

THE ADVENT SABBATH REVIEW AND HERALD

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

The Advent Hope⁺

By J. L. McELHANY

AS we gather here tonight we look out on a troubled world, a world in the throes of unparalleled woe and distress beyond measure. I dare say that in all recorded human history there has never been an hour like the present. We have talked about these times in past meetings. We have commented upon the conditions that prevailed. But we realize with the passing of time that instead of improving, the situation steadily becomes worse, until today we see the world seemingly bent on totally destroying itself.

It is perhaps a fact that the outstanding element of this hour is one of uncertainty. Men are anxious everywhere. They are trying to penetrate the future, to ascertain by some means or other what the future may unfold. We scarcely lay aside the evening or the morning paper until we turn with keen interest to what the radio commentator has to say. We hang intently upon the words of the news reports. And why? Because of the very element of uncertainty that exists. We do not know what the next hour will bring, what new woes or anxieties may be added to the load already carried upon the heart of the world. Surely this is an hour in which the element of uncertainty is an outstanding characteristic. What will happen next? What turn will events take? What unforeseen circumstances will develop to change the whole outlook? That is the question that holds our rapt attention.

And who can tell? Some would-be prophets even venture to predict just how the kaleidoscope will turn and what will happen next. From the standpoint of the world, the times were never more uncertain than they are tonight.

To some extent this element has entered into the conduct of our own work. During the past year especially we have had to conduct our business from hour to hour on an emergency basis. The usual policies that obtain are sometimes entirely inadequate to meet situations that develop unexpectedly. The resources that we have counted upon sometimes prove inadequate in meeting situations that are entirely beyond human control.

Perplexing Problems

When the officers of the General Conference met in St. Paul one year ago to plan for the affairs of that Autumn Council, we were obliged to face a crisis; indeed, I may say that we were obliged to face a series of crises. At the beginning of our session we had first to decide whether we would consent to the sailing of some of our missionary appointees to the Orient. But our consideration very quickly shifted from that question to others of very much greater importance. We found ourselves facing some problems we had never met before in connection with our work, because of conditions which had arisen through rapidly changing international complications over which we had not the slightest control. The brethren who took part in those councils will remember that we spent hour after hour in earnest study of some of these problems. It became very evident that there were some of our mission fields in the Orient from which it would become necessary to evacuate our foreign workers. At that time we took steps to set up provisional organizations in such fields, and to appoint national workers to carry the responsibility of leadership.

Right at this juncture I wish to ask and answer an anxious question that may have arisen in many hearts—Have we abandoned our work in these mission fields? No! By no means. Just as long as it is possible to make any contacts, or as long as there are men there who can carry on, by the grace of God we will carry on. We will lay no plans, my friends, that look to the abandonment of our work in any of these fields, and I am sure that as we progress further into the work of this Council and study the appeals that have come to us for financial aid in these various divisions, you will all realize that it is in the hearts of all our field leaders to carry on to the final triumph of this movement. Yes, thank God, my friends! We will carry on by His grace, and we will lay no plans that look toward an abandonment of our work in these lands.

But with the passing of time we have become aware that in many cases the personal safety of

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our fellow workers who have gone out to these fields, has been in question, even in jeopardy. Our missionaries are among the bravest on earth, I am sure. They are willing to stand by even at the risk of life itself, but, my dear friends, I believe the lives of these workers are too valuable to be needlessly sacrificed, and the General Conference officers and Committee have done everything they know how to do in order to conserve their lives and safety.

A Real Jeopardy

Another development in this connection has been the fact that sometimes the presence of our foreign workers has been a real jeopardy to the safety of our national believers. Our national believers have been subjected to persecution, and perhaps in some instances to imprisonment, because of their contacts or association with foreigners. While the foreigner himself may not have been persecuted or subjected to other privations, our national workers and our national brethren and sisters have been subjected to these conditions, and for their sakes it has often been advisable that the foreigner should, temporarily at least, depart. Those who have observed the outworking of these conditions are united in one very deep conviction, that God has led directly in meeting these emergencies.

I want to say tonight to the praise and to the glory of God, that I am thankful, brethren, for our great Leader, who never fails us in the hour of crisis. One of the most reassuring facts today in connection with this movement is the fact that by faith we can see our Leader going on before us, guiding us in all our trials, problems, and perplexities. Oh, how we ought to thank Him tonight for these evidences!

The Certainty of God's Word

The very uncertainty of these times clearly and definitely removes some other things from the realm of uncertainty. There is no uncertainty about God's word. There is no uncertainty about the fact that we are seeing prophecy fulfilled about us. There is no uncertainty about the meaning of these times.

I recall very vividly attending the General Conference session in 1903 in Oakland, California. It was the first time I met Elder Spicer. I remember how he introduced himself to me. One thing that stands out in my memory of my experience as a young worker, was a sermon I heard preached during that session, a powerful sermon on the fulfillment of prophecy. I believe I could repeat it yet, almost point by point, for it stirred me deeply. It gripped my heart with the consciousness that God's word was being fulfilled. When I think back over those thirty-eight years, and review the situation today, what do I see? I see the evidences of the fulfillment of God's word multiplied manifold. Blind indeed is the man who cannot or will not see it.

There is no uncertainty about the fact that we today are living in the time of the coming of the Lord Jesus. The day will come when all that is terrible, when all that is sinful, when all that is

painful, when all that tears our hearts and brings grief and suffering to the human family, will forever come to an end. Seventh-day Adventists ought to rejoice even amid the sorrows of these last days. We ought to be a thankful people. God has given us great comfort in His word. Every passing day deepens our consciousness that the hour of our deliverance draws nigh.

I say again that there is no uncertainty about the word of God, and there is no uncertainty about God's leading this movement. It would be a wonderful thing, wouldn't it, if the men who used to gather here in General Conference sessions and in committee meetings could file into this room tonight, and see and realize and know what we do regarding the fulfillment of prophecy and the advancement of God's work throughout the earth. Do you think they would have anything to say about God's leading this movement? I believe they would recognize and acknowledge it.

The Coming of Christ

When the hour came for God's word to be fulfilled, this movement sprang up to do the work called for. When the hour came for the message of Christ's coming to be proclaimed to the world, this movement came into existence to carry on that work and proclaim that message. The work of proclaiming the coming of Christ is not yet finished. I pray God that tonight we may realize afresh the responsibility that rests upon us to finish this work under God's leadership. My burden in appearing here tonight is to emphasize the importance of preaching the coming of Christ.

I received a letter a little time ago from a man not a member of our faith who asked me a question. It was this: Why is it that your ministers do not preach the second coming of Christ as they used to preach it? Can you answer that question? What would you have said in answer to that letter? I am here tonight, my friends, to emphasize, if I can, the importance of preaching as we have not been preaching the second coming of the Lord Jesus Christ. [VOICES: "Amen."] It is not enough, in my judgment, to preach the second coming of Christ. I believe the time has come to preach the *soon* coming of Christ [VOICES: "Amen."], the unexpected and the sudden coming of Christ. [VOICES: "Amen."]

I believe I have the support of Scripture in making this declaration. I take the words of Jesus as an illustration:

"Therefore be ye also ready: for in such an hour as ye think not *the Son of man cometh*." Matt. 24:44. Whose words are these? The words of Jesus. To whom was He speaking—the great unbelieving world? Not at all. He was speaking to His own—"in such an hour as ye think not the Son of man cometh."

That is further emphasized in Mark 13:35, 36: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: lest coming *suddenly* he find *you* sleeping." May God help us to be awake in that hour.

"Well," someone may say, "do you think it is necessary to stand before a company of Seventh-

day Adventist workers and ministers and leaders and believers, and urge the need of preaching the soon coming of Jesus?" I have to ask myself that question: Is it necessary? Do I have a false burden tonight in feeling that I ought to emphasize that as one of the great, outstanding needs before the church today? Well, I have to answer it in this way, brethren: I do not believe it is a false burden. I believe it is an outstanding need. [VOICE: "Amen."]

Is it really true that our preachers are not preaching the coming of the Lord as they used to? Is that a fact? I do not like to have to believe it. If it is so, brethren, let us have a change. What do you say? [VOICES: "Amen."] Let us emphasize the things that are essential. It is a startling fact that in the very hour when the strongest evidences of the soon coming of Christ are appearing, some are lapsing into an attitude of indifference. Sad, isn't it?

A Significant Sign

I want to call your attention to 2 Peter 3. May I say before I read this that here is a passage of Scripture that I have read and reread. I have read it to our churches, I have used it as the



Recess

BY WILLARD DESSAIN

NIGHT lowers 'round us, darker grows our path,
Nations are angry, fearful is their wrath;
O Thou the One who "maketh wars to cease,"
How long before we see Thee come in peace?

Weary, Thy children, in this earth below,
Heartsick, Thy people, in this vale of woe;
Roll back the heavens, come Thine own to claim,
Have pity, Lord, on all who love Thy name!

Long has the church been waiting for her Lord,
Long have the saints been yearning o'er Thy word;
Tarry no more, but come with angel host;
Lord, we await Thee, each one at his post!

Grace lingers yet one little fleeting hour;
Soon sin before God's awful throne will cower;
Gird, Christians all, and now the time redeem,
Soon, heavenly home, our Lord, and angel gleam!

AND SABBATH HERALD

basis for a number of sermons I have preached; and I believe, brethren, that we ought to read it often. I wish I had time to read every verse in the chapter and comment on each as I go along, but I shall begin reading with the third verse. "Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?" You notice the application of the scripture. It has to do with the coming of the Lord. It is a condition that is associated with His coming.

To begin with I cannot conceive of this scripture's applying to the great unbelieving or heathen world. It must apply to a group or to a class of those who know something about the coming of the Lord, for the language of this scripture reveals the fact that these scoffers are familiar with the idea of the Lord's coming.

"Knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming?"

Then they begin to reason; and it is astonishing, my friends, what conclusions people can reason this into when they reason from a wrong premise.

"For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise."

What promise is here referred to? The promise of His coming. This whole scripture is based on that one central idea of the coming of the Lord.

I thank God tonight for His wonderful mercy. I am glad He has not forgotten me in His great plan for the earth. Aren't you glad for that, too? He is not willing, brethren, that a single one of us should perish, but that we should all come to repentance. Every time I read this scripture I feel in my soul that it is a call for a revival. It is a time, it seems to me, to invite all men and women everywhere to call upon the Lord. I think that is what we need, yes, a revival. Then the apostle seems to strike the very central point, "The day of the Lord will come." How will He come? "As a thief in the night," suddenly, unexpectedly.

What Ought Ye to Be?

I remember retiring late one night. I put my clothes very carefully in a certain place where I was in the habit of leaving them, and fell asleep. In the morning when I awakened, my clothes were gone. I got up and went out, and found them on the veranda. The pockets were all turned inside out. My money and my watch were gone. The thief had come in the night while I was asleep, and taken all my money. It is a familiar illustration.

"The day of the Lord will come." The inspired writer is answering the scoffers. He is offering

that fact of the Lord's coming as an answer to those who try to reason away the plainest facts of truth. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved"—and here follows one of the most vital questions ever propounded to human beings—seeing that all these things are going to happen, "what manner of persons ought ye to be in all holy conversation and godliness?"

What kind of people ought we to be? World-loving, careless, listless, apathetic people, do you think? I believe the time has come, my friends, when we ought to have a consuming zeal for God and for His truth and for His word. I believe the time has come when we ought to break with the world, when there ought to be such a clear-cut distinction between the church of God and the people of the world that there would be no difficulty in identifying the people of God. I do not believe it is necessary, my friends, for us to put on a uniform, or a badge, or a button, in order to reveal to the world that we belong to a people who are looking for the coming of the Lord. I believe it ought to be manifest to the world in the kind of lives we live.

I hope that the world will have no difficulty in discovering who we are and what we stand for. Now that is the question asked here. I would like to read the rest of the chapter, but I must not take too much time. I do commend it to your careful study. I believe this chapter is one with which Seventh-day Adventists ought to be familiar. It is a good thing to see for ourselves what manner of people we ought to be.

A Practical Application

~~I have wondered whether a deeper meaning of~~ this scripture may not find its application to those who have preached and taught the doctrine of the coming of the Lord. I trust you will not take offense if I make that application of it. Just as the scoffers do, we can also willfully ignore certain obvious facts, and I believe that the Seventh-day Adventist preacher who fails to preach the coming of the Lord is doing that very thing. He is ignoring certain plain facts. He is ignoring the word of God that predicts the Lord's coming. To persist in that course will result in his being counted among the scoffers, and in the end the outcome will be the same—eternal loss.

We should take heed what we preach and how we preach. I believe, brethren, that the hour has come when that ought to be said, and said again. We ought to take heed what we preach and how we preach. Instead of copying the philosophical teachings of this day, we need to preach the soon coming of the Lord Jesus Christ. I wish, brethren, that we could banish from all our pulpits an attempt to preach a fine, cultural, ethical, social gospel. We need to get back to the place where

we can ring out to the world the truth that Jesus is coming. Really, we should not try to copy the world in its methods or in its style of preaching. In emphasizing this need I shall read these statements from the messenger of the Lord:

"This blessed hope of the second appearing of Christ needs to be presented often to the people, with its solemn realities; looking for the soon appearing of our Lord Jesus to come in His glory, will lead to the regarding of earthly things as emptiness and nothingness. All worldly honor or distinction is of no value, for the true believer lives above the world; his steps are advancing heavenward. He is a pilgrim and stranger. His citizenship is above. He is gathering the sunbeams of the righteousness of Christ into his soul, that he may be a burning and shining light in the moral darkness that has enshrouded the world. What vigorous faith, what lively hope, what fervent love, what holy, consecrated zeal for God is seen in him, and what a decided distinction between him and the world!"—*Special Testimonies, Series A, No. 1, p. 40; Melbourne, Australia, Feb. 18, 1892.*

That is the description of the man who believes in the coming of the Lord. May God help us to believe it. [VOICES: "Amen."] I read further:

"Be ye also ready: for in such an hour as ye think not the Son of man cometh." People are now settling to rest, imagining themselves secure under the popular churches; but let all beware, lest there is a place left open for the enemy to gain an entrance. Great pains should be taken to keep this subject before the people of the world. The solemn fact is to be kept not only before the people of the world, but before our own churches also, that the day of the Lord will come suddenly, unexpectedly. The fearful warning of the prophecy is addressed to every soul. Let no one feel that he is secure from the danger of being surprised. Let no one's interpretation of prophecy rob you of the conviction of the knowledge of events which show that this great event is near at hand."—*"Special Testimony on Education," p. 108.*

Brethren, may God help us in the light of these words to go forth as we have never gone before, to herald the message of Christ's coming. [VOICES: "Amen."] Let us not be among those who say, Well, we have been preaching this message now for all these years, and ever since the fathers fell asleep things have gone on just as they were. That is the attitude of the scoffers. Let us beware and keep out of that class.

The Advent Experience

I believe, brethren, that along with this we all need the advent experience. What do I mean by that? I mean real Adventist living. What a wonderful work could be done in a very brief time if every member of the church, consecrated and devoted, would rise up and go forth under the leading of the Spirit of God to do the work for this time. It wouldn't take long, brethren. One day with the Lord is as a thousand years. He has promised to cut the work short in righteousness. All that is lacking today is that the church should be ready. The world is ready. The conditions are here that fit the picture placed before us in the prophecy. The Spirit of God is ready. May God help the church to be ready.

I am thankful tonight that there is no uncertainty about God's care for His people at this time.

There are men listening to me who could hold you spellbound with recitals of their experiences that show how the Lord has helped them safely through their perils. No doubt you will hear some of them before this Fall Council is over.

Some of you have already read from a statement sent by Elder A. V. Olson regarding the experiences of some of our believers in Rumania and other countries. He tells how the home missionary secretary of the Southern European Division made a trip into those countries following the battles they had there, and brought back with him an account of the experiences of some of our people. I shall read concerning some of these experiences, and you will see that there is no uncertainty about God's care for His people. I do not wish to convey the idea at all that we, living here in this world as we do, are going to escape all the difficulties. We will have to share in the risks and hardships and sufferings common to humanity. But there is a God in heaven who does care for His people and hears their prayers. Elder Olson says:

Providential Deliverances

"Our hearts have been thrilled as he has told us of how God in marvelous ways protected our people from death and destruction in Belgrade and other places. In Belgrade we have several hundred members, but not one of them was either killed or injured during those terrible bombardments in which it is said that more than 35,000 people met their death. At our headquarters all the workers and their families who live in the building spent five days and five nights in the basement. Bombs fell on all sides, demolishing buildings in front and behind, on the right and on the left, but ours stood unharmed except for broken window glass. Two bombs fell in our court, but did no damage. God heard the earnest prayers of His trusting children. In another house forty-two people—including two Adventists—were huddled together. A bomb struck the house and forty persons were killed. Our two people were left alive and unhurt. A five-story building containing many apartments was completely destroyed, with the exception of one apartment in which lived an Adventist family. Another large four-story apartment building was entirely wrecked, with the exception of one room in which an Adventist family were kneeling in prayer asking for God's protection."

It is a good thing in days like these to have such a relationship with the God of heaven that we can ask for protection and expect to receive it. I am glad, too, brethren, that in all the difficulties we face we can know there is no uncertainty about God's leading in times of trouble. Sometimes we wonder what is going to happen to the cause of God because of world conditions. A year ago while we were at St. Paul, one of the things that concerned us greatly was the fact that five thousand of our members had been cut off in Bessarabia when it was occupied by the Russians. We have this word from Elder Olson regarding these believers:

"While in Bucharest our brother learned that two of our men from there had just visited Cernauti. There they found the president of the Bessarabian Conference and his people alive and well. You know that when the Russians invaded this province last year, many feared that it would mean the destruction of our people and our work. I am glad to be able to

tell you that God has graciously watched over His own. Now we learn that five of our eleven ministers who remained in the country baptized more than one thousand believers during the time of the Russian occupation (less than one year)."

Brethren, it takes more than an invading army to stop this work. There is no uncertainty about God's leadership. We may have anxious hours over it, and wonder what will happen, but when the clouds roll back and a ray of sunshine penetrates, what do we see? God moving on before and hundreds of souls being won under even those forbidding circumstances.

God's Leadings

Brethren, let us not be fearful. God is leading on before us. There is no uncertainty about our duty in a time like this. Do you think there is? The duty and responsibility of the church is just as distinct now as it ever has been. We must stand ready to move forward into every opening providence. Since we have been here in Battle Creek we have received word from Addis Ababa in Ethiopia. For months on end we have not known how our workers who had remained there were faring. There was no way to communicate with them; but a short time ago we managed to send some money in to help them in their situation. They have acknowledged receiving it in this message, which reads: "Money received. Properties being returned. Entry permits doctors nurses forthcoming. Must bring instruments medicine. Recommend 'immediate action.'"

Well, look at that. A field that seemed to be closed up tight, very disappointing in some respects, and now here comes a word over the cables that the whole situation is changing, and they are calling for our doctors and nurses to return to the field. Shall we send them? Brethren, I believe we stand on the verge of some remarkable developments. I don't know what is going to happen in Russia, or in the Far East, where many difficulties have multiplied, but I believe we must stand ready to enter every opening door. I do not know what it may mean to some of our fields, but we will have to reach out wherever we can find men, and lay hands on them, as it were, and send them back to those fields to help gather up and bind together that which remains. Do you think we ought to do that? We want your prayers, brethren, that the Lord may help us to know how to plan in all such emergencies. I thank the Lord tonight for this note from far-off Ethiopia. Whatever the situation may call for, may the Lord help us to be ready when the hour comes.

I was telling the brethren the other day that I believe we ought to organize a group of men into a flying squadron, or whatever you wish to call it; men who can be quickly dispatched to these places wherever the doors open. It may cost us considerable money, and furthermore some of these men will have to make sacrifices in order to go. I am confidently looking forward to some very, very outstanding and interesting developments. May God help us to have the anointed vision to know when to move in and occupy these fields anew.

A Victorious Church

As I close, I want to reiterate some of the things that I have endeavored to bring to you from this platform on former occasions. I want to summarize some of them without stopping to comment on them. What we need today, brethren, is a victorious and triumphant church, a church that knows what it means to answer that question propounded to us in the scripture we have studied, a church that is cleansed from sin and worldliness, a church in which Jesus is lifted up in the lives of its members, a praying church, a church in which the cruel, satanic spirit of criticism is overcome, a church whose members are more interested in true missionary service than they are in social cliques, worldly parties, games, amusements, and recreations, a church whose interest is wholly enlisted in carrying the gospel message to the entire world. Yes, we need a church that is cleansed from sin and clothed with the righteousness of Jesus and made ready for the coming of the Lord.

But in addition to that, in order to perfect a church and prepare her for her glorification and translation, what kind of leaders and ministers do our churches need? I want to stress the importance of that question. I believe I have a right to speak for the church to our workers, and say that I believe the church desires and needs leaders and a ministry made up of earnest men, serious men, godly men, spiritual men, men who value their influence and example more than they regard popular sports and the amusements of this day, men who put into their own life practice every principle taught by this church, men who

are tender and faithful shepherds of the flock, men who preach Jesus both by precept and by example, men who have a burden for souls.

I wish I had time right here to talk to you about the great need of conversion, of the importance of evangelism and soul winning. We need men who in their preaching depend upon the convicting power of the Holy Spirit rather than on their own intellectual brilliance, men who believe and practice the truths of this message. My friends, I have never seen anybody saved by preaching around the fringe of things, preaching on the petty things, or the things of little importance. What we need today is men who know the truth of God and proclaim it with power, men who are wholly devoted to this work and have no sidelines to divide their time and attention, men who know how to keep themselves above the taint of suspicion and preserve their moral rectitude, men who are not provincial and nationalistic in their outlook and who are just as eager to help the work in the distant lands as they are to help it at home, men who have a real burden to prepare a people for the coming of the Lord, men who would rather lay down their lives than betray their sacred trust as ministers of Christ.

Do you believe that expresses our need today? [VOICES: "Amen."] Let us all pray for a visitation of the Spirit of God in order that we may have such a church, and in order that the church may be led by men of just such devotion and consecration to the cause and to the work and to the service of God. That this may be true is my prayer tonight in behalf of every one of us. [VOICES: "Amen."]

"Take Heed That No Man Deceive You"—No. 3 Antinomianism—The Apostasy of the Ages

By VARNER JOHNS

JOHNS WESLEY, beloved apostle of Methodism, in his incomparable discourse upon the sermon on the mount, gave warning against antinomianism in these forceful words:

"In the highest rank of the enemies of the gospel of Christ, are they who . . . teach, . . . 'What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. . . . This is withstanding our Lord to the face. . . . Oh, Lord, lay not this sin to their charge! . . . Nor indeed can anyone escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in any wise, the least of the commandments of God.'"—*Wesley's "Sermons," Vol. I, pp. 225, 226.*

Every church of the Reformation proclaims in its basic creed loyalty to the ten commandments. All the great leaders of Reformation days—from Luther to Wesley—exalted the moral law. The foremost preachers of the past century—Finney, Moody, Morgan—taught the righteousness and

perpetuity of the law of God. The ten commandments as the fundamental law of God's moral government, holy, just, good, and unchangeable, constitute one of the foremost of the fundamentals of the faith.

Belittling God's Law Today

There have always been antinomians (from *anti*, against, and *nomos*, law)—men who have belittled the law of God, railed against it as a yoke of bondage, and sought to abolish it. But never have these "enemies of the gospel" been so numerous and so daring in their attacks on the law as during the present century. Many of the twentieth-century antinomians are found in the ranks of the denominations whose founders were champions of obedience. They use the denominational cloak to cover their heresy. Moreover, the antinomians boast of their orthodoxy—they claim to be Fundamentalists while attacking the fundamentals and destroying the foundations.

The bold antinomianism of our day is due in large measure to the teaching of dispensational-

ism by the Scofield Bible and some so-called "Fundamentalist" Bible schools. The enemy has ever sought to "make void" the law of God. Now he does it under cover of an un-Biblical dividing of time into dispensations, one of which, they say, was a "law without grace" period, and the other a "grace without law" period. The word of God unites the law and the gospel; the Scofield plan divides them. The word of God magnifies the law through the gospel; the Scofield plan degrades the law and the gospel. The Scofield plan divides asunder that which God has joined together—and, with rare inconsistency, calls this "dividing" of the Scriptures, "rightly[?] dividing the word of truth."

Bible Teacher's Testimony

Philip Mauro, well-known Bible teacher and member of the bar of the United States Supreme Court, once misled into "dispensational error," was finally convinced of its glaring inconsistencies. In his book, "The Gospel of the Kingdom," he lists as one of the greatest of the errors of dispensationalism its antipathy to the law of God. It is well to quote Mr. Mauro's words:

"Here is where some of the most serious evils of dispensationalism came clearly into view; for the aspersions which the teachers of that system cast upon the holy law of God constitute in their totality a complete and grievous misrepresentation thereof; and in certain extreme instances they assume the character of slanderous vilification."

"But apart from the palpable error of placing our Lord's life and ministry in the era of law as distinguished from that of grace, the strongest exception is to be taken to the teaching that grace was entirely absent from the era of law, even as law is said to be absent from the era of grace, this being a twofold error. And in this connection I would particularly like to ask those who hold that view, and who place the ministry of Christ in the dispensation of *law*, were not His words 'words of grace'?"—Pages 33, 34.

Mr. Mauro then quotes the words of the Scofield Bible:

"At Sinai they [Israel] exchanged grace for law. They rashly accepted the law" (note on Gen. 12:7). He calls this "palpable error," and declares that it was "an essential part of God's plan . . . that He might have a people who should be the custodians of His law." Moreover, Mr. Mauro declares the truth as it is in the Word when he says "that the giving of the law at Mt. Sinai was *God's act* alone; and also that it was an act of *grace and goodness*. The reason He gave them His 'fiery law' was that 'He loved the people.' Yet the teaching of the Scofield Bible is that the people of Israel made a fatally bad choice in consenting to be under the law of God. . . . For the gift of the law to Israel was both a distinguished honor and an unspeakable benefit."—"The Gospel of the Kingdom," p. 36.

The historic Protestant platform of loyalty to the law of God magnifies the grace of God. When the Scofield Bible belittles the law of God and "grievously maligns" its character, it destroys the power and the effect of the grace of God. The Holy Spirit testifies that "the law of the Lord is perfect, converting the soul." How dare finite man say that the law is "a ministry of condemna-

tion, death, and the divine curse"? Of Christ it was prophesied, "He will magnify the law, and make it honorable" (Isa. 42:6, 21); but the aim of the dispensationalists seems to be to "belittle the law and make it contemptible."

Around the law of God has waged the battle of the ages. Satan, the adversary, has ever sought to overthrow the government of God by attacking the law of God. "The law of the Lord is perfect"—"the law is holy"—in fact, every characteristic of God, His holiness, His justice, His righteousness, His goodness, His perfection, is reflected in His moral law. Any teacher or preacher, whatever his profession, who belittles the law of God, is on the side of the adversary in the great conflict between truth and error. The Scofield Bible should find no place in the homes of those who love the truth. The dispensational error should be exposed as a subtle effort of the enemy to subvert the word of God, and make void the law of God.

There are loyal men who still contend for the faith once delivered unto the saints. They press close to the standard which God has lifted up as the flag of faith. "The commandments of God, and the faith of Jesus," are the words inscribed on the heavenly standard. It is encouraging to read the message of loyalty to God in the words of Philip Mauro. He says:

"We have quoted the words of Christ that He came not to destroy the law or the prophets, but to fulfill them; and also Paul's words to the same effect, that the purpose of the gospel is to 'establish the law.'"

"But does not Paul say that the law brought death and a curse? . . . and that no one can be justified by the law? The reply is that the law is indeed a two-edged sword, bringing life to those who submissively receive it and who set their hearts to obey it; but bringing death and condemnation and a curse to those who despise it, or who only profess respect for it with the lips while in their hearts they continue unchanged in their own ways."

Cursed for Lawlessness

The wasting and destruction that have come upon the earth and have been multiplied in recent years are not without a cause. "The curse causeless shall not come." As it was in the days of Israel's rejection of the law of God, so it is today, "the earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth." Isa. 24:5, 6. The universal disregard of God's law, the open flouting of the moral standards of the law, the trampling underfoot of the divine commandments, have brought an era unprecedented in bold wickedness, except in the days before the flood.

God will arise to smite the earth with a curse. What answer shall be given in the day of God's judgment, by the despisers of His law? "Have we not prophesied in Thy name?" some will say, "and in Thy name done many wonderful works?" But the answer will come, "Depart from Me." "I never knew you."

It is dangerous to break even one of the least of God's commandments, and to teach men so. It is perilous to trifle with the word of God or with

the law of God. Mr. Mauro has well said that dispensationalism is a "new and subtle form of Modernism," and that "evangelical Christianity must purge itself of this leaven of dispensationalism ere it can display its former power and exert its former influence." Modernism has rejected the gospel of our Lord Jesus Christ by denying the atonement. Is Fundamentalism likewise rejecting the gospel by making void the law?

Little wonder that the churches have lost their

former power. Little wonder that the world has reached a low in standards of morality. The law is God's standard of morality. When the law is made void, sin spreads like a virulent plague, neither condemned by the law, nor removed by the gospel. May the call of the true church be a call to commandment keeping, a challenge to obedience. Only in a return to the path of loyalty to God and His law can the curse be checked and men be saved.

Church Standards—No. 6

The Radio

By CARLYLE B. HAYNES

TIME was when, in order to see a show, listen to the minstrels, attend the vaudeville performance, and hear the latest joke (if that was what you wanted), you had to go where these things were carried on.

But not any more. You do not need to stir out of your chair now. These things come to you. Homes today are wired to bring them to your living room. You do not need to go to them. The problem now is to keep them from coming to you.

A great discovery—radio; it does marvelous things.

It will save great wear and tear on your mind if you let it do so, for it is quite prepared to do your thinking for you during all your waking hours. Just turn it on when you rise in the morning and it will prevent your thinking of anything else as long as you keep it on. You will not need to think for yourself after that.

Let me not be misunderstood as condemning the radio. There is a world of good in it, as well as a world of evil. It depends on the way you use it. What I am contending for is that it be used intelligently—that it be made to advance the purpose of our Christian lives, not allowed to defeat that purpose.

A Curse or a Blessing

It may be made either a curse or a blessing, depending on whether it manages us or we manage

it. It is a curse in many Adventist homes. It need not be; but it is. There are Adventists who have positive standards regarding reading, and shows, and amusements, and pleasures, and education, who seem to have no standards at all governing the use of the radio. We protect our homes in every way known to us against physical injury, disease, discomfort, and then provide a wide-open chute to the very heart of the family, through which the world can dump its foulness, its deceptions, its allurements, its mental and spiritual poison.

Our radios need controlling. They will not control themselves. We must do the controlling. And we will do so, of course, in accordance with those fundamental principles which we have elected as the guiding principles of our lives.

We are Christians. Our radios, then, must contribute to the building up of our Christian characters, not to undermining or destroying them. We choose our reading matter, books, magazines, articles, newspapers, on the consideration that what we read shall improve us, mentally, morally, spiritually. We reject such reading matter as will impair our Christian experience, pollute our thinking, waste our time, warp our ideals, destroy our faith, weaken our intellect.

We choose our food and drink on the consideration that what we eat and drink shall nourish our bodies, build bone and fiber, minister health and strength, provide pure blood, and resist disease. We reject such food and drink as will merely stimulate, as pollutes the blood, lowers or destroys resistance to disease, or is unwholesome and impure.

We choose our recreations and amusements on the consideration that our play and pleasure must also minister to our character building, must elevate, strengthen, improve, and nourish mental and physical powers. We reject recreations and amusements which merely waste time, which break down lofty ideals, which fill our mind with fanciful imaginings, which exert a lowering influence.

Certainly we should have similar standards about the radio. There is need, desperate need, of discrimination. And this discrimination should be determined in the same way in which all other choices we make as Christian men and women are determined, and should be guided by the same

The Close of the Day

BY BURTON CASTLE

THE sunset burns across the sky,
The sands of time are almost run;
But while we wait, a million die.
Life's closing work is scarce begun.

Shall we whose lamps have long been lighted,
Delay the work which must be done,
And fail to take to souls benighted
The Light of life ere sets the sun?

Our hearts, O Lord, are stirred within;
Give us Thy grace to do our part,
Help us to banish every sin;
Create within a perfect heart.

Earth needs the touch of mortal hand
To soothe its ills and smooth the way;
So give us grace with Thee to stand
And do our best till close of day.

principles. Our radios should be used to the glory of God and the building up of Christian character. When they cannot be so used they should not be used at all.

Learn to Discriminate

There is much that is helpful, elevating, informing, enlightening, and truly valuable that is brought to us over the air waves. And there is more that is degrading, cheap, unlovely, shady, ignoble, false, and positively injurious.

If you know the difference between good and bad, right and wrong, light and darkness, noble and ignoble, lofty and low, pure and impure, true and false, clean and dirty, lovely and unlovely, wholesome and polluting, and have a mind renewed by the Spirit of God, so that it loves the good and loathes the bad, you are completely equipped to control your radio—provided you also have a vigorously functioning thumb and index finger. Nothing else is needed.

Of course, if you do not know the difference between good and bad, and have no conception of right and wrong, well, all men will know—by your radio. Your radio broadcasts more than what it receives over the air waves. It broadcasts YOU.

Your radio brings in what you want it to bring in. Your radio sends out—what you really are. For keep in mind, if your radio cannot find anywhere in the infinite reaches of the air what you want, then it has a switch by which it can be silenced. It is you who decides whether it shall be on or off. And it is you who decides what it shall bring to you when it is on.

As we consider the matter of standards which should control a Christian's use of his radio, I can do no better than remind you of the principle laid down as we began our discussion of church standards. That was that all matters of this kind are bound to be settled on the simple consideration of whether a person is truly converted or not. This entire question of standards centers in the one matter of true conversion.

If an Adventist is a Christian merely in name, without having experienced a genuine regeneration or change of nature, he will use his radio accordingly, getting from it those things which he *wants*, which his unregenerate nature *desires*, those things which go along with the mind of the flesh, and which strengthen the old nature.

A Born-Again Christian

But if he is really a born-again Christian, with the mind of the Spirit rather than the mind of the flesh, this will appear in his use of his radio. He will then use it to get what the *new* man wants, those things which are wholesome, and which nourish the *new* life in Christ.

The truly Christian life has its source and power in a faith union which connects him with Jesus Christ. It flows from faith; it is a fruit of faith; its issue is faith. In faith it has its origin, its continuance, its end. Anything in it that is not of faith, is sin.

The truly Christian life is, negatively, to suppress the lusts and works of the flesh. We are

instructed to "make not provision for the flesh, to fulfill the lusts thereof." The flesh, the evil, fallen nature of man, which abides even after conversion, constantly brings forth lusts, or evil desires. Paul names them:

"The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Gal. 5:17-21.

Anything that stimulates these lusts, these fleshly desires, is to be suppressed—*turned off*. As we sense anything, whether on the radio or not, which has a tendency to make these fleshly desires assert themselves in us, then let us by the conquering strength of the indwelling Christ, suppress them.

The truly Christian life consists in fighting to the utmost all that which is evil both in and about us, in putting on the Lord Jesus Christ in the appropriation of His perfection, His righteousness, His virtues, His very life.

Paul describes the works of the Spirit thus: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." Gal. 5:22, 23.

The twofold process of Christian living, putting off what is evil and putting on what is good, is strikingly depicted by Paul, when he writes:

"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Eph. 4:22-24.

Anything, therefore, which the radio brings us that is compatible with the Christ life within us, is permissible. Anything which would build up the life of the flesh, stimulate the fallen nature, anything contrary to the ideals and standards of Jesus Christ our life—that is to be *turned off*!



The Gleam

A GLEAM I see, and it beckons me,
From the sordid sods of earth,
To a better day, and a broader way,
And a task of nobler worth.

For the world at best, with its sad unrest,
Is a stranger to hope and love,
And the kingdom free, that is to be,
Is a kingdom from above.

—C. Harmon Jones, in *Watchman-Examiner*.

The Partners

By ROGER ALTMAN

ZEBEDEE'S sons James and John, with Simon, and Andrew his brother,
Gazed on the empty sea as the sun crept over the water.
All night long they had toiled, but all night long had caught nothing.
Now with the morning's dawn, the fishermen sat, chilled and weary,
Glad of the darkness past, and the light from heaven now shining.

Heavy of heart they were, at failing to catch any fishes,
But more depressed by far when they thought of the Lord and the Baptist.
Both were dear to their hearts, sincerely they treasured the teaching,
Fondly had hoped the kingdom would soon be restored unto Israel;
Now with the Baptist bound, and the Lord disowned by the rabbis,
Sad, they had turned again to the sea and the nets and the fishing,
Thinking to find relief from care, with reward for their labor.
But through the watchful night, the nets had all taken nothing.
There, with the empty boats, they wearily waited and wondered.

Then came the Lord Himself, with the multitude thronging about Him,
Pressing so near His side He found no room to instruct them,
Till into Simon's ship He stepped, and taught from the water.

Later, the discourse done, the Master said unto Peter,
"Launch out into the deep, and lower your net for the fishing."
~~"All night long did we toil," said Peter, "and gathered no fishes."~~
But he obeyed the Lord, and let down the nets at His bidding.

Scarce had they left his hand when the fish rushed in and were taken,
Making the water swirl and boil with their frantic behavior,
Loading the fragile net till its strands were strained unto breaking,
Overwhelming the ship, and the strength of the fishermen sailors.
Fearful of losing all, concerned for the cargo of fishes,
Thunderstruck with success, unable alone to secure it,
Peter and Andrew hailed their friends who were back at the landing,
Beckoning them to haste with lusty shouts for assistance,
Straining betimes at the nets with breathing rapid and labored,
Till by their side came James and John in the ship that had borne them.
They lent a willing hand, the fishes were speedily loaded,
Filling the ships of both, till both were in danger of sinking.

All the men were subdued, and astonished at what they had witnessed,
Filled with a nameless awe, conjecturing as to the meaning.

Gently the Master spoke, and His words have come down through the ages:
"Now ye shall fish for men, and I will be with you forever.

"All through the night ye must toil, the night of the world's sin and sorrow,
Casting the gospel net and luring souls from their folly.
Scorn and oppression will come, 'tis the lot of both master and servant,
Only rely upon Me, and your work shall not be unrewarded.
Launch out into the deep, and I will be with you forever."

Long gone by is the day of the call to the men by the seaside,
Moldered in dust the boats and vanished the nets into nothing.
Peter and James and John, and Andrew the brother of Simon,
Rest from the weary oar, the toil of the nets and the fishing.
Rich was the spoil they gained for the Lord in their lifetime of labor,
Many the souls they won while they cast the net of the gospel.

What shall we do who now find place in the room they have left us?
Great is the work today, and many the places for fishing.
Thousands of gospel nets are cast today in the waters,
Tens of thousands of souls must yet be won to the Saviour.

You may let down your net where the strong black current is racing,
Reaching with practiced skill the prize from the depth of the ocean.
~~I in a sheltered cove may find the place for my labor,~~
Toiling in ways obscure, but nonetheless at His bidding.

Happy your heart will be as your ship grows heavy with fishes,
Happy alike am I as I mend the nets for a season.
Partners we all must be, each with ear and eye for the other,
Eager to lend a hand at the shout for help of a comrade,
Lifting the heavy oar, or straining with him at the canvas,
Speaking the word of hope, or holding a light in the darkness.

Soon will the ships sail home, for dawn will flash over the waters,
Bathing in rosy gold the port of our heavenly landing.
Soon we shall meet on the shore the Master who sent forth His fishers,
Peter and Andrew and James and John, and the rest of us with them.

THE very example and deportment, as well as the words, of the Christian, should be such as to awaken in the sinner a desire to come to the Fountain of life.
—Mrs. E. G. White.

EDITORIAL

What Are We Waiting For?—Part V

Are We Waiting for More Time for Missionary Work?

ONCE more we ask, What are we waiting for? All about us the walls of civilization are crumbling. The cries of ten million men in deadly combat add to the confusion. Are we waiting for a day when we will have more time to devote to missionary work? We have heard some give just this answer when an appeal has been made for men and women to volunteer for a larger and more aggressive missionary program. Whenever such an answer is given to us personally we ask immediately: What reason do you have for believing you will ever have more time than you have now? Do you have any reason to feel that the pace will grow less strenuous? Such questions need no response; they answer themselves.

There is no reason to believe that the future will give us more time for missionary work, or that the pace will grow less rapid. On the contrary, as we look back over the years, all of us can say that the times are now more intense, that there are more claims upon our hours today than ever before. Therefore we are but deceiving ourselves when we say we are waiting and hoping for a day when we will have more time to devote to missionary work. For most of us that day will never come. The work will never be finished by a people who are waiting for a time to come when they will have extra hours on their hands that they may give to God. No, the work of God will be finished by men and women who resolutely discipline themselves in the matter of time, and determine that some of it must definitely be set aside for missionary work.

Sabbath Hours for Missionary Work

To begin with, all of us have the Sabbath day. What do we do with the afternoons of that day? How better could we spend the latter half of the Sabbath than by engaging in missionary work? If every Adventist spent every Sabbath afternoon in missionary labor, what an amazing total of work would be the result! Yes, and incidentally how much better would many of us be spending the Sabbath afternoons than we now are tempted to spend them. Too many of us waste them in idle conversation.

Surely most of us can discover at least one evening a week in which to hold a Bible study or deliver missionary literature, or engage in some related form of service. To most of us the question is one of budgeting our time, of deciding what are the most important activities for our lives. We usually find time for those things that we very much want to do. Do we very much want to do missionary work, or do we think that belonging to the advent movement means simply routine

attendance at Sabbath morning service, coupled with obedience to certain requirements of the church?

What all of us need to realize is that being a Seventh-day Adventist is a very serious business in a day when the world is going to smash all about us. Heaven pity the church member who feels that he is living up to all his responsibilities in a time like this by simply passively sitting in church and giving his pro rata of offerings. It is no time for smooth speaking or soothing words. We believe it is a time to cry out and to challenge our members to believe what they declare they believe, and to act upon that belief by ardent missionary labor. This advent movement was created of God not simply to save our own souls—God forbid that we should ever entertain such a thought—it was intended for much more than that. This advent movement was intended as a rallying point from which we should go out to save the souls of others.

All Have Hours to Give

And it is in this matter of time that we find the answer to the problem of some in our church who declare very honestly that they have practically none of this world's goods to give to God. We do have many sisters in the church whose husbands are not in the truth, and who give to them scarcely anything for the church. To this great host of believers we would say that in giving your time to God in missionary labor, you are making a gift highly acceptable to Him; and of the two, hours are even more valuable than cash, for our hours represent that which we give of our very selves. And even after we have given all we can of cash, there still arises the claim of God upon us to give of our hours.

If tomorrow, by some strange turn of fate, the material possessions of every Adventist family were wiped away, we would still not be deprived of the possibility of doing a great work for God, for in the last analysis it is not cash, but conviction, that counts most of all. There must be, first of all, the conviction in our heart that we are set for the finishing of God's work, and then we will discover ways and means for giving expression to that conviction, whether it be in cash, if we have it, or in hours, or both.

The Danger of Inactivity

Warnings of the danger of inactivity were sounded by the messenger of God long years ago when the first volume of the "Testimonies" was published. We read:

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their

part in spreading the truth, that they may at last be weighed in the balance and found wanting. . . .

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves. . . . The scenes which are passing before us are of sufficient magnitude to cause us to arouse. . . .

"What shall I say to arouse the remnant people of God? I was shown that dreadful scenes are before us; Satan and his angels are bringing all their powers to bear upon God's people. He knows that if they sleep a little longer he is sure of them."—*"Testimonies," Vol. I, pp. 260, 261, 263.*

If these warnings and appeals had significance in the early days of this movement, how great must be their significance today! Back there no one could have visualized the gravity of the hour that is now upon us. Who knows but the messenger of the Lord was given a glimpse of these times when she sat down to write the warnings we have just quoted. The point is that what the messenger of the Lord saw in vision, we see today in actuality. That is the difference between these times and the days when the warnings here quoted

were written, and that truly is a vast difference.

If Satan was seeking to hold God's people in "a state of inactivity" in the early days of this movement, how much greater is his endeavor today! If back there the people of God were wishfully waiting for some change to take place—a compelling power to take hold of them—are we not likely to fall into the same wishful waiting and thinking, expecting that in some miraculous way God will stir us up and send us out to action? But if the tremendous happenings of the times are not sufficient to constitute "a compelling power," then we would not be stirred up if one should be raised from the dead.

The messenger of the Lord declares that "the scenes which are passing before us are of sufficient magnitude to cause us to arouse." How much less excuse can we have in the day of judgment if we remain unaroused when the scenes now passing before us are of a magnitude that dwarfs into insignificance anything that was taking place at the time when these inspired declarations were written. We inquire again, What are we waiting for?

F. D. N.

Seventh-day Adventists and the Social Gospel

DURING the latter days of the nineteenth century and the early days of the twentieth, much was being said and written about the social gospel. The Christian church had been criticized as being otherworldly—that is, as having no concern about conditions in this world because its mind was so completely occupied with the world to come. In order to work a reform in the churches, and cause them to give more attention to matters that needed correction in this world, much study was given to the social aspects of Christ's teaching.

It was seen that the church, while waiting for a better world, should be very conscious of the needs of the present world, and that it should do something to remedy its ills. Formerly it had indeed been all too indifferent to worldly affairs. However, as Modernists became more vocal we were given to understand that the only better world that we would ever see would be the one which the Christian church itself created as it carried out the social gospel. Thus it was taught that the church must take an active part, if not a leading part, in reforms that would change the whole aspect of society. It must support political reforms, labor reforms, economic reforms, and reforms covering every phase of life. The church, it was urged, should take a more active part in political and community activities. Church leaders should give much of their time to temporal matters if they would hasten the establishment of the kingdom of God.

Spiritual World Becomes Remote

The more the social gospel was preached, the more remote the spiritual world became. Now instead of being exclusively otherworldly, the

church became almost exclusively concerned with the present world. In fact, many came to the conclusion that this is all the world there ever will be, and that we should therefore make it the place that it ought to be by our own efforts and through the grace that God would give us. Now the new heaven and new earth of which the Bible speaks seem so remote to these modern churchmen that they are quite ready to ridicule the idea of the end of this world and the descent of the New Jerusalem as depicted in the book of Revelation. It is preposterous to them that we should look for the termination of a world that has continued for millions of years, and for rescue from the heavens above. Thus the pendulum has swung from one extreme to another.

Seventh-day Adventists believe in the social gospel, and still believe in the sudden and complete termination of earthly history as we know it today, and the establishing of a new era in which no sin and its evil fruits are known. This new world is not to come through the efforts of men, even Christian men, to bolster up this old corrupt world, but through the coming of our Lord and Saviour Jesus Christ. But, even so, there is a place for the social gospel as Christ preached it. We believe that we must not be so otherworldly in our thoughts that we neglect to ease the ills of men in this world. We do know, however, that so long as the present world lasts the dire results of sin will be ever present, and that there will be work for us to do here and now.

Waiting for the coming of the Lord does not mean finding a quiet nook for ourselves where we can enjoy the blessings of sins forgiven and let the world go by, bearing its sorrow and burdens without a word of comfort from us or a hand

stretched out to help. That is what the one-talent man did; he buried his talent in the earth, hoping to have something for himself even though all those about him should perish. Such in the end lose all, the same as did the Jews, though they were at one time blessed of all people.

The Proper Perspective

Seventh-day Adventists are very much awake to the needs of the world. But they look about them with the proper perspective. They can thus do a work that is more secure and lasting. They do not hold out false hopes to men as do those who believe that through social and political reforms a new world is to be made. They believe that while visiting the fatherless and the widows in their affliction and seeking to set at liberty them that are bruised, they should turn the minds of men to a sure and blessed hope, the coming of a world in which there will be no affliction and in which all men will be free. The gospel which Christ preached is for the whole man, and we believe that we must give attention to every aspect of human life, so far as the individual is concerned, the physical, the mental, and the spiritual.

There is probably no other church which, as a definite part of its organization, includes such a program of medical, educational, and evangelical effort as does the Seventh-day Adventist Church. During the early days of this people, a great plan of social-welfare work was outlined to us by the pioneers, and particularly through one who spoke

and wrote under the influence of divine revelation. We were to carry on a systematic program of health education. Health institutions called sanitariums were to be established in many parts of the world, in order that those afflicted with both physical and mental disease might be helped. Schools were to be established in which youth were to be educated, not merely for life in the world to come, but for this present life as well. The ideal of service, Christian service that concerned itself with the whole man, physical as well as spiritual, was to be the great objective of education. Youth were to be trained as missionaries, medical missionary work being specially emphasized.

Many Efforts in Behalf of Humanity

The church was enlisted in the work of temperance. It was called to agitate and work for prohibition. The work of Seventh-day Adventists in these lines soon became known the world around. Into whatever nation this people went they preached the clean life, a clean home, a clean diet, a clean heart. We became known in some places as the clean people. If our minds were only concerned about the good world soon to come, why would we bother about such temporal matters as proper dress, health-producing food, sanitary homes? We did it because we believe in the social gospel as Christ preached it.

Wherever we set up our banners we became a strong support for the rights of man. The principles of civil and religious liberty have no more loyal champions than Seventh-day Adventists, nor any who work harder to further its ends.

Today wherever this church is established you will find their medical and educational institutions or affiliated work, their societies of men and women organized to help the poor and needy, their temperance and liberty organizations. Indeed, it cannot be said of this people that we care little for the ills of this world because we look in hope to a better world soon to come.

Going About Doing Good

We believe that Christ, in His inaugural address in the little town of Nazareth as He entered upon His ministry, outlined the work that He was called to do, and the work that all Christian people have been called to do. In quoting the prophecy of Isaiah concerning Himself, He said, "The Spirit of the Lord is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Luke 4:18, 19.

In these words He referred not only to a spiritual work, but to a social and temporal work as well, even as He thereafter demonstrated in His life. Nevertheless when He healed a man He pointed Him to the much more important healing of the soul that was needed. While He bound up the physical wounds of men, He pointed them to the kingdom of God. He "went about doing good," said Peter.

Autumn Council

BY GEORGE C. HOSKIN

THAT blessed Sabbath morn after the song
Filled to its overflowing the large room
That had been set apart, and the vast throng
Awaited quietly the humble voice
That magnified God's leadership so well,
The wise discernment when crises appear,
The holy watchfulness, and that could tell
Of the great work extending far and near,
His loving, tender Spirit seemed to call
And hover, sweetly brooding over all.

Void of the oratory often seen
When men extol, exhort, and make appeal,
The mild reciting of the time and place
Wherein the Spirit hastened to reveal
And save the work from the delays and fears
Brought a sweet peace and joy to those within
That found expression in the happy tears
Of gratitude that freely flowed therein,
And that refreshing was a foretasting
Of the rare consciousness His favors bring.

Gladness prevailed, and hope was made secure,
And His beloved avowed their faith anew,
And many lulled to apathy and ease
Seemed to arouse and tenderly respond
To that sweet wooing of the precious bond
Of love and fellowship that was revered
With the reciting. God came very near
In that short hour, and mercifully cheered,
And His sweet presence lovingly bestowed
The measure of His grace that overflowed.

This is the work that we are to do. While we know that the world is soon to pass away and there is little we can do to bring about great and lasting changes for good, yet we must be ready to support every effort to relieve the oppressed, to bring liberty to those who are bound, to relieve physical suffering. The old world is desperately ill. We know that it can never be made whole until the Great Physician comes again. Nevertheless, we continue to ease its pains, assist wherever possible in making life more endurable and helping to bring real joy and hope to the troubled ones.

Occupy Till I Come

Christ said, when talking of the end of the world, "Occupy till I come." He enunciated a principle that Seventh-day Adventists believe they must follow. Yes, the earth is about to perish; prophecy foretells it. The history of man is nearing its end; the Bible signs all point to it. But we are not called to lay down our tools and instruments, close our shops and business places, leave our fields untilled, these means by which the life of the community continues to exist. No. Though we look for a new heavens and a new earth, we are still a part of the very real world about us, and must "occupy" or "carry on" until Christ comes.

If there was ever a time when the world needed the steadying influence of men and women who have strong confidence in God, today is such a time. The ministrations of the consecrated Seventh-day Adventist physician and nurse are appreciated as never before. Our missionaries scattered on a wide front have unprecedented opportunities for serving suffering humanity, and are ready to do their part.

Yes, Seventh-day Adventists believe in the social gospel, and are practicing it throughout the world.

F. L.

The Sign and the Mark

WARNING ancient Israel against the ways by which the heathen round about worshiped their false gods, the Lord said:

"Ye shall not make any cuttings in your flesh for the dead [practiced in spirit worship], nor print any marks upon you: I am the Lord." Lev. 19:28.

This evidently refers to the marks of the various gods that were worshiped. The distinguishing mark of God's people was to be found in a life of loyalty to His commandments:

"Keep therefore and do them; for this is your wisdom and your understanding in the sight of the nations, which shall hear all these statutes." Deut. 4:6.

Particularly the Sabbath commandment was a visible sign, not on the flesh, but in the obedient life:

"Hallow My Sabbaths; and they shall be a sign between Me and you, that ye may know that I am the Lord your God." Eze. 20:20.

In lands of idolatrous worship one may still see the practice of marking the flesh with the sign of a god. On festival days in India the worshipers

come from the temples with signs of the gods fresh painted in colors on the forehead.

Speaking of this ancient practice, Dr. John Potter, in his "Antiquities of Greece," says slaves were marked with the sign of their master and soldiers with the sign of their commanding general, the mark being printed on forehead or hand. He says that religious devotees also so marked themselves with the name of their special god. He adds:

"Or, lastly, they marked themselves with some mystical number, whereby the god's name was described. Thus the sun, which was signified by the number 608, is said to have been represented by the two numeral letters XH. These three ways of stigmatizing are all expressed by St. John, in the book of Revelation: 'And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.'"—*Vol. I, p. 75.*

How true to the symbolic picture is the Sunday of human tradition, as sign or mark of the power of the great apostasy, set over against the divinely appointed sign of the living God, the holy Sabbath!

W. A. S.

THINK IT OVER

—By RUTH NERLUND HOLLEY—

"Giving thanks always for all things unto God."

Come with me for a few moments to an island in the Pacific Ocean, named Celebes. If you will look on your map, you will see that this island is situated on the equator, and so, needless to say, it is very hot here. And when we do not have rain for a period of time, it is even hotter.

A few months ago one of our missionaries, Mrs. D. S. Kime, located in the northern part of this island, told me of an interesting experience they had had. She said it had not rained for some time, and they were sorely in need of rain. The ground was parched, and the crops were dying for want of water. They decided to seek the Lord in prayer and ask Him to send them the needed rain. In their petition they requested God to permit it to rain for three hours without ceasing. Did He, the same heavenly Father who had heard Elijah's prayer for rain, hear this request also? Yes, He did, for at twelve o'clock noon it began to rain very hard and continued to rain until three o'clock—three hours, just as they had prayed. They had "asked," and they had "received."

But this is not the end of my story. Just as the rain ceased, little Sonny Jim, her boy four years of age, came running to his mother, saying, "Come, mamma, we MUST thank Jesus for the rain."

Thank God for the rain? They hadn't thought of that yet, for they were so much interested in the fact that the Lord had answered their prayer, but Sonny Jim thought of it. And so together they knelt and thanked their heavenly Father for the abundance of rain which He had poured out upon them just when they needed it most.

"Giving thanks always for ALL things." We are always ready to ask for blessings, but I wonder if we are just as ready to thank the Master for them. It seems that we are so overjoyed that we tell others about it, forgetting to tell Jesus, the Giver of all things.

Let us thank Him for the discords in life that are overcome, and for the fears that are conquered. Thank Him for the trials that draw us closer to the Saviour. Count your blessings each day, meditate upon them and see if you are—

"Giving thanks always for all things unto God."

IN MISSION LANDS

Preaching Against Cocaine

By LEE FUHRMAN

HOW his first congregation greeted him with war clubs in their hands—and murder in their eyes—was quietly related here yesterday by a white-haired, soft-spoken missionary. He was F. A. Stahl, a Seventh-day Adventist missionary, whose benign appearance gave no hint that in the last thirty years he has braved death a thousand times to bring religion to untamed Incas of the Andes and the man-eating Indians of the headwaters of the Amazon.

The conservatively dressed elder looked for all the world like a kindly small-town business or professional man as he calmly talked of men who worshiped cocaine, sold children into slavery, and murdered for pastime.

Elder Stahl was in Atlanta attending the biennial session of the Georgia-Cumberland Conference of Seventh-day Adventists, during which he was a featured speaker. The convention opened Tuesday and closed yesterday at Wesley Memorial Methodist Church.

Elder Stahl, who was born in Michigan, was a polisher and electroplater by trade, when, as a young man of twenty-two, he met and married Anna Carlson. A short time later a book canvasser came to their modest home with wares that included a copy of "Patriarchs and Prophets," a work dealing with the tenets of the Seventh-day Adventists.

This was the book that changed his life, and, a year later, was to send him thousands of miles from his native soil, to the high Andes, where no trees grow.

Studied Nursing to Help the Savages

"After studying 'Patriarchs and Prophets' for a year, I was baptized into the Adventist faith," he said. "I then prepared myself for the mission field. I took several courses to fit me for my new life, including one in nursing at Battle Creek, for I knew that a knowledge of medicine would stand me in good stead."

So it was that thirty years ago Elder Stahl and his wife made the long journey to South America, and found themselves on the shores of Lake Titicaca, the highest navigable body of water in the world, and the lake which forms the natural boundary between Bolivia and Peru.

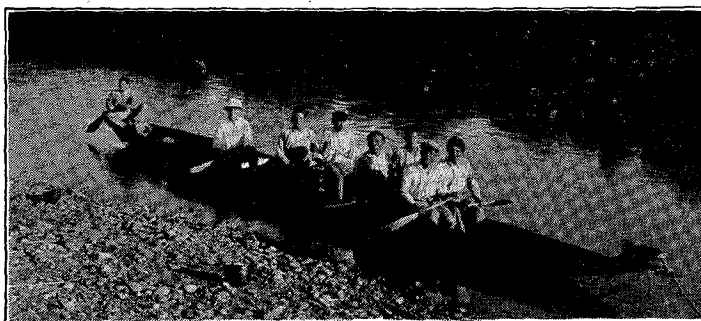
"That is a treeless world," he said, in describing the barren plateaus which rise 12,500 to 18,000 feet above sea level.

"People live and die there without ever seeing a single tree in their whole life. There is broom-sage grass, and the woolly llama, that member of the camel family so important to the 2,000,000

natives who are the remnants of the old Inca civilization."

There was no religious liberty in that land in those early days, and the Stahls—the first missionaries of any denomination to enter the region—met with hostility from the start. No welcome signs went up. No latchstrings hung from the doors. Instead—

"Our first stop was the town of Chucuito, in the province of the same name," said Elder Stahl. "It was a town of about five hundred whites and two thousand Indians. Our reception was an experience we've never forgotten, for the streets were blocked by armed men. They stood shoulder to shoulder, clubs something like baseball bats in their hands, barring the way.



F. A. Stahl Canoeing Up the Aguatia River With His Indian Helpers to Visit the Cashibo Indians

Charging a Line of Hostile Indians

"My wife was on horseback, and I was on a mule. There were those clubs and those hostile people. We had to get through the streets. I knew it would never do to 'let them get away with it.' My wife and I spurred our mounts forward, into the thick of them.

"As we charged forward, the line broke. My wife and her horse got through all right, but my poor mule wasn't quick enough, and caught several bad blows on the flanks. But we kept on going to our destination, an Indian settlement on the edge of town."

The Stahls moved into an adobe hut, and went to work. The first job was to teach the Indians how to wash, for the natives knew no rules of health or hygiene, but had been neglected and exploited.

The Stahls started a little school, teaching in the two dialects of the ancient Inca tongue, the Quechua and the Aymara. And they did a great deal of medical work. There were no doctors or nurses to help when suffering Indians came to their door. At one time the entire settlement was

down with typhoid fever. Another time an epidemic of smallpox broke out.

Drink and Cocaine Were Old Habits

The Stahls carried on. Not the least of their troubles was the Indians' addiction to drink and cocaine. The natives drank a concoction of straight alcohol. As for cocaine, which grows in Peru, the natives had the habit of drying the leaves of the coca tree, filling the mouth with the leaves, mixing it with unslaked lime, and chewing the mixture.

"The chewing liberated the juice, which was then swallowed," explained Elder Stahl. "It had a terribly stupefying effect upon them. We tried to teach them that these habits were wrong." Here, too, the Stahls met with opposition—from the operators of *cantinas*, or saloonkeepers, who sold the natives the raw alcohol.

"We used object lessons to show the natives how bad the alcohol was for their health. Many times I gathered a crowd, poured their drink over an egg—which in two minutes was cooked. Then I pointed out what this did to their stomachs. Sometimes I burned the alcohol on the ground, and told an Indian to put his hand on the fire and feel the heat."

To overcome the opposition of the *cantina* operators, Stahl pointed out that he and his wife were making progress with their Indian friends, converting many to the idea that it would thus be good business for the saloon to be changed into a legitimate grocery store. Many followed his suggestion, prospered, and helped overcome opposition of the others.

Persecutions Followed the Conversions

Opposition continued, however. The unwashed grew jealous of the washed, and persecutions broke out. Converted Indians were jailed on any pretext. They were beaten and kicked. Life in general was made difficult for them.

The Stahls didn't escape, either. One day a group of hostile Peruvians, backed up by five hundred drunken Indians who had been imported from the hinterlands just for the event, stormed the settlement and the Stahls' adobe hut. Their horses and mules were stabbed and wounded so that the animals took flight in wild fear.

The mob smashed the door of the Stahl hut. Elder Stahl was felled by a stone thrown by one of the yelling mob. Mrs. Stahl dragged him inside the hut just as a volley of stones struck the little home. Then came the cry of the mob, "Fire the roof!"

Torches were tossed onto the grass roof. Flames rose. A friendly Indian jumped to the roof and pulled out the burning brands. Then he ran off. Naturally, the thwarted mob was more violent than ever.

"But a strange and wonderful thing happened at that moment," related Elder Stahl. "A panic gripped the mob. Torches and stones fell from their hands. They stood motionless, paralyzed with fear. Then they broke and ran.

"I came out of the hut and found the friendly Indian who had grabbed the firebrands hiding among some rocks.

"Why are they running?" I asked.

"Oh, pastor, don't you see those soldiers coming to help you?" he said.

"I looked back. By this time, Mrs. Stahl was at my side.

"Do you see the soldiers?" the Indian asked her.

"She replied in the negative.

"The Indian insisted that the soldiers were coming in great numbers.

Angels That Only Savages Could See

"Our opinion is that they were angels in the form of soldiers. There's no other way to account for the fact that the mob ran off in panic."

The president of Peru heard of that attack, and a bill for religious liberty was passed soon after, despite much opposition.

The Stahls spent twelve years in the barren plateau land, and then moved from chilling cold to steaming heat, from a treeless world to the lush world of the jungle—the headwaters of the Amazon.

"If a change is a rest, we certainly got a rest," said Elder Stahl. "There we met the crude savages of the Amazon River. They were not under control of any authorities. If they remained within their limits, they could murder as they pleased. Murder was their pastime, and that is not a figure of speech.

"We were the first missionaries in that region, too. Many of the Indians had never seen a white man. They surrounded us, curious, wondering especially about the blue eyes of Mrs. Stahl, for they are all black-eyed. They asked us our business, wanted to know if we came to sell or buy or in search of gold.

"At first we talked with them in sign language.



Inca Indian Chiefs Petitioning for a School in the Lake Titicaca Mission, Where Elder Stahl Labored for a Number of Years

The first tribe with which we came in contact was curious in that the women spoke a language different from that spoken by the men! The women were most inquisitive about Mrs. Stahl. She went off with them for a day—and came back with a group of women who carried hundreds of pounds of dried fish, as a gift to us.

"This was the tribe of the Campa, warlike in the extreme, who worshiped the drug cocaine as a god. 'Why?' we asked a chief. He told us, 'Because, when we use it, we feel neither thirst nor hunger nor fatigue.'

"This chief became angry with us because we tried to stamp out the cocaine habit. His painted savages, hair streaming to the waist, armed with bows and arrows and rifles, many times sought to kill us. It was customary for a chief to have his

band of murderers with him at all times. These savages were known also as raiders.

"It was their custom to pounce upon a village, kill the adults, and carry off the children. They sold the children to traders on the river. A boy was sold for a shotgun; a girl, for a rifle. In this manner these savages became the possessors of the white man's weapons."

After working for eighteen years with the savages—many of the tribes cannibalistic, and others with the quaint custom of shrinking the heads of their dead enemies to the size of a man's fist—the Stahls three years ago returned to the United States.

"They want us to come back," he said. "Some-day we will."—*The Atlanta Constitution, Sept. 14, 1941.*

The Believers Scattered Abroad

By W. P. BRADLEY

BIMA, in the island of Soembawa, is a port of call for the interisland ships of the Royal Dutch Mail fleet, and also for planes bound from Singapore and Java to Australia. To this important little town from their native land of North Celebes, moved a new family early in 1940, the husband being an employee of the Batavia Petroleum Corporation; the wife, Sister Mamahit, being an active member of the Seventh-day Adventist Church.

Now the people of the island of Soembawa are largely heathen, though they include many of the Islam persuasion, the number of whom is constantly on the increase as the result of the faithful, if somewhat fanatical, efforts of the sultan of Bima. There is also a sprinkling of members of the state Protestant church, whose spiritual life is nurtured by a native evangelist, who also strives to have souls to add to the membership, especially at the seasons when the Dutch dominie comes to pay his pastoral visits. The arrival of Sister Mamahit added a third and brand-new element to the religious life of Bima.

Consider for a moment how the interests of these three faiths were promoted among the unreligious citizens of Bima. The sultan had a great advantage, for in addition to the obvious benefits to be derived from membership in the closely knit Moslem community, who called five times daily upon the name of Allah in the local mosque and in between times were quite free to use devious and cunning methods in the marts of commerce, there was an added benefit in that His Highness offered to remit for a period of two or three years the taxes of any heathen who would acknowledge the authority of the prophet. The weapons of the Protestant evangelist were not carnal; so his presentation of the gospel was strengthened by various neutralizing teachings, to which was finally added the allegation that Mrs. E. G. White, before her death, had forsaken the church which she had helped to bring into existence, and had espoused instead one of the popular sects of Protestantism.

The newly arrived Seventh-day Adventist sister used two very simple but effective plans, well known the world over among our church members: (1) the distribution of truth-filled tracts, books, and magazines; (2) the discussion with her neighbors of the truths found in those publications. She was assisted in her labors from time to time by an earnest colporteur who came to Bima and sold books and visited the people. In a few months, several began to cease their usual labors on Friday at the setting of the sun and came to assemble with Sister Mamahit on the Sabbath day for Sabbath school.

Several months ago, a knowledge of these things having come to the attention of the mission leaders in Java, Pastor R. O. Walean of Soerabaja was sent to make a missionary journey to Bima, and to hold meetings there. He secured for the meetings a large house owned by a customs official. From May 9 to June 22 he preached nightly to an average of two hundred listeners who assembled regularly for the services. During this interval the Dutch dominie came to pay his periodical visit to his flock, and each of the eleven days he was in Bima found him at the Adventist meeting place. On the evening before he took his departure this worthy man rose in the gathering to bid farewell to the assembly, and freely expressed his conviction that the messages to which the people had been listening were true. In fact, he said he had been convinced of that fact while still in Holland, where he had come in contact with Seventh-day Adventists and had heard the truth proclaimed by Pastor M. Eelsing.

The meetings drew to a close, and a day was set for the baptism of a small group who seemed to be ready and had already given evidence of their experience by obeying the truth for many months. Among them was a young Moslem, whose father was a hadji, a person of some importance and entitled to wear the emblem of the white cap, since he had made a pilgrimage to Mecca. In his agi-

(Continued on page 20)

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Let's Plant a Garden—No. 11

November Garden Duties

By FLOYD BRALLIAR

THE November garden is the garden of opportunity, the garden of preparation for the future. There is much to be done at this season that cannot be postponed without great loss for the days to come.

As winter approaches, and nights become cold, hordes of harmful insects plan for the coming year, either by laying eggs that will weather the winter and hatch out in the spring or by going themselves into winter quarters.

Many insects go through the severe weather in the adult form. These often seek out some crack or hole in a tree, or a log, or a stump, crawl in, and "go to sleep." Still greater numbers hide in weeds or grass, in piles of vegetable tops, or in some similar material, where they spend the winter in an entirely dormant state.

Another group of very destructive insects spend the winter months in either the larval or the pupal stage. Most of these burrow into the ground a few inches, hollow out rooms just large enough to hold them, carefully plaster these rooms with a waterproofing material, and here "sleep" till spring. Others spin cocoons or form chrysalises on a branch of some bush or tree, or more often in some pile of vegetable material.

By this time of year in most of America, this preparation for winter has already been made by the insects, and they are now in their winter homes. This is our chance to thwart the plans of these marauders for destroying our crops next year. And if we do it properly, in exterminating these enemies we will at the same time set in motion agencies which will enrich our soil.

The best way is to collect all bean and tomato plants, corp tops, and weeds—in fact, all waste vegetable matter—and spade or plow it all under to a depth of five or six inches.

This accomplishes several things. First, the very act of working this material into the soil will break up the rooms under the earth's surface which insects have prepared for their winter quarters. They have passed into such a physical condition that they cannot prepare other rooms, and will therefore die. Very few of the insects in chrysalises and cocoons hanging from twigs or vines can live once they are buried in the soil; so this disposes of them also. More than this, the plowing improves the soil. The plant material buried while it is not yet entirely dry will decay rapidly, and much of it will be fully decayed by the time we can work our garden in the spring. It will thus act as a fertilizer and will improve the texture of the soil. Also, soil broken up in the late fall will absorb and hold more water and will freeze much deeper than will unbroken soil. This

is advantageous, for frost breaks down chemical compounds and releases fertility in the soil.

It is a good idea to scatter stable manure over the soil before it is plowed up in the autumn. This, when worked into the soil, helps to decay the plant material near it. Chemical fertilizers should usually not be applied until spring. Lime, where needed, is an exception to this rule. If lime is to be applied to the land, it is best to apply it along with this plant material and manure in the fall. Lime tends to release fertility already in the soil, and also shortens the time necessary to decay ordinary plant material.

If we put off doing this work, cold weather will soon make it impossible. But the chance of real success in next year's garden is greatly enhanced if we do it.

The reason that, under ordinary circumstances, no one can do as well with a garden the first year as he can the second on the same ground is that when he makes his first garden he has no chance to do the work suggested here.

What we have said above applies with equal force in preparing to sow seeds for next year's crop in our share of God's spiritual garden. Most of us choose a certain neighborhood which is either virgin soil or has lain fallow for years, and decide to work it at once. No preparation is made. We just go to work.

But if we can do a little preliminary work in collecting the weeds and noxious insects of tobacco, alcoholic beverages, injurious foods, and other harmful drinks, and bury them by doing some work in health education, teaching the principles of healthful living to the people we hope later to reach with the message, we shall surely reap a better crop when we do sow the gospel seed.

The American Indians, we are told, did very little to prepare their soil before planting their corn, beans, and pumpkins, largely because they had no tools with which to do this work. But this is no excuse for our making no preparation of the seed bed before planting either natural or spiritual seeds.

In November we should finish planting any hardy bulbs that may have been overlooked or neglected. We should also plant seeds of iris, poppies, and early flowering larkspur, and any other seeds that should come up in the spring before the ground can be worked.

It may be necessary, especially in milder climates, where there is a great deal of winter rain, to put brush or similar material over the seed beds to break the force of the falling rain and thus prevent the seed from being washed out of the ground. Remove this covering early in the spring.

ADOLPH GREGORY'S Second Rebellion



The story thus far: Adolph Gregory was running away from Hilltop School, a Seventh-day Adventist academy, where, though not a Christian himself, he had been sent by an aunt. He had caught a ride on a freight train. In the boxcar in which he found refuge, he came in contact with two men of questionable character.

ADOLPH made himself as comfortable as he could on the hard floor, and tried to imagine that he was enjoying the ride. At least he was not in constant danger of being crushed to death every time the train rounded a curve.

But a new peril began to take shape before him. From the broken sentences that he could hear above the rumble of the train, he discovered that these men were fugitives from the law. At first he gave it only a passing thought. But when he caught a word or two about their turning evidence on him in case they should be caught, he became alarmed.

Night came at last. Weary in body and in mind, he soon found that the rhythmic clicking of the wheels on the rails was about to lull him into unconsciousness. He feared to go to sleep near those men, but finally dropped off into unconsciousness.

Suddenly he was awakened by a vigorous shaking.

"Hey, boy, wake up. We get off here," one of the men said loudly in his ear.

Adolph sat up. He felt like a hexagon pencil after being flattened out on all six sides by that hard floor. The train was slowing down. Peering through the open door, he could see nothing but darkness. There were no lights to indicate that they were approaching a town. One man swung out the door and hopped to the ground.

"All right, boy, swing off," commanded the other.

The suddenness of the situation, and the fact that he was not fully awake yet, confused Adolph, and he hopped to the ground, to be followed quickly by the other man.

"Here, this is not where I'm going," Adolph said, a little more wide-awake now.

"Oh, yes, it is," declared the voice of the man behind him. "We spend the night right here."

Slowly the dim red lights on the caboose wound around a mountain, and disappeared from sight. Adolph did not have the faintest idea where he was. In fact, he had not given very much attention to the direction in which the train was going, in the first place. Because there was nothing else to do, he stumbled along in the darkness with the two men, until they came to a trestle. Here they

found a sheltered retreat where they could spend the rest of the night. Quickly gathering some wood and stray pieces of coal, they soon had a crackling fire, which was a great help in counteracting the effects of the chilly night wind.

Adolph lay down and pretended to fall asleep. However, through half-closed eyes he watched his captors, still loitering around the fire. He saw one of the men remove his left shoe and sock and take something from between his toes. By the light of the flickering campfire, the boy could discern agony written on the man's twitching face as he peered intently into the blackness. Cautiously his trembling hand grasped the needle which he had taken from its hiding place, and shot it into his long, skinny arm. Almost immediately his contorted muscles relaxed and his pin-point eyes took on a more natural expression. His companion now bared his arm, which, Adolph could see, resembled a much-used pincushion, and eagerly seizing the needle, jabbed it into his arm also.

Horror filled the heart of Adolph as he now realized that he was under the control of two dope fiends. He began to analyze the circumstances which had placed him under the present conditions. No one had forced him to leave school; no one had even asked him to leave. His aunt was paying his way. Why had he left? Oh, yes, he had become tired of the hypocritical ways of the people there. But what was that, compared to being captured by two dope fiends? A hypocrite at least claims to be good, though he does something else, but here these fellows did not even make any pretense of being good. He knew only too well that they might try to "hook" him and make a fiend out of him. And they would not hesitate a moment to accuse him of any crime that they themselves had committed.

Now, in what way were those people there at Hilltop hypocrites? Adolph thought for a long time. While he was there at the school his restless eyes had seen many things that had appeared to him a little inconsistent, but right now, in the light of those dying campfire embers, he could not put his finger on a single important act that was not straightforward. True, some of the boys had not been exemplary in all their actions, but it did not seem fair to judge the whole school by a few irregularities. The majority, at least, were *trying* to do right.

It began to look to Adolph as if he had made a bad bargain. He had imagined that he needed

more liberty, but here he was in the worst kind of bondage. In thinking it all over, Adolph found it difficult to tell in just what way the school had restricted his liberties. Yes, he had wanted more spending money than he was able to earn, but how much did he have now? While he was in school jobs seemed to be quite easy to get.

For two days and two nights that sheltered retreat under the trestle served as home. There was an abundance of firewood to be had for a little climb around the mountainside, and the crystal-clear stream below furnished all the water needed. Nourishment was obtained from wild nut trees and from neighboring poultry houses and unlocked cellars.

The third night they broke camp and boarded another freight train, which was having difficulty in crossing the steep mountain pass. On and on they rode in the darkness until the first streaks of dawn revealed that they were approaching some city. Adolph knew from the actions of the two men that they had no other plan than that he should accompany them wherever they might go, even to jail. He determined to break away from them at any cost. He reasoned that they would do all in their power to keep away from the police, and therefore he decided to solicit the aid of the guardians of the law, if need be, to get away from them. The police might arrest him for hoboing, but that would be far better than remaining with these men.

However, instead of the train's pulling right on into the station yard, it began slowing down on the edge of town. Adolph noticed that the men were preparing to leave the train immediately. Quickly he jumped to the adjacent car, ran its length, jumped to the next, and to the next, climbed onto a coal car, ran around an oil tank car, and scrambled onto another boxcar before slackening his pace. For several cars he could hear the men in hot pursuit after him. Now, standing on top of the last boxcar, he felt fairly safe. If necessary, he could dash into the caboose.

When at last the train received the clear signal and began to move toward the city, Adolph felt greatly relieved to see the two men slip silently around some cars on the siding and disappear in the early-morning fog. He rode as close to the city limits as he dared, finally leaving the train at a road crossing.

Upon inquiry, he learned the direction to the nearest restaurant, and, incidentally, that he was in the city of Norfolk, Virginia. At the restaurant he selected a table in the far corner, sat down, and ordered nearly everything that was ready to serve at that early hour. He ate ravenously, and then leaned back to rest a moment.

After a time, someone touched him on the shoulder, saying, "Young man, how long are you going to sleep here?"

Adolph rubbed his eyes and looked around him, trying to remember where he was and why. Was he in the school dining room, under the trestle, in jail, or where? That cozy corner in the small café, together with his completely satisfied appetite, had been more than a match for him, and he had fallen asleep.

He reached into his pocket and took out the contents to pay for his breakfast. There in his palm was his change, and something else. The proprietor looked at it, and then searched Adolph's face. Adolph was not sure just what it was, but hastily returned it to his pocket, paid his bill, and departed. As soon as he dared, he examined the small package, and discovered that it was dope. Yes, his fears were true. Those men had somehow slipped this into his pocket, so that if he were caught, he would have some dope in his possession. Instantly he threw the offending parcel as far as he could, and looked around to see whether anyone was ready to seize him right there on the spot.

For two days he wandered around the city, looking for something to do. Late in the afternoon of the second day, just as he turned a corner, whom should he meet face to face but those two dope fiends? They recognized him at once. Without stopping to renew old acquaintances, he dashed into the nearest door, and found himself in a drugstore. The men did not dare to follow, but stationed themselves outside to wait for him to leave. At intervals Adolph ventured near enough to the door to see them, and then retreated to the rear of the store, to await results.

"If those fellows are planning to stay out there until I come out, they'll have a long wait, for I'm going to stay right here until this time next week if I have to," Adolph said to himself.

Fortunately for Adolph, the men did not dare loiter around very long. But even after they had departed, he did not know in which direction they had gone, nor when they might appear again right in his path.

It was now night. With eyes and ears constantly alert, he cautiously made his way back to his rooming house. He saw to it that his window and door were securely locked before he went to sleep.

(To be continued)

The Believers Scattered Abroad

(Continued from page 17)

tation the hadji appealed to the sultan for help, and this worthy official saved the situation by clapping the young man into jail, only two days before the intended time of his baptism. There he remained till after Pastor Walean's departure, and may be still in the prison, for no other news has been received to date.

Five persons have already been baptized at Bima, among them the husband of Sister Mama-hit, who is rejoicing in the truth and has paid tithe for several months. Many more have made their decision to follow, and will receive baptism after a sufficient time of becoming established in the faith has elapsed. The witnessing of our scattered believers to the truth, and the birth of souls into the kingdom amid persecution, recalls to our minds the thrilling apostolic times when the church went forth conquering and to conquer.

North American Division Gleanings

Atlantic Union

William Jensen and C. L. Chastain report a very satisfactory opening of their evangelistic services at Pittsfield, Massachusetts.

On November 2 the cornerstone of the Staten Island church, in the Greater New York Conference, was laid.

Canadian Union

In a recent issue of the North American Division Gleanings, it states that "more than \$550 has been taken up in collections" in connection with C. A. Reeves' evangelistic effort in Vancouver, British Columbia. This figure should have read "\$5,500," a very fine amount of money indeed which has come in in offerings from these meetings.

Central Union

E. E. Jensen is conducting an effort at Haigler, Nebraska.

An effort has been opened at Carbondale, a little town south of Topeka, Kansas, and a good interest is reported. W. I. Unterseher is in charge of the meetings.

A year ago, E. F. Finck raised up a small group of Sabbathkeepers at Caruthersville, in southern Missouri. Another effort is being held there this fall.

The first fruits of the public meetings at Green River, Wyoming, were 3 persons baptized on October 25.

An effort for the colored people of Scottsbluff, Nebraska, is being carried on by A. B. Humphrey.

Two lay brethren of the Omaha, Nebraska, church are planning to hold an effort in their city this winter, with the aid of other church members. Fifty blocks of territory will first be systematically worked with literature. The meetings will be held in a vacant church which is located in a densely populated residential section, and which for some years now has been used for a public library. The meetings will be conducted three evenings a week.

W. S. North has joined the staff of the Colorado Conference, for work among the colored people.

Five persons were recently baptized in the York (Denver) church, in Colorado.

A Denver layman's school opened at the Denver, Colorado, Central church on November 23, and is scheduled to last until December 3. It is the purpose of this school to develop in an entirely new way all who are interested in church organization, practical methods of conducting Bible readings, lay preaching, denominational history classes,

Missionary Volunteer work, and Christian salesmanship. The classes will be held at night, on the lecture plan. This school, we are sure, will be a great impetus to home missionary endeavor in the Denver vicinity.

Columbia Union

T. J. Jenkins and family have just located in Newport News, Virginia, to foster the work in that city.

Percy Manuel is broadcasting the message each Sunday afternoon over the local Winchester, Virginia, station. He offers the Shuler Bible lessons in his broadcast, and more than 100 are now studying these lessons and returning their papers to the radio station for correction.

Lake Union

As a result of the effort for the colored people of Gary, Indiana, a total of 67 persons has been baptized. The membership of the Gary Mizpah church has more than doubled as the result of this evangelistic effort. To accommodate this larger attendance, extensive repairs have been made on the church building. Also, the rear of the building has been worked over to make room for a church school.

The members of the Shawano, Wisconsin, church were happy to dedicate their church building on a Sabbath in October.

The Emmanuel Missionary College farm this year had an exceptionally fine and an unusually large crop of tomatoes. The entire harvest totaled 216 tons. Most of this crop went to selected Chicago markets, some were sold to highway sales jobbers, and some were distributed to the Benton Harbor fruit and vegetable market, the largest of its kind in the world.

North Pacific Union

H. A. Peckham has started meetings in the tabernacle which was recently erected in Ashland, Oregon.

Northern Union

Glenn Fillman, of the Iowa Conference, has accepted a call to connect with the North Dakota Conference as Missionary Volunteer and educational secretary.

Pacific Union

Mrs. Marie Abbott Clark, who for the last thirteen years has been cashier and chief accountant at La Sierra College, has accepted a similar position at the Lynwood Academy. Miss Mary Weatherby, a graduate of La Sierra College, has taken Mrs. Clark's place.

After holding meetings at Madera, California, for only seven weeks, 35 persons have been baptized in the Bible Tabernacle there. Prospects are good for another large group to take a definite stand for the truth.

Meetings were begun in the large dome tabernacle in Ontario, California, on Sunday evening, November 16, by Dan Dirksen. The services are held every evening except Monday and Thursday.

S. Demchuk has inaugurated a Russian broadcast over the radio from Los Angeles, California. The program comes on between 9:30 and 10 each Saturday evening.

Recently the Southern California Conference entered into a contract with radio station KGER by which the message will be broadcast each afternoon except Sunday between 4:30 and 5.

Recently 9 candidates went forward in baptism at Prescott, Arizona.

Southern Union

The Florida Sanitarium and Hospital celebrated its 33d anniversary on October 15 of this year. The idea of this institution was born at a picnic held on the shores of Orlando's beautiful Lake Estelle in 1908. Some of the faithful Florida pioneers were willing to sell their homes and businesses in order to raise the \$9,000 needed to purchase the property and buildings. The plant today is debt-free, and is worth \$200,000.

The little church school building at Dania, Florida, was recently completely destroyed by fire. This very unfortunate loss included not only the destruction of all the school equipment, desks, books, etc., but also the teacher's personal effects, as she had been living in a room recently built onto the school building for her. The church members are hoping that the way will open for them to continue their church school in other quarters.

There are now twenty-five branch Sabbath schools in operation in the Alabama-Mississippi Conference.

Mr. and Mrs. Malcolm Jones recently began a lay effort in a suburb of Jackson, Mississippi.

Southwestern Union

On the day before school opened this fall, the fine new school building of the New Orleans Junior Academy was dedicated. This structure includes three modern schoolrooms, a library, a manual-training room, a principal's office, and 2 well-equipped rest rooms. The school is situated outside the city, and there is ample provision for playgrounds. In the rear is a large plot of ground that will be used by the children for planting gardens. A school bus is being purchased to transport the students to and from school each day.

R. C.

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.

National Broadcast, 1942

THE 1941 Autumn Council was one of the most important meetings ever held by us. A number of progressive actions were taken, not the least being provision for broadcasting the advent message over the United States of America during 1942. At the General Conference session held in San Francisco earlier in the year direction was given for studying ways and means for extending the chain broadcasts in order to obtain the widest possible coverage. Following the session, and in harmony with the above action, a committee of twelve was appointed to secure all necessary information relative to a national hookup, such committee being instructed to report to the 1941 Autumn Council.

Contacts were made with the officials of the three leading broadcasting systems now operating throughout the nation. These revealed the disquieting fact that neither the National nor the Columbia system could make any additional time available for religious broadcasts, either by day or by night. The religious programs are in the hands of the Federal Council of Churches, and only members of this Council may secure time, and then on the basis of church membership. We were informed that with our comparatively few members, we would possibly be entitled to one thirty-minute period per annum, provided the Federal Council of Churches permitted us to go on the air at all.

The Mutual Broadcasting System was then approached, and through this growing and important system we found our only opportunity for religious broadcasts still open. With the officials of this system consideration was given the time available, costs, stations, and methods of broadcasting. Our interview was so promising in its possibilities that we forthwith made request for a two weeks' option, holding to the completion of the Autumn Council. Through the action of the Autumn Council we are happy to report that we have now taken up this option, and time is available for us to broadcast over eighty stations throughout the nation, each Sunday night during 1942, beginning January 4.

Between the time of our first discussion of the matter with these men and the actual securing of the option we found that this broadcasting system was seriously considering the whole question of religious broadcasting on Sundays,

and its directors were on the point of adversely ruling in the matter. Upon being informed of this attitude, we called all the available members of the committee at Battle Creek together and earnestly sought the Lord in prayer that even yet, at this late hour, the way would be opened before us if it were His will that we should go forward in this enlarged plan. We are happy to report that within three days of this prayer meeting we received a telegram from New York which informed us that the option was granted. For this answer and for the provision that was made we were all deeply grateful to God. The Autumn Council then adopted the report of the committee, as follows:

"Believing that the supreme evangelistic need of our time is indicated by the grave developments in the world which give convincing evidence that we are entering the time when evangelistic activities will be sharply restricted, if not entirely stopped, and that an unsurpassed evangelistic opportunity is provided us through the medium of radio broadcasting; and,

"Having been charged by the recent General Conference session to study ways and means to obtain the widest possible coverage of the United States with the threefold message in these closing hours of human probation,

Your special committee on Radio Work earnestly recommends:

"1. That immediate arrangements be made for a national hookup of approximately eighty stations for a weekly 30-minute broadcast during the year 1942.

"2. That inasmuch as the Voice of Prophecy program on the West Coast is already using nineteen stations of the same system now available for the proposed national hookup, the Voice of Prophecy program and organization be incorporated into this national broadcast, and that the location of the group for carrying forward this enterprise, whether east, west, or central, be determined later by a General Conference Radio Commission in counsel with the General Conference Committee and the broadcasting system carrying the program.

"3. That the Nominating Committee of this Autumn Council be asked to nominate eighteen persons, including the union conference presidents in the United States, who, when elected, shall comprise the General Conference Radio Commission, whose duty it shall be to

promote and administer this national radio work in counsel with the General Conference Committee, with the understanding that this Commission shall select a smaller group within itself as an executive committee that can meet frequently to care for the details connected with the carrying out of the general plans formulated by the Commission.

"4. That each union conference be requested to appoint a representative from among its workers to act as a union radio secretary, whose duty, in addition to his other regular work, shall be the promotion and publicizing of the national radio program throughout the union conference territory. Further, that each local conference be asked to choose a representative from its workers who, in addition to his regular interests shall, in conjunction with the union radio secretary, promote the national program throughout the various churches in the local field.

"5. In planning for this national broadcasting of the message, it is not intended that such service shall in any way supersede or absorb the radio work now being carried on by our evangelists throughout the United States, but, rather, that, in addition to the national broadcast, they be encouraged to continue their efforts and wherever possible to enlarge their field of activity at every opportunity, that in a larger sphere the coming of the Lord may be sounded through the avenue of radio.

"6. That in view of the pressing need of advancing the work of radio preaching while the way is still open to us, we urge union and local conference leaders to study ways and means of developing more and better radio preachers and of extending the use of the local station, singly or in a group.

"7. That diligent effort be made to enlist the co-operation of the laity in constantly increasing the listening audience by personal visits and letter, in circulating radio logs and topic announcements from house to house in a systematic way, and by inviting the people to tune in.

"8. That when interest on the part of listeners develops to the point where personal visitation is indicated, the names of such individuals be transmitted to the local conference president, and that this visitation be carried out by regular conference workers, experienced in personal work.

"9. That in fostering and promoting this enlarged radio program, the magazine *The Ministry*

be asked to devote a section to the promotion of radio evangelism, and that the *REVIEW AND HERALD*, the *Signs of the Times*, the *Watchman Magazine*, the *Message Magazine*, and the *Christian Record* be asked to publish the radio log of the proposed national broadcast, and that our union papers keep before the church members in their territory the objectives and activities of this service."

Broadcasting, while remarkably productive in its results, is expensive in its operation. The cost for this program will exceed \$200,000 yearly for the broadcast alone, for thirty minutes each Sunday night for fifty-two weeks; and stationery, literature, postage, and office costs will bring the approximate yearly expenditures up to \$250,000. We are happy to report that owing to excellent co-operation on the part of our leaders and workers throughout the field, and in anticipation of the hearty support of our church members, we were able to find provision whereby this money will be in hand before the need for expenditure arises. Through appropriations from the General Conference, union and local conferences, and conference institutions throughout the United States of America, and gifts from the listening public, including our church members, we are going forward in the project with confidence.

A radio commission has already been appointed and organized, with

the following officers: W. G. Turner, Chairman; W. H. Branson, Vice-Chairman; H. T. Elliott, Secretary. The present Voice of Prophecy hookup now so successfully serving much of the Pacific Coast, will probably be incorporated into and enlarged to serve the interests of the coast-to-coast program. The Radio Commission as a body will meet in Glendale at the end of November, and at that meeting the details for our future program and the development of our work will be considered, and we trust that a proper foundation will be laid, and that not only will millions be given the opportunity of hearing the message, but thousands will turn to the Lord in preparation for His coming. For the hand of God over the plans that have been thus far laid we are deeply grateful, and in the consciousness that He is with us, with a firm belief that our workers and church members will not only pray for success in winning souls, but will in other ways show that they will support this national broadcast as it is launched in 1942, we go forward.

We shall later be in a position to place before our leaders further information, and also to publish the radio log, so that all, wherever they may live in the United States, may themselves be privileged to listen in to the services each Sunday night.

W. G. TURNER,
Chairman, Radio Commission.

Some conferences began their work before promotion material and Ingathering papers were ready. They went swiftly at the work and concluded by the time of the General Conference session held in San Francisco.

Other fields began later, threw their energies into the program, and were all through within four, five, or six weeks.

Everywhere excellent gains were made. In many places, contributors voluntarily increased their offering, sometimes as much as fourfold. We have heard that persons anxious not to be overlooked called on Adventist believers to leave their offerings with them. These offerings varied from a fifty-cent piece in one home to fifty dollars in another.

Old and young alike had a share. One dear aged sister in a Midwestern city, set her goal at \$500, and reached it, though confined to her home. She tells about numerous telephone calls and letters that sent urgent requests for generous help. Small sums came pouring in; and after reaching her goal of \$500, she felt moved by the Spirit to strive for bigger things. She wrote a letter requesting a thousand-dollar gift. Prompt refusal did not discourage her. Again she used her pen, aided by the power of prayer; and the thousand-dollar check came. Despite her more than threescore years and ten, our sister, during this recent campaign, raised \$2,500 for God's cause.

From every quarter came stories about precious souls found and won to Christ by faithful Ingatherers who realized that their chief business was that of leading people to know Jesus.

Doors of evangelism are swinging wide open. Honest, earnest, longing hearts await your personal attention, Mr., Mrs., and Miss Church Member. Those persons who gave the \$1,000,000 for missions, and a generous overflow to date of more than twenty thousand dollars, await your repeated calls, your careful follow-up visits. They need to know the way of salvation more perfectly. Will you not take them light?

God grant that this year we may be more faithful than ever before in leading Ingathering donors to know Him whom to know aright is life eternal.

R. G. STRICKLAND.

A Glorious Achievement

WHEN Jasper Wayne conceived the idea of inviting friends and neighbors to share in supporting Adventist missions, he was used of God in a far larger way than he knew.

There was no means of telling that the *Signs of the Times* which he handed his postmaster accompanied by the request for a gift to help carry on the Lord's work, was the precursor and herald of a vast undertaking by Adventists among folk not of their faith that would scatter tons and tons of papers that were to flow from Seventh-day Adventist presses for the sole purpose of being used in connection with the annual denomination-wide effort to reach multitudes for Christ and enlist their financial help.

Neither could he properly envision the millions of dollars that would make possible an ever-expanding world missions program as they were joined to contributions from church members through Sabbath school and other offerings.

That a million dollars would be gathered in one single Ingathering campaign in North America, he may have dared to dream, but scarcely to hope for; yet 1941 has seen just such a glorious achievement. Our united forces present to God this fall a whole far-reach-

ing, missions-supporting, gospel-giving, sickness-relieving, kingdom-hastening MILLION DOLLARS.

In the world, million-dollar expenditures are not unusual: millions for a bridge, or a building, an arena, or a palace of pleasure, and into the production of cinema programs. But seldom indeed is that vast sum devoted, in one single effort, to gospel service. But Seventh-day Adventists have done that this year in North America alone.

From across the seas in lands torn by war, perplexed and distressed, thrilling and stimulating reports stir our hearts to deeper devotion and lift us up in inspiration at the thought of what God can and does do, even in days of dire danger, through men and women consecrated to Him.

This is indeed the day of God's power. O that everyone who is enrolled among the believers would arise, gird for service, and go forth in His name!

Only a little while ago Ingathering solicitors battled icy breezes as they went about their labor of love. Bundled in overcoats, hampered by ice, and held back by inclement weather, many persons kept at it for weeks to reach their goals; but in 1941 the campaign has been materially shortened.

The Leeward Islands

THE Leeward Islands Conference, located at the eastern end of the Caribbean Sea, includes the Leeward and Virgin Islands, also Barbados and St. Vincent. Martinique and Guadeloupe, although in the same string of Islands, form a separate mission, since the language spoken on them is French.

The Leeward Islands Conference session was held September 17-23, at Bridgetown, Barbados. Considering the serious interruption in the usual methods of travel between islands, the various parts of the conference were well represented by delegates from most of the islands. The business of the conference was dispatched in the sweet spirit of brotherly love and with perfect harmony.

A. E. Hempel was re-elected president of the conference, and R. S. J. Hamilton was called to act as secretary-treasurer to succeed J. W. Grounds, who had been called recently to serve as secretary-treasurer of the South Caribbean Conference. No other change was made in the conference staff.

From the report of the president I gleaned the following encouraging evidences of the working of God's Holy Spirit. During the five-year period since their last conference session, 1,283 had been added to the church by baptism. Three new churches had been organized; and two more were ready for organization, but circumstances prevented. At the close of 1940 the conference had thirty-five churches, with a membership of 2,884; and the tithes and mission offerings are increasing steadily.

The work of the departments has enjoyed encouraging growth. The number of Sabbath schools has increased from thirty-seven to forty-six, with twenty-seven additional branch Sabbath schools. The Sabbath school membership at the close of 1940 was 3,307.

The young people of the conference are taking hold with a strong hand to carry their share of the responsibility of giving the gospel message quickly to the many islands that are waiting for God's holy law. Colporteurs are hastening to every home with the printed page.

A strong note was sounded in every discourse given at the conference session, calling all to higher attainments in their spiritual life preparatory for the speedy return of our blessed Lord and glorious Redeemer. What a wonderful time in which to live, and yet how solemn!

The Sabbath morning services were held in the Empire Theater, which seats about one thousand persons. This was crowded to its utmost capacity. The other services were held in the Government Hill church, which has a seating capacity of from seven hundred to eight hundred. Each evening the church was crowded with eager listeners, and some took their stand to keep the commandments of God and the faith of Jesus. This was a blessed meeting, and we believe it will bring courage to the hearts of our people throughout the conference.

The testimonies at the devotional meetings were most inspiring.

With tears flowing freely, our dear people sought for complete deliverance from every sin and for pentecostal power to live and labor for Jesus. Many backsliders returned to their Father's house, and there was a marked manifestation of the working of the Holy Spirit upon the hearts of many who had never known their Saviour. We fervently believe that this meeting will mark the beginning of a new era in the triumphs of the truth in this conference.

Excellent help was given by the workers in the local conference, by C. B. Sutton, president of the Guiana Conference, and by the departmental leaders at the union conference, Elders Carrington, Cash, and Edwards.

While the mightiest world upheaval of all time is in progress, with millions perishing on the fields of conflict, and other millions suffering untold agony, we may confidently expect God to work with unwonted power through His consecrated people. Truly, "the Day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace." Luke 1:78, 79.

E. E. ANDROSS.

Harvest Ingathering at Oakwood Junior College

THE president of the Oakwood Junior College, J. L. Moran, rendered at the Autumn Council a most interesting report of the work of his school. A portion of his report pertained to Harvest Ingathering.

This school is located in the country, with the closest large city one hundred twenty miles away. The students therefore had to go out into all the surrounding territory to raise their goal for the Harvest Ingathering campaign. The amount collected during the campaign was \$1,266.30, surely a fine figure for this institution.

"The greater portion of this money was obtained by students and teachers in penny, nickel, and dime donations. Several students and teachers have worked as many as twelve days, others four to eight days.

"A report which is typical of each week-end group going out is here related. Two of the teachers took twelve girls to Birmingham for a week end, which included Thursday, Friday, Saturday night, and Sunday. A total of thirty hours in actual street and house-to-house work for each one, or a total of 450 hours, was worked. They received \$230.17, as follows:

2,812 pennies\$ 28.12
1,061 nickels 53.05

550 dimes	55.00
122 quarters	30.50
21 half dollars	10.50
	<hr/>
53 bills	\$177.17
	<hr/>
	\$230.17

"Fifty-two of the bills were received in making change."

We highly commend the industry and perseverance of the students of this school. No school among us put forth more faithful and successful effort.

Harvest Ingathering in Shanghai

AS the time for the annual Ingathering campaign approached, many in Shanghai were apprehensive regarding what could be done in the financial drive this year. Business conditions were bad as a result of the war and the recent freezing of currencies; and the interruption of shipping added to the feeling of uncertainty which existed in this large port city. In spite of the dark outlook, however, a number of our members began work before the official opening date for the campaign, and when the time to promote the work among the churches had arrived, nearly half the sum realized in last year's effort had been gathered in.

As the needs of the work were presented and the appeal for all to take part in this year's campaign was made to our churches, there was a ready response. As many of our foreign missionaries were gone, our Chinese brethren and sisters got under the burden in an unusual way. Goals were set, bands were organized, and territory was allotted. Our sisters who had done such good work before the official opening date continued their work, and the results are in no small part due to their untiring efforts.

To date \$60,000, national currency, has been reported to the mission treasurer, and the campaign is not yet over. We have more than doubled the receipts of last year, when the value of the Chinese dollar was only slightly less than it is at present. The public have responded most liberally to our appeal, in spite of the depression and business uncertainty. A number have requested Bible studies. A personal letter of thanks has been written to each contributor.

One of the most encouraging aspects of the Ingathering work this year has been the way the individual church members have taken part. The different institutions have conducted field days in which many have participated. The students of the two primary schools worked enthusiastically as they went from door to door securing

small gifts. Two girls less than ten years of age brought in nearly fourteen dollars, which was made up largely of ten and twenty cent pieces.

Our church members in Shanghai have been greatly encouraged as they have observed what could be done during a time of perplexity and trouble. The results of this year's Ingathering campaign have inspired a new confidence to attempt greater things in other church activities. Plans are being formulated to follow up the interests created and to visit the many who have shown a special interest in our work and doctrines.

JOHN OSS.

Shanghai, China,

The Central Union Conference

I AM pleased to submit the following report of our soul-winning work in the Central Union for 1941. There has been a total of 751 baptisms in the four conferences and the Wyoming Mission field thus far this year. Colorado reports three major evangelistic efforts and seven shorter ones, which have lasted from ten days to sixteen weeks. Five persons were connected with each of the major efforts, and ten persons functioned as assistants in the other efforts. At the present time 178 have been added to the churches as the result of these meetings. The workers are now planning for three more short efforts during the last few weeks of 1941. Colorado has spent practically \$5,000 in evangelistic work thus far this year.

In Nebraska eleven full-time efforts running from ten to twelve weeks each have been conducted, and five short efforts of ten days to two weeks, making sixteen efforts thus far in this field. Two hundred ten have been added to our churches by baptism and on profession of faith in Nebraska.

The Kansas Conference has held nineteen efforts. Four have been colored efforts, and twelve efforts are still in progress. The peak attendance of these efforts in Kansas has totaled practically 5,000 people. Elder A. A. Leiske, now in Parsons, Kansas, has had 1,100 people at one meeting. Another evangelist, Elder Olson, has had six hundred. Other efforts will be started as soon as arrangements can be made for suitable places for meetings to be held. Thus far 114 have been baptized and added to our churches in Kansas. They are using twenty-two men in evangelism in Kansas.

In Missouri twenty-one efforts have been held or are in progress at this time. Ten major efforts are being conducted in Missouri this season, in which twenty-four persons are employed. In order to strengthen the work, nine tempo-

rary helpers have been added to the evangelistic companies. Good results are already being seen. Thus far this year 249 have been reported baptized in Missouri. The work is advancing in all our conferences in the Central Union.

In the Wyoming Mission field, in which our force of laborers is very limited, we have held seven efforts. Two of these are in progress at the present time. Fifty-one have been reported baptized in the first six months of this year, and several others have been taken in on profession of faith. Plans are being definitely laid to launch several laymen's efforts in this State, which we hope will result in bringing many to the Lord.

While I mentioned in the beginning that 751 have been taken into our churches, this was largely for the first six months of the year only. Since June we do not have a complete report of the number that have been added, but I believe that all our efforts have been fruitful. Our workers are of good courage, and are endeavoring to do all they can to advance the work in our field.

To recapitulate briefly:

One hundred persons in all have been employed in evangelism in the Central Union this year.

These have held 73 efforts in all, long and short.

Thus far there have been reported 751 additions to the churches of our field by baptism and on profession of faith. These we hope will be largely increased by additions from the meetings that are now in progress. J. F. PIPER.

Annual Temperance "Little Friend"

THE annual Temperance Number of *Our Little Friend* (dated November 7), especially prepared for use in the public schools, is just off the press. Our own boys and girls, of course, need the instruction in this special issue of 16 pages, but there are hundreds and thousands of juniors in the public schools who should be given the opportunity of reading it also.

Most of the instruction in the temperance annual is given through a story setting, which makes it easy and agreeable reading. School principals and teachers welcome such material as helpful supplementary reading in behalf of temperance education.

Certain schools have a library fund that pays for such material, but many schools do not. Some of our Missionary Volunteer Societies will raise money to pay for Temperance *Little Friends* to be placed in their local schools. A worthy project!

We would like to encourage more of our church elders, Missionary Volunteer leaders, and missionary

officers to study this matter, and then make a larger use of the Temperance *Little Friend* in their communities during the fall weeks of the year, since this is the best season for work of this kind to be done in the schools.

Please secure this literature from your Book and Bible House. The cost per one hundred of the Temperance *Little Friend* is \$2. The price for one thousand is \$15.

Eighty Years of Age and Colporteing

IT was my privilege recently to help one of our colporteurs with his delivery, and I was surprised to see the way the people responded when he brought their books. They treated him like an old friend, and confided in him as they would in a relative. Everybody wanted him to call again, and most of them asked him to bring his wife to visit them. At one home the woman was absent. He left the book, and told me that she would send the money as soon as she returned. This morning he sent me the letter she wrote to him. Its content is as follows:

"I am sending you the money for the book you left me. You don't know how grateful I am to you for trusting me with that much money, when you didn't even know me. I can't be grateful enough to you. May God bless you and give you health and courage to carry on the good work you are doing, and thank you again for your kindness to me." (The price of the book is \$5.75.)

Many of our people think they cannot do much for the Lord, and they stay at home and pray for the Holy Spirit to come upon them. The Spirit of God will not come upon us while we sit at home. We don't need the Spirit to help us do nothing; He comes to help us win souls.

Brother Smith celebrated his eightieth birthday some time ago, and yet he will be found working six hours each day for the Lord. And the Lord blesses him richly. In three days he received \$98 in orders, and delivered almost one hundred per cent of the orders. Surely there are many of our people who can help us scatter our literature and lighten the earth with the glory of the Lord.

J. R. MCWILLIAM.

Protection Amid Storms

ON my way from Utila, one of the Bay Islands, back to our Honduras Conference headquarters, at La Ceiba, I had an experience recently which I shall not soon forget. I was making the trip in a small sailboat. Suddenly a terrific storm hit us. The cabin below was so tiny that there was

just barely room enough for the women and the one small baby who were making the journey. We men stayed on deck, and held on for dear life.

Fortunately, the sails, with the exception of the jib, had been taken down before the wind struck. Otherwise we would have capsized.

That wind was surely strong. I did not mind it so much when the water broke over us, for the sea water was warm, but when we came up and the wind hit my wet clothes, I shivered with the cold, and my teeth chattered. The wind blew the water into our eyes and mouths every time we opened them.

We tried hard to hold to our course, but finally, when we saw a number of windspouts around us, any one of which could have tipped us over, and the women down in the cabin told us that the boat was filling with water, we decided to turn back, and before long were once more at our starting point on Utila Island.

However, that storm was nothing in comparison with the one which occurred last Saturday night and Sunday morning. We hardly felt it all here in La Ceiba, but the islands were left in ruins from it. The banana plantations on the islands have been almost entirely destroyed, and a good share of the coconut gardens have been severely damaged. I do not know what the island people will do, for the sale of these commodities was practically their only means of livelihood.

The first report was that one of our new churches, built less than two years ago, went down in this storm. However, we were told yesterday that it still stands. I do not think we have lost a single building in this conference as a result of storms. The Methodists have lost three, the Baptists, one, and the Anglicans, one. And we have about as many buildings in this field as these other three denominations combined. We are very thankful for the protection of the Lord in this respect.

Our members have suffered some losses. Several houses have been demolished, and property was damaged in the recent storm. R. T. Rankin's house, a dwelling which he was renting on the island of Bonacca, was the first to go down, but he saved everything, though some things may be ruined because of having become wet. He himself has been laid up ever since with a cold and malaria.

C. E. WESTPHAL.

Colporteur Experiences in Mexico

IN a recent letter W. F. Mayers, a colporteur in Mexico, tells of some of his experiences through the years, including his contact with the Jimenez family.

This family first heard of the second coming of Christ through a page of a tract wrapped around some bread which an aunt had sent them. They later learned more of the truth from several tracts which came in the package with some medicine from Mexico City, which the father had sent for, to help cure him of the drink habit. They became very much interested, sent for a Bible, and for three years studied by themselves until a mission worker could come and give them further instruction. They were later baptized. The father and mother have died, but the sons and daughters are now grown and have families of their own, and are doing their best to spread the message they love.

Regarding them, Mr. Mayers writes:

"They live in Ixtaltepec, Oaxaca, on the Isthmus of Tehuantepec, near Salina Cruz. I have lived in their home, and have seen the little box in which the medicine to cure their father of drinking *agua ardiente* (firewater) was sent.

"They have a small group of Adventists in their community, and in 1925, when I was on my way to Guatemala to take charge of the book work, I stopped over for a visit with them. Aurelio Jiminez, who is a preacher, asked me for a donation to help them build a church, and I gave him a gold ring which a man had given to me in exchange for a book. He traded it to a brickmaker for 1,000 good-sized burnt bricks. The last time I was there, I saw the small building they had erected, and the 1,000 bricks made a good share of the wall. I was well pleased with the investment. Perhaps some sister who has a ring could turn it into bricks or other building material for a church in which to preach the final message of mercy to this last generation.

"The natives of this section of Mexico are Zapotecan Indians. There are about five women to each man, because many of the men have been killed off. The men are noted for their warlike tendencies, and would rather fight than work. However, the women are industrious, and are especially good traders.

"These natives speak their own language. Some of them cannot understand Spanish at all. The Gospel of John is available in the Zapotecan, but few can read it.

"For thirty years I have been selling books in Mexico, and I am thankful to God for His wonderful providences during dangers seen and unseen. Now I am seventy years of age, and weakened by years of toil and travel, but am still selling a few books, and reaching the people with this message through tracts and Bible studies."

H. J. CAPMAN, pastor of the Birmingham, Alabama, church, is conducting an effort in Gadsden.

To the evangelistic company holding meetings at Parsons, Kansas, has come a Macedonian call from a near-by town. At the invitation of the editor of the newspaper at Altamont, the company's musical equipment was loaded into a truck, and taken over to Altamont, where a program was given on the main street. The mayor and the businessmen of the city received the evangelistic company cordially. The editor made an urgent appeal for a series of meetings to be held in his city, assuring the evangelistic company of all the free publicity they wanted. He said, "I know that you are Seventh-day Adventists, and I believe the people will not be disappointed with your message. I always did think that Seventh-day Adventists were fine people. I just wish you could see your way clear to come. We will fill your temple."

TIMES SQUARE evangelistic meetings began in the Bible Auditorium of the Hotel Woodstock, just off Broadway, in New York City, on Sunday evening, November 2. This is a joint effort carried on by the City Temple and the Washington Avenue church.

NOTICES

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR FORTY-NINTH WEEK

November 30 to December 6

Volume: "Patriarchs and Prophets"			
"The Magnanimity of David"			
"The Death of Saul"			
Nov. 30 ..	660-662	Dec. 4 ..	671-674
Dec. 1 ..	662-665	Dec. 5 ..	675-679
Dec. 2 ..	665-667	Dec. 6 ..	680-682
Dec. 3 ..	667-671		

ASSIGNMENTS FOR FIFTIETH WEEK

December 7-13

Volume: "Patriarchs and Prophets"			
"Ancient and Modern Sorcery"			
"David at Ziklag"			
"David Called to the Throne"			
Dec. 7 ..	683-685	Dec. 11 ..	693-696
Dec. 8 ..	685-687	Dec. 12 ..	697-699
Dec. 9 ..	687-690	Dec. 13 ..	699-702
Dec. 10 ..	691-693		

ASSIGNMENTS FOR FIFTY-FIRST WEEK

December 14-20

Volume: "Patriarchs and Prophets"			
"The Reign of David"			
"David's Sin and Repentance" (1st 7 pp.)			
Dec. 14 ..	703-705	Dec. 18 ..	717-719
Dec. 15 ..	705-708	Dec. 19 ..	719-721
Dec. 16 ..	708-713	Dec. 20 ..	722-723
Dec. 17 ..	713-716		

ASSIGNMENTS FOR FIFTY-SECOND WEEK

December 21-27

Volume: "Patriarchs and Prophets"			
"David's Sin and Repentance"—Concluded			
"The Rebellion of Absalom"			
Dec. 21 ..	723-726	Dec. 25 ..	736-739
Dec. 22 ..	727-729	Dec. 26 ..	739-742
Dec. 23 ..	729-731	Dec. 27 ..	742-745
Dec. 24 ..	731-736		

ASSIGNMENTS FOR FIFTY-THIRD WEEK

December 28-31

Volume: "Patriarchs and Prophets"			
"The Last Years of David"			
Dec. 28 ..	746-748	Dec. 30 ..	750-752
Dec. 29 ..	748-750	Dec. 31 ..	752-755

The JOURNEY'S END

ARTHUR WILLARD COON

ARTHUR WILLARD COON, son of Charles S. and Jennie Coon, was born Jan. 2, 1884, at Lincklaen Center, N. Y., and passed away Oct. 9, 1941, at Anderson, Ind. His mother died while he was just an infant six weeks old. Arthur was the eldest of his father's eight sons, five of whom became ordained ministers in the Seventh-day Adventist Church.

He was united in marriage Sept. 5, 1906, with Alice Ray, of Auburn, N. Y. To this union two daughters, Ruth and Naomi, were born.

Elder Coon served the cause of present truth for many years, as canvasser, field missionary secretary, tent master, and minister. After several years of evangelistic work, he was called to the presidency of the Cumberland Conference, where he worked until failing health forced him to discontinue traveling. After teaching Bible for a few years in academies, he retired to a farm near Indianapolis, Ind., where he was serving as one of the elders of the North Side church when he passed away.

He leaves to mourn their loss, his wife, Alice R. Coon, two daughters, three grandchildren, his father and stepmother, seven brothers, many other relatives, and a host of friends.

Words of comfort were spoken by the writer to the relatives and the hundreds of friends who filled the large auditorium of the North Side church. He was laid to rest in the beautiful cemetery near Cicero, Ind., to wait the call of Him who said, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." F. E. THOMPSON.

T. H. ALLISON

It will be with sincere regret that our readers will learn of the death of Elder T. H. Allison, which occurred at one of the Chicago hospitals, October 20.

About September 1, he was examined at the Hinsdale Sanitarium. September 3, I received a letter from him as follows: "I have aortitis; which will demand months of complete rest. I do not see how I am able to take it. The doctor ordered me to slow up at once. I do not know what more to write now, but I will write to you again soon." After a brief stay at the sanitarium, he felt somewhat revived, and visited his family and his church. He preached on the Sabbath. After the services, he experienced great difficulty, and was again rushed to the sanitarium. He gradually grew worse. The sanitarium transferred him to a hospital where he could be placed in an iron lung. Sabbath,

October 18, the hospital notified the family of his grave condition, and held out no hope of recovery. The following day, by the request of Sister Allison, the president of the conference, assisted by other workers, carried out the Bible instructions of "anointing him with oil in the name of the Lord." Evidently, God saw fit that our brother should rest from his labors. He fell asleep the following Monday night shortly before midnight.

Funeral services were held at the Shiloh church, Sabbath, October 26. A large number of our ministers were present. Elder Lenheim, conference president, and a number of sorrowing fellow workers spoke of our brother's ministry and of their association with him. The writer spoke words of comfort from John 11:11, 25.

Our brother labored faithfully in the cause of the Master for twenty-four years. He died at the age of fifty-four. His loss will be keenly felt, not only by his congregation of more than five hundred members, but in the work of the Negro Department. His last five years were spent in Chicago as pastor of the Shiloh church and as secretary of the Negro Department in the Lake Union Conference.

We extend to his wife, daughter, three sons, and other relatives our deepest sympathy. GEORGE E. PETERS.

JENKINS.—Ada Cathryn French was born May 10, 1860, in Marshall, Mich. She was married to Frank D. Jenkins. To this union were born four children, Albert, Lillian, Cathryn, and Reathel. For a time, while living in Chicago, Mr. and Mrs. Jenkins were associated with the Salvation Army, but in 1887 they united with the Seventh-day Adventist Church. In 1911 Mrs. Jenkins was healed by prayer of the terrible disease, cancer. After this experience, she dedicated her life to the selling of truth-filled magazines. For twenty-one years Mrs. Jenkins held the record for selling more of our truth-filled magazines than any other woman on the Pacific Coast. Blindness closed her public labors in 1934. For the last seven years she has lived with her daughter, Reathel, who is engaged in Bible work. She remained an earnest worker for Christ, despite her affliction, until a fall, causing a fractured hip, put an end to her activity. She passed away October 20. One son, one daughter, five grandchildren, and four great-grandchildren survive her. She was laid to rest beside her husband, in the Evergreen Cemetery, in Los Angeles, Calif.

STRAHLE.—Katherine Schmidt was born Feb. 3, 1859, near Stuttgart, Württemberg, Germany. As a young woman she was a devout Lutheran, going at about the age of eighteen to South America as a missionary of that denomination. After three years of service, she returned to Germany, and was married to Jacob Fredric Strahle. The next year she came to America with her husband, and they made their home at Dunbar, Nebr. Here they accepted the third angel's message, and became members of the Seventh-day Adventist Church. In 1920 Sister Strahle accompanied her husband to California, where they became members of the Hawthorne church, and remained there until death. Sister Strahle passed away July 29, 1941, and was laid to rest beside her husband in the Inglewood Park Cemetery. She was a devoted Christian, and an earnest missionary worker. Left to mourn are her son, J. J. Strahle, of the General Conference, Washington, D. C., and three grandchildren.

CARTER.—Arthur Lee Carter was born Aug. 8, 1928, at Devol, Okla.; and peacefully fell asleep on April 30, 1941, at Keene, Tex. He was the great-grandson of a pioneer. His great-grandfather, J. E. Rust, came to Texas from Michigan in 1875 and became a charter member of the Dallas, Tex., church. Arthur Lee was baptized in 1938, and became a charter member of the newly organized Midland, Tex., church. He is survived by his parents, Elder and Mrs. Lee Carter, and his baby sister, Marilyn, of Clovis, N. Mex.; his grandparents, Mr. and Mrs. L. N. Carter, of Keene, Tex.; Mr. and Mrs. G. A. Vance, of El Morro, N. Mex.; and other relatives.

MORRIS.—Emery Allison Morris was born at Lakeview, Ohio; and died at Hinsdale, Ill., Oct. 29, 1941. Mr. Morris accepted the advent message in 1911. The same year he entered Union College, College View, Nebr., where he attended school for six years. He served in the accounting department and in other lines of work at Hinsdale Sanitarium for the last nineteen years. He was sick for only three days with double pneumonia, and passed away at the sanitarium. He was laid to rest in the cemetery at Lakeview, Ohio. He leaves to mourn their loss, his wife; two sons, Emery and Donald; and a daughter, Aleatha.

FOX.—Christina Fox, nee Reinke, was born in Poland, March 15, 1855; and died near Jamestown, N. Dak., Oct. 24, 1941. At the age of twelve she moved to Russia. In 1874 she was married to Fred Fox, who passed away in 1896. Of the nine children born to this union six preceded her in death. In 1913 Mrs. Fox came to the United States, and two years later she heard and accepted the truths held by Seventh-day Adventists.

DANIELS.—Harriet Griffith Miller was born at Leesburg, Ohio, Jan. 28, 1866. At the age of fourteen she joined the Seventh-day Adventist Church. In 1886 she was united in marriage with Charles L. Daniels. Four children were born to this union, three of whom survive their mother. Mrs. Daniels died at the home of her daughter, Mrs. H. E. Jenkins, at Orlando, Fla., October 30. Her husband preceded her in death on Jan. 19, 1940.

DAVIS.—Mrs. Martha Mortensen Davis was born in Denmark, Dec. 15, 1881; and died at the Washington Sanitarium, Oct. 27, 1941. In 1916 she was baptized and united with the Seventh-day Adventist Church. She leaves to mourn their loss, her husband, four daughters, one son, and five grandchildren.

LITVIN.—Ksenofont Litvin was born near Kiev, Russia, Feb. 13, 1881; and died at Portland, Ore., Oct. 24, 1941. He became a Seventh-day Adventist in 1918, while living near Killdeer, N. Dak. He is survived by his wife, six daughters, three sons, and two brothers.

SODERBURG.—John Soderburg was born in Sweden in 1864; and died in Riverside, Calif., Oct. 16, 1941. For forty-one years he was a faithful member of the Seventh-day Adventist Church. He is survived by his faithful companion.

BLAKE.—Mrs. John Blake was born Oct. 28, 1851, at Helenville, Wis.; and passed away at the Oxford, Wis., Hospital, Oct. 28, 1941. Services were conducted at the Oxford church, with burial in the Davis Corners cemetery.

COOK.—Mrs. Amelia Cook was born at Green Bay, Wis., June 8, 1862; and died at Englewood, Calif., Oct. 15, 1941.

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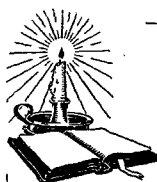


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By F. C. Gilbert

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OF SPECIAL INTEREST

Missionary Sailings

ELDER and Mrs. E. P. Mansell and their two sons, Donald and Charles, sailed from San Francisco on November 9, for South Africa. They are under appointment to Portuguese East Africa, but may spend some time first in service in Nyasaland.

Mr. and Mrs. A. G. Rodgers and their little son, George Marcus, sailed from San Francisco on November 9, for Bombay, India, en route to Palestine, where Brother Rodgers is to serve as secretary-treasurer of the Arabic Union Mission.

A. W. CORMACK.

Encouraging Advance

FROM correspondence just in from Southern Africa, we glean some rather interesting items of progress which we feel will cheer our readers of the REVIEW; so we share them with you.

J. E. Symons, secretary-treasurer for the Southern African Union Conference, encourages us with the information that the 1941 Harvest Ingathering for the union totals \$1,231, received during the six weeks' endeavor. Surely this achievement is an outstanding one; one which evidences the rich blessings of the Lord upon the efforts put forth.

E. L. Cardey says, "We are enjoying our work, and just now we have a good interest. We have about fifty people in our baptismal classes. I am now running a column each Saturday night in the *Cape Argus* (a leading newspaper in Cape Town) on different points of the message. At the close of each article I request people to write in for free literature. Then I advertise small books for sale. In this way I have sold several hundred of our Crisis books since June 1, and many hundreds of persons have requested literature. In this campaign we are attaining about the same results as when the advertising is done over the radio. We have nearly a thousand people on our mailing list. We work under the name, 'The Voice of Prophecy Library.' I have a stenographer; so I have answered personally hundreds of letters which ask about the message. I presume that if we had workers to do the visiting, we could get three hundred families to take Bible studies here in Cape Town and vicinity within the next two weeks."

Concerning a recent evangelistic effort, Paul Wickman says: "We have just completed our East London city campaign. This was held

in the city hall and covered thirteen successful weeks in a strong way. Thus far we have baptized forty persons, and another twenty will take their baptismal stand during August. I shall begin a tent effort here in East London in September. This will consolidate our work and gather in more. We have excellent prospects for baptizing at least one hundred persons this year."

In commenting upon the work of the Sentinel Publishing Company, J. G. Slate, manager of the plant, writes: "Our work is going well." Then, after referring to "The Great Controversy," which they are now printing in the Afrikaans language, he further comments: "We were indeed fortunate in buying our paper and all binding materials when we did. Now we have a good stock of supplies on hand. We have five tons of paper which was to have been shipped by the S. S. 'Robin Moor,' but which was crowded off. It came on a later ship. You will remember that the 'Robin Moor' was sunk."

Truly the work in the Southern African Division during these days of difficulty and perplexity continues to advance and is under the providential care of a kind, paternal Father in heaven who has the concerns of His people and His cause in His own hands. We thank Him for these good omens regarding our work in that far-flung division. Let us continue to remember at the throne of mercy the work in South and Central Africa.

J. F. WRIGHT.

Baptisms in Spain

A MOST encouraging word just arrived from Spain. Elder I. Aguilar, mission superintendent, writes that a baptismal service held in Madrid recently added eighteen members to the local church. A picture of this fine group was enclosed with his letter. There were five men and thirteen women. Of the men, one is in business, two are teachers, and two are doing advanced study.

This is a remarkable result. It shows that under most distressing circumstances and amid encircling spiritual gloom a determination to carry on by the grace of God never fails to bring success. Very few occasions on which baptism has been administered to eighteen candidates have been celebrated in Spain. This one belongs to 1941—a period of unprecedented hardship! Surely the Lord has blessed our faithful workers in old Madrid. With them we ascribe praise to Him from a full heart.

I believe this result is sympto-

matic. Elder Aguilar does, too, for he says: "It seems fitting to recall the Spanish slogan of a few years ago: '*En España empieza a amanecer*' (In Spain the day begins to break)." May this truly be so. May it be the breaking of a new day in evangelistic endeavor.

W. R. BEACH.

The Power of the Gospel

WHEN a devout Roman Catholic remains at home on Sunday to read our literature instead of going to mass, he thereby testifies to the irresistible power found in our books. S. Jurad, from the West Indies, writes:

"One day I canvassed the government schoolteacher in his home for the book, 'Toward the Dawn of a Golden Age.' He said, 'I have too much reading material in my home already, and I can't buy your book.'"

"The following morning, when I was delivering books in the same locality, I met this same man. 'Where are you going?' said he.

"To deliver a book to Miss Odney," I replied.

"That's where I am going. I'll go with you," he continued.

"When I delivered Miss Odney's book in his presence, I could see that the schoolmaster had become interested in the book. With the words, 'And your book about which I told you yesterday, I have it here for you also,' I handed him a copy. He paid cash for it as he commented, 'It seems to be a beautiful book.'"

"The following month, when I was on my way to deliver a copy of 'The Great Controversy' to a man in the same locality, I met the schoolmaster on the road again.

"What do you have in your bag today?" he queried.

"I have a beautiful book for your friend, Mr. Domaizon."

"What is the name of it?"

"The Great Controversy," I replied.

"Following a brief canvass, his order was secured.

"When I called to deliver the book 'The Great Controversy' later, the gentleman said, 'I have read the book "Toward the Dawn of a Golden Age" over and over. By studying this kind of literature, I may know more about God than what the priests can tell me. Often, instead of going to mass on Sunday, I now stay at home and read this book. I look forward to reading this book, "The Great Controversy," which you have just brought me, and am convinced that I will learn much about God from it.'"

"This government schoolteacher is now very much interested in the message, and I count him among my best friends."

C. A. EDWARDS.