdom was in the movement."—*Pages 330, 331.*

In "Testimonies," Volume IX, page 48, the messenger of the Lord offers us the following admonition:

"Be ye also ready: for in such an hour as ye think not the Son of man cometh.' Matt. 24:44. Go to your rest at night with every sin confessed. Thus we did when in 1844 we expected to meet our Lord. And now this great event is nearer than when we first believed. Be ye always ready, in the evening, in the morning, and at noon, that when the cry is heard, 'Behold, the Bridegroom cometh; go ye out to meet Him,' you may, even though awakened out of sleep, go forth to meet Him with your lamps trimmed and burning."

This, then, is our great need today. The need of understanding the significance of our personal relationship to the time. Difference of opinion with respect to the interpretation of some of the prophecies will not matter so much then. We shall be of one mind and in unity among ourselves. Love among brethren will prevail. Worldliness will fade away from us like the morning dew before the sun. Jesus will be the One altogether

lovely among ten thousand. Our hearts will long for the golden notes of the trumpet sounding forth the coming of the King. Oh, what will it mean to see Jesus and to meet the heavenly host as they descend the skies in blazing glory!

I close with the words of William Miller, written May 2, 1844, after the disappointment of 1843:

"How tedious and lonesome the hours,
While Jesus, my Saviour, delays!

I have sought Him in solitude's bowers,
And looked for Him all the long days.

"Yet He lingers—pray tell me why
His chariot no sooner returns?
To see Him in clouds of the sky,
My soul with intensity burns.

"I long to be with Him at home,
My heart swallowed up in His love,
On the fields of New Eden to roam,
And to dwell with my Saviour above."

The Ordinance of Foot Washing

By C. O. SMITH

THE vital connection between Christ's new commandment and the ordinance of foot washing is often overlooked. And because of this oversight, many fail to grasp the deep significance of this important ordinance.

That there is a definite connection between the commandment of our Lord, for His disciples to love one another (John 13:34), and the ordinance of foot washing, must be apparent to anyone who will read thoughtfully the thirteenth chapter of John, beginning with the first verse, and note the emphasis placed upon love.

It should be observed that throughout His earthly ministry the Saviour repeatedly and consistently urged obedience to God's commandments. He magnified them, revealing clearly that they are founded upon love, the character of God. Never did He give the least suggestion of any desire on His part to supplement them, or to supplant them with any commandments of His own. Still, in His heart-to-heart talk with His disciples on that memorable night when He washed their feet and proffered them the emblems of His broken body and spilt blood, He enunciated what He pleased to term "a new commandment." It required that they should love one another as He had loved them.

In what respect was this commandment new? Only in the light of His life of loving service, the climax of which had just been reached, could such a commandment, rightfully, be termed "new." "I am among you," He had not only said, but fully demonstrated, "as he that serveth." Luke 22:27. That life of service He had now crowned by taking the part of a servant, and washing the feet of all His disciples, not excepting Judas, who was soon to betray his Lord. What more significant object lesson could have been chosen to impress upon them the meaning of His life of loving, self-effacing service, or to typify His cleansing of their hearts from every defilement of sin? Never could the disciples forget the lesson, or dissociate in their minds the Saviour's act of humility in washing their feet, from His new commandment to love one another as He had loved them.

When this relationship between the ordinance of foot washing and Christ's new commandment is established in our minds, the ordinance at once takes on new meaning. It becomes a pledge of service, as is aptly expressed in "The Desire of Ages," page 651, in these words:

"To those who receive the spirit of this service, it can never become a mere ceremonial. Its constant lesson will be, 'By love serve one another.' In washing the feet of His disciples, Christ gave evidence that He would do any service, however humble, that would make them heirs with Him of the eternal wealth of heaven's treasure. His disciples, in performing the same rite, pledge themselves in like manner to serve their brethren. Whenever this ordinance is rightly celebrated, the children of God are brought into a holy relationship, to help and bless each other. They covenant that the life shall be given to unselfish ministry."

A Memorial of Christ's Humiliation

The ordinances of foot washing and the Lord's supper commemorate two significant phases of our Lord's earthly ministry, His service and His sacrifice. Just as the ordinance of baptism is a fitting memorial of the burial and resurrection of Jesus, and the Lord's supper, of His sufferings and death; so the ordinance of foot washing memorializes His incarnation and life of loving service. Thus Christ's life, death, and resurrection are commemorated by these three great Christian ordinances.

It is not to be wondered at that Christ wished to memorialize the humiliation He underwent in His incarnation and life of service, or that He chose one of the humblest acts of a servant by which to do so. When from the heights of glory and honor with the Father before the creation of the world, He foresaw our great need of a Saviour, He did not selfishly cling to His position of power as ruler of the universe, but with infinite compassion willingly "emptied Himself, taking the form of a servant, being made in the likeness of men." Phil. 2:7, A. R. V. Only by the Word's being made flesh could Divinity find means of revealing Himself to degraded humanity in such a way as to inspire that living faith so essential to salvation. "The Word became flesh, and tabernacled [margin] among us (and we beheld His glory, glory as of the Only Begotten from the Father), full of grace and truth." John 1:14, A. R. V.

During His earthly ministry, in training His disciples, the Saviour continuously held before them the ideal of service. When they vied with one another for the highest place, He urged that "he that is greatest" should be "as he that doth serve," pointing His lesson with the words, "I am among you as he that serveth." Luke 22:26, 27. In the chapter of "The Desire of Ages" entitled

"A Servant of Servants," page 642, the messenger of the Lord has definitely connected this teaching of loving service with the ordinance of foot washing. Note the following excerpt:

"The whole life of Christ had been a life of unselfish service. 'Not to be ministered unto, but to minister,' had been the lesson of His every act. But not yet had the disciples learned the lesson. At this last Passover supper, Jesus repeated His teaching by an illustration [foot washing] that impressed it forever on their minds and hearts."

The messenger of the Lord, in a series of periodical articles on the ordinances, emphasized the thought that the ordinance of foot washing is a memorial of the humiliation of Christ when He was made flesh and tabernacled with mankind, and warned against any entertaining of the idea that participation in the ordinance is humiliating to Christians. We quote:

"All who keep before them, in the act of foot washing, the humiliation of Christ, . . . and keep in view the true tabernacle and service, which the Lord pitched and not man, will never fail to derive benefit from every discourse given, and spiritual strength from every communion. . . . Christ's followers are to bear in mind the example of Christ in His humility. This ordinance is to encourage humility, but it should never be termed humiliating, in the sense of being degrading to humanity. It is to make tender our

hearts toward one another."—*Review and Herald*, May 31, 1898.

That the washing of a brother's feet is a humble act, and that one of the lessons of the ordinance is humility, is beyond question. That there is any humiliation in participating in the ordinance, however, is quite another matter. To do service for a king, however menial the service, is not humiliating. To serve *with* a king is an exaltation. How much greater the honor, then, when one is privileged to minister to *the King* in the person of His saints as he is permitted to do, as it were, when he washes the feet of his brother! This exalted privilege is dwelt upon in an article on this ordinance which appeared in the *REVIEW AND HERALD* in 1885, under the caption, "Shall It Be Observed?" The author, Elder R. A. Underwood, pertinently asks, "Who would not desire to bow before the Master, and bathe those feet that were nailed to the rugged cross?" and adds, "From His lips fall these gracious words: 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

Instead of thinking of this significant rite as "the ordinance of humility," would it not be well for us to bear in mind that it is the memorial of Christ's humiliation, the ordinance of service?

Church Standards—No. 5

Parties of Pleasure and Social Affairs

By CARLYLE B. HAYNES

THERE is no church ruling about parties of pleasure and similar social affairs. Nevertheless the matter of choosing our pleasure is one that gives many a conscientious Christian no little difficulty and perplexity. In the absence, therefore, of a set church standard there must be an individual Christian standard which may be employed in making proper decisions about such a matter.

Varied Pleasures

Pleasure is a most elusive concept. What is pleasure to one is wearisome to another. It varies with the temperament, education, training, religion, age, and condition of each individual.

Young people like to use their evenings for enjoyment out in the world. Old people find their enjoyment at home. Some people obtain their greatest pleasure in solitude, others by mingling with the crowd. Some like music. Others consider music a nuisance. One person can remain for hours in keenest enjoyment in an art museum. Another would be unhappy to remain there fifteen minutes. One likes parties of pleasure. Another would shun them as he would the plague. The farmer gets joy out of plowing his field; the housewife takes satisfaction in baking a cake; the writer thrills as he creates a book; the musician is lifted as he composes a song; a poet soars in ecstasy as he produces a poem. They all find pleasure in their toil.

In no place does the Bible command men to be ascetic or lead lives of self-imposed sorrow, distress, and pain. Rather does it say: "There is nothing better for a man, than that he should eat and drink, and that he should make his soul enjoy good in his labor. This also I saw, that it was from the hand of God." Eccl. 2:24.

To the youth God says: "Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment." Eccl. 11:9. Here is an important principle for our guidance in this matter of pleasure. Our "rejoicing" must always be governed by our moral responsibility.

Bible Principles Regulating Pleasure

The Bible gives us much help in this matter of Christian standards regarding pleasure, help that will enable us to establish rules of right living in an ungodly, pleasure-mad world. In the light of these rules we can determine our Christian duty in relation to any particular social affair or party of pleasure which we may be invited to attend.

Before setting down these rules, however, let us look for a moment at some general principles set forth in God's word.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us,

and let us run with patience the race that is set before us, looking unto Jesus." Heb. 12:1, 2.

Running the Christian race successfully, therefore, means for me to lay aside every weight as well as every sin. Of course, every sin is a weight, but every weight may not be a sin.

So I must not merely ask concerning a doubtful thing, Is it a sin? Is it wrong? Is it wicked? but, Is it best? Is it God's will for me? Is it to any extent a weight, a hindrance to me in my Christian life? Does it slow me down in the Christian race? Does it take the keen edge off my spirituality? Does it blunt my enthusiasm for Christ's service? Does it spoil my enjoyment of prayer? Could my spare time, energy, money, be used for something higher? Might I be a keener, brighter, happier, more powerful, and more useful Christian without that amusement than with it?

If you discover *anything* in your life which is hindering your being your best for God, you may rely upon it that that thing is a weight.

It was a wise word which Susannah Wesley, mother of the founder of Methodism, said: "Whatever weakens your reason, impairs the tenderness of your conscience, obscures your sense of God, increases the strength and authority of your body over your mind—that thing is wrong, however innocent it may be in itself."

I urge you, therefore, to go before the Lord in all earnestness, lay open all your life in His sight, ask Him to put His finger on anything which He sees is interfering with your Christian development and impeding your progress and hindering your testimony, and then in His strength put that thing away, renouncing it forever.

If you make any profession at all of belonging to Christ, you will be subjected to two criticisms. These will be either that you are narrow-minded or that you are inconsistent. If you do the things everybody about you is doing, you will be called inconsistent. If you abstain from doing them, you will be called narrow-minded. I submit that it is better to be called the latter than the former.

The fact is, whether they say so or not, worldlings think you are inconsistent if you do the things *they* do. It is an odd but true thing that a man of the world has a far higher standard for a Christian than many a Christian has for himself. And while he may call you narrow-minded, nevertheless, the higher your standard is, the more he respects you.

Three Rules Christians Should Heed

Only the word of God can help us in determining what rules to establish for the guidance of our lives in connection with this matter of pleasure. And from the word of God we can with confidence establish three basic rules governing this. They are:

1. In all our enjoyments we must serve God's glory.
2. No matter what pleasure may be offered us to enjoy, we must safeguard the influence of our example upon others.
3. All pleasure in life must be held subordinate

to the supreme purpose of God to use us to save souls.

Look at these basic principles a little more closely. Take them apart and see what enters into them.

The word of God clearly establishes the correctness of the first rule—in *all our enjoyments we must serve God's glory*—for that word declares, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. This means that in all the engagements, occupations, routine, and even pleasures, of a born-again Christian, God is to be first. How could it be otherwise? He owes all he has, even life itself, to God. How can he rightly do otherwise than live to God's glory? What God has done for him calls for his gratitude, his affection, his service, his constant effort to promote God's glory.

The chief mark of every true Christian is that he puts God first in all he does, in all he thinks, in all he speaks, in all his desires. He has no other gods before his Redeemer. He fears, loves, obeys, and trusts God, above all things. Whatever pleasures he pursues, they, too, must serve God's glory.

Under those circumstances will there be any pleasure left in life? Most assuredly there will be. But there will be no sinful pleasures left, no pleasures that will harm, no Satan-serving pleasures. Nothing of real value will be ruled out. Only those things that burn into the conscience, that ruin health, that offend God, that injure your neighbor.

There are a thousand pleasures for a Christian to enjoy, holy pleasures, life-giving pleasures, in following the admonition and command, "Whatsoever ye do, do all to the glory of God." In that lies our happiness here as well as hereafter in eternity, where we shall enjoy "pleasures forevermore."

Safeguarding Our Influence

The word of God clearly establishes the correctness of the second rule—*no matter what pleasure may be offered us to enjoy, we must safeguard the influence of our example upon others*—for that word plainly says, "Give none offense, neither to the Jews, nor to the Gentiles, nor to the church of God." 1 Cor. 10:32. "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." Rom. 14:21. "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16.

There is nothing which is a part of our earthly life which does not come under this rule. It has to do with secular things as well as sacred, with all things which touch our lives, certainly with our pleasures.

If the influence of what we do leads someone else to do wrong, to go contrary to the will of God, to commit sin, then we offend, and, offending, we destroy our neighbor. Christ died for him, and we lead him astray. We cause him to sin; we bring him to destruction. How evil, then, is any pleasure which is sinful, which offends, which causes my brother to stumble! Paul was right.

"Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend." 1 Cor. 8:13.

That is a rule we *must follow* if we are true Christians. Christ never offended anyone. We, too, are to exercise an influence that will save, not destroy.

The word of God clearly establishes the correctness of the third rule—*all pleasure in life must be held subordinate to the supreme purpose of God to use us to save souls*—for Paul wrote, "Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved." 1 Cor. 10:33.

What an excellent rule for a Christian to follow! Sinful pleasures, all questionable pleasures, and anything which might hinder the salvation of anyone must be ruled out. This will mean that we will not go to a movie, we will not eat meat, we will not use make-up, we will not dance or play cards, not merely because these things may be injurious to our own spiritual lives, but because our doing these things may exert an influence upon someone for whom Christ died, which would lead him away from God to destruction.

This may be a hard and severe rule to our flesh; but it ought not to be to the new man who lives

in us, not after the flesh, but after the Spirit. The supreme pleasure in Christian life consists in saving souls. That was Christ's supreme pleasure. That is the keenest pleasure of gospel workers. It is this that assures the truest happiness, that gives the greatest satisfaction life holds. The happiest people on earth are soul winners. Their own souls are filled with a radiant joy that has its source in heaven.

The devil is a deceiver. He only *promises* pleasure—he does not *give* it. His promises turn out to be the bitterest disappointments. He promises life, abundant life, "real" life—but what he gives is death. He promises enjoyment—but his enjoyments go sour and turn into poison. His dupes are not happy. You will not be happy if you follow his enticements.

But you will be happy here and through eternity, if you devote your life to glorifying God and winning souls. Pleasure abounds in the life of the one who does the will of God. There is no lack of it, and there is no bitterness that follows it.

So serve God and be happy, both in this world and in that which is to come.

But if you serve Satan, be sure that you will lose out in every way, both in this world and in the world to come.

None of These Things

By EDITH PETERSON

TRIALS and difficulties—how big and black they loom in the lives of some Christians!

"Before I became a Christian," says one, "I had a steady job with a good income. Since then I've lived a haphazard, hand-to-mouth existence."

"Everything went smoothly until I joined the church, but now there are so many provocations," says another.

"Now that I've got religion I have all kinds of trouble. I really don't know which way to turn," complains a third.

But ask the grouchiest of these, provided his faith be genuine, if he would exchange his inconvenience for the fleshpots he left behind if he had to give up his religion. The answer would be a decided no.

For in accepting Christ, Christians have received that which is far more precious than an unruffled existence—a confiding trust in Divine Providence, a spirit braced to endure hardness, and freedom from bitterness and strife.

As Jesus rested quietly in the little boat rocked by the fury of the tempest, so His followers can trust Him amidst the confusion and disaster of the present day. Theirs is a sense of security in an insecure world, fearlessness in the face of danger.

"I can't understand it, but I wasn't afraid," said one of Christ's trusting ones in relating an incident which took place one night while she was visiting with others at a lonely farmhouse.

Suddenly a shot was heard; then a report came that a man lay bleeding to death in the middle of

the road. Faces blanched with terror. Was there a madman loose, a killer who might be still lurking behind trees? Only one in the crowd remained perfectly serene. She knew her heavenly Father.

A woman doing Harvest Ingathering work also attested to the fact that Jesus can give us courage in the face of danger. As she opened the gate to a house, a vicious dog confronted her. He snarled and bared his teeth, paced back and forth without coming closer. The woman rooted herself to the spot and quietly watched him. No fear was in her heart, for she put her trust in Jesus. In a few minutes the brute hung his head and slunk away.

Like Jesus, His followers brace themselves to endure hardness. Behind Nebuchadnezzar was the might of the Babylonian Empire. All men trembled at his word. But three Hebrew lads dared to defy him, choosing the burning fiery furnace rather than bow to his image, because they knew Jehovah.

Peter and John had the same spirit. Stripes and prison could not keep them from singing in the gloomy old fortress, or from telling the story of Jesus on their release.

Moreover, the spirit which so confidently braces itself to endure trial or quietly trusts in the midst of danger and confusion has been set free from the encumbrances of the old world.

Once our hearts were battlegrounds of strife and commotion. Covetousness, selfishness, pride, ambition, and grudges were eating away the life forces. We were anxious, not alone for security,

(Continued on page 18)

EDITORIAL

God's Exclamations

LET us not think of God as some distant Spirit who is cold and aloof and undisturbed by the condition of man. There are perhaps no passages in the Scriptures that give us a better understanding of the deep, personal concern of God for men than do the divine exclamations that are recorded therein. As we read these words so vibrant with emotion, God seems more intimate and closer to us than He may appear to be when we study His mighty attributes. In these exclamations we see that His heart is moved with great compassion as He contemplates the tragedy of the world.

Men know something of the feeling of pity and concern for those they love. One cannot read certain portions of the Bible without being impressed with the unfathomable solicitude that God has for the posterity of those whom He created in His own image.

God's Solicitude for His People

Even when men are to blame for the afflictions that have come upon them, when they have strayed far from God, when they are unworthy of any more consideration, the divine heart throbs with compassion, and God's arm is stretched out still. When God has a controversy with His people, He approaches them, not as a vengeful potentate, but with an exclamation of deep concern upon His lips, "O My people, what have I done unto thee? and wherein have I wearied thee?" Micah 6:3.

How low the Majesty of heaven stoops in order to reconcile His people to Himself! What humility and personal care are manifested in these words! They presage the humiliation of the Son, when "He thought it not robbery to be equal with God: but made Himself of no reputation" that men might be redeemed. Though God has a controversy with Israel, yet will He plead with them. Micah 6:2. He once declared through His prophet, "I have spread out My hands all the day unto a rebellious people." Isa. 65:2.

How wonderful are the words spoken concerning Israel, His chosen: "O that there were such a heart in them, that they would fear Me, and keep all My commandments always, that it might be well with them, and with their children forever!" Deut. 5:29. What a revelation of the character of God! Ruler of the universe is He, filled with all majesty and power, and able to compel obedience on the part of the greatest of His creatures, yet unwilling to coerce even the least of His subjects.

Compulsion of Love

How different from the methods of puny men when they are exalted to positions of authority.

How different from the crushing exactions placed upon men today by some in power. How little men know of the compulsion of love! God knows that all allegiance is vain except that which is rendered freely and gladly. Thus He pleads with men to keep His commandments, that it may be well with them. And how His heart is wrung when He sees them indifferent to His pleadings, and from the depth of His anguish He cries out, "O that there were such a heart in them!"

It is here that we can see deep into the heart of God. Here we find an emotion that often stirs our own hearts, and we begin to feel the nearness of the Divine Being. When our hearts are distressed over a loved one who may be wandering into dangerous paths, or who may be in the midst of affliction and danger, let us remember God's tender solicitude for His children. If we are distressed, then is He not more so?

Through the prophet Isaiah, God spoke these words, "O that thou hadst hearkened to My commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. How often God is concerned that men be obedient to His will. He knows that only thus may men enjoy peace and security. How His heart must be touched as He looks upon a warring world and notes the distress of His people! But there is only one way to peace and righteousness, and that is a willing surrender to God's purposes and obedience to His commands. The world will never know peace until it has learned righteousness.

How helpless is the great God to turn the hearts of free men to Himself. He must wait upon their will, if He would cherish the free spirits with which He endowed them. But how He pleads with men to turn to Him and be obedient, so that they may enjoy the peace for which they long! And in order that men might know the earnestness of His desire, He sent His only-begotten Son to die for them, that they might have an abundant and joyous life. What more could He do than He has done to demonstrate His deep concern for His earthly children?

What More Could He Do?

Listen again to the utterance of strong feeling on the part of the Son of God as He thought upon the waywardness of the people of God. Hear Him as He cries, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" Matt. 23:37.

How often we hear such critical expressions as these: What is God doing? What is God waiting for? Why does not God do something? Why does God not stop this terrible war? Let us remind ourselves that God has done all that He can do to deliver us from evil. Just because He does not use force to stop this terrible war, that is no evidence that He is not greatly solicitous for those who are suffering. For the present, God uses only the power of persuasion. How oft would He gather us under His wings, but we would not. If you, dear reader, feel threatened by danger, forsaken of God, and are filled with gloom and discouragement, just remember that God has a refuge from the storm for you; you need not feel bereft of help; underneath His wings there is a safe and calm retreat.

Surely we cannot read God's exclamations without realizing that He is nigh unto everyone who would call upon Him. As revealed in these wonderful revelations of His great love and concern, how anxiously He is waiting for us to come unto Him and find the help we need!

It is true that someday God will bare His mighty arm and strike down the forces of wickedness, but He will not do this so long as He can persuade one honest soul to turn from the path of wickedness. That is what He is waiting for. Because He delays, let us not feel that this is a sign of weakness or indifference on His part; it is but a sign of His almighty constraint and long-suffering and overwhelming love. When we are impressed with this fact, then it is that our hearts are softened, and we are willing to turn to Him.

"The Same Care One for Another"

If God is so touched because of our afflictions, should not we who are His children find welling up within our hearts these same feelings of consideration and solicitude for those who are not so favorably situated as we are? We can so easily settle back in our soft-cushioned chairs in the eventime and listen to terrible accounts of distant battles, hear the tales of wandering and homeless multitudes, and, saying within our souls, It cannot

happen here, settle back with a feeling of security and indifference. But even if it could not happen here (and that is a big question), is that any reason for indifference and unconcern on the part of God's children? How easily God the Father and His Son Jesus could have remained aloof from our distresses. Why should the Son have left the security and peace of heaven and come down to an uncertain existence in this gloomy world? Those who have the spirit of Christ will never be indifferent to the suffering of a world, and more particularly to the distress of those who are closely united in the bonds of a common faith and hope.

This is what Paul was trying to teach the Corinthian church when, comparing the church to the body of Christ, he wrote, "that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." 1 Cor. 12:25, 26.

The nearer the members of the church come to the likeness of God, the closer will their feelings and emotions be linked with those of like precious faith, even though they be separated by the vast oceans or distant boundaries. The child of God will never be able to sit down in smug unconcern in some sheltered spot, when some distant corner of the world is in distress, only to be aroused when his own home is threatened. That is a spirit too much abroad in the world, which sometimes affects even those who profess to be united in a great world task of soulsaving.

The way to test your growth in Christian life is to ask yourself, Do I have the same care for others as I do for my own? Do I look upon those born into the advent message in the same way as I do those who are near and dear to me by the tie of blood? And how am I demonstrating that I have that same care for my Chinese and Japanese brethren and sisters or my English and German brethren and sisters? When they suffer, do I suffer with them in spirit and solicitude? These are most practical questions, and our answers to them will mirror how near we have approached the divine image.

F. L.

What Are We Waiting For?—Part II

Are We Waiting for the Right Mood?

LAST week we considered the challenging fact that the world about us is being speeded up to grapple with the tremendous crisis that envelops men and nations, but that most of us in the church have failed to stir ourselves in keeping with the time, have failed to become startled by the startling events. This led us to raise the question, What are we waiting for? on what ground do we justify our tarrying when we ought to be quickening our pace and intensifying our endeavors? We repeat this week the question, What are we waiting for? and proceed further with our inquiry.

Are we waiting for a time when we shall feel more like stirring ourselves in zealous service than we do today? Unfortunately, there are many

who seem to be guided quite largely by their feelings. If the mood is right, their movements are accelerated spiritually, but if the mood be otherwise, they seem to fall back to a state of apathy if not of spiritual coma. Moods and feelings are dangerous guides in a desperate hour. If policemen decided to answer a call for help only if they felt in the mood, what good would policemen be? If firemen decided to respond to the frantic call of a trapped man in a flaming building, only if they happened to feel like it, what good would firemen be? And if soldiers fought, and generals decided on new, aggressive campaigns only when the mood and the fancy and the feeling urged, what protection would they be to a nation?

Yet we actually have members in the church

who offer as an explanation, and often as an excuse also, for their failure to arouse to action, that they do not feel in the mood. Perhaps they do not phrase it precisely thus, but their answer adds up to this. They are dominated by their feelings. If they are on the mountaintop at the moment, they are ready to soar forth to new labors for God. If they are down in the valley, they can hardly be stirred even to routine activity.

We May Wait Forever

If we are waiting for the right mood to take hold of us, then we will wait forever, for certainly the devil will see to it that the mood is not right, and if there is one thing above another at which the devil is past master, it is in disturbing our feelings. He is not permitted to disturb the facts on which rests our spiritual life, those great truths of Scripture that have been the basis of action in godly men through all the centuries. But when he cannot assault the facts, he assaults our feelings. He may even deceive us into working so diligently and arduously at honorable labor that we are exhausted in body and spirit, and our feelings, in turn, are low.

The stern discipline of life has taught most of us that in our workaday world there are a great many responsibilities and tasks that must be cared for irrespective of our feelings. We go forth to our day's labors without consulting our feelings, for our material existence depends upon our labor. And it is remarkable how oftentimes such discipline as this proves the best cure for our feelings. Might this not also be true in the spiritual realm? If we refuse to permit our feelings to hold us back from the responsibilities and duties that are ours in carrying out a great task for God, might we not find at the end of the day that our feelings actually had risen? We will never meet this issue successfully by coddling our feelings. We will meet it only by conquering them. Not our feelings but our will must control when duty confronts us. We are certain that if saints and martyrs of all past times had consulted their feelings, we would have had few saints and fewer martyrs. The dungeon, the rack, the stake, and the gibbet were used for the express purpose of keeping God's warriors from feeling like continuing the fight. But the history of the advancement of God's work is the history of the conquest of faith and duty over moods and feelings.

Religion and Feelings Not Synonymous

We need always to remember that good religion is not synonymous with good feeling. The infirmities of the flesh may determine our feeling, but a realization of the omnipotence of God and His indwelling presence in our hearts, will determine our faith and the quality of our religion. Paul gloried in tribulation and affliction and in bodily infirmities. He declared, "When I am weak, then am I strong." Evidently he was not controlled by moods or feelings. He did not decide to go over into Macedonia because he felt like it that day, but because the Spirit of God told him he should go forward. If we are waiting for the right mood and feeling before we launch out into

a great program for God, there is danger that we will wait until doomsday.

But perhaps it is not a matter of feelings or moods in the ordinary sense of those words. Perhaps we are waiting for what we believe will prove a more favorable time to make an advance for God. There is something in having the right setting, we agree. But what would lead anyone to think that the setting is not right at this very moment? There are multitudes of people who have excused their failure to help good causes and worthy projects by declaring that they were wait-

(Continued on page 18)

For His Name's Sake

FOR the Lord's own sake we may plead for the triumph of the cause of truth in times of trial.

So Moses prayed when the unbelief and sin of Israel had brought divine threat of destroying judgments. Moses pleaded with God:

"Now if Thou shalt kill all this people as one man, then the nations which have heard the fame of Thee will speak, saying, Because the Lord was not able to bring this people into the land which He swore unto them, therefore He hath slain them in the wilderness." Num. 14:15, 16.

So Moses made his plea for mercy for the honor of the Lord's own name and cause.

We hear the same plea made for the Lord to vindicate His own name and cause as Martin Luther kneels in his room the night before he is to give his answer to the emperor and the council in the city of Worms. Someone preserved that prayer:

"O Thou my God! assist me against all the wisdom of the world! Do it: Thou must do it . . . Thou alone; . . . for it is not my work, but Thine. I have nothing to do here—I have nothing to do contending thus with the mighty of the world. I, too, would like to spend tranquil and happy days. But the cause is Thine; and it is just and everlasting. . . . I am ready! . . . I am ready to give up my life for Thy truth . . . patient as a lamb. For the cause is just, and it is Thine! . . . Yes, Thy word is my pledge. My soul belongs to Thee, and will be eternally near Thee. . . . Amen. . . . O God; help me! Amen."—*D'Aubigné, "History of the Reformation," bk. 7, chap. 8.*

Not for himself, but for the sake of God's cause, Luther prayed that night. And in this unselfish prayer we learn the secret of the courage that rang in his testimony before the council: "Here I stand, I can do no other; may God help me." That was one of the great hours in the history of the controversy between truth and evil.

The same jealous care for the Lord's own name and cause moved David Livingstone to write a prayer into his journal for January 14, 1856. The tribesmen at the junction of the Loangwa and Zambezi Rivers were threatening his life and the cutting off of his effort to bring the cause of African missions before the world. Livingstone wrote the prayer:

"O Jesus, grant me resignation to die well. . . . On Thy word alone I lean. But wilt Thou permit me to plead for Africa? The cause is Thine. What an impulse will be given to the idea that Africa is not open if I perish now! . . . It seems a pity that the facts about the two healthy longitudinal regions should not be known in Christendom. . . . Leave me not; forsake me not. I cast myself and all my cares down at Thy feet. Thou knowest all I need for time and for eternity."

So men have prayed in great crises in the cause of God, that for His own sake and to vindicate His own name, the Lord might stretch forth the hand of mercy and deliverance. Now again is a time for earnest prayer that the Lord may not permit His cause and work to be held back or brought into reproach before the eyes of the world. Pray God to work for His own name's sake today.

W. A. S.

Pope Pius as Peacemaker

(Continued from page 2)

"Neutral in Deed and Word"

"Neutrality in deed, word, thought, and feeling is the Pope's present watchword, not through disinterest in the course of battle, but in the realization that the world's future may depend on the preservation of the church's lofty moral authority above all suspicion of human, partisan prejudice.

"Tireless in his constant practical activities on behalf of the victims of the gigantic catastrophe engulfing all deep and permanent values, the Pope of late has been even more scrupulously careful than hitherto to avoid even the breath of political partisanship. Every scrap of controversy, for example, has disappeared from the Vatican newspaper, the *Osservatore Romano*.

"Every cleric, every ecclesiastic, throughout the world shares and participates in the hardships of war around him. Even the tiny 'civilian' population of Vatican City now no longer has the slightest privileges. Why? The church voluntarily shares the world's sufferings, while remaining utterly aloof from the world's hates.

"Vatican Site for Conference?"

"In the corridors off the Cortile San Damaso, it has been an open secret for many weeks to the initiated that the Pope, as a temporal ruler, as the sovereign of the state of Vatican City, is considering offering the Vatican itself as the site of the peace conference.

"If there are objections or difficulties, some other truly neutral edifice, hallowed by time and tradition, such as the Roman Basilica of St. John Lateran, may be offered. This noble structure, mother church of Catholic Christendom, in which the Lateran Pact between Italy and the church was signed, enjoys extraterritoriality even though it is situated on Italian soil.

"Or, it is believed, the Pope might offer as the conference site some great cathedral building in some country preferably remote from the most violent scenes of bloodshed. Nor is it beyond the realm of possibility that one of the cathedral cities of the Americas, Buenos Aires, Rio de Janeiro, or even a United States city might be honored."

The peace for which the Vatican will seek will be one which "shall have behind it the unassailable sign of the cross and the permanency of spiritual inspiration," "a peace inspired by the 'four justices'—spiritual, human, social, political."

Will the Papacy stand for a peace which assures spiritual as well as political justice, according to every other church and religious body the same liberty and freedom she would ask for herself? This would be most commendable indeed, but we are fearful that this would not be. History reveals that this does not tally with the record of the Papacy. We must judge the future by the past, and we cannot believe that Pope Pius would favor any peace which would not make for the distinct advantage of the papal hierarchy. He represents a religio-political system which stands for this very thing. He is a creature of that system. We doubt not that as a man he has many admirable traits of character. In the church which he represents may be found many noble men and women. But both he and they are not what they are because of the system of religious faith to which they adhere, but in spite of it.

We shall watch the developments of coming days with anxious concern. Rapidly shaping events presage a speedy climax of the prophetic forecast. "What is that forecast?" do you ask? "And where may it be found?" In the seventh chapter of the book of Daniel, and in the thirteenth and seventeenth chapters of the book of Revelation, are symbols which clearly designate the papal power of Rome. This is recognized by Protestant commentators of various churches. The prophecies of Revelation 13 and 17 reveal that the deadly wound suffered by the Papacy in its being deprived of political power and prestige will be healed, that there will be developed a movement, fostered by apostate Christianity, which will unite with Roman Catholic aims and objectives in enacting religious legislation and enforcing the same, even to the point of persecution upon those who dissent from the principles embodied in such laws.

We have seen through the years the groundwork of this union being slowly but surely laid. The *rapprochement* between Catholicism and Protestantism is coming closer. The influence of the Roman Catholic Church in Protestant America and Protestant England is more and more apparent. Roman Catholic influence is becoming more and more marked in legislative assemblies, in the administration of courts of justice, and in law enforcement. The prophecies of Revelation 13 and 17 are being more and more noticeably fulfilled. The readers of this paper have expected their fulfillment for years. Recent developments do not come to them, therefore, as any surprise. They look upon these unfolding events as signs of the times, as prophetic fingers pointing to the grand climax of human history—to the end of this age, to the establishment of Christ's everlasting kingdom.

To others, who know not the significance of what we now see taking place, we owe a solemn duty. We must tell them the meaning of these developments. We must point them to Christ the Lord as the only Hope of the world, the only way of escape from sin and its dire consequences. This is our duty—even more, our high privilege—as students of the prophetic word.

IN MISSION LANDS

The Solusi Mission Anniversary Ceremony of First Seventh-day Adventist Mission

By W. R. VAIL

THE forty-sixth anniversary of the founding of Solusi Mission, in Southern Rhodesia, the first Seventh-day Adventist Mission among heathen people anywhere in the world, was celebrated at the Solusi Training School on Sunday, July 27. A program designed for the purpose of recalling the heroic sacrifices of the pioneers who established the mission was presented in such a way that not only were the stories of their deeds refreshed in our memories, but a desire to emulate their devotion, and consecration to the promulgation of the third angel's message, were the heart experience of the listeners.

Among the audience, in addition to the staff and the students of the school, were members of the Bulawayo European church who had come out for the occasion, many of whom had not realized before what lives of heroism and sacrifice had been lived right in their own neighborhood.

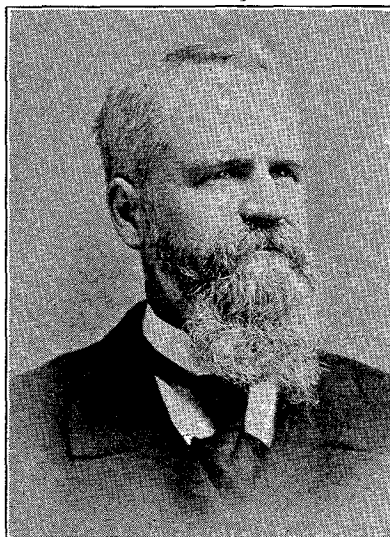
It was unfortunate that the only survivor of those early heroes, W. H. Anderson, could not arrange his itinerary so as to be present. He was away in Nyasaland, still in active service, giving instruction and help to younger workers, both European and African, in the Southeast African Union Mission. However, he sent a special message to the workers of the present staff, which was read by the principal of the training school, W. B. Higgins. Our hearts thrilled as we listened to the expressions of courage from one who for forty-seven years had passed through so many discouraging experiences in Africa.

After the invocation by G. R. Nash, the present superintendent of the Zambesi Union Mission, Elder Higgins reviewed in brief the beginning of the negotiations for the mission back in 1894, and its final location in 1895, through the direction of the Lord, and the generosity of the Honorable Cecil J. Rhodes.

It was a real treat and a thrilling experience to listen to the stories of the men and women still living who were associated with the founders of the mission and who told of their memories of those trying days.



A. M. Ishabangu, who was Elder Anderson's ox driver, told of the labor, the suffering and cares, of the men who brought them light. Then Peter Fayi Mpofu spoke of the progress made since the organization of the Solusi church, of which he was a charter member. Mrs. Isaac Nkomo recalled how she was rescued from an orphan's grave and given a home by Elder and Mrs. Tripp. Her voice choked with emotion as she spoke of her love and devotion to her foster parents. When talking of the death of Elder Tripp, as the scenes came back so vividly, she found it difficult to speak of him who had done so much for her and who had won her love as a child, in so short a time. Isaac Nkomo told of his experiences in laboring with these early workers, as did also Elder and Mrs. F. B. Jewell, who are now the



On This Page Are Pictured Some of the Early Missionary Pioneers of Africa. Left: Elder and Mrs. M. C. Sturdevant. Above: Elder F. L. Mead. Right: Elder and Mrs. W. H. Anderson.

oldest workers on the staff. Finally, Elder and Mrs. Higgins, who have been leading the work at the training school since 1929, concluded this part of the program with memories of their early impressions as they arrived at this historic mission station.

As Elder Higgins presented a framed photograph of each of the former directors of Solusi Mission since its founding, a short biographical sketch was given. Some of these sketches were written by Elder Anderson, and some were given by the European and African workers present who had known and worked with them. There were pictures of Elders G. B. Tripp, F. L. Mead, W. H. Anderson, M. C. Sturdevant, W. C. Halston, and H. M. Sparrow. These pictures are now in the hallway of the school in constant memory of

those who have so nobly labored for the building up of the institution.

A fitting and appropriate close to the program was the placing of wreaths on the tombs of Elder Tripp and Doctor Carmichael, the first two workers to give their lives for the cause in Africa. It was in 1898, just three years after the opening of the mission, within one week of each other, that these two men were stricken with the dreaded malarial fever, and succumbed. The wreaths were deposited by Fayi Mpofu and A. M. Ishabangu, who knew and labored with these men years ago.

As the closing prayer was offered, at the little cemetery where these loyal workers await their reward, we who were present reconsecrated ourselves to the completion of the task for which they had paid the last full measure of devotion.

Fourteen Years in the West Indies

By A. R. OGDEN

FOURTEEN eventful years in human history have passed since it was my privilege to connect with the work in the West Indies, first in the Antillian Union, in January, 1928, in which field I had the pleasure of working until 1937, when I was called to the presidency of the Caribbean Union. During the nearly ten years in the Antillian Union about thirteen thousand persons were baptized, and during the four years in the Caribbean Union almost three thousand more have been baptized. While the approximately sixteen thousand West Indian converts and baptisms represent only a little of what we would like to have seen in the way of results, yet these thousands of believers baptized during the years of administrative services in these fields somewhat compensate for the efforts put forth. To the loyal co-operation of workers and believers these results are attributable.

A Most Fruitful Field

Truly, the West Indies is a fruitful field of mission service. If each and every one of these, with the great family of advent believers in all lands, would all be faithful, "what a gathering of the faithful that would be"! Let us all determine by the grace of God to be with that triumphant throng of all lands and of all ages when the Redeemer comes to gather His elect from the north, and the south, the east, and the west. Surely no one can afford to be absent in that great day.

While our labors during these years have not been without mistakes, yet God has seen fit to add His blessings to our feeble efforts. While these thousands of people who have accepted the truth speak varied languages, and represent various nations and races, yet all of them respond alike to the third angel's message. And all, if faithful, shall join with one voice in the triumphant song of "Moses and the Lamb." Rev. 15:3. Surely that day cannot be long delayed. Hasten happy hour!

During the recent years spent in the Caribbean Union, a special endeavor has been put forth to

reclaim lost and wandering members. In the one local South Caribbean conference the late Pastor Gordon Oss had gathered upwards of one thousand names of lost and wandering ones. About ten per cent, or one hundred, of these have been reclaimed during the last two or three years and brought back into the church. Perhaps the greatest blessing from this endeavor has been the greater interest and anxiety on the part of workers and church members in behalf of the lost and perishing in their very midst. In any case, the effort has brought a more sympathetic interest in behalf of these lost ones, who are only waiting for a sympathetic interest on the part of the church to return to the fold, and be thus reunited in the fold of Christ, the great Shepherd.

For our encouragement in this endeavor to *seek and find* the lost sheep, we have the following statements from the messenger of the Lord: "The parable does not speak of failure, but of success, and joy in the recovery." "Angels pity these wandering ones. Angels weep, while human eyes are dry and hearts are closed to pity!" "In this work all the angels of heaven are ready to co-operate." —*Christ's Object Lessons*, pp. 188, 192, 197. And again we have the assurance, "When the storm of persecution really breaks upon us, the true sheep will hear the true Shepherd's voice. Self-denying efforts will be put forth to save the lost, and many who have strayed from the fold will come back to follow the great Shepherd." —*Christian Service*, p. 166. Eternity will reveal the true fruitage of such service.

Church Buildings

While we have endeavored to promote and further every line of our denominational endeavor, one greatly neglected feature which is sadly and generally needed is church buildings. During the nearly four years in the Caribbean Union forty church buildings were completed and dedicated—just about an average of one a month.

(Continued on page 17)

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Let's Plant a Garden—No. 10

Planting Spring Beauty

By FLOYD BRALLIAR

OCTOBER is the best month in the year to plant daffodils, tulips, and hyacinths in most parts of our country. Of course, in extreme northern sections, freezing weather sometimes interferes with this program, but whenever it is possible, the late planting of these bulbs usually gives better results than earlier planting, for the simple reason that they may make too much growth in the fall if planted too early.

Especially is it important not to plant before October in the southern half of the United States, for September-planted bulbs are very apt to peep above the ground in this section before the first of January. While the bulbs and plants are hardy enough to withstand ordinary freezing weather, they are not improved by freezing and thawing all winter long.

Tulips and hyacinths are perfectly hardy in any part of the United States, although they may not do their best in the extreme South. By planting them late, we should have good success with them even there. However, in Gulf Coast regions, we

would recommend that neither of these bulbs be planted before the first of November.

Tulips, hyacinths, and daffodils are all lovers of rich soil. However, it is better not to fertilize them with fresh stable manure in such a way as to allow the bulbs to come in direct contact with the manure. The reason for this is that manure is always heavily saturated with the bacteria of decay, and they are almost sure to decay the bulbs if they come in direct contact with them.

We prefer to plant daffodils in clumps of three to five bulbs, here and there under trees or in the shrubbery borders. Do this without any regularity, so as to give the appearance of their being natural instead of artificial.

Years ago we planted thousands of these bulbs on our campus at Madison College, Tennessee. We took an ordinary spade, set it in the ground as deep as it would go, lifted up a spadeful of soil, then put about five bulbs in the place where the soil had come up. We set them as far apart as room would allow, and emptied the spadeful of dirt back on them, with the grass on top, and either trampled it down or pressed it into place with the back of the spade. The next clump we planted the same way. And so on.

After more than twenty years, these bulbs are blooming as freely as they ever bloomed. Of course, if we had planted them in garden soil, dug them up every year or two, divided them, and reset them, they would have multiplied much more rapidly than they have. But as it is, we get an abundance of bloom year after year with no attention whatever to the bulbs.

We cannot do this with tulips, for if planted in this way, they would die out in two or three years. Hyacinths may last as long as three years planted in this manner, but probably would die after the first year. Both of these bulbs should be planted in good garden soil. They should not be set closer than six inches apart each way, and should be dug, divided, and reset at least every other year.

There are two other varieties of bulbs of which we are very fond, and which we recommend highly—

Late Autumn Gardening Is a Work of Faith—Faith That the Drab, Brown Bulbs We Dig Up, and Divide, and Transplant, and Bury Again in the Earth, Will Blossom Into Radiant, Colorful Beauty When Spring-time Comes Once More



PHOTO BY H. A. ROBERTS

the bulbous iris, either the Dutch or the Spanish variety, and the wood hyacinth.

It is too late to plant iris bulbs in the extreme north, but they may be planted in October over most of our country. Plant them about two and one half inches deep; otherwise they should be planted very much the same as we would plant tulips and hyacinths. Water them thoroughly, and they will come up at once, which is precisely what they should do. They will make an abundance of foliage in the fall, and in the spring they will bloom just after the tulips. The late tulips and early bulbous iris are sometimes found blooming at the same time.

The bulbous iris can be planted in the sod of the front lawn, very much as crocuses are, where the bulbs will live and bloom for many years. The varieties of the greatest value are of the Italian type, of which there are three colors. These grow to a height of twelve to fourteen inches. These plants are natives of Spain, northern Italy, and other parts of Europe having the same climatic conditions. They make excellent cut flowers, and are altogether satisfactory.

We recognize that some people will raise queries about why we recommend planting flowers for

next year's blooming, and the objection will be offered that we are using money for wrong purposes by so doing. But we must remember that God Himself, when planting the Garden of Eden, planted everything that was good for food or that was beautiful. If the plants in the Garden of Eden grew in the same proportion in which we find them today, there were a dozen or more varieties of plants that were created for beauty to every one that was created to produce food. God has created an innumerable quantity of plants to cheer us on our way by producing an abundance of beautiful flowers. We have been told that in the new earth lilies and roses will grow in the fields. We are also told that the love of the beautiful is one of the noblest qualities of the human mind.

We recognize that it might be wrong to spend money lavishly or to go to extremes in planting flowers, but we must insist that not only is it not wrong, but it is a definite virtue to try to make our homes "little Edens" here on earth.

It should be remembered that most of these spring flowering bulbs bloom before the trees have fully matured their leaves, and when there is an abundance of moisture in the soil. Therefore many of them can be planted not only in the shade

KNOW YOUR CHURCH HISTORY

"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.

1. The first Seventh-day Adventist to give utterance to the need of a special work on behalf of youth was (Joseph Bates, James White, Hiram Edson).
2. In 1852, in the first issue of the (REVIEW AND HERALD, *Youth's Instructor, Signs of the Times*), this pioneer worker for youth wrote: "For some time we have been impressed that we had a more special work to do for the youth. . . . We now cheerfully engage in this work, praying the Lord to help."
3. The first Seventh-day Adventist young people's society was organized at (Hazelton, Michigan; Battle Creek, Michigan; Lansing, Michigan), in 1879, by (C. B. Hughes, A. G. Daniells, Luther Warren).
4. The first camp meeting services on behalf of youth were held at (Rochester, New York; Mankato, Minnesota; Pilot Grove, Iowa), by R. A. Underwood and Lewis Johnson.
5. The first young people's society outside of America was organized at Adelaide, South Australia, in 1892 by (A. G. Daniells, S. N. Haskell, J. O. Corliss).
6. The first testimony concerning the organization of Seventh-day Adventist youth appeared in the (REVIEW AND HERALD, *Youth's Instructor, Signs of the Times*) of May 29, 1893: "Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbathkeepers, but for those who are not of our faith?"—Mrs. E. G. White.
7. In 1899 the Ohio Conference formed the first State young people's organization, the members being known as (Faithful Volunteers, Christian Volunteers, Missionary Volunteers.)
8. The first general organization of young people's work was in 1901, in connection with the Sabbath school work, with (Mrs. L. Flora Plummer, Mrs. Flora L. Bland, G. B. Thompson) as secretary.
9. At the General Conference Council, at (Gland, Basel, Geneva), Switzerland, in 1907, the organization of the young people's work as a separate department was authorized.
10. The department was organized at the epochal convention at Mount Vernon (Ohio, Virginia, Illinois) in July, 1907, and plans were perfected for utilizing the energies of the youth of the remnant church in the finishing of the work.
(Easy to remember—that at that time, at that place
(the department for youth received its name Mount Vernon)
Missionary Volunteer)
11. The first secretary of the Young People's Department was (A. G. Daniells, M. E. Kern, H. R. Salisbury).
12. The special messages given through the Spirit of prophecy for Seventh-day Adventist youth are compiled in the book ("Steps to Christ," "Testimonies," Volume IX, "Messages to Young People.")
13. Every type of activity is covered in the department's project (Progressive Classes, Standard of Attainment, Study and Service League).
14. The great world "army" of Seventh-day Adventist youth, organized for service, numbers (58,839, 98,647, 146,232).
15. The secretary of the Young People's Department of Missionary Volunteers is (M. E. Kern, H. T. Elliott, A. W. Peterson).

68

(Answers on page 26)

STELLA PARKER PETERSON.

of trees, but actually under trees. By the time the trees are taking most of the moisture and most of the plant food out of the soil, these bulbs will have completed their growth for the season. However, if we plant these bulbs in the full shade of trees,

we must not expect them to live and bloom freely year after year, for after three or four years the food in the soil will have become so exhausted that there is little left for the bulbs, and, although they probably will not die, they will not bloom.

Fair, Fat, and Four

By LOUISE DUNBAR

MOLLY-O was fair, fat, and four. Molly-O was plump and pleasing. She had little clustering curls that twined themselves cunningly about one's fingers; she had dear little ways that wrapped tightly around one's heart. Molly-O was a darling; everyone said that she was; so Molly-O's mother and father knew that she must be. If they had been slow to believe it, the attention that was showered upon their child everywhere would have convinced them.

Molly-O liked the notice that her presence attracted. She enjoyed marching into restaurants with her curls dancing, and her tiny skirts billowing around her, and hearing people say, "Oh! will you look at that darling child!"

As time went on, she discovered that the admiration of grownups could be turned to profit, and she began to play to her audience. Usually the audience responded; when they didn't Molly-O pouted—even staged mild scenes. Mother and father were embarrassed. Mother thought that father didn't help her enough with Molly-O's discipline. Father said that if he were at home all day, he would soon have "that child" under control.

Meanwhile, "that child" was putting on an extended series of one-act plays at home. When affairs went in a manner displeasing to Molly-O, the little lady would fling herself on the floor, and roll, and scream, and even bump her head. Both parents were frantic in their efforts to calm her, but she held the center of the stage. Mother and father would do or promise almost anything to soothe her. These scenes were exhausting to everyone but Molly-O, who seemed to be enjoying the sensation she created.

Her parents realized that these outbursts must be stopped. So Molly-O's father spoke to a child specialist. He told him a great deal about Molly-O, about himself, and about her mother. The specialist advised the father to telephone him when another tantrum was imminent. A few days later, Molly-O's mother called him. Fortunately, he was able to drive over immediately. He found the little girl rolling on the floor, screaming and knocking her head—her poor mother vainly trying to quiet the uproar.

He motioned the mother to step back, and then he stood calmly surveying the scene, but saying nothing. Molly-O glimpsed him out of the corner of her eye, and wondered.

"What are you doing?" he asked, in a casual tone, stepping forward quietly. "O! I see. Here, let me help you."

Dropping to his knees beside her, he took a grip on her head, and gave it several lively though very

gentle thumps on the floor. Molly-O was simply dumfounded. The man's action was unparalleled in her experience. Her feelings were outraged! She would put this big quiet stranger in his place. She would give him a good scare. So she struck out fiercely at him, with all her strength, and screamed and screamed. She beat the floor with her tiny fists and struck it repeatedly with her head. Then again, she had help from the strange man. For the second time, he grasped her head, and beat a gentle tattoo on the floor.

She fell back and looked at him, then caught sight of mother at the window.

"Mother!" she cried piteously.

Mother's hands fluttered on the window curtains, but she did not turn.

Molly-O gradually calmed, and lay at ease, studying the man. She decided that, after all, she rather liked him.

Soon he rose to his feet, and spoke quietly to mother. "I'll be going now," he said.

Molly-O was no longer the little tyrant of the household; tantrums were no longer enjoyable. Only one more such a scene was put on, and this lacked the "go" of former occasions.

Molly-O was cured. Molly-O was herself again.
—National Kindergarten Association.

Fourteen Years in the West Indies

(Continued from page 14)

This effort should be continued at an increasing rate. In the Antillian Union similar efforts brought forth similar results. About eighty buildings were erected. Thus we believe that a good foundation has been laid for a larger work and richer results in all lines of advance throughout the island field. Many thousands are waiting only to have the message brought to them. Nothing gives greater stability and permanency to our denominational work than the providing of church buildings in which believers may gather for worship and the carrying on of all the regular services of the church of God.

The prophet Isaiah of old, looking down to our time, declared, "The isles shall wait for His law." Isa. 42:4. Truly, all the islands of the West Indies, both the Lesser and the Greater Antilles, are waiting, and thousands are responding, as the years pass, in loving obedience to God's holy law. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. Many indeed are respond-

ing to God's last great call as represented in the third angel's message. We read, "I was shown that the third angel, proclaiming the commandments of God and the faith of Jesus, represents the people who receive this message and raise the voice of warning to the world, to keep the commandments of God as the apple of the eye, and that in response to this warning many would embrace the Sabbath of the Lord."—"Testimonies," Vol. I, p. 77.

Note the word "many." Not a few, but "*many*," thank the Lord, was the view given ninety-five years ago in that early vision. When this vision was given in 1846, two years after the beginning of the proclamation of the threefold message, there were only about fifty who had up to that time accepted the Sabbath message. It is truly encouraging to see to some degree the fulfillment of this early prediction, as evidenced in the thousands of converts to the message in the West Indies and also in all parts of the world field.

None of These Things

(Continued from page 8)

but to keep abreast of our neighbors. In dress, entertainment, living quarters, we rivaled them. Our car must be just as good as theirs, our residence on a par. To relieve the pressure of the mad rush we turned to amusement, to find weariness only.

But when Jesus spoke forgiveness, He healed the festering sores of bitterness, quieted our anxiety, weaned us away from our mad rivalry, and filled our hearts with the abiding sense of His presence.

In recounting the obstacles which God has permitted to strengthen and correct our characters, would it not be well to relate how He has quieted our fears, refreshed our spirits, and given us the stamina to endure?

Or might we not end our catalogue of grievances with the triumphant words which Paul spoke, after giving a résumé of his hardships: "None of these things move me"?

Are We Waiting for the Right Mood?

(Continued from page 11)

ing for a more auspicious time. They were always planning to do something. They might even take offense if it were suggested that they were irresolute or apathetic.

Not Tomorrow, but Today

The same situation is found in our churches. Some are deceived by the devil into thinking that the future will provide a more convenient season for launching out courageously for God. They can always think of a host of reasons why it would not be wise or prudent or worth while to do something substantial and courageous immediately. Such persons may consider themselves wise, but



COMING

Adolph Gregory was not a Christian when he first found himself at one of our denominational schools. The rules irked him, and after a few weeks he ran away and later joined the Navy.

But he had a name which meant "noble hero," and buried under his rough, cynical exterior, was the stuff of which heroes are made. Away over in China he—ah, but these experiences all unfold in due course in Archa O. Dart's thrilling, true serial story—

"ADOLPH GREGORY'S SECOND REBELLION"

which starts in the November 13 issue of the "Review." The story contains adventures, thrills, and experiences which will serve to inspire every young person to a life of courage. Be on the lookout for this special feature.

it is not the wisdom that cometh down from above. There is nothing in the situation round about us in the world today that justifies delay in action. Nothing justifies putting off till tomorrow a great and major move for God.

With the world on fire all around us, we have neither time nor patience for those who feel we should appoint a committee to report to us some plan in the indefinite future as to whether our church or our company ought to bestir ourselves into greatly increased activity. Right now is the time to move. By *now* we mean *today*, not next week. We can measure the advance of world calamity and destruction by literal days. We can measure the curtailment of freedom of speech and freedom of travel by days, or at least those who live in most parts of the world can so measure them. Then why should we not measure our advance for God in days rather than contemplate some great, glorious thing we will do for Him next summer or spring or even next month? The cry that needs to go forth throughout our ranks everywhere is that there shall be delay no longer.

F. D. N.

THE crown and completion of a man's life are reached only when he so lives in communication with God that God's life pours through his personality and makes it an instrument of God's self-expression.—Dr. A. Herbert Gray.

A CHILD of God should be a *visible beatitude*, for joy and happiness, and a *living doxology*, for gratitude and adoration.—C. H. Spurgeon.

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 Value and Place of Personal Evangelism

THE greatest and most valuable institution in all this world began with personal evangelism. I refer to the founding of the Christian church.

The first five persons to accept Christ when He began His public ministry were won as the result of four personal efforts. John the Baptist personally directed John and Andrew to Christ. Then Andrew found his own brother, Simon. Christ then won Philip by a personal effort. Then Philip found Nathanael. Thus began the Christian church.

In "The Desire of Ages," page 141, we find the words: "With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael."

The very fact that God ordained personal evangelism as His method of starting the Christian church, shows us the important place that God designed public evangelism to fill in the divine mission and destiny of the church.

Andrew "first findeth his own brother, Simon." What a find that was in the light of what happened on Pentecost and in the years which followed! So you may bring in someone who in turn may win hundreds to the Lord.

"Philip findeth Nathanael." Whom have you found? There are lost men everywhere waiting for some disciple to find them.

We read further in "The Desire of Ages," page 141: "These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church."

Work the Humblest May Do

Personal evangelism provides a way whereby even the humblest church member may effect a great and far-reaching work with very little effort.

A timid young man by the name of Edward Kimball stepped into a

shoe store and spoke to a clerk about being a Christian. From that humble work came the mighty evangelist D. L. Moody, who, in turn, won thousands to Christ. We tremble to think of what the world might have lost if the timid young Kimball had not spoken to that shoe clerk about his soul.

It was the touch of his Sunday school teacher in a revival meeting, and the question, "Do you not think you had better stand?" that started J. Wilbur Chapman for the kingdom. Dr. H. C. Trumbull was won to Christ largely through a personal letter written him by a friend. He in turn became a great personal worker.

It is God's plan that by personal evangelism through house-to-house work by an army of lay members, the greater part of the work of sowing the seeds of truth will be accomplished.

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. [How is it to be done?] . . . Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him by doing house-to-house work. Sitting by the fire-side, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister."—"Testimonies," Vol. VII, p. 21.

Note that sometimes an ordinary layman by personal work may do more to meet the needs of families than could an ordained minister.

Personal evangelism is the highest missionary work that we can do.

"By personal labor reach those around you. . . By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do."—*Id.*, Vol. IX, p. 41.

"In our work, individual effort will accomplish much more than can be estimated. It is for the want of this that souls are perishing."—"Gospel Workers," p. 184.

This matter of taking part in personal evangelism has a decided bearing on the quality of our own

spiritual experience, and even on our salvation.

"Where there is no active labor for others, love wanes, and faith grows dim."—"The Desire of Ages," p. 825.

The reverse is also true.

"Those who are watching for souls, who devote themselves most fully to the salvation of the erring, are most surely working out their own salvation."—"Testimonies," Vol. V, p. 607. The only way a Christian can save his life is to lose it in working for others. Matt. 16:25.

Way to Reach All Classes

Personal evangelism provides a way whereby we may reach all classes. There are large numbers of people who will never be reached by the gospel unless it is carried to them. Many cannot come to our tents, tabernacles, or halls; many more will not come. But many of these can be reached by wisely planned personal evangelism.

Personal work will sometimes reach the wealthy, the educated, and the higher classes, who cannot be reached in any other way. How often we see and hear of people accepting the truth whose interest was first arrested by personal effort.

"Many who never could have been reached in any other way, are ready to respond to intelligent personal effort."—"Acts of the Apostles," p. 158.

"In almost every community there are large numbers who do not listen to the preaching of God's word or attend any religious service. If they are reached by the gospel, it must be carried to their homes."—"Ministry of Healing," p. 144.

"There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight."—"The Desire of Ages," p. 141.

It is only by personal work that the truth can be brought close to the people.

"The Lord desires that the truth shall come close to the people, and this can be accomplished only by personal labor. . . .

"There are families who will never be reached by the truth of God's word unless His servants enter their homes, and by earnest ministry, sanctified by the endorsement of the Holy Spirit, break down the barriers. As the people see that these workers are messengers of mercy, the ministers of grace, they are ready to listen to the words spoken by them."—*Mrs. E. G. White in Review and Herald, Dec. 29, 1904.*

Personal evangelism is the only form of evangelism in which every church member may participate. Not every Christian can speak to a great congregation, but every Christian can become a personal worker, an individual evangelist, and perform a mighty ministry for Christ in a personal way if, indeed, his heart is set on so doing. This is the kind of ministry to which every follower of Christ is called. It is a ministry in which he can serve with a surprising acceptability, and a ministry in which he must serve if the church is ever to fulfill the mission which became hers when Christ first set her in the world and told her to go and make disciples of all nations.

The work of carrying the gospel to every soul must in a large degree be accomplished by personal work.

"The Lord desires that His word of grace shall be brought home to every soul.

"To a great degree this must be accomplished by personal labor. This was Christ's method."—*"Christ's Object Lessons," p. 229.*

What Might Have Been

A universal enlistment of our church members in personal evangelism would quickly enlighten the world.

If in 1860, when the name "Seventh-day Adventist" was adopted, there had been only one person in the world who knew the truth, and he during the next year had communicated the truth to a friend, and those two had continued to pass on the knowledge of the truth each year to another, and every man so informed about the truth had passed it on to yet another every year, every person in the world would have had the truth brought him by 1894.

When you recall that there are in this movement about five hundred thousand Adventists who have a knowledge of the truth, how quickly the truth could be made known to all the people in the world if all our church members were a league of personal evangelists! In fact, if these 500,000 who know the truth were to each tell just one person about it during the next twelve months, and each of these were in turn to tell another each year, the truth could be personally made known to all the earth's teeming millions in nine years!

How true, "If Christians were to

act in concert, moving forward as one, under direction of one power, for the accomplishment of one purpose, they would move the world."—*"Testimonies," Vol. IX, p. 221.*

If personal work had been given its rightful place in all the activities of our workers and members, the work would have been finished years ago. The one kind of activity that is needed in the church today above everything else, is the practice of individual evangelism. And it is just in the lack of this that we discover the self-evident secret of our past failure to win and to hold souls numerically in any degree commensurate with what we must acknowledge God expects of us in this closing hour of earth's history.

Personal Bible evangelism is destined to act a major part in the finishing of the work.

In that great reformatory movement which will usher in the finishing of the work, the messenger of the Lord says, "Hundreds and thousands were seen visiting families, and opening before them the word of God."—*Id., p. 126.*

God's picture of the finishing of this work is the entire membership of the Seventh-day Adventist Church becoming a league of Spirit-filled individual evangelists and going forth to quickly enlighten the world. How speedily then will the work be gloriously finished.

J. L. SHULER.

Annual Meetings in Southern Europe

DESPITE war conditions, annual meetings were held in three fields during the past quarter.

The North France Conference, though occupied territory at present, headed the list. It was thought inadvisable to make an effort to bring delegates together in Paris from all parts of the conference, and therefore two meetings were held. The first took place in Paris, July 4-6, and the second in Angers, July 11-13. Both meetings were well attended and, we are told, did inestimable good. Business sessions having been eliminated in both cases, all the time from Friday to Sunday evening was given over to spiritual interests. Only partial reports have reached us from these meetings, as no representative from the division office attended them. We have learned, however, that as a manifestation of gratitude to God for His keeping care, those present made a real sacrifice of their means in behalf of the cause. The two Sabbath morning offerings amounted to 22,000 francs (French).

The Leman Conference annual session convened in Lausanne, July 20 to August 3. It is perhaps the

one annual meeting in Southern Europe to be held this year under normal circumstances. What a privilege to be able to pursue the work of God in 1941 unmolested by war!

At the opening meeting, A. Meyer, president of the conference, reviewed the work of the past year. We glean the following from his report:

"During the past year, the war has continued in Europe with unabated fury, spreading constantly to new lands. Privations and suffering have been multiplied, ruins and misery accumulated. Many hearts are in mourning today in lands in which we have brethren of like faith.

"Is it not extraordinary that Switzerland has been spared until now in the midst of the tempest? In His goodness, God has protected our country, no doubt in order that it may accomplish a mission in the world. If until now the word of the prophet, 'Hitherto hath the Lord helped us' (1 Sam. 7:12), has been fulfilled to usward, we must discover God's purpose in it all. We believe that He has a mission for our country in the world, but we also believe that He has kept our land in peace in order that we may do a special work in behalf of God's cause in this crisis hour.

"Despite critical times, 1940 was one of the best years in a long time for our conference. Tithes and offerings increased in an appreciable degree. Harvest Ingathering met with particular success. A special gift of 5,000 francs (Swiss) was made by the conference last year to our churches in France and Belgium as war relief. This was an expression of our sympathy and affection in a time of distress.

"However, war, although it be beyond our frontiers, does have direful effects upon certain of our activities. The publishing work suffered more than any other, owing to the fact that many colporteurs were in military service during a good part of the year. Sales were somewhat down in 1940. But it is encouraging to note that there is a real increase for the first six months of the present year. For a time it appeared doubtful that books could be got to us from Melun; and in order to forestall any lack of literature, our tract society brought out in Lausanne an edition of five thousand of the book 'Science et Cuisine.'

"Evangelistic efforts have gone forward in Geneva, Rolle, Lausanne, Clarens, Payerne, Bienne, La Chaux-de-Fonds, and St. Imier. A particularly large interest seems to have developed in Bienne, both in the French and in the German work. In 1940, fifty members were added by baptism. The total membership of the conference, as of December 31, 1940, stood at 1,044.

"Without doubt, we are facing times of difficulty. It is hard to

know what the future holds in store for us. But we shall not draw back in well-doing. Girding the strength that God gives us with faith and courage, we shall advance to greater victories."

This year the Swiss people have celebrated the six hundred fiftieth anniversary of the foundation of the confederation. At such a time, and in view of Switzerland's special situation in Europe today, the Swiss people are full of gratitude to Divine Providence. Our brethren join in this sentiment, with the additional thought that Switzerland is being used of God in a special way for the pursuance of His work. As a token of gratitude, a special offering was taken Sabbath morning. It brought in 6,400 francs (Swiss).

The South France Conference assembly was held on the property of our French college, in Collonges-sous-Salève, August 4-10. This was the first meeting in two years, last year's conference session naturally having been dropped out. It was a joy to meet again with representatives of that conference and to hear from their lips the story of God's care. A goodly number of delegates were present for the entire session, and the attendance was about three hundred over the week end.

J. C. Guenin, president of the conference, and his associates presented encouraging reports of progress in the last months. Despite war and refugee conditions, there was notable progress in both tithes and offerings. This sounds like a miracle. Indeed it was! a miracle due to God's fidelity and to the loyalty of His children! The Sabbath offering brought in 16,000 francs (French).

I shall add that no change of importance was made in the staff of the fields covered by this report. Plans were laid, however, for future progress. Study was given to a number of problems, and in each case, some thirteen resolutions were reported back to the assembly and adopted unanimously. For full success only God's blessing is needful, and the brethren are sure that it will not be lacking.

W. R. BEACH.

Evangelism in Honolulu

It had always been thought, here in Hawaii, that the large intermixture of nationalities would militate against successful public evangelism; hence few such campaigns had been held in the fifty-six years of our work here. But the time has come when the thoroughly modern Americanized racial groups have amalgamated sufficiently so that they have adopted a nearly similar philosophy of life. And this has helped us in our approach with the truths of the third angel's message.

Meetings were held in six different places during these nine months. Four church efforts, one series of tent meetings, and a large campaign in the biggest high-school auditorium in the city were conducted along with two of the four church efforts by Evangelist Phillip L. Knox, of Glendale, California.

With our three Honolulu churches at work constantly and co-operatively through all the meetings, we were able to draw good crowds and hold the interest throughout the entire series. Small groups of five or ten were baptized at frequent intervals during this time. This served to kindle enthusiasm among our church folk and inspired their continued attendance and support of the meetings.

Strategic locations in three city districts were chosen for the smaller efforts. Thus we were able to reach distinct classes of people in suburban areas while the centrally located McKinley High School auditorium drew the largest crowds for the big city meetings.

Distinctly the biggest and best ally we had in our work was our faithful church membership. How true is the statement made recently by a fellow minister in the *Ministry* columns: "The church should be a force and not a field for evangelism." From our churches could be enlisted ushers, parking guides, printers, painters, singers, musicians, carpenters, electricians, and rostrum assistants—laymen of good appearance and reputation to offer prayer, introduce the evangelist, or pronounce the benediction. A use was found for each of these in our meetings.

If our faithful people were asked to pledge money toward the expense of the campaign, they gladly responded. During our tent meetings church pledges combined with our regular evening offerings to offset the cost of the entire effort. We seldom lacked for willing hands to help us in distributing handbills, despite the fact that on several occasions we had as many as 25,000 pieces to circulate in one afternoon.

Every Sunday morning at the beginning and close of our half-hour "Voice of Hope" radio broadcast we announced the meetings. Spot ads announced at the best hours, morning, noon, and night, our services. Stickers were pasted on car windows, window placards advertised the great crowd. Pictures on the Bible and astronomy were on view in every important show window in the city. These advertising mediums, with the addition of newspaper ads and bumper placards, combined with the weekly distribution of handbills, announced to the entire city the place and nature of our programs. We are happy to report that in response as many as twenty-five hundred people came to the auditorium in one evening—a record religious crowd for conservative Honolulu. For this we have reason for rejoicing.

In nearly all our meetings pictures were used, both slides and film strips, depending upon the size of the meeting hall. Elder Knox's colored slides on astronomy and creation proved to be great attention getters. He preceded each lecture with five or ten minutes of appropriate piano music, during which time beautiful sunsets were thrown upon the screen. Another interesting feature was the scientific Question Box period when queries concerning the starry heavens were interestingly answered by the evangelist.

In connection with all our meetings half-hour Bible classes were conducted either by the pastor or by the evangelist himself, during which our doctrines already presented publicly were reviewed and their importance was impressed upon the minds of the people. Decisions were made here that never would have been made in the meetings. These Bible classes were held before or after the lecture, depending upon circumstances, but the early class was better. A very successful plan was to show at each class one of the Shuler Film Strips advertising the series of lessons under the general heading of Pictured Truth."

During a series of meetings the evangelist should be recognized as the man of the hour. His plans and methods should be closely followed. The pastor can do much to hold up his hands by playing the part of interlocutor, or middleman, between the visiting speaker and the people. After all, the evangelist is there to enlarge the pastor's church roster. In a sense as John the Baptist prepared the way for Jesus' ministry, so the pastor is to work to make it easy for the evangelist. For the time at least, he must decrease, and the evangelist increase. As an illustration of this, let the evangelist have access to the church pulpit on Sabbaths and let the pastor second his promotion work with wholehearted sincerity. On the other hand, if the evangelist will work to inspire confidence in the pastor as the man of counsel for the new converts, he will be doing much to ensure their constancy to the Lord Jesus and the message after he leaves.

In a city like Honolulu, where our work in Hawaii centers and our mission headquarters and our academy are located, there are, quite naturally, more workers than in other portions of our field. These ministers and teachers did much to make the meetings successful. One part-time Bible worker faithfully brought his readers to the meetings, and was rewarded with as rich a harvest of souls as any mission laborer. The meetings were carried into the academy, and a large number of students were baptized as a result. In short, during the meetings the one keynote that was heard throughout our mission force of laborers was, "Evangelize." And God

did bless. Honolulu, that unconquerable city so often thought of as the Waterloo of the evangelist, is now opening its doors, as many important cities are, for the preaching of the third angel's message in its power. We anticipate greater success this coming year.

ARTHUR DELAFIELD.

Good News From South England

THE weeks which precede the opening of any campaign, whether military, evangelistic, or departmental, are usually busy and anxious ones. Those which preceded this year's Ingathering campaign in the South England Conference were no exception. While the House to House Collections Act of 1939 confers certain benefits, it prevents all our children and youth under sixteen years of age from participating in the work. In the metropolitan area of London, in which live about forty per cent of the membership of this conference, this restriction applies up to eighteen years of age, thus eliminating an even larger number of very active and productive workers. Whereas in former years some of our people began collecting long before the first week's bulletin was issued, and continued almost to Christmas in an effort to reach their goals, the work must now be completed within two calendar months. For our provincial churches these were June and July, but because of other public appeals we had to confine our efforts in the metropolis to July and August. Thus, while united in purpose, our conference was divided into two sections, the provinces taking responsibility for raising \$12,800 and London for \$6,400 of our full goal of \$19,200.

During the month of May many provincial churches were visited, particularly those on the south and east coasts which had suffered during the winter and spring from the terrible destruction. Well do we remember a certain week end when we visited Portsmouth and Southampton. As we walked through the streets our hearts ached to see the ruined homes and the piles of rubble which we had known as prosperous shopping centers. A voluntary evacuation of women and children had taken place earlier, and now others were compelled to find homes elsewhere. Here, as in Plymouth and Bristol, which we had visited a few weeks before, there were new difficulties for the Ingatherer. How could we ask the remaining members to accept the goal we had in mind?

But he who thinks that these material disasters can destroy the

spirit of the British people is mistaken. He who believes that such obstacles can weaken the faith of Adventists is doubly deceived. The fires of destruction and persecution have always deepened the faith and strengthened the resolution of the Christian church throughout the ages. Our members in these and other "blitzed" towns are no exception to the historic tradition. It was truly an inspiration to us to listen to their testimonies of faith and consecration to the task as we asked them what goal they would like to accept under these trying circumstances. It was evident that they realized that these things are but tokens of the dawning of the better world, "that is, a heavenly," on which their hearts are set. If the cause we love needed sacrifice before, if the missions called for support in times of peace, surely today that need, that call, is intensified manifold. They would not fail. They would not falter. They would, by the grace and power of God, do as in former years—and *better!*

And so we left them, and went on to others. From the deserted seaside towns of Brighton and Southend, of Lowestoft and Yarmouth, from the sections of London which had suffered most from modern war, we received the same inspiring message. The more favored places farther inland promised to reach their goals, and to double them if possible, so that there should be no failure to achieve our objective. Never before had we witnessed such unity of purpose, such earnestness, to speed on the gospel messenger, to strengthen the medical institutions, to enlarge the training centers for a greater harvest in the whitening mission fields.

The spirit which characterized the opening of the campaign intensified as it proceeded. Not only on Sundays, which in this field have always been our great opportunity for united church endeavor, but on the weekday evenings the members availed themselves of the benefits of fine weather and "double summertime." Not only were the towns worked systematically, but buses, trains, and cycles conveyed the collectors to neighboring villages where a good harvest awaited them.

Previous years have not failed to supply exciting days at the conference office, particularly as the campaign has drawn to a close. This year it has been exhilarating! One after another the churches and companies have reported their goals reached in good time, many closing the campaign with large overflows and even with *double goals!*

Our share of the British Union goal of \$40,000 was \$19,000. We reached it. We rose to over \$20,000! We had hoped, deep down in our hearts, hardly daring to mention it to the churches at first, that

we might even reach last year's record figure of \$21,280. Can you imagine our joy when we learned that this had been achieved? As the postman and the telephone brought us up-to-the-minute information from various places, the figure grew and grew. At last, far beyond our highest expectations, we passed over the \$24,000 mark! With a conference membership of just over three thousand, our total Ingathering this year, when the still unreported amounts have reached us, will be eight dollars a member for the whole conference. "This is the Lord's doing, and it is marvelous in our eyes."

But this picture, like every masterpiece, is only fully appreciated as we study its details. The large amount of more than \$24,000 is made up of shillings and pence—yes, mostly pence—which have been gathered often with great self-sacrifice and painstaking labor. Many are the spiritual victories represented on the financial sheet of the conference treasurer, and the column giving the Harvest Ingathering returns provides as many as any other.

How we wish that the members of the REVIEW family could read some of the inspiring letters which have reached us during the campaign. Some tell of members, evacuated far from their home churches, who, instead of excusing themselves from any responsibility, collected \$20, \$40, and even as much as \$80, for their respective churches. Others bring news of aged and even afflicted sisters who have labored to gather sums which are amazing in themselves, apart from the patience and self-sacrifice involved. Here is an isolated young person who, during a fortnight in July, visited more than twenty villages, traveling more than two hundred miles, largely on foot, to gather from the poor cottagers of rural England a sum of \$72. Others, unable to help so actively, have contributed what they could to the success of our campaign. A dear bedridden sister, suffering from arthritis, knitted articles to sell for the cause. A conference worker who has collected about \$160, writes appreciatively of the support given to her by the prayers of a poor invalid, one of our recently baptized members. She says, "This sister is a great sufferer, but God has answered her prayers, for which I am most grateful."

And so we could go on. From every place comes confirmation of the fact that the Lord gives to those who serve Him with a willing mind a joy which is beyond the best delights this world has to offer. As a former missionary I have often wondered whether our people can appreciate the crying need of the dark lands of earth, if they can share the joy of the laborer in those fields. This year's

Ingathering campaign has convinced me that they can and do, and we trust this may be the experience of the Lord's people throughout the world.

E. R. WARLAND.

Youthful Magazine Workers

IN the little city of Daytona Beach, Florida, live a group of young people who during this past summer have set a noble example in soul-winning service, which could be duplicated with great benefit in every urban Seventh-day Adventist church throughout North America.

Instead of spending all their time at play, as most lively, wholesome youngsters do, these boys and girls, whose ages range from ten to fifteen years, devoted a part of each day to home missionary service. It was a work of joy, a glad some privilege which warmed their own hearts, brought cheer to many whom they approached, and strengthened the church. Spiritual power will always come to congregations whose adults find a way to enlist their youth in loving labor for their Lord.

Theirs was real living Christianity; a nearness to the Master which lightened young countenances, filled hearts with happiness, and proved to multitudes that one does truly have a good time—a fine, exhilarating, and satisfying experience when engaged in worth-while work. There can be no thrill so lasting, no pleasure as permanent, as contentment and peace of mind that are given those who share their pleasure time in true service joys.

Wide-awake, red-blooded young people may all be soul winners. The Daytona group deprived themselves of nothing worth while, but added immeasurably to their usefulness by spending a few hours each day under thoughtful leadership in magazine evangelism. They sold two thousand copies of *Watchman* and *Life and Health*. By this means each worker earned his entrance fee to church school, and the three oldest ones secured a gener-

ous part of their fees for entrance to Forest Lake Academy.

If you organize a magazine group among the dependable children and youth of your church, see them carefully instructed, directed, and encouraged, you will do yourself a good turn, greatly aid the members of such a group, strengthen your church, help some wandering souls find their way back to God, and hasten Christ's return. It is not necessary to have a large number. A very few can carry on successfully.

R. G. STRICKLAND.

Southern Union Meetings

Carolina Conference and Camp Meeting

BEAUTIFUL for location" but modestly describes the location of the grounds on which the Carolina camp meeting and conference convened this year. Kanuga Lake and recreational park is located just eight miles from the pleasant little city of Hendersonville, North Carolina. Indeed, it furnished a quiet and ideal retreat for the convocation, surrounded with a deeply spiritual atmosphere. We can but testify that it was good to be present where "prayer was wont to be made," and where God could speak to our hearts through His word and the counsel given us through the messenger of the Lord.

The attendance was most encouraging, being the largest in years for this field. More than three hundred rooms in the hotel building and cabins were crowded to their utmost capacity. A pleasant dining hall in the hotel, a chapel for the youth, and a large auditorium furnished ample facilities for the various gatherings. We feel confident that all the believers returned home refreshed for the new year before them and having been fully repaid for their coming.

From Elder Lysinger's report we glean that wonderful progress has been made in all departments of the conference during the biennial period just closed. Our dear brother

carries the confidence and good will of the constituency; hence he and his associate officers were re-elected for the third term of service. A very helpful and uplifting spirit prevails among workers

and laity. Therefore, we feel assured of continued advance along all lines of missionary and evangelistic endeavor in this conference.

Turning to the report of the treasurer, we quote: "There is not a loss to be found on the records when we compare the membership, tithe, gifts to missions, and the present worth of the conference as of December 31, 1941, with the figures for the previous biennial period. These gains have not been made at the expense of our local evangelistic program, for during this same time \$2,500 more has been spent in evangelistic efforts than was expended during 1937-38.

"During this two-year period every dollar of note indebtedness, and all other liabilities, except a few hundred dollars held in trust for one of our churches, have been paid in full. The gain in present worth for the conference was \$2,519.45 and for the association \$2,545.73, making a total gain of \$5,065.18 for the two organizations."

Surely this presentation of the gains and progress made for the period under consideration greatly cheered the hearts of those present. The outlook for continued advance in this conference is exceptionally promising.

One thing in the various reports rendered which especially caught the attention of the writer was the comparisons drawn between the tithe and mission offerings given by a number of the churches during 1940. For instance, the Hendersonville church gave to missions during 1940, \$1,602.88 as compared to their tithe paid of \$1,623.07; the Raleigh church reports \$2,023.47 in tithe as against \$2,049.81 in mission gifts; the Salisbury church has a record tithe of \$1,852.22, with \$1,867.69 in mission funds. A number of other churches did equally well, and not a few churches raised anywhere from seventy per cent to eighty-five per cent in their mission offerings as compared to their tithe during the year 1940. Such a record as was achieved by these churches only goes to prove very definitely that it is possible to bring the mission offerings up to where they will be comparable to the tithe in our churches almost everywhere. We trust that the example set by a number of the churches in the Carolina Conference will greatly influence other churches to follow. It can be done! All it requires in most cases is vision, leadership, and determination to do it, and it will be done.

When the needs of missions were presented our hearts were surely gratified to witness the following amounts contributed: Sabbath offering (one Sabbath only), \$300.73; thank offering, \$81.10. The cash and pledges following the appeal of F. A. Stahl reached \$1,228.84, a total of \$1,610.67 to help forward our world missions program. Thank God for the liberal spirit so often manifested by His people.



The Daytona, Florida, Group of Youthful Magazine Sellers

North American Division Gleanings

goes out to Northwest believers from week to week.

Atlantic Union

THE church at Norridgewock, Maine, though one of the oldest church buildings in the denomination, has recently been undergoing extensive repairs, and it was thought fitting that it be rededicated. This service took place on September 27. The rear of the structure has been partitioned off, making a good schoolroom and another room for Sabbath school purposes, both of which were much needed. The main auditorium has been redecorated, and a new furnace and new lights have been installed. The little church at Norridgewock was organized in 1866, with 21 charter members, and is replete with pioneer memories. Elder and Mrs. White spoke there many times, and on one occasion the crowd gathered was so large that Elder White was carried on the shoulders of men and put through the window, so that he could get to the pulpit.

For the second time, the students of the New England Sanitarium and Hospital School of Nursing have brought home the banner offered each year by the Boston Floating Hospital to the school whose students have made the best achievement record while receiving their training in the care of sick children. The New England Sanitarium nurses in training, together with students of eleven other schools of nursing in the vicinity, spend some time during their course affiliating at the Floating Hospital, and each year a banner is given to the school whose students make the highest records. No other school of nursing has earned this distinction twice.

Dr. Roderick Carruthers, of Rochester, New York, is joining the staff of the New England Sanitarium, Melrose, Massachusetts, taking the place of Dr. Paul L. Fisher, who is leaving to connect with the Takoma Hospital in Greeneville, Tennessee.

Canadian Union

G. S. Balharrie, formerly located at Windsor, Ontario, has been transferred to Montreal, Quebec, and O. B. Gerhart, of Montreal, is located in Hamilton, Ontario.

The Vancouver, British Columbia, church school has been greatly improved in appearance for the opening of the school year this fall, with a new coat of paint outside, new floors inside, and desks revarnished. The attendance has doubled over last year, there being at present an enrollment of 45.

Mrs. Thelma Smith, recently returned from service in China, has connected with the Vancouver, British Columbia, effort as Bible worker.

Central Union

Though winds and rain swept down repeatedly on the tent on Highway 50, near Kingsville, Missouri, where a lay effort was conducted for 17 weeks, this failed to discourage lay evangelists Lunt and Fletcher, and the result is 14 believers baptized into the message.

Eight persons were baptized at Sabula, Missouri, recently.

Charles Teel has recently connected with the Missouri Conference, and is located in South St. Louis.

Seven persons recently went forward in baptism at Baughman, Wyoming.

Columbia Union

On September 20 the Glen Burnie, Maryland, church was dedicated.

G. W. Hosford is opening an effort in Bradford, Pennsylvania. M. W. Sickler, of the Coudersport district, and Harold Lindsay, are associated with him.

R. B. Clapp reports that he recently baptized 20 persons in Scranton, Pennsylvania. Fourteen of these were a direct result of a lay effort conducted by Mrs. Jessie Curtis in Tunkhannock. Elder Clapp also baptized 32 in the Mansfield, Pennsylvania, church, the fruits of an effort held there by H. R. Veach.

Lake Union

A baptismal service was recently held at Imlay City church, in Michigan, and 6 candidates followed their Lord in this sacred ordinance.

It is estimated that fully 4,000 people were in attendance on the second Sunday evening of the Venden brothers' effort in Grand Rapids, Michigan. There was a liberal offering, and 800 names of interested people were received.

The Shawano, Wisconsin, church was dedicated on October 18.

North Pacific Union

Not long ago the members of the Pocatello, Idaho, church, bought a church building which was well located in the city. They have renovated this, and made provision for a church school in the basement. On September 13 this building was dedicated, free of debt.

Professor and Mrs. Buford Ward, formerly at Rogue River Academy, are now on the staff of the Columbia Academy, Battleground, Washington.

Miss Ione Dorner has been appointed assistant editor of the *North Pacific Union Gleaner*, to help H. C. Kephart, the editor, in the preparation of the paper which

Northern Union

George Loewen, of North Dakota, has accepted the call of the South Dakota Conference to act as district pastor for the Black Hills district.

A. J. Gordon and Clarence Renschler opened a public evangelistic effort at Hurley, South Dakota, recently. They report a good attendance.

Additional space is being provided for the Minnesota Conference office in St. Paul.

Pacific Union

A new church school is being constructed at Vallejo, California. It is a two-room structure, and will cost in the neighborhood of \$5,000. When completed, it will be one of the best school buildings in the conference.

A very successful evangelistic effort is now being conducted at Lahaina, on the island of Maui, Hawaii, with L. D. Weber in charge.

At the close of the first week of school, the Hawaiian Mission Academy had an enrollment of 421. This is made up of 215 in the academy and the remainder in the lower grades. There has been a great increase in students in the elementary section of the school, and many children had to be turned away.

Southern Union

There are now 21 branch Sabbath schools in the Alabama-Mississippi Conference.

The effort at Griffin, Georgia, under the direction of C. A. Wilhelm, opened October 12. Also during the month of October, F. D. Meintzer opened meetings at Baxley, Georgia.

An effort scheduled for Macon, Georgia, is under the direction of A. C. Griffin. Associated with him are Elder and Mrs. S. R. Haynes, Brother and Sister F. E. J. Harder, Brother and Sister N. M. Harlan, and Charles Lane.

Southwestern Union

G. W. Casebeer is planning an effort for the Spanish-speaking people of Albuquerque, New Mexico.

Twelve persons were recently baptized at Krebs, Oklahoma, a small town in the hills of eastern Oklahoma. These are the fruits of the lay efforts of Brother Ted Moors, who has been holding adult Bible schools in that section.

Some time in October, Arthur Kies is opening evangelistic meetings in Shattuck, Oklahoma.

Mitchell R. Garrett, formerly located in the Alabama-Mississippi Conference, has recently become pastor of the New Orleans, Louisiana, church.

R. C.

On Sabbath afternoon a very impressive ordination service was conducted when W. T. Smith and W. E. Reynolds were set apart to the sacred work of the gospel ministry. These men have given full proof of their calling, and we feel assured of their earnest and consecrated effort, as they go forward in the work of soulsaving.

We were happy to find that Mrs. Lysinger carries a deep and definite burden for the uplift of the home life of our dear people. She and Mrs. J. F. Wright laid stress upon the need of our people's giving more time and study to this matter. Surely the times to which we have come demand of parents a wiser and more constructive effort to train and save the children committed to their parental care than has been made at any previous period in the history of mankind. We were much encouraged to find so many of the parents really hungering and thirsting for such training and counsel as the Home Commission stands ready to impart.

In the same manner, well-prepared plans and methods were set in order for the other departments of the conference. All the departmental leaders seemed eager and anxious to make the various departments count for the most in the finishing of the task. However, we were conscious daily of the fact that, after all, though the plans may be well thought out, though they may be of a constructive nature, such plans will hopelessly fail unless kept continually under the control of the Holy Spirit. Indeed, we must never lose sight of the fact that it is "not by might, nor by power, but by My Spirit, saith the Lord of hosts," that the work is to be carried forward to a speedy and triumphant completion.

Here again, as in other meetings held in the Southern Union, a most sincere and earnest effort was put forth by the visiting ministers to make every service definitely spiritual and helpful to all present. From the testimonies borne and the prayers offered, as well as from the many statements made to the writer and to others, we were given the blessed assurance that God was present in a marked manner to help and strengthen His faithful children. The sermons preached and the mission talks given by F. A. Stahl, Frederick Lee, D. A. Ochs, Lindsay Semmens, and the writer had the old advent ring, and the hearts of both workers and laity were mightily stirred. In all these meetings, J. K. Jones, with his associates from the union, together with the local workers, labored in a most co-operative spirit with us in making the camp meeting an occasion long to be remembered by all who found it possible to attend. May the Lord of harvest continue to bless and make strong the consecrated, devoted, and sacrificial efforts of our fellow believers in the Carolina Conference.

Georgia-Cumberland Camp Meeting

Owing to certain conditions which made it practically impossible for this conference to hold a regular encampment this year, the meetings convened in the Wesley Memorial Methodist Church down in the business district of the city of Atlanta. The building was quite well arranged for the needs, and the brethren and sisters enjoyed a very helpful time together, although the attendance was somewhat limited.

R. I. Keate, who has served the conference now for four years, had everything in readiness, and he with his co-workers did all he could for the spiritual and material interests of the meetings. The reports which were rendered by the president, the treasurer, and the departmental secretaries evidence progress in all lines of conference endeavor. Excellent gains were revealed, and it looks as if this conference might lead the entire union for the current year in mission giving. In any case it now appears that both this conference and the Carolina Conference would reach their full quota of forty cents a week per member. If this can be attained, it will certainly prove a wonderful achievement and encouragement to all concerned.

On Sabbath morning, prior to the eleven o'clock service, the pastor of the Wesley Memorial Church gave a very cordial word of welcome. He spoke most commendably of the work and belief of Seventh-day Adventists, and stated that he and his people were most happy to have us in their midst. All that was said and done manifested a very friendly and brotherly relationship. This was deeply appreciated.

R. I. Keate and the departmental secretaries were re-elected for another term. Owing to ill-health, C. G. Ortner was retired for a period of time. He has served the field well, and it is hoped that after some medical care and ample rest he may be able to do active service again somewhere in the Master's vineyard. Charles Flemming was chosen to serve the conference as secretary-treasurer. With his youthful vigor and qualifications, he ought to bring strength and encouragement into the conference during the ensuing term.

One special feature of the camp meeting program was the radio broadcasts each day made by the friendly contacts of Brother Hegeman with the radio authorities. The first day the writer was on the air for fifteen minutes, telling of our mission work in Africa. The next three days Frederick Lee told about our work in China and F. A. Stahl about our work among the Indians of South America. All this time on the air was extended to us as a courtesy, and thus thousands heard something of the work of Seventh-day Adventists who of course did not attend any of the meetings.

Then the Sunday edition of the *Atlanta Constitution* carried a full-page write-up, containing pictures and an excellent story of Elder Stahl among the Indians. This was also given as a courtesy to the conference. We believe a good impression was made for Seventh-day Adventists through these two channels of communication with the general public. We feel that even much more ought to be done in many conferences where little is being achieved by radio broadcasts and Sunday-edition write-ups for the newspapers.

Even though the attendance over the week end did not measure up to that in some of the other meetings held in the Southern Union this year, yet when the appeal was made for missions, there was a ready and cheerful response made, as the following figures will indicate. The Sabbath school offering amounted to \$219, pledges and cash offerings to \$1,719.85, and there was a special gift of \$721, all of which made a total of \$2,659.85. Surely it is very heartening to witness the way our people contribute to the cause of our world-wide mission program. We trust the days which lie just ahead will reveal still larger giving, for the times and the needs demand that this should be so as we seek to quickly finish the work entrusted to our care.

Among the visiting ministers who assisted in the spiritual work were F. A. Stahl, Frederick Lee, D. A. Ochs, L. A. Semmens of Washington Missionary College, and the writer. As in other meetings, J. K. Jones and his union associates rendered every possible service in helping us to make the meeting a deeply spiritual and helpful one. We found the brethren and sisters reaching out after God in a new way in these most solemn times, and the Lord did not disappoint His people.

As we left this meeting for the next one, we felt it had been good to be present and share in the copious blessings that were showered upon all those who were in attendance. May the Lord continue to richly prosper and advance the cause of truth in the Georgia-Cumberland Conference, is my ardent prayer.

J. F. WRIGHT.

Tent Meetings in West Pennsylvania

TENT efforts were conducted throughout the summer in Washington, Pittsburgh, and Erie, Pennsylvania, for a period of fourteen weeks, ending September 21. In each instance the attendance was above the average and continued strong to the end. The Lord of the harvest bestowed rich blessings upon the labors of D. F. Roth,

Harold Lindsay, and Miss Myrtle Bateman, in Washington; W. W. Fordham and Professor John Green, in Pittsburgh; and A. C. Fearing, Mrs. Fearing, and Carl Anderson in Erie.

Sunday night discourses and cottage meetings continue the binding-off process in all three cities. Elder Roth has 150 committed to the Sabbath, twenty of whom will be ready for baptism in a few weeks, and fifteen ready for immediate baptism.

Elder Fordham already has 113 who have accepted the Sabbath truth, thirty-five of whom were baptized Sunday night, October 12, at the No. 2 church in Pittsburgh. Elder Fearing also conducted an impressive baptismal service in Erie, Sabbath, September 27, when thirty were received into membership, twenty-nine by baptism and one by profession of faith. Another class will soon follow in Erie.

The meetings were strongly supported by the conference and by the church memberships in the cities. In a little more than one year, Elder Roth has added seventy-eight members to the Washington church. Elder Fordham has strengthened the colored church by fifty members this year, and Elder Fearing has a fruitage of fifty-one in the Erie district thus far in 1941.

The unusual favor accorded Elder Fearing's radio work in Erie is worthy of special mention. Five times each week during the life of the effort a radio school of the air was conducted. This was a paid program. It gave much strength to the effort. One hundred and fifty enrollees still are taking written examinations on Bible Doctrines. When the time came to conclude the radio contract, inducements were offered Elder Fearing to continue his Bible broadcasts along exactly the same lines, as a station-sustained program. So, five times each week the voice of the message is now going over the air in Erie through the generous courtesy of Station WERC. May the Lord continue His abundant blessings, for which we are very thankful.

L. H. KING.

The Road We Travel

YE have not passed this way heretofore," was the statement of Joshua to the children of Israel while they were pursuing their wilderness wanderings. And this could appropriately be said to every human being at the present time. None of us has passed this way before, and none of us will pass this way again.

We go over the highway of life but once. Sensing this, how carefully we should pursue our journey. Today will never return to us. We never again will live over the scenes of yesterday, or live in the environment of yesterday. Every day brings new scenes, new influences, new temptations, new opportuni-

ties. May God make us alert, watchful, to improve to the utmost the days as they come. We read recently of a young man, who was living under deep conviction of sin, regretting his mistakes and waywardness. In a dream he cried out, "O God, give me back my youth, and try me once again." In the final accounting, this sad, sad cry will go up from many hearts of those who have not known the Lord and followed in His way.

Today is ours to improve, in which to make the most of ourselves for God. We think of this in relation to our young men and women who are entering the halls of learning. Thousands of our youth are turning now to our schools. Sad to say, thousands of others will be denied this blessed privilege. May those in school recognize the wonderful opportunity that is theirs, and make the most of the coming school year. Let them bear in mind that they pass this way but once, and make the most of the journey as they go along.

F. M. W.

MISS FLORA SMITH, who was on the Rogue River Academy faculty last year, is now librarian at Union College.

Know Your Church History Answers

1. James White.
2. *Youth's Instructor*.
3. Hazelton, Michigan.
4. Luther Warren.
5. Mankato, Minnesota.
6. A. G. Daniells.
7. *Signs of the Times*.
8. Christian Volunteers.
9. Mrs. L. Flora Plummer.
9. Gland.
10. Ohio.
11. M. E. Kern.
12. "Messages to Young People."
13. Progressive Classes.
14. 146, 232.
15. A. W. Peterson.

NOTICES

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR FORTY-FIFTH WEEK

November 2-8

Volume: "Patriarchs and Prophets"
"The Ark Taken by the Philistines"
"The Schools of the Prophets"

Nov. 2 .. 581-583	Nov. 6 .. 592-594
Nov. 3 .. 583-585	Nov. 7 .. 594-599
Nov. 4 .. 585-588	Nov. 8 .. 599-602
Nov. 5 .. 588-591	

ASSIGNMENTS FOR FORTY-SIXTH WEEK

November 9-15

Volume: "Patriarchs and Prophets"
"The First King of Israel"
"The Presumption of Saul"
(1st 6 pp.)

Nov. 9 .. 603-605	Nov. 13 .. 612-615
Nov. 10 .. 605-607	Nov. 14 .. 616-618
Nov. 11 .. 607-610	Nov. 15 .. 621-623
Nov. 12 .. 610-612	

ASSIGNMENTS FOR FORTY-SEVENTH WEEK

November 16-22

Volume: "Patriarchs and Prophets"
"The Presumption of Saul"—Concluded
"Saul Rejected"
"The Anointing of David"

Nov. 16 .. 624-626	Nov. 20 .. 633-636
Nov. 17 .. 627-629	Nov. 21 .. 637-638
Nov. 18 .. 629-631	Nov. 22 .. 641-642
Nov. 19 .. 632-633	

ASSIGNMENTS FOR FORTY-EIGHTH WEEK

November 23-29

Volume: "Patriarchs and Prophets"
"David and Goliath"
"David a Fugitive"

Nov. 23 .. 643-645	Nov. 27 .. 652-654
Nov. 24 .. 645-647	Nov. 28 .. 654-656
Nov. 25 .. 648-650	Nov. 29 .. 656-659
Nov. 26 .. 650-652	

REQUESTS FOR PRAYER

A SISTER in New York asks for prayer for healing.

An invalid sister in Indiana asks that God's people pray for her healing.

From Oregon comes a request for prayer for a sister who is suffering from cancer.

A sister in Tennessee, who is soon to undergo an operation for cancer, requests the prayers of the church for her healing.

A sister who lives on a farm in Tennessee requests prayer that she may be strengthened physically to carry on her daily duties.

A sister in Oregon requests prayer for the healing of her body, and also the spiritual strengthening of herself and her family.

A request has come from a sister in California, that special prayer be offered for her daughter, who is suffering from a nervous ailment, and is unable to get her rest.

A sister in Texas, who has been connected with this message for sixty years, writes in requesting prayer for herself. She had a fall not long ago, and has not gained strength very rapidly since then, and has developed a bronchial trouble. She also asks prayer for her son, who has lost one eye and is very nervous.

The JOURNEY'S END

ELDER N. T. SUTTON

Noah T. Sutton was born near Ottawa, Kans., Dec. 31, 1870. His early life was spent at Thayer, Kans., to which place his parents moved when he was very young. In 1891, together with his parents and brothers and sisters, he united with the Seventh-day Adventist church at Thayer, as one of the charter members. He spent three summers in colporteur work, attending Union College during the winter months.

He entered the ministry, and was ordained in 1903. That same year he was married to Ida M. Shafer. She died in January, 1906. On Oct. 28, 1908, he was united in marriage with Ina M. Sinclair, of Burlington, Kans. To this union were born two children, Ivan F. Sutton, now of Boulder, Colo., and Esther Ruth Sutherland, now of Springfield, Mass.

Elder Sutton served as president of the West Kansas, Wyoming, and Inter-Mountain Conferences. In 1922 he took up labor in the Colorado Conference. His longest term as pastor was at Boulder. For the last several years he labored in the southern and southeastern sections of the conference.

Sunday night, August 24, he began a series of Sunday night services at La Junta. The next day he suffered a stroke at his home at Rocky Ford, and was taken to the Porter Sanitarium, Denver, Colo., where he passed away on Sept. 20, 1941.

Elder Sutton was a faithful minister and a kind husband and father. His Christian life was above reproach, and he was a friend to those in need. His wish that he would never be obliged to give up the work of the ministry was fulfilled. He leaves to mourn his passing, his good wife and two children; two brothers, Frank L. Sutton of Thayer, Kans., and Elder C. B. Sutton, of Georgetown, British Guiana; and three sisters, Mrs. Ida Thompson, of Thayer, Kans., Mrs. Sarah Nelson, and Mrs. Myrtle Shidler, of Denver, Colo.

Funeral services were conducted at the Howe Mortuary, Boulder, Colo., by M. B. Van Kirk, assisted by M. H. Schuster, of

Denver, and R. W. Numbers, of Boulder. Interment was in the Green Mountain Cemetery at Boulder.

CONRAD W. WEBER

Conrad W. Weber was born April 14, 1860, in Germany; and died at his residence in Pittsburgh, Pa., on Sept. 18, 1941. He came to the United States in 1883, making his home in Bay City, Mich. On Dec. 27, 1887, he married Miss Minnie Lenz, and three years later they moved to the Pacific Northwest and settled on a farm. While living here they accepted the third angel's message. In 1893 the family moved to Battle Creek, Mich., and Mr. Weber spent one year in the college, preparing for the gospel ministry. His first place of labor was his old home, Bay City. Here he proved to be such an earnest gospel worker that the brethren recommended his ordination.

In 1901 the General Conference sent Elder Weber to Germany, where he was president of one of the local conferences for four years. Returning in 1905, he worked among the German people in the States in Buffalo, N. Y., and other large cities. In each place he worked he built up the churches in a strong way. While pastor of the Chicago, Cleveland, and Pittsburgh German churches, he supervised the securing of adequate church edifices to house the congregations. In 1936 he was retired from conference employ, but he continued in soul-winning endeavor to his last days.

We shall all miss Elder Weber, as a worker and a true friend. As a conference worker, Elder Weber was a loyal, strong, and dependable minister. Whenever a campaign was launched he saw to it that not only were the goals reached, but there was a substantial overflow.

Funeral services were conducted in the Pittsburgh German Church on Sept. 21, by L. H. King, president of the West Pennsylvania Conference, R. K. Krick, and the writer. Burial was at Bay City, Mich. A large number of friends, relatives, and church members attended the final services at this city, to pay their last respects to Elder Weber. At least three persons whom Elder Weber baptized forty-seven years ago were present. O. H. Christensen conducted the rites, assisted by Mr. Willoghby, local pastor of the Bay City Evangelical congregation, and the writer.

Elder Weber was laid to rest in the Elm Lawn Cemetery, in Bay City. He leaves to mourn, his wife, and one daughter, Mrs. Mata Hobyak, of Ferndale, Mich., besides many friends in this country and abroad.

DANIEL F. ROTH.

PROFESSOR W. E. A. AUL

Professor W. E. A. Aul was born Aug. 12, 1862, in Joplin, Mo.; and died in Lincoln, Neb., Sept. 5, 1941.

He attended the Battle Creek College and received his bachelor of science degree from that institution. The following fall he began his lifework as teacher, State normal instructor, and city superintendent of schools. In each position, he was known for his sincere and sterling character, for his progressive endeavors and his high qualities of educational leadership.

He was given a Permanent Teacher Life Certificate for the State of Iowa, in the year of 1883; since then, Permanent Teacher Life Certificates in the States of Minnesota, Missouri, and Nebraska.

He established an academy-normal of his own in Missouri, which he conducted for four years, with an average enrollment of more than one hundred students.

Then Professor and Mrs. Aul moved to Lincoln, Neb., in 1904, in order to give their daughters an opportunity to attend Union College. He had the pleasure of seeing each daughter graduated from Union College, also his eldest granddaughter.

He accepted the superintendency of the College View schools, and continued in this position until 1908, when he connected with the Lincoln high schools, and later with the University of Nebraska.

The years from 1881 to 1922 were spent in strenuous, systematic instruction to help the youth become good, useful citizens of our country.

In 1922 he organized the Nebraska School Service and Teachers' Exchange. As owner and manager he conducted a successful business, placing thousands of teachers and superintendents. He retired in 1938.

In 1904 he became president of the College View Public Library board. By 1914, he had added more than two thousand volumes to the library shelves. He was the instigator of procuring the Carnegie gift for the present public library building located on the southwest corner of the Union College campus. He also obtained the gift deed from the college board for this site. The College View Public Library was completed and opened to the public in January, 1916.

Only this spring it was, because of his

connection with the University of Nebraska, and his warm friendship with Dr. G. W. A. Lucky, that the Union College library was enriched with a gift of many volumes from the private library of the late Doctor Lucky.

From the time when he united with the Seventh-day Adventist Church, in 1888, he was actively affiliated with our denomination. For more than twenty years he had perfect attendance and daily-lesson-study records in Sabbath school. On returning from the last Friday evening services of the Nebraska camp meeting, he studied his Sabbath school lesson, before retiring. When he laid his Bible down, he did not realize this was the last time he would study the lesson.

From the very beginning of the Harvest Ingathering work, some thirty-three years ago, it was his pleasure to obtain an average of more than one hundred dollars each year, for this cause. Some years he secured as much as \$140. This year his work was cut short; he had secured only \$90.

Professor and Mrs. Aul met while they were attending Battle Creek College. They were united in marriage on the first day of September in 1884. This September 1 was their fifty-seventh wedding anniversary.

Professor Aul is survived by his wife; three daughters, Mrs. Florence M. Terry, of Lincoln, Mrs. C. A. Smith, of Beatrice, and Mrs. Lillian W. Ogden, of Hallam; five of his six grandchildren, and four great-grandsons.

The funeral services were held in the College View Seventh-day Adventist church, of which he had been a member for thirty-seven years, the pastor, C. A. Mock, officiating. Burial was in the College View cemetery.

FLORENCE M. TERRY.

CAPTAIN JOHN LESTER JOHNSON

John Lester Johnson was born in 1858 in Meaford, Ontario, Canada, and from his earliest years was a sailor on the Great Lakes. At the age of twenty-one he received a master's license as navigator. Three years afterward he was united in marriage with Frances C. Schuman, and about the same time was promoted to the position of captain of a lake-going steamship. A few months later, while they were living in Detroit, Mrs. Johnson came in contact with the message of Christ's second coming and accepted it.

On the first Friday after she had decided to keep the Sabbath, the captain returned from one of his trips, and was greatly surprised to learn that his wife was planning to attend services on the next day. There was to be a dedication of the Detroit church, and Elder A. T. Jones was to preach the dedicatory sermon. Captain Johnson accepted his wife's invitation to attend, and was deeply impressed with the fact that the preacher proved every point from the Bible. They attended meetings, and received Bible studies in their home, and in a short time Captain and Mrs. Johnson were baptized, and united with the Detroit church. On account of the difficulty of securing work with the privilege of keeping the Sabbath, they passed through two years of severe test. Though suffering hunger and want, they kept faithfully to their trust in God, the meanwhile holding Bible studies and engaging in other lines of home missionary endeavor.

When the General Conference had to fill the place of Captain Christensen in the New York Harbor district, Elder I. H. Evans, who was then the president of the Michigan Conference, recommended to the General Conference that Captain and Mrs. Johnson take over this work. In spite of misgivings, the captain went to New York in response to this call about 1895 and from that time on for thirty-four years day and night the captain and his wife gave themselves wholeheartedly and sacrificially to the spreading of this message.

An untold number of ships were visited by the little boat of Captain Johnson as he threaded his way in and out in the waters of the New York Harbor, distributing tracts, selling books, and giving numberless Bible studies to the wayfarers of the sea.

Not only did the captain do a great work on the water, but he also did a great evangelistic work on land, helping out in various tent efforts, holding cottage meetings, and giving Bible studies. In other words, as Elder A. E. Place has expressed it, the captain and Mrs. Johnson were a perfect fulfillment of that scripture in Revelation in which an angel is represented as having one foot on the sea and the other foot on the land.

Owing to his failing health, the captain was advised to leave New York and go to California. This he did in 1929. The next nine years found him actively engaged in gospel work among the seafaring men in the Los Angeles Harbor district.

He died the morning of Sept. 9, 1941, at his Long Beach home.

The memorial service was Thursday, Sept. 11, in Long Beach, with W. G. Wirth in charge. R. F. Cottrell, H. M. S. Richards, and L. B. Schick assisting.

HORATIO BENJAMIN FRENCH

Horatio Benjamin French was born Oct. 23, 1847, and passed away at his home in Keene, Texas, Sept. 12, 1941. He accepted present truth in 1888 under the labors of W. A. McCutchen and W. T. Drummond. In 1890 he entered the work of the ministry. He was a member of the locating committee that decided on the location of Keene Industrial Academy.

In 1893 he moved to Keene to educate his family, and his home has been there largely ever since. Among his survivors are two sons, Elder W. R. French, of Pacific Union College, and Elder T. M. French, president of the West Virginia Conference.

Elder French was a great defender of the truth, and though he sleeps, his works will follow him.

Funeral services were conducted in the church in Keene by Elders R. L. Benton, H. H. Hamilton, and H. B. Lundquist.

VOLNEY H. LUCAS

Volney H. Lucas was born Jan. 27, 1861, at Piqua, Ohio; and departed this life Oct. 4, 1941, at his home in Pasadena, Calif. While these two dates comprehend the Biblical fourscore years and more of his earthly career, they do not tell us of the faithful labor, the loving ministry, and the unselfish service that he rendered. These are recorded on the hearts of men and women, and in the books of heaven.

When our brother was just a young lad, his parents went to Bowersville, Ohio, to reside, and in 1870 Elders I. D. Van Horn and William Cottrell held a series of tent meetings there. After listening and studying for several weeks, Mr. and Mrs. Lucas accepted the Seventh-day Adventist teachings and joined the church. Upon the advice of Elder and Mrs. James White, the Lucas family moved to Battle Creek, Mich., to educate their children, and at the age of sixteen Volney began his studies. In 1885 he graduated from the college, and the following summer took the State examination and received a teacher's life certificate.

For one year he taught in the public schools, and the following summer accompanied E. W. Farnsworth on his tour of the camp meetings as his secretary. He was then placed in charge of the Sabbath school work in the conference that comprised the States of Ohio and West Virginia, later working in the Cleveland Mission under the direction of E. H. Gates. From here he returned to Battle Creek for another year of study, and upon the completion of his work received the degree of Master of Arts.

On account of the illness of his wife at this time he was sent to what was then known as the Far West. For several years he labored in the States of New Mexico and Colorado. In 1893 Brother Lucas was ordained to the gospel ministry in the city of Denver, and was given the pastorate of the church there. In 1896 his work took him to the large cities of New York, Brooklyn, and Washington, D. C. During the next eight years he preached the gospel in Winnipeg, Canada, and in several cities in the South.

In 1911 Elder Lucas and his family came to California. He pastored several churches here, among them the Pasadena church, and was connected with two of our institutions, and for ten years he fostered the home missionary work in the Southern California Conference.

As a young man, Volney Lucas gave his heart to God and followed his Lord in baptism. He dedicated his life to the service of his Master, and was found faithful unto the end. He retired from active service in 1935, after a half century of fruitful labor.

He has the testimony of those who knew him best that he was a good and loyal husband, a loving and considerate father, and a respected colleague among his fellow ministers. Brother Lucas was a man of kindness and Christian courtesy. At the time of his death he was a member of the Pasadena Seventh-day Adventist church, which he joined nearly thirty years ago.

After a lingering illness of some months, he fell asleep in Christ. He leaves to mourn, his companion, Mrs. Mary Lucas; two sons, Glenwood, of Los Angeles, and Harold, of Raymond, Wash.; one daughter, Miss Mazie Lucas, of Pasadena, one sister, and four granddaughters, besides a large circle of other relatives and friends.

W. M. Adams, Scott Donaldson, and the writer officiated at the funeral service.

WALTER H. SCHACHT.

WILLIS.—Susie Annie Larrimore was born April 23, 1872, and fell asleep in Jesus, Oct. 2, 1941, at her home in Rock Hall, Md. On September 6, 1888, she was united in marriage with Samuel C. Willis. Of their ten children, nine survive, together with the husband, twenty-two grandchildren, and four great-grandchildren. Mrs. Willis accepted the message under the labors of R. D. Hottel and E. E. Frank. She united with the Rock Hall church in November, 1892, and continued a faithful member of that church to the end.

WEEDA.—Mrs. Bertha May Weeda, nee Hoyt, was born near Fairfield, Iowa, Dec. 21, 1887; and died at Santa Monica, Calif., Sept. 14, 1941. Faithful unto death, she awaits the crown of life.

SWARTZ.—Enoch C. Swartz was born July 5, 1864; and died at his home at North Liberty, Ind., Sept. 25, 1941. Brother Swartz had been elder of the North Liberty church, the first organized church in the Indiana Conference, for forty-five years.

KENNEDY.—Julia L. Kennedy was born near Holly, Mich., Aug. 12, 1855. For seventy years she was a faithful member of the Seventh-day Adventist Church. For more than forty years she lived at Battle Creek, Mich., where she died on Aug. 30, 1941.

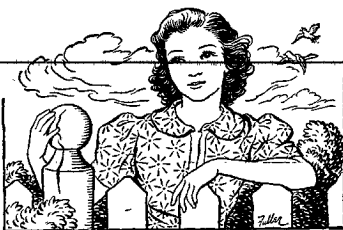
MICKELSEN.—Mrs. Marie Mickelsen was born in Denmark, March 18, 1878, and died Aug. 11, 1941, at Perth Amboy, New Jersey. She joined the Seventh-day Adventist Church in 1914, and remained faithful until death. One daughter and two sons mourn her passing.

PHILLIPS.—Agnes Beatrice Phillips was born at Rumford Falls, Maine, Jan. 21, 1899; and died at Sanitarium, Calif., Sept. 28, 1941. For twelve years she labored at the St. Helena Sanitarium. She was greatly esteemed and loved by all who knew her.

ROPER.—Mrs. Emma C. Roper was born March 15, 1851. She accepted present truth and began to keep the Sabbath fifty-four years ago at Good Thunder, Minn. She died June 21, 1941. She leaves to mourn their loss, one son, two daughters, five grandchildren, and five great-grandchildren.

GATES.—Mrs. Lorraine Elizabeth Gates, nee Landry, was born at Manchester, N. H., Feb. 9, 1891. After a protracted illness, she died at her home at Bellingham, Wash., Sept. 16, 1941. She had been a devoted Seventh-day Adventist for twenty-five years. She is survived by her husband, Joseph Gates; a daughter, Wilma; a son, Horace; her father; two brothers; and two sisters.

VOTH.—Mrs. Mary Lowen Voth was born at Parker, S. Dak., March 14, 1880; and died at Shafter, Calif., Sept. 24, 1941. At the age of fourteen she joined the Seventh-day Adventist Church. On February 21, 1901, she was married to Jacob J. Voth, and to this union three children were born: Martha, Esther, and Clarence. The family lived at Parker until 1907, when they moved to Oklahoma, where they lived for twelve years. Then they came to Shafter.



My Daughter Is Too Young to Send Away to School

Many parents feel that a daughter or son is too young to go away to an academy, whether it be for the ninth or the tenth grade. Such young people may take these studies around their own fireside. The Home Study Institute offers a full year's work with four units of credit at a tuition cost of only \$54, paid in installments of \$6 a month. The same rate is allowed on the eleventh or twelfth grade. Given a carefully worked-out daily program, boys and girls cover the ground thoroughly, and do very satisfactory work.

For further particulars write the
HOME STUDY INSTITUTE
Takoma Park, Washington, D. C.

JORGENSEN.—Augusta Blosser was born in Denver, Colo., Nov. 21, 1888; and died at Lincoln, Nebr., Sept. 1, 1941, after an illness of less than a week. She was graduated from Emmanuel Missionary College in 1912. For several years she was educational superintendent in the North Michigan and Illinois Conferences. In 1919 she was married to Lawrence G. Jorgensen. Together they labored in the Wisconsin Conference, in departmental work, until called to mission work in Brazil, South America. For eight years they carried on their work under very trying climatic conditions, which at times threatened their lives. After a brief furlough they took up mission work again, this time in the West Indies, but soon had to return to the States because of Mrs. Jorgensen's ill-health. Elder and Mrs. Jorgensen have since then been located in Nebraska and in Colorado. Besides her immediate family, she leaves to mourn, her father, J. B. Blosser; two sisters, Mrs. Cora Lausten and Beulah Blosser; and two brothers, Curtis and Charles Blosser. Funeral services were conducted in the Seventh-day Adventist church near Cooks, Mich., by C. B. Messer and G. R. Fattie.

FARNSWORTH.—Carrie Mace Farnsworth was born November 29, 1864, at Milford, N. H. She obtained her education at the South Lancaster Academy, after which she worked as secretary in the Massachusetts Conference office. In 1887 she accepted a call to enter the mission field, and was one of the first company sent to Africa as missionaries by our Mission Board. She returned to America in 1890, and the following year was united in marriage with Elder O. O. Farnsworth, who was engaged in evangelistic work. They labored in England, Ireland, and Canada, and in many large cities in the States. Mrs. Farnsworth assisting in the evangelistic meetings as Bible worker and organist. They finally made their home at Angwin, California. While visiting her children in Southern California, Mrs. Farnsworth's health failed, and after a brief illness she passed away on Sept. 8, 1941. She leaves to mourn, her husband; two daughters, Mrs. Hazel Clark and Mrs. Lena Sissons; and a son, Wallace Farnsworth.

FERGUSON.—Hannah Ferguson was born April 4, 1868, in Ontario, Canada. In 1887 she was married to Alexander Falconer in North Dakota. In 1891 they came to California, where they accepted the third angel's message. For most of their time since 1917, Brother and Sister Falconer have been associated with the White Memorial Hospital, in Los Angeles, he in connection with the Maintenance Department. Mrs. Falconer was very active in church work. She died on Sept. 23, 1941. To cherish her memory, she leaves her husband, three children, Doctors Roy and Fay, and Miss Bessie Falconer; five sisters; and many other relatives and friends.

HATTON.—Olive Clegg was born in New Haven, Conn., Aug. 3, 1865; and died in Washington, D. C., July 22, 1941. In 1887 she was united in marriage with William Baker Hatton, and to this union was born one child. The truth came to Mrs. Hatton in 1891, and in this same year the North Philadelphia Seventh-day Adventist church was organized, and Mrs. Hatton became one of the charter members. Surviving are her only daughter, Mrs. C. P. Cramer, who has served many years in mission fields, three grandchildren, and three great-grandchildren.

KESLAKE.—Mrs. Lillie Keslake, widow of the late Elder C. H. Keslake, was born in Germany, Nov. 1, 1880; and died after a brief illness at the Orlando Sanitarium, Orlando, Fla., Sept. 12, 1941. Forty years ago Mrs. Keslake accepted the truth. She labored untiringly for the upbuilding of the cause in the home and mission fields to which she and her husband were sent. She is survived by her daughter, Mrs. Hattie Hand; two sons, Edgar and Charles Keslake; and two grandchildren.

MURPHY.—Henry H. Murphy was born June 25, 1858, near Georgetown, Ind. At the age of eight years, he moved with his parents to the old Murphy homestead, half a mile east of Coles Corners, Ind. Most of his life was lived at or near this place. In 1882 he was united in marriage with Rosaria B. Cole. To this union were born three boys and six girls. Brother Murphy had been a member of the Seventh-day Adventist Church since 1885. He died Aug. 6, 1941.

HANSON.—Mrs. Anna Hanson was born at Malmö, Sweden, April 30, 1870; and died in Jersey City, N. J., June 1, 1941. She had been a member of the Jersey City Swedish Seventh-day Adventist church since 1921. She is survived by one daughter, three sons, and eight grandchildren.

MILLER.—Mrs. Florence Chapman-Miller was born at Santa Rosa, Calif., May 7, 1895; and died at Sanitarium, Calif., Sept. 20, 1941. In 1916 she graduated from the St. Helena Sanitarium School of Nursing. Interment was at Napa, Calif.

HILL.—Harriet Irene Macmillan was born in Dumfries, Pa., Feb. 11, 1887; and died in Scranton, Pa., Aug. 26, 1941. About thirty-four years ago she was married to Charles Emery Hill, who survives her. Besides her husband, she leaves to mourn one son, Albert, two grandchildren, and three brothers. For the last thirty years she has been an active member of the Scranton Seventh-day Adventist church.

RATHBUN.—C. Charles Rathbun was born at Burns, Mich., July 19, 1862; and died at the Mountain Sanitarium, Fletcher, N. C., Sept. 11, 1941. He was baptized into this message at the age of seventeen, and joined the Battle Creek Tabernacle church. In 1885 he married Mary C. Houghtaling. Brother Rathbun was employed for a time as photoengraver at the Review and Herald Publishing Association, at Battle Creek.

MOORE.—Llewellyn Odell Moore was born at Charlotte, Mich., Aug. 11, 1858; and passed away at his home in Lawrence County, Tennessee, Sept. 8, 1941. He attended Battle Creek College, and was a member of the first graduating class, although circumstances hindered his actual graduation with the class. His first labors were in the ministry of the Michigan Conference. Later he taught school in the same field. Eighteen years ago he moved to Lawrence County, near Nashville, Tenn. He is survived by his widow, three brothers, and one sister.

GARNER.—Mrs. Lillian May Garner, nee Cox, was born in Washington, D. C., May 15, 1882. On April 23, 1901, she was united in marriage with Elliott Quinn Garner at Fredericksburg, Va. She and her husband were baptized into the Seventh-day Adventist Church on June 3, 1903. She remained a faithful member of the Seventh-day Adventist church in Hyattsville, Md., from that time until the day of her death. She passed away Oct. 7, 1941. There remain to mourn their loss, her husband; one brother, Benjamin Cox; her son, Hoopes Thomas; and her three daughters, Anna Virginia Ashby, Mabel Leeland Caulk, and May Pearson Burns.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the
Everlasting Gospel

EDITOR . . . FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

J. L. MCELHANY W. A. SPICER F. D. NICHOL
FREDERICK LEE

SPECIAL CONTRIBUTORS

C. H. WATSON W. H. BRANSON L. H. CHRISTIAN
W. G. TURNER E. D. DICK W. E. NELSON
J. F. WRIGHT N. C. WILSON W. E. READ
A. V. OLSON V. T. ARMSTRONG R. R. FIGUERR
A. MINCK N. F. BREWER G. G. LOWRY
GLENN KALKINS

EDITORIAL SECRETARY . . . RUTH CONARD
CIRCULATION MANAGER . . . C. E. PALMER

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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

SUBSCRIPTION RATES

United States			
One year	\$2.50	Six months	\$1.40
Canada			
One year	\$2.75	Six months	\$1.50
Foreign Countries Where Extra Postage Is Required			
One year	\$3.00	Six months	\$1.65

Make all post-office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D.C. In changing address, do not fail to give both old and new address.

Hard Texts--

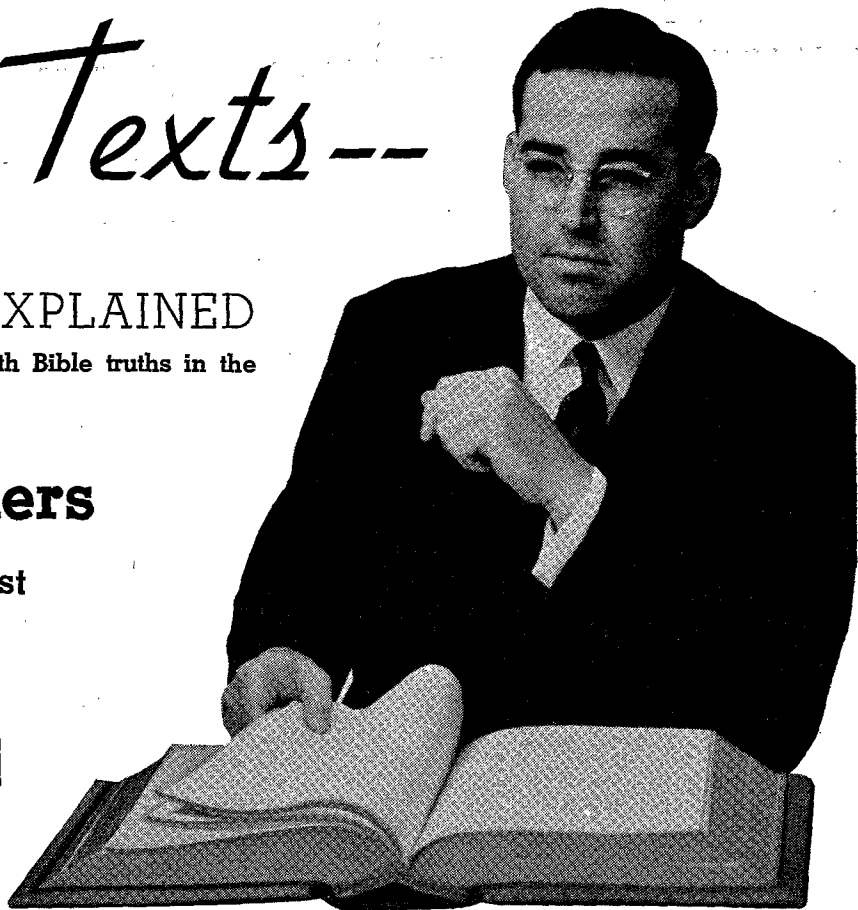
EXPLAINED
with Bible truths in the

24 soul winners

for Seventh-day Adventist
Missionary Workers

PRESENT TRUTH

Subject Outline for
1942



- Jan. 1. **ARCHEOLOGY AND BIBLE:** Discoveries and Their Meaning.
- Jan. 15. **MATTHEW 24:** Our Lord's Prophecy of His Return.
- Feb. 1. **GENERAL SIGNS OF THE ADVENT:** Wickedness—Religious Apostasy—Signs in the Physical World.
- Feb. 15. **DANIEL 2:** A King's Dream of the Future.
- Mar. 1. **SECOND ADVENT:** Christ Is Coming—Manner and Purpose of Christ's Coming.
- Mar. 15. **NATURE OF MAN:** Life Only Through Christ.
- Apr. 1. **STATE OF MAN IN DEATH:** Rich Man and Lazarus—Perplexing Texts on the Nature of Man.
- Apr. 15. **HARD TEXTS:** Various Texts Explained.
- May 1. **WORLD CONDITIONS:** Articles to be prepared.
- May 15. **LAW OF GOD:** The Giving of the Law—Immutability of the Law—God's Standard in the Judgment.
- June 1. **THE TWO LAWS AND TWO COVENANTS:** Contrasts and Comparisons—Living Under the New Covenant.
- June 15. **THE SABBATH:** Universality of Its Obligation—Sabbath in the New Testament.
- July 1. **SUNDAY OBSERVANCE:** Sunday Texts Examined—Introduction of Sunday Into Christianity.
- July 15. **DANIEL 7 AND CHANGE OF THE SABBATH:** The Prophecy Interpreted—Rome and the Sabbath.
- Aug. 1. **SEAL OF GOD AND MARK OF THE BEAST:** Is God Particular?
- Aug. 15. **SANCTUARY SERVICE:** Earthly and Heavenly Sanctuaries—Christ Our High Priest.
- Sept. 1. **JUDGMENT AND 2300 DAYS:** Time and Meaning of Sanctuary Cleansing—The Record Books.
- Sept. 15. **RELIGIOUS LIBERTY:** Freedom, God's Gift to Man—Religious Liberty Through the Centuries—Present-day Restrictions of Liberty.
- Oct. 1. **ARMAGEDDON AND MILLENNIUM:** The Last Great Struggle.
- Oct. 15. **THE RESURRECTION:** Who, When, How?—Wicked Destroyed.
- Nov. 1. **THE REWARD OF THE RIGHTEOUS:** What and Where Is Heaven?
- Nov. 15. **OBEDIENCE:** Strange Fire—Love to God Proved by Obedience—The Law God's Will for Man.
- Dec. 1. **THREEFOLD MESSAGE:** God's Last Message to Men.
- Dec. 15. **BAPTISM AND CHURCH MEMBERSHIP:** Mode and Meaning of Baptism—Must I Be a Church Member?

As the national emergency grows into a crisis, comparative peace, plenty, moderate prices, and freedom of action are fading into a past that we may soon remember as "the good old days." Restrictions are multiplying on every hand; but paper can be had, although it costs more than before and may be slightly inferior in color. We can run our presses at will, although there are restrictions on labor which create problems that never existed before. We can mail periodicals anywhere in the United States and many other countries at rates that represent only a fraction of the actual cost. In other words, this is still a day of opportunity for the **PRESENT TRUTH**.

Make the most of this opportunity by entering **PRESENT TRUTH** subscriptions NOW for relatives, friends, neighbors, business associates, Harvest Ingathering donors, colporteur customers, and others. Mark your orders, "New Series," if you wish the 1942 subjects listed on this page.

THE PRESENT TRUTH

One Subscription only **35c**

Three for \$1

(In Canada, 70 cents; District of Columbia and foreign, 60 cents.)

ORDER OF YOUR BOOK AND BIBLE HOUSE

NURSES: Here is your new book—

**Just
OFF THE
PRESS**

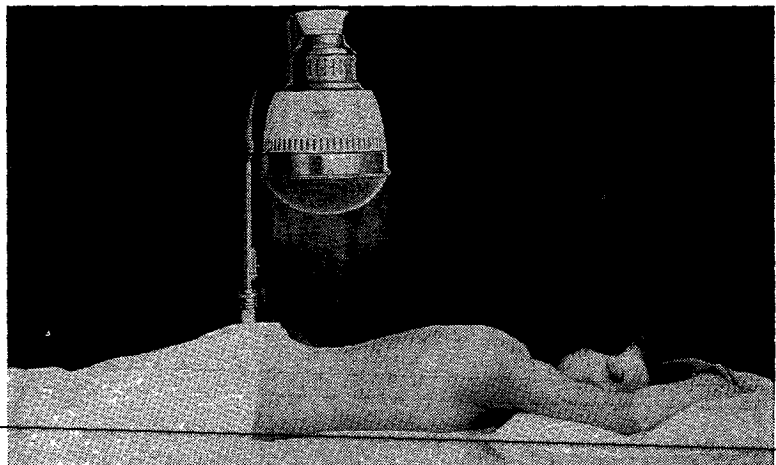
THIS new working textbook in the field of physical therapy is indispensable to nurses, trained or in training, and to every practicing physician. Aside from its value for professional use, many hundreds who have had experience in nursing or are particularly interested in this phase of health work will welcome this new book for the help it will give in the routine care of family health and well-being. Thoroughly revised and greatly enlarged in its scope, this standard work for schools of nursing has been completely modernized and harmonizes with the latest approved methods of nursing education. Concise, accurate, and explicit.

PHYSICAL THERAPY IN NURSING CARE

By

**George Knapp Abbott, A.B., M.D., F.A.C.S.;
Fred B. Moor, A.B., M.D.; and Kathryn L.
Jensen-Nelson, R.N., M.A.**

**A Nursing Textbook on the Rational Treatment
of Diseases by the Use of Water, Electricity,
Heat, Cold, and Massage**



**A STANDARD WORK
for
SCHOOLS of NURSING**

Contains 488 pages, profusely illustrated with practical photographic pictures. Bound in substantial two-tone, washable Keratine cover.

PRICE, \$3.50

HIGHER IN CANADA

Order of your

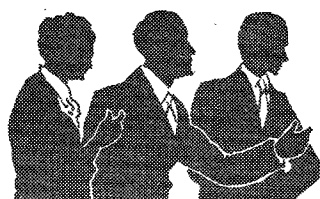
BOOK AND BIBLE HOUSE

Published by

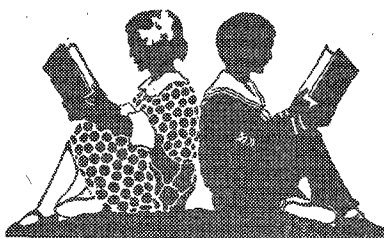
REVIEW AND HERALD PUBLISHING ASSOCIATION
Takoma Park Washington, D. C.

Books of Distinction

FOR ALL THE FAMILY



for **DAD, MOTHER,
AUNT SUSAN, or
COUSIN JOHN**



for **TEEN-AGE
SON or DAUGHTER**



for **SONNY BOY, LITTLE
MARY JANE, or the
GRANDCHILDREN**

Order from your
★ **BOOK AND BIBLE HOUSE**

Who Is the Greatest?

by Arthur W. Spaulding

A sparkling, refreshing study of life's true values, with a sound Biblical answer to the great question of what underlies genuine greatness. Cloth bound. Price, \$1. **Holiday special, 90 cents.**

How Your Mind Works,

by Gwynne Dalrymple

Successful work or play demands CLEAR THINKING in this modern day of haste and greater speed. Treat yourself to this practical help, which will contribute greatly to your success. A superb handbook of mental hygiene for young people. Cloth bound. Price, \$1.25. **Holiday special, \$1.10.**

Life Begins With God, by Merlin L. Neff

A stirring book for young people which will cause youth to think about Christianity in the daily life. It will anchor their faith in God. Very attractive cloth binding. Price, only \$1.50. **Holiday special, \$1.35.**

Fighting Africa's Black Magic,

by Madge Haines Morrill

This is the intriguing story of Doctor Marcus and his experiences in the Dark Continent. It will reveal dozens of things you have often wanted to understand about Africa. Cloth binding. Price, \$1.25. **Holiday special, \$1.10.**

Child's Storybook of Jesus,

by Madge Haines Morrill

Little folks always are ready for a story. Here are fifty-five stories which cover the Saviour's life from Bethlehem to Calvary. Attractive four-color cloth binding. Price, only \$1. **Holiday special, 90 cents.**

Only a Dog and Other Stories,

by C. L. Paddock

What boy or girl does not enjoy dog stories? These faithful animals teach many a lesson in devotion, perseverance, and obedience. When properly trained, how well they heed our commands! Cloth bound. Price, only \$1.15. **Holiday special, \$1.**

The holiday season is again just around the corner. Don't overlook the birthdays, either. These occasions mean much to every member of the family. Give books as gifts this year.

(Special Prices in effect only until December 31, 1941)

Is Love Enough?

by Belle Wood-Comstock, M. D.

It's written for you, and You, and YOU. Yes, for the whole family—young folks, newlyweds, dad and mother, and all the relatives, including the in-laws. The author presents a solution to homemakers' problems. **It's a book everybody ought to read.** Cloth bound. Price, \$1.25. **Holiday special, \$1.10.**

Behold the Man! by Taylor G. Bunch

Your heart will be touched as you follow this detailed account of the Saviour's unjust trial and crucifixion, especially when you are again made aware that His suffering was for you, for me. Just the book for "that quiet hour." Dainty cloth binding. Price, only \$1.65. **Holiday special, \$1.50.**

Hero of Babylon, by C. G. Bellah

The central figure is Daniel, that hero for God who knew his duty and executed it unflinchingly. You will be thrilled by his fortitude and courage. Beautiful cloth binding. Price, only \$1.25. **Holiday special, \$1.10.**

That Book in the Attic,

by Helen K. Oswald

The setting for this stirring account is the Prairie States of the Central West. A girl who stood for God amid the fires of affliction and persecution is the central figure. Bound in cloth. Price, \$1.25. **Holiday special, \$1.10.**

Golden Keys,

by John C. and Evelyn Almack

Three important keys are necessary for success in life—**Courtesy, Honesty, and Industry.** Every boy and girl will want to know how to acquire them. Cloth bound. Price, only 85 cents. **Holiday special, 75 cents.**

Wild Animals of South America,

by Neil Wayne Northey

How the children would enjoy a trip to South America! Most children never have such a privilege, but Mr. Northey tells a thrilling story about the wild animals which inhabit that part of the globe. Very attractive cloth cover. Price, only \$1.25. **Holiday special, \$1.10.**



OF SPECIAL INTEREST

Word From Overseas

DESPITE disturbed conditions throughout the world, we continue to receive cheering bits of news concerning the advancement of our work, from various sections of the field. From a letter written by Elder O. O. Mattison, superintendent of the Northwest India Union Mission, we quote the following:

"Our work goes well, for which we are thankful. At present we have two vernacular efforts on. The effort in Lahore is having an average attendance of five hundred nightly. I have just returned from there. I was not able to get up to Rawalpindi. Elder J. C. H. Collett is doing a good work there, and Mela Ram is associated with him."

From Elder G. A. Lindsay, the president of our East Nordic Union, we receive cheering words concerning the work in his field:

"It is remarkable how everything finds its way across the sea to its destination in Europe. Thus far every REVIEW AND HERALD has reached us. Sometimes we get four or five at a time. It all depends on the sailing of the ships. I have also received all the General Conference minutes."

"It may interest you to know that our commodious church in Viborg is still standing, and is practically undamaged. Shortly after Viborg was recaptured, one of our brethren who used to be editorial secretary in Finland, and is now serving as a Red Cross man in the army, visited the city and took it all in. He gives a complete report of his findings. The church building, and the old frame houses on the premises, are practically undamaged. Only the windows of the church and the window frames suffered damage in the severe bombings in the time of the former war. All the houses in the neighborhood all around there are either burned down or damaged. The piano and all the seats from the church have been carried off. The church has been used for a club-room for the marine officers. We are so glad that nothing worse has befallen our property in Viborg. That church was built after great sacrifices and many prayers."

"One of our sisters in Stockholm has a sister-in-law in Riga. She wrote recently and told of the return to Suchenhof (this is our training school near Riga); so evidently it is again in our possession. If I hear anything further, I will let you know about it."

"We have had a very good workers' meeting for all the conference workers in Sweden. The meeting was held at Ekebyholm, August 27 to September 8. The workers are all of good courage, and are more

determined than ever to fight the good fight of faith, and to proclaim the advent message to the people about them."

"We are now engaged in a successful Harvest Ingathering campaign. In spite of the fact that prices on everything are going up and wages are not increasing, and that thousands of families receive only the meager government grants paid when heads of families are called into military service, the collectors are getting on well in the house-to-house work. In four weeks we had more than passed the halfway mark of our goal. We plan to raise at least as much as we did last year."

E. D. DICK.

After Six Years

I AM writing these lines aboard ship en route, the third time, for service in the foreign mission field. Tomorrow we are expected to drop anchor at Curaçao, a port of the Dutch West Indies, and other ports of call follow. Before entering my new field of labor, I desire to take this opportunity to express my personal greetings to all the kind friends with whom I have had the privilege of laboring during the last six years in the homeland. It has been my privilege during this time to travel about among the churches and conferences of the North American Division. I have been permitted to attend many laymen's conventions and institutes, to assist in the training of hundreds of lay preachers and lay Bible workers. I have watched many of our brethren go forth into the field and return bringing precious sheaves with them. Words cannot express the joy that has come to my soul as I have been associated with our many faithful leaders and laymen. I wish it were possible to convey in a personal way to each one of you my profound gratitude for the privilege of laboring with you. May God bless you each.

I earnestly solicit an interest in your prayers for this new field of labor in the Colombia-Venezuela Union Mission. In point of size this union constitutes the largest piece of unworked territory in the Inter-American Division. Within its boundaries lie large unentered cities and a territory as great as all the United States east of the Mississippi River. Only a handful of paid workers are available to lead out in giving this last message to the 13,000,000 people, very few of whom have heard of the return of our blessed Saviour. But God is going before the brethren there, and every report indicates that the

time has come for a great forward movement. Surely the Colombia-Venezuela Union is our outstanding challenge right at our very doors. We need your prayers. The mountain trails are long and steep, distances are great, and yet even from the hinterlands calls come to us. Pray for the brethren here. We assure you that your prayers will be greatly appreciated. We need more Pentecostal power, that the work may be quickly finished. May God bless and keep us all till that glad and soon-coming day.

W. H. BERGHERM.

CALIFORNIA TO AFRICA,
July 1 to Sept. 10, 1941

GREETINGS:

Greetings to the home folks; greetings to the friends and loved ones who bade us good-by; greetings to the Los Angeles friends; and greetings to the San Francisco friends who stood on the docks and sang songs of cheer. We can never forget those upturned faces that watched until the last streamer was broken, and our ship nosed its way out of the harbor.

Thirty-nine missionaries set sail. Eleven disembarked at Manila, three at Singapore, one at Colombo, and eleven at Bombay. Today the last thirteen disembark at Cape Town.

It has been a most interesting voyage, but very long and trying to those who are poor sailors. Heat, mosquitoes and mosquito nets, buffaloes, bullocks, elephants at work, rice fields, and rubber plantations, carts vying with cars, living robots, family washings on poles, saris, mestizos, beautiful gardens, mosques, old churches and temples—will live in our memory a long time. But that which is unforgettable is the kindness and hospitality shown to each one en route by our missionaries situated at Honolulu, Manila, Singapore, Penang, Colombo, and Bombay.

The little African unit of thirteen—Nurse Helen Lude; Doctor and Mrs. Foster and baby, Barbara; Mr. and Mrs. J. Cooks; Mr. and Mrs. A. V. Edwards and daughter, Shelagh; Mr. and Mrs. L. A. Vixie and daughter, Joyce, and son, Donald, thank you all. We rejoice over a safe voyage and Africa at last.

MRS. L. A. VIXIE.

THE Codex Sinaiticus is one of the very oldest Bible manuscripts in the world. In 1934 it was purchased by the British government for the large sum of \$500,000. Since the beginning of the war it has been stored away in a safe box very deep in the country, many miles from London. This is the care which is being taken of many valued treasures during the great conflict.