

THE ADVENT                      S A B B A T H  
**REVIEW AND HERALD**

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

## **The Law of God**

### **I**

Thou shalt have no other gods before Me.

### **II**

Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them; nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me, and keep My commandments.

### **III**

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh His name in vain.

### **IV**

Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

### **V**

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

### **VI**

Thou shalt not kill.

### **VII**

Thou shalt not commit adultery.

### **VIII**

Thou shalt not steal.

### **IX**

Thou shalt not bear false witness against thy neighbor.

### **X**

Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant; nor his ox, nor his ass, nor anything that is thy neighbor's.

# HEART-to-HEART TALKS by the Editor

## The Old Year and the New

**A**NOTHER year is numbered with the past. We never can live over its days and weeks and months, its experiences of good or ill. We never can retrace one step and travel the same road once more. The past is irrevocably sealed, forever beyond our recall. Only in memory can we pass through its portals, viewing with pleasure or regret its pictures of victory or defeat, of advancement or retrogression.

We may thank the Father of all mercies for the many blessings which have come to us—for life, for strength to carry on, for food, shelter, and raiment, for kind friends, and, above all else, for Christ our Saviour.

Wherein the life record has been marred by sin, we still have opportunity to make the sin right by confession, if we have not already done so.

Wherein mistaken judgment has brought us misfortune in physical or temporal matters, we may learn valuable lessons for future use. By God's grace we may make every mistake a steppingstone toward future success.

We may make of the new year largely what we will, particularly as relates to our spiritual experience.

"Forgetting those things which are behind, and reaching forth unto those things which are before," we may "press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3:13, 14.

We are given another period of probationary time, another opportunity to make up the failures of the past and go on to new achievements. Shall we not be faithful in doing this?

### Lesson of the Fig Tree

We need to learn the lesson in the parable of the barren fig tree, recorded in the thirteenth chapter of Luke. Three years the master of the vineyard came seeking fruit, but found none. He commanded, "Cut it down; why cumbereth it the ground?" But the vinedresser pleaded for another opportunity. "Let it alone this year. Give it another chance. I will dig about it and fertilize it in the hope that it will bear fruit, but if this final effort fails, then we will cut it down."

The lesson is for us. How many times Heaven has looked for fruit in our lives and failed to find it! Stern justice has demanded an accounting, but loving and pitiful mercy has interceded for us to have further opportunity. This is why we are privileged to see another year.

Shall we not faithfully improve the opportunity God still gives us? Shall we not make the coming year one of victory over sin, of achievement in service for Christ the Lord? To do this we shall need to make a new and deeper consecration than

ever before. With holy resolve let us enter upon the new year, determined to be wholly the Lord's, to give ourselves unreservedly to His service. How great is our privilege! How solemn our responsibility!

### Resolutions

I believe in new-year resolutions, in birthday resolutions, in resolutions every day. These resolutions should express the sincere desires of our hearts, the earnest purposes of our lives. We may break them many times. This is because we failed to sense our own weakness and did not look to Christ for keeping power and enabling grace.

What resolutions shall we make for the year ahead? May I suggest a few?

*Resolved*, To consecrate my life, all that I am or hope to become, my plans, my ambitions, my property, my talents, to Christ my King, for Him to use as His infinite wisdom and love may direct.

*Resolved*, To gain the victory over every sin and besetment, and if I fail, to return immediately with deep contrition to the Sin Bearer for forgiveness.

*Resolved*, To pray daily for the guidance and enabling power of the Holy Spirit.

*Resolved*, To make the word of God the man of my counsel, studying its instruction daily as the message of Heaven to my soul.

*Resolved*, To give careful study to the writings of the Spirit of prophecy, especially such volumes as "Early Writings" and "The Great Controversy," which point out the subtle dangers of the last days.

*Resolved*, To seek in daily personal devotion for divine aid and guidance in my Christian experience, and to maintain the family altar of prayer in my home.

*Resolved*, To make Christ, and not any human being, my example in Christian living.

*Resolved*, To live unselfishly, doing unto others as I would that they should do to me.

*Resolved*, To be faithful in rendering to the Lord His own in tithes and offerings.

*Resolved*, To support the church organization in its various functions and operations.

*Resolved*, To seek to win one or more souls to Christ my Saviour.

*Resolved*, To exemplify the Christ life in my home, in the church, and toward all men.

*Resolved*, To treat the hours of the Sabbath as holy time, seeking to glorify God in every word and activity.

*Resolved*, To make the meditations of my heart and the words of my mouth acceptable to my Lord, refraining from levity and foolish talking and jesting and from criticism of others.

*Resolved*, To live simply and economically, binding about every unnecessary want, that I may have the more to help spread the gospel and aid the poor and needy.

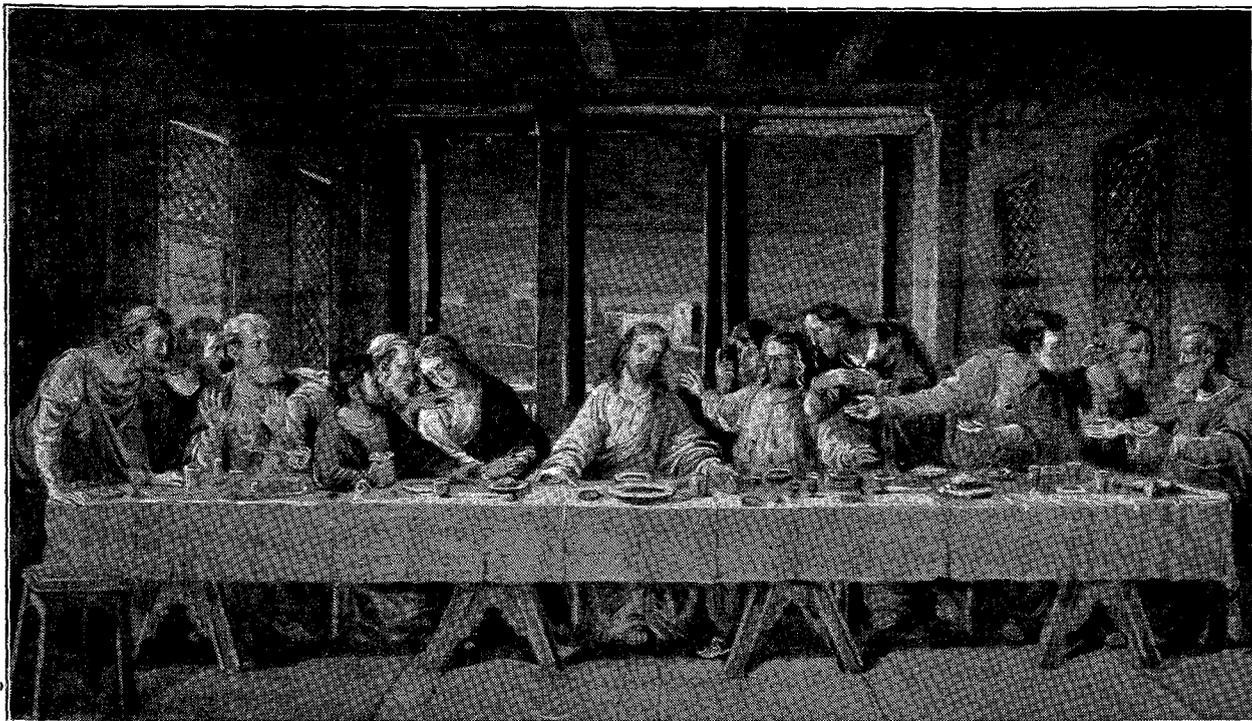
*Resolved*, To count my body as belonging to my Creator—the temple of the Holy Spirit, and so to clothe and feed it that it shall glorify Him and render Him efficient service.

*Resolved*, To form a prayer list of those of my acquaintance whom I know to be in need spiritually, physically, or temporally, and often present their cases to the God of all comfort and the Source of every needed blessing.

### Keeping and Enabling Power

May our blessed Master enable us to keep inviolate these resolutions and others which we may add to them. May they express our high and holy purposes for the year to come. We can carry them

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"With Desire I Have Desired to Eat This Passover With You Before I Suffer"

AFTER DA VINCI

## "In Remembrance of Me"

By W. A. BUTLER

**T**HE night that Christ was betrayed He set a seal upon the lifework of His ministry by giving to the disciples a memorial of His great sacrifice. As He ate the Passover supper with His disciples, "He said unto them, With desire I have desired to eat this Passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God." Luke 22:15, 16. The marginal rendering reads, "I have heartily desired to eat *this* Passover with you before I suffer." According to the divine plan, this was to be the last Passover supper. Jesus expected all of the twelve to be present on this occasion, and they were all there.

### The Last Passover

Our Saviour had not come to this last Passover supper unprepared. We read: "The Saviour desired to keep this feast alone with the twelve. He knew that His hour was come; He Himself was the true paschal lamb, and on the day the Passover was eaten, He was to be sacrificed. He was about to drink the cup of wrath; He must soon receive the final baptism of suffering. But a few quiet hours yet remained to Him, and these were to be spent for the benefit of His beloved disciples."—*"The Desire of Ages,"* p. 642.

During the three years of His public ministry, Christ partook of the Passover with His disciples, and prior to that time the Passover had been observed in His home. But now the time had come for the last celebration of the Passover in its meaning up to that time, and from henceforth the memorial of the Lord's supper was to take its place. The entire sanctuary service foreshadowed

the events which were now to take place, and at this time were to be "blotted out."

The full and true significance of the Passover had scarcely dawned upon the minds of the disciples until that memorable night when Jesus took the bread and said, "This is My body which is given for you;" and also the cup, saying, "This cup is the new testament in My blood." Luke 22:19, 20. The old testament system, which required the offering of bulls, sheep, and goats, and the observance of rites and ordinances strictly enjoined, now gives way to the new testament, sanctified by the blood of the Lamb of God. Thus the old dispensation passed away and the Christian Era began. A new day dawned for the church. The true atonement was made effective through the divine sacrifice, and a new priesthood was inaugurated, Jesus the Son of God becoming the great High Priest for all mankind.

"This do in remembrance of Me!" That tender parting request of our Saviour rings down through the centuries. The bread and the wine of the communion table are the New Testament symbols of the Passover supper of the Old Testament, and they are to commemorate that last supper of our Lord while on earth, an event which will meet its true fulfillment when the Saviour assembles the redeemed of every tribe and nation around that table "of pure silver, . . . many miles in length" in the kingdom of God.

### Source of Life and Power

Life and power, and a living connection with Christ, are imparted through the holy sacraments. "In remembrance of Me!" How blessed the token

by which we may show that we remember His great love and His unspeakable gift of eternal life! How sweet the communion of His personal presence, though unseen by mortal eye, at such a time.

The church member who has the privilege of partaking of the bread and the wine at the quarterly service, and willfully remains away, cuts asunder the channel of spiritual life, and is on the road to apostasy. Our risen Saviour intends that this service, in memory of His death, shall draw His children closer to Himself and one another. For this purpose, He set the example, and enjoined its observance until He comes again.

The communion hour is a divine service instituted by the Author of the plan of salvation. No one else could possibly have made this service what it is to those who observe it in true faith and love. It is centered in Christ; it is an abiding memorial of the new testament in His blood, to be observed "in remembrance" of Him. Do not absent yourself from this memorial service, my dear fellow Christian. To do so is to suffer great spiritual loss. "To the holy communion this scripture [John 3:14, 15] in a special sense applies. As faith contemplates our Lord's great sacrifice, the soul assimilates the spiritual life of Christ. That soul will receive spiritual strength from every communion. The service forms a living connection by which the believer is bound up with Christ, and thus bound up with the Father. In a special sense it forms a connection between dependent human beings and God."—*Id.*, p. 661.

### First Examine Yourself

In coming to the communion table, each is to examine his own heart and see that all sin is removed, so that Christ's presence will be welcomed.

Church Standards—No. 8

## Home Religion

By CARLYLE B. HAYNES

**T**HE "home" stands over against the "world." With Christians, it should be a holy of holies, a place separate from the world, the world barred out. This is recognized in the Bible in the expressions, "when thou sittest in thine house," and "when thou walkest by the way." Deut. 6:7.

Oh, that our religion in our homes shall be beautiful and consistent, even after the highest and most heavenly fashion! The matter which, in my judgment, needs to be emphasized most throughout this whole country, from border to border, and throughout all Seventh-day Adventist homes, is the religion of our homes. As goes the home, so goes everything else in the social order. The citadel both of church and of state is the home. If we have the right kind of homes, then everything in the social order will be conserved and saved. But when our homes are beaten down and raveled out by every foolish and superficial thing, the nation is doomed.

It is not required that each one search the heart of his brother, his sister, to decide whether or not they are worthy to partake of the emblems; neither is anyone excused for absenting himself because some hypocrite will be there. The greatest hypocrite and traitor that ever lived was Judas, who was present at the last Passover supper. Not only was he there, but he crowded close to the Saviour, and he received the bread and the wine from the Saviour's hands. Yet Jesus knew that the heart of Judas was filled with evil.

What a wonderful Saviour we have! "Having loved His own which were in the world, He loved them unto the end." And Judas was one of "His own" in that group of disciples, as far as outward appearance could indicate. Jesus loved him, He prayed for him and pleaded with him to the last minute. It was a bitter struggle to give him up. "Nothing that could be done to save Judas had been left undone;" and although Jesus knew Judas from the beginning, He washed his feet and served him with the bread and the wine.

The hour of celebrating the new testament in Christ's blood is the time for earnest prayer and deep heart searching; it is the time for showing a magnanimous spirit toward our brethren. "Every disciple is called upon to participate publicly, and thus bear witness that he accepts Christ as a personal Saviour. It is at these, His own appointments, that Christ meets His people, and energizes them by His presence. Hearts and hands that are unworthy may even administer the ordinance, yet Christ is there to minister to His children. All who come with their faith fixed upon Him will be greatly blessed. All who neglect these seasons of divine privilege will suffer loss."—*The Desire of Ages*, p. 656.

### Family Worship

I wonder what your answer would be if I should inquire of you, Do you have family prayer at your house? Why don't you have it? Let me say, in all earnestness, that if you should take one thousand years in which to search for reasons why a Christian parent should not have family worship in his home, you would come to the end of that time without the semblance of even one reason. You men and women who love Christ, with your children growing up about you, or already fairly grown, is it possible that human life, invested as it is with such sacred meanings and opportunities and responsibilities, shall go passing away, and the chiefest place of all for you to witness for Christ—your own home—should go overlooked and the opportunities thereof be lost?

One of the most menacing signs we have to face in this time is the decay of family prayer in our homes.

Let me tell you about two homes. To one a minister was summoned to take charge of the funeral of an only child, a beautiful girl fifteen years of age. The home was a fine one. Many cultivated people attended the funeral. The minister asked to see the family, and was taken down a long hall into a quiet room. There were the brokenhearted parents.

As tactfully as he could the minister began to find his way to an understanding of the situation, in order that he might better speak at the funeral services which were about to begin. In response to his questioning he learned that both of these parents were professed Christians. So he ventured to tell them that earth has no sorrow that heaven cannot heal, and that they must not give up in despair, because they had a Saviour and they were His friends.

The mother rose to her feet, and in a choking voice said, "Sir, I have something to tell you, that has utterly broken our hearts." The minister waited to hear what it was, and then she said, "That beautiful girl yonder in her casket, our only child, has been here in our home these fifteen years, and yet in all these years, though her mother is a Christian and her father is a Christian, in all these years that child never heard either one of us pray—not one time, sir."

And then she waited a moment more, and said, "Sir, our horrible fear is that it was not well with the child, and that her blood will be on our garments."

And will you say that it was not? Oh, cruelty of cruelties, inconsistency of inconsistencies, that a child should be in a Christian home for fifteen years and never hear the voice of a parent lifted in prayer.

### How One Home Was Changed

I turn now to another home. In a meeting in which an appeal was made for the establishment of family worship, an outstanding businessman said to the preacher, "I have lived miserably far from what is consistent and right. I will turn over a new leaf tonight. Family prayer shall be in my house tonight and every night from now on."

The next morning the preacher, crossing the city, met this man's only son, about fifteen or sixteen years of age. The lad hailed the preacher, who saw in his face that some kind of deep battle was going on; so he asked, "What is it, my boy, that I can do for you?" The lad looked down with averted face, then looked up with his face covered with tears, and said, "You should have been at our house last night."

"What happened at your house last night? I should like to know."

"You should have been there. Dad prayed last night. Dad had sister and me called into the room, and told us that he had not lived as a Christian father ought to have lived, and asked sister and me to forgive him. Neither of us could talk. We didn't know what to say. Both of us cried. Dad asked me to open the Bible for him, and he tried to read it, but could not. And then dad knelt down and prayed, mostly about himself. And

then when he got up he said, 'Children, your father is going to live a different life from this time on.'"

And the boy said, "I went to my room, and I could not sleep."

"Why couldn't you sleep, my boy?"

He looked seriously into the preacher's face and said, "I found out last night that I am a sinner, and I am lost. You do not know how I wanted to see you, that you might tell me what to do."

So preacher and boy turned into an empty storehouse, and there in a few words the lad was told how it is that Jesus saves a sinner. The lad made his simple, honest surrender and was converted that very morning.

You should have heard him the next Sabbath day when the pastor said, "Tell us, my boy, what started you in this upward way." And the lad looked across at his father on the other side of the church and said, "Dad's prayer that night started me in the upward way."

### Will You Pay the Price?

Oh, I know it is difficult to have family prayers, but listen to this: Everything worth while on this earth costs, and you and I must not, dare not, thrust back into some little inconsequential corner in our lives one of the chief things which God has appointed for the winning of men to Him.

Do not, I beg of you, question the benefit of family devotions. God's word (and it should be the most important element in this period of worship) is powerful. It has a searching way of going down into hearts and fastening itself there. It has a way of making itself understood. Even the smaller children of the Christian household obtain present and lasting benefit from hearing God's word read day after day in the circle of their own families. There is a majestic significance in God's promise, "My word . . . shall not return unto Me void."

When a man and a maid marry, they should have family worship together from the very first day of the founding of their home. But when a mistake has been made, and the difficulty of getting something started is too big to overcome, why not ask the pastor to visit you and show you exactly how family devotions are conducted? He will be more than happy to do this. He can not only direct you right, but he can relieve you of all embarrassment.

### Watchcare in Everything

As highly as family prayer is to be prized, however, it must not become the sum total of the family religious exercises and watchcare. What kind of radio programs are you allowing to come into your home? Are they such as elevate and improve, or such as lower and degrade? Are they such as minister to the flesh, or to the Spirit? Do they influence toward God and right living, or away from God and toward wrong living? Are they cheap, common, trifling, and such as open the sluice gates to let the world in; or lofty, dignified, giving a life to the spirit of the home, and making a contribution to noble manhood and womanhood? Are they lowering the standards of family life or

raising them? Do they build up or tear down? Is your radio a channel through which the devil finds access to your home, or an agency which builds genuine character? How do you use it? Or have you lost control?

What kind of papers are on your living-room tables? What sort of magazines? What kind of pictures are on your walls? Does the reading matter you permit to come into your home contribute to the realization of your Christian ideals, or tear them down? What do you feed your mind upon? What mental nourishment are you providing for your family? Is it such as builds up, or tears down? What do your children see you reading, or looking at, or listening to?

Do picture magazines—or others—crowd your church paper out of its honored place on your living-room table? Is the Bible in evidence in your home? Do you display—or hide—the volumes of the Spirit of prophecy writings? Are our denominational books crowded out of sight by secular volumes? If the question of the ancient prophet to Hezekiah were asked you, "What have they seen in thine house?" what would be your reply?

### Talking About God

Do you talk about God in your home? Do your children hear you say, "God did this;" "God does not want us to do that;" "God is good to do this for us"?

How very reticent about God we become in our

homes! Our children do not hear us mention God often enough. If you really want God to bless your home life, let God be mentioned often there, no matter if it be in connection with small, ordinary, everyday affairs.

We need not have any fears that God might thus be made too common. The closer we come to God, the nearer we feel His presence, the more real and honest will be our reverence for Him. As for our children, we need not feel uneasy lest they, as may be the case, develop fanciful or even grotesque ideas about God and His works and His ways. Once again I repeat, God has a way of taking care of all that. It is for us to bring Him forth as it were, and to keep Him in plain view. Most emphatically God belongs in the Christian home.

I have mentioned the place you give the Bible in your home. Certainly, if God is to be in the home as a recognized daily companion, then His word will have a prominent place there. It will not be hidden away out of sight. It will have a place where all who enter may see it. It will not be read mechanically or ceremoniously, but will be made to sound like a living voice, addressed to every member of the household.

If you have been indifferent to these important things in the maintenance of home religion, will you not get down on your knees now and promise God that this very day will see a change in your home? Make it, under God, all that He designs it to be.

"Take Heed That No Man Deceive You"—No. 7

## The Mirage of a Millennial Kingdom The False Hope of a Second Chance

By VARNER J. JOHNS

**A** MIRAGE on the desert of false hopes is the popular picture of a future "millennial age" with a more favorable opportunity for salvation. This will-o'-the-wisp has lured many a traveler away from the wells of salvation, away from the water of life, and into the desert of death. This stupendous error is another of the heresies connected with modern dispensationalism.

Much has been written against the deceptive doctrines of Russell and Rutherford, the heralders of the "millennial dawn" and its successors in error. Amazing as it may seem, some who call themselves "Fundamentalists" are teaching the same heresy in a "dispensational" garb. That we may realize the reality of this fact, let us read the following quotation from the *Sunday School Times*:

"Mankind will be spiritually quickened. Idolatry shall cease, and every knee shall bow and every tongue confess that Christ is Lord to the glory of God the Father. The mind of man, darkened by sin, will be illuminated and inspired by contact with the mind of the Creator of all minds. The heart of man, deadened by lustful sin, will be purified and thrilled to new life and love by a new experience in the love of Christ. The will of man, degraded by sin, will be invigorated and

strengthened for righteous choices by the infusion of strength from the will of God."

Protestants of Reformation days listened to the soul-stirring words, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." They were told by men of God that the lifting power of divine love reaches to the very depths of degradation to save the vilest sinner. They were taught that *now* is the day of salvation, and that beyond the grave there is no hope. They believe that "today" is probationary time, granted to sinful men by a long-suffering God. They regarded the doctrine of a second chance as a heresy of heresies.

Now comes this "strange" doctrine, this false doctrine, of a more favorable opportunity for salvation in a future "golden age." According to the dispensationalism taught by the Scofield Bible and its proponents:

1. There will be a postgospel salvation for the Jewish nation. The whole nation will be converted by the sight of Jesus, standing upon the Mount of Olives, and will have "its greatest exaltation as the earthly people of God."

2. Then the Jews will go forth as missionaries to the Gentiles. "In the days when Jerusalem has been made the center of earth's worship, the Jew will then be the missionary, and to the very nations now called 'Christians.'" Scofield Bible, note on Zech. 8:23.

This is "another gospel" unknown to the Scriptures of truth. It is destructive of the fundamentals of the faith, yes, and of salvation itself. Contrast the following Bible "fundamentals" as taught by our Lord and the apostles, with the "dispensational" heresy of a future "golden age."

1. The gospel of Christ is "the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek." Rom. 1:16.

2. The gospel message is a present-age message, and a present-time salvation.

"Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2.

3. After death there is no hope of salvation.

"They that go down into the pit cannot hope for Thy truth." Isa. 38:18.

"The dead praise not the Lord, neither any that go down into silence." Ps. 115:17.

"In death there is no remembrance of Thee." Ps. 6:5.

4. There is multiplied evidence in the Scriptures that at the second coming of Christ sentences are determined, rewards and punishments are meted out, and probation's hour is closed for eternity.

"The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; . . . the harvest is the end of the world. . . . The tares are gathered and burned in the fire. . . . Then shall the righteous shine forth as the sun in the kingdom." Matt. 13:38-43.

"When the Son of man shall come in His glory, . . . then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom. . . . Then shall He say unto them on the left hand, Depart from Me, ye cursed, into everlasting fire." Matt. 25:31-46.

"He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still. And, behold, I come quickly; and My reward is with Me, to give every man according as his work shall be." Rev. 22:11, 12.

5. The middle wall of partition between Jew and Gentile was broken down at the cross. The Gentiles were made "fellow heirs," "fellow citizens," and of the "same body," and "partakers" of the same "promise in Christ" with the Jews. Far from implying a separation of the Jews from the kingdom, the Scriptures teach the continuation of the Jews as "citizens" and the "adoption" of the Gentiles as "fellow citizens." Eph. 2:13, 14, 19; 3:6.

With these fundamental scriptures in mind, what shall we say to the heresy that teaches:

(a) A second chance for the Jews and others who reject the salvation now offered through the gospel.

(b) A special salvation in an era subsequent to that of the gospel.

(c) An era of world leadership for the Jewish nation, which under two thousand years of heart-searching prophetic messages from Moses to Malachi, and finally under the very presence of the Messiah, failed to glorify God, and as a nation was finally rejected of God.

(d) A resumption of the bloody sacrifices of the Old Testament temple, altar, and priesthood, sacrifices which cannot take away sin and were forever ended at the cross.

(e) A system which is a revival of the false hope that was taught by the blinded leaders of the Jews for a time of earthly supremacy and worldly glory—a hope that was built upon a misinterpretation, yes, a carnal interpretation of the prophecies; a hope that led to the rejection and crucifixion of the Messiah.

There has arisen a great voice of protest against the Scofield Bible. For example, in an editorial report of the Second General Assembly of the Presbyterian Church of America, the *Presbyterian Guardian* of November 14, 1936, said of the Scofield notes, "They are a heresy of a very terrible kind." In the *Evangelical Quarterly* (Edinburgh) of January, 1936, Dr. Oswald T. Allis wrote:

"But, despite these and other differences that might be mentioned, dispensationalism shares with higher criticism its fundamental error."

Others refer to this error as "the most subtle heresy that has yet appeared in the Presbyterian Church," and "one of the most diabolical attacks that have ever been made on our historic reformed faith."

A "rightly dividing" of the word of truth in regard to the millennium is the mightiest weapon that can be lifted against this latter-day heresy. According to the Bible, the millennium is bounded by two resurrections—the resurrection of the righteous at the beginning, and the resurrection of the wicked at the close. The earth, during this thousand-year period, is in chaos and without inhabitants. The righteous are in heaven; the wicked are dead. The millennium is not a "golden age" for the wicked, for they "lived not again until the thousand years were finished." Let us outline the events connected with the second coming of Christ and the millennium:

1. The Second Coming.

(a) *Resurrection* of the righteous. 1 Thess. 4:16.

(b) *Translation* of the righteous. 1 Thess. 4:17; John 14:1-3.

(c) *Destruction* of the wicked. 2 Thess. 1:7-10; Jer. 25:31-33.

(d) *Desolation* of the earth. Rev. 16:18-20; Isa. 24:18-22.

2. The Millennium.

(a) Righteous in heaven. Rev. 20:4.

(b) Wicked are dead. Rev. 20:5.

(c) Satan is bound. Rev. 20:1-3. (See Gen. 1:2; Jer. 4:23.)

(d) Earth is desolate. Jer. 4:23-27.

3. After the Millennium.

(a) The New Jerusalem descends. Rev. 21:2.

(b) The wicked are raised. Rev. 20:5.

(c) Satan is loosed. Rev. 20:3, 7, 8.

(d) Fire destroys the wicked. Rev. 20:9; Malachi 4.

(e) The earth is purified and becomes the eternal home of the saved. 2 Peter 3:12, 13; Matt. 5:5.

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# EDITORIAL

## Our Responsibility to the Church—Part III

**W**E have a responsibility to give obedience to the voice of the church. Our Lord has vigorous rebukes for the man who will not "hear the church." (See Matt. 18:17.) There are times when apparently earnest, devout church members fail to remember this principle of obedience to the church. There are instances in which the church is embarrassed by altogether independent action on the part of members, whether it be in the matter of policy or in that of missionary work.

Granted that at times the responsible board of the church may fail to give the best counsel or set forth the wisest policy. That in itself is not a sufficient justification for independent action. There is something worse than faulty judgment on the part of a church board, and that is wholly independent action on the part of members who feel answerable only to themselves for their acts and their policies. There are more dangers resident in this than in almost anything else. After all, there must be order, there must be co-ordination, or else the whole idea of a church is a farce.

### Genuine Merit Wins

There are orderly ways to revise and even reverse actions and policies in our churches without taking an independent course of action. We do have a remarkably democratic organization, beginning in our local churches and going on up through the whole structure of our conferences. If there is genuine merit in the ideas we have concerning the way the church should proceed, and we present those ideas with some reasonable measure of tact, humility, and patience, we shall finally be rewarded by seeing those ideas approved.

Too often an idea, even though good, is set forth tactlessly in a spirit of harsh criticism. The impression is conveyed that the individual feels that he alone knows how to operate the church, and that if only it were in his hands all would be well. Such an attitude defeats in advance any endeavor to have a new policy adopted, no matter how good that policy may be. And the individual has no one to blame but himself for his defeat. It might even be added that it would be disastrous for the church to have an idea and its sponsor come into control in a church if the spirit behind the idea is one of harsh indictment of all that has gone before.

We have often been led to the conclusion that those who most frequently denounce the church as a dictatorship, because they cannot get their ideas adopted, are the kind of people who would surely set up a dictatorship if they were able to come into power. We should be slow to give ear to such individuals, or to their charges against the church. Such persons have a way of going out

from us, and we would add in the words of Scripture, "that they might be made manifest that they were not all of us."

### Protect Good Name of Church

There is a further very real responsibility that we have to the church, and that is to protect its good name. Sometimes members are forgetful of this; yet a good name for a church is as important as a good name for an individual. Something more is expected of Adventists than of others in the community, if for no other reason than that Adventists hold such high standards, preach the binding claims of the law of God, and declare that they are making ready to meet God face to face. No wonder the populace expect more of us, and they should. There would be something the matter with our preaching and our praying if it did not provoke in others the feeling that they could expect of us more than of others. And woe to us if we fail to live up to that expectation.

It takes only one fly to make the apothecary's ointment to stink, says the proverb of Solomon. And just one unregenerate Adventist may cause an Adventist church to be in bad odor in a community. That may be vivid and vigorous language, but it only halfway describes the tragedy that can result from the failure of even one Adventist to live up to the high principles we profess.

We still recall very clearly an experience that happened to us some sixteen or seventeen years ago when we were out Harvest Ingathering. In a rural area we approached a home and found the woman of the house in the yard, raking leaves. There was nothing about her manner to suggest anything other than an ordinary response to our canvass—until we mentioned the name Seventh-day Adventist. Then something suddenly happened. Her visage was transformed, and there poured forth from her lips a torrent of villification, the like of which we had never heard before nor have ever heard since. When she had calmed a little we inquired as quietly as possible what she had against Adventists, and discovered that three years before, according to her story, she had been cheated in a land deal with an Adventist.

We know not whether her story was true; perhaps it was. There have been Adventists who so far denied their faith as to do most reprehensible things. But what impressed us that day as we stood by the door of that hillside farm, was the startling fact that the good name of Adventists everywhere had been blackened by one man's deeds. When that lone man bearing the name Adventist lowered himself to an evil deed, he carried down with him every other Adventist in the whole world in the estimation of that woman.

## No One Lives to Himself

All of us need to realize that no man liveth unto himself. We all carry the reputation of the church in our hands and on our lips seven days in the week. We each have it within our power to lift the church in the estimation of men or to lower it. Every word and every deed every day plays some part in either lowering or lifting the church in the eyes of men. This is no fanciful statement. We need to realize it more fully.

We are not of those who feel that the Adventist church needs always to be under criticism and on the defensive because of its strange and distinctive doctrines. True, there are times when we cannot escape criticism and lying reports, no matter how devoutly we live, but certainly here in America, at least, it is possible for our churches in the great majority of instances to have the rightful esteem of men. Any prejudices or blind hostility on the part of different persons in the community can be more than offset by the holy lives and the merciful deeds of our members.

It is the solemn responsibility of the church board to have in mind this matter of the good name of the church, and, if need be, to deal with some member who frequently jeopardizes that good name. Certainly we must deal in mercy and in kindness and long-suffering, but beyond all controversy we ought to deal with a member whose life and whose dealings openly and unquestionably bring the church into disrepute.

We have not attempted in these brief editorials to exhaust the range of our responsibility to the church. We have touched on a few only of the most important. The faithful discharge of these and other responsibilities which immediately come to the mind of the devout member, will enable the church to grow and to prosper and will ensure the stability of the very organization whose blessings we desire to receive week by week.

F. D. N.

## The Old Year and the New

(Continued from page 2)

out only in the wisdom and grace which Christ will impart. If we fail in any detail, let us be prompt to confess our sin, and then rise up from our fall and go on with new courage and hope, having learned the lesson of our failure.

In Christ the Lord we are well able to go on from strength to strength and from victory to victory. The battle is not ours, but His. He has conquered our great adversary, and stands ready to give to us every needed grace and strength as we follow faithfully in the road over which He has traveled and the way He has marked out before us. Christ is our light and life, our wisdom, our righteousness, our sanctification. He will never forget us, never leave us or forsake us. This is His promise: "Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9. This is our assurance for the new year, 1942.

AND SABBATH HERALD

## Blest Sun of Righteousness

"To you that fear My name shall the Sun of Righteousness arise with healing in His wings."

BY MRS. PAULINA ALWAY ANDERSON

BLEST Sun of Righteousness arise	Mal. 4:2
With healing wings of love divine.	Ps. 34:18
In contrite hearts that hunger, thirst.	
Let glorious rays of light now shine:	Rev. 18:1
Dispel all sin and selfish pride.	
And clothe us with Thy Spirit's power.	Acts 1:8
O, Horn ordained to guide us safe	Luke 1:68, 69
Through earth's tremendous solemn hour.	Isaiah 24
Help us to work together, Lord,	1 Cor. 13
In faith and fervent charity:	
With unfeigned love of grace divine.	
Until we all shall be like Thee,	1 John 1:3
And know Thee in Thy going forth	Hosea 6:3
In righteousness to quick perform	Ps. 65:5
Thy mighty acts, Thy wondrous deeds.	Dan. 12:1
To shelter safe 'mid coming storm.	
O Morning Star, with Thy bright gleams.	Rev. 2:28
Reveal God's character divine.	"Test.," Vol.
Unworthy though our souls may be.	VI, pp. 19-22
Let Thy great righteousness now shine.	Jer. 23:6
	Titus 3:5
Like streams within a desert land.	Isaiah 35
Refresh, protect, redeem, sustain.	Acts 3:19
Restore to us the precious joys	Rev. 22:16, 17
The latter and the former rain.	Hosea 6:3

## The Mirage of a Millennial Kingdom

(Continued from page 7)

All the truth of the Bible cries out against the doctrine of a golden millennial age. "As it was in the days of Noah," "as it was in the days of Lot"—so shall it be. Sudden destruction comes upon the wicked. The day of the Lord is a day of darkness to sinners, and not a day of salvation. The day of the Lord brings upon them the wrath of God unmixed with mercy.

Mankind is now having its second chance. The first chance was in the Garden of Eden. Through the wondrous love of God a second chance was given to men through the sacrifice of Jesus on Calvary's cross. This hour of probation is the last chance. The millennial-age hope is the devil's hypnotic lullaby. When Jesus lays aside His priestly robes, and leaves the heavenly sanctuary, probation's hour is closed for all eternity.

Truth in its simplicity and power is a mighty shield against the multiplied errors of these last days. Truth, moreover, is a mighty sword which must be used to meet and destroy the giants of error and evil. Satan clothes himself in garments of light. The Scofield Bible dares to bind together the errors of man with the word of God and publish as one book this hybrid of error and truth. Every lover of truth should battle against this satanic error which belittles the law of God, separates the law and the gospel, perverts the way of salvation, deceives with a "second chance" opiate, divides the second coming so as to teach a deceptive "secret rapture," destroys the oneness of God's plan and purpose by inventing a series of unscriptural dispensations, and rejects the "gospel of the kingdom" as taught by Christ and the apostles. Let us bring to men the blessed truth of the word, untainted with tradition, unsullied with error—the truth that saves and sanctifies a people who "keep the commandments of God, and the faith of Jesus," and makes them ready to meet Jesus at His appearing.

# BEACON LIGHTS

## Another New Year

Climaxing every year that has gone before in widespread conflict and ominous portent, another new year bursts upon us. We call it new, but it is not new. The same old evils consume the world. The same old sins control it, and the same old fears distress it. Though we have had great light, yet the horror of a great darkness now hovers over humanity. We are battling against the same evil forces that subdued men in ages past.

By the middle of December thirty-seven nations were at war. Others joined in later or expressed sympathy with one side or the other. The neutral nations are few and far between. The conflict which has been raging in Europe for more than two years struck suddenly in the Pacific area on December 7. Now we can well speak of a "world war," for the whole globe, says the *New York Times*, is a "battleground on a scale surpassing that of 1914-18." The chief powers involved have a total population of 1,600,000,000, with present armies approximating 25,000,000 men and millions more awaiting conscription. The guns of battle have been heard in the four corners of the earth. Every continent, all important island groups, and the great oceans are involved. Never before were so many nations on the alert for enemies, guarding their borders day and night. Did Holy Scripture ever find such dramatic fulfillment as we see this day?

In spite of all this we would not usher in the New Year on a purely doleful note. While the minor strain predominates, yet God, who is able to bring harmony out of chaos, still reigns and rules. To the individual who puts his trust in God there may be a renewal of hope and confidence this day and every day through the coming year. Let us remember that He is able to gild the darkest cloud with golden light.

## Looking Ahead

Already men are looking ahead to the world after the present war, and some are prophesying what shape it will take. The *New York Times* (December 4) reports an interview with Henry Ford, the great industrialist, in which he declared that "from this war must emerge a federation of the world, a great democracy in which all peoples might live in peace and prosperity." "It would be a federation in which politics would be discarded; one in which a universal currency, a universal economy, and a universal market would prevail, he asserted."

He pointed out that the United States is a federation such as should be extended to the whole world. In regard to Europe, he said, "Here is something to think about. Europe never has produced a European—Frenchmen, Germans, Scandinavians, Italians, Hollanders, Belgians, Russians, Poles, yes, but no Europeans. . . . That is the poison of division. Yet, with these very same nationalities and races here in the United States, we have produced Americans. If these people can become Americans in America, they can become Europeans in Europe."

To one who has no understanding of Bible prophecy such comments seem logical, and the fulfillment of such predictions may seem inevitable. History makes strange reading, however. Why the United States, with her forty-eight States populated by peoples from Europe, should become such a united nation while Europe itself still remains so divided may seem a historical paradox, but of the nations of Europe the Scripture has declared, "They shall not *cleave* one to another." Indeed, there may be attempts to unite these nations, and they may even adhere together for a time because of one circumstance or another, but "they shall not *cleave* one to another."

While trusting that the nations may find some way to peace, let us turn more certainly to the God of heaven, who has assured us that in His own time He

will set up a kingdom of which there shall be no end and in which there shall be eternal harmony and peace. How our hearts cry out today, "Thy kingdom come. Thy will be done in earth, as it is in heaven."

## "The Cartoon Age"

Under the above caption the *United Presbyterian* (November 13) carries a pertinent editorial from which we quote: "To smile is Godlike; to sneer is satanic. Laughter is medicinal; mockery is poisonous. . . . Too often the pencil and brush hold up to ridicule the sacred things of life. Irreverence is one of the most conspicuous characteristics of our day. Nothing is sacred. The holiest things are caricatured. Institutions venerated for ages are smeared with ridicule. The privacy of the home, the sanctity of the church, are laid bare. Cartoonists rush in where angels fear to tread. The solemn realities which lie beyond the curtain that shuts from view the other world are made the subject of jokes. God's name is profaned. A few prayers are tossed to Him for good luck, and hell is used to point a joke. The pulpit is degraded by irreverent or silly topics to catch the giggling crowd. Marriage furnishes a rich field for these harpies of destruction." The author concludes, "Our age has many needs, but not one more imperative than the need of reverence."

The general trend in life today is to esteem no one better than oneself, not even God. Of this day it has been declared, "In the last days perilous times shall come. For men shall be lovers of their own selves, . . . boasters, proud, blasphemers, disobedient to parents, . . . despisers of those that are good, . . . heady, high-minded, lovers of pleasure more than lovers of God." 2 Tim. 3:1-4. How true this picture is of this age.

## Prayers for the Departed

We recently came across a letter soliciting membership in a Catholic "Purgatorial Foundation." From this we quote:

"How can souls be released from purgatory? Ordinarily by their own sufferings.

"How can their sufferings be lightened or shortened? Only by the co-operation of their friends and relatives on earth.

"Cannot the souls help themselves in this regard? No.

"But can they not pray? Yes, but not for themselves.

"For whom do they pray? They pray for those friends and relatives on earth who help lighten their sufferings.

"May this be called a form of spiritual co-operation? Yes. People on earth can help the souls in purgatory. The souls in purgatory can help people on earth, both while they are still in purgatory and even more so after they have been released and are in heaven.

"What rewards are given to those who help the souls? First, their needs are prayed for constantly by the holy souls. Secondly, everything they do for the souls is laid aside for themselves when they are in purgatory. St. Ambrose says, 'All we give in charity for the souls in purgatory is changed into graces for us, and after death we shall find the merit of it increased in our regard a hundredfold.'"

This teaching is entirely contrary to the instruction that has come to us through the word of God. Please note the following scriptures:

"For the living know that they shall die: but the dead know not anything, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6.

Rewards and punishments will be meted out to the human family at the second coming of Christ. "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. F. L.

# IN MISSION LANDS

## East Bengal

By R. S. FERNANDO

**R**ECENTLY I spent a very profitable week end in East Bengal, at which time I had the privilege of visiting our mission high school at Jalirpar and the hospital at Gopalganj. After a train journey of four hours from Calcutta and ten hours on a steamer, I arrived in Jalirpar. H. H. Mattison and his wife are in charge of the Jalirpar High School, in which are enrolled thirty girls and forty-one boys. There are six Indian teachers connected with the school. A few days before I arrived, the school had closed for the summer vacation, but almost all the students were at the school attending the East Bengal annual meeting.

### Schoolwork

After the annual meeting had closed, most of the students left with their parents. There were a number of boys and girls who begged the school management to permit them to stay at the school during the vacation. It was a difficult task to arrange for the summer work of the students who were so unwilling to leave the protection of the school. A number of young men could have joined the canvassing work, but as no Bengali subscription books were available, this was out of the question. One young woman who finished her studies at the Jalirpar school is now in Spicer College. Six of the eight who were baptized on the last day of the annual meeting were from the school, and we are hoping that arrangements can be made to send many more of the deserving students to Spicer College for further training.

Just now there is a great dearth of qualified Bengali teachers, and one of the problems on which the brethren spent many hours, was that of finding suitable teachers to staff the school. During the last three months of the last school year it was necessary to hire a Hindu teacher to complete the school program for the year. One young man from South India is giving excellent help in higher classwork, and another young Bengali evangelist who was scheduled to take further studies at Spicer College has been called to help out during the next school year. We hope that before very long it will be possible for us to find suitable help from among those who are now passing through our own schools.

We believe that an advance step was taken by the East Bengal committee when plans were laid to open up six village schools, which will take care of about thirty per cent of the students who attend the Jalirpar school. This will not only relieve the congestion at the school, but will also materially help to balance the budget. The evangelists heartily welcome the village schools, for they believe that the village schools are an important part of

the evangelistic work that is being carried on among depressed classes.

There are nine evangelists now working in the East Bengal mission field under the direction of LeRoy Hunter, the director. P. C. Gayen, the only Indian ordained minister now in service in East Bengal, is rendering valuable service in village evangelistic work.

### Itinerating by Boat

From Jalirpar, in the company of Elder Hunter, I started for Gopalganj, twenty-one miles away, in a country boat which traveled at about three miles an hour. For a large part of the year this entire portion of Bengal is inundated, the heavy rains and the overflow of rivers covering practically the entire country with several feet of water. We find that to meet this condition the buildings are placed several feet off the ground on posts or pillars. There are no roads, and consequently no wheeled vehicles of any kind, not even cycles, are seen. Hundreds of steamers and country boats ply the various tributaries of the Ganges and the canals, carrying people and goods. Just as motor-cars are a necessity for city evangelists, so motor-boats are required for our East Bengal evangelists. Wooden country boats are supplied to our native workers for their village work.

### An Active Medical Unit

The Gopalganj Mission station was built by L. G. Mookerjee, and was for many years the base of evangelistic activities in East Bengal. It was here that Elder Hunter operated his well-known dispensary, which drew patients from more than seven hundred different villages. A commodious hospital building has now taken its place, with Dr. J. Johannes in charge. A waiting room is now under construction, and the dispensary building is being remodeled as a church. The doctor's bungalow is a good brick structure. The other buildings are of timber covered with corrugated iron, which makes a very serviceable construction for this part of the country.

On the morning I was there, a number of patients were awaiting the arrival of the doctor, and the Indian evangelist connected with the hospital was seen talking to them concerning spiritual things. And it was here that for the first time in my experience I felt the thrill of listening to a prayer offered in a hospital. It indeed solemnized my heart and gave me confidence in the work of the hospital, and it no doubt accounts for the quiet and dignified manner in which the work is carried on. The printed page is freely used, and it often accompanies the patient to his home. The doctor and his Indian helpers go out in the evenings to

the near-by villages with the projector and film slides, and conduct evangelistic meetings.

The East Bengal Mission has a membership of 261, with a staff of three European families, one each to lead out in the evangelistic, educational, and medical work, and twenty-six Indian workers.

We look for strong advancement to be made in this field during the coming months, and wish to take this opportunity to relay to the readers of the REVIEW the repeated request of the workers in East Bengal for an interest in your prayers.

## The Central Argentine Camp Meeting

By H. O. OLSON

**T**HE Central Argentine Conference camp meeting was held on the grounds of the River Plate Junior College and the River Plate Sanitarium, October 1-5. The college and sanitarium managements, as well as Carl Becker, the conference president, and his associates, had made ample provision for the care of all who attended. Services were held throughout each day in both the Spanish and German languages, and were well attended.

No conference session was held this year, and, therefore, no reports were rendered by conference officers and departmental secretaries, but on Sabbath afternoon Elder Becker, who is giving strong leadership to this conference, arranged for the ministers to give reports of the work in their respective fields. This proved very interesting. One encouraging fact brought out in these reports was that in almost exclusively Catholic centers where it used to be extremely difficult to secure an audience, the people are flocking to our meetings. In Concordia, the Sunday evening before the camp meeting, fifty-six persons promised to keep God's holy Sabbath and were ready to join the baptismal class. In this city the newspapers offer space for advertising the meetings and for reports of the lectures. The radio station across the river in Uruguay offers free time to V. C. Aeschlimann, our minister in Concordia.

In Córdoba forty-four persons are preparing for baptism. After five months of continuous

meetings, the hall is so crowded that all our own members stand along the side. In this city one cannot secure any space in the newspapers for advertising the meetings, nor can Protestants use the radio for religious programs, but those in attendance themselves advertise the meetings throughout the city.

Reports from S. C. Weber of Santa Fé and the workers in Rosario and the smaller towns and country districts were inspiring indeed. Large baptisms are planned before the beginning of the new year.

At the close of these reports, an offering of nearly 2,000 pesos was taken. An excellent spirit prevailed throughout the camp meeting, and the brethren went home with renewed courage and a determination to do their part in finishing the work of God.

N. W. Dunn and the writer from the division were present throughout this camp meeting. R. R. Figuhr and F. L. Harrison arrived from Brazil for the last two days. Because of the committee meetings following the camp meeting, some of the presidents from other local fields in the Austral Union arrived before the close of the meetings and gave cheering messages, as did also J. Wagner and W. A. Ernenputsch of the union.

Following the camp meeting a most enthusiastic colporteur institute was held at the college. J. C. Culpepper of the division and J. B. Johnson of the publishing house, together with the union field missionary secretary and several of the local field missionary secretaries, led out. A special visitor was E. E. Franklin of the General Conference, who arrived in time to speak at the last service of the camp meeting.

Division and union committee meetings and college board meetings were held at the sanitarium. A strong spiritual atmosphere is in evidence in these two institutions which have meant so much to the upbuilding of our work in South America.

## Angola, Africa

By O. U. GIDDINGS

**J**UST before my wife and I left Angola in December, 1940, homeward bound on our furlough, we held a baptism, the first Seventh-day Adventist baptism among the Juiga tribe of northwestern Angola, Africa. The first of the six persons to receive the rite was a local chief. The second was his son.

Work was opened up in a small way among this tribe about six years ago, and now it is beginning to bear fruit. With these six, and ten others, members of European and native families, we were able to organize a church at the Cuale Mission. Thus the Lord has demonstrated once again His ability to turn the African heathen from his paganism to keep the commandments of God.

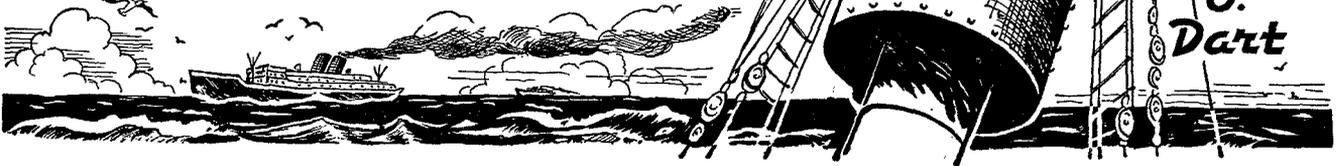


First Members of the Juiga Tribe, in Angola, Africa, to Be Baptized. The First Man at the Left Is a Local Chief, and the Boy Next to Him Is His Son

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## ADOLPH GREGORY'S Second Rebellion



*The story thus far:* Adolph Gregory ran away from school and joined the Navy. While his boat was docked in China, he was converted, and decided to become a missionary. A Seventh-day Adventist evangelist in Hong Kong advised him to secure a Christian education, in preparation for the Lord's work. When his ship returned to the States, he was providentially given an honorable discharge from the Navy, and hurried home to tell his mother of his new-found religion and ambitions. She, however, refused to allow him to remain in her home even one night if he persisted in what she considered his queer religious notions; so he left immediately, bound for a Seventh-day Adventist college.

**A**RRIVING at the college, Adolph went directly to the president's office. "Professor Norbeck," he began as soon as he had been admitted into his presence, "I have come to go to school."

Professor Norbeck saw before him only a young sailor boy. He had caught his swagger stride coming across the campus and had watched him toss his lighted cigarette aside just before he entered the administration building. Now at closer view he observed his strongly built muscles, his deeply knit eyebrows, and his determined jaw. His language, too, was flavored with sailor slang.

"To what church do you belong?" Professor Norbeck asked, trying not to appear too astonished at this very unusual request.

"I have never joined any church as yet," was the matter-of-fact reply. Never for one moment did Adolph have a suspicion of the import of these questions and answers.

"Are your parents church members?" was the next question.

"No, sir."

"How long have you been out of the Navy?"

"A little over a week."

"Is anyone sending you to this school?"

"No, sir."

"Who is paying your way?"

"I plan to pay my own way."

"Do you have any references or letters of identification with you?"

"I have my honorable discharge from the Navy here in my pocket," he said, as he proudly produced that prized document.

"Do you know any of the members of the college board or members of our faculty or student body?"

"No, sir, I do not."

"I am sorry, Mr. Gregory, but you will have to have references from someone we know before I can admit you into our college."

If a torpedo had struck the side of the building just then, Adolph could not have been more surprised or alarmed. For the first time since he had decided to go to college the thought dawned upon him that he might have difficulty in being admitted.

"But, Professor Norbeck, I've been out of the United States for some time, and don't know anyone around here at all. What can I do?"

"It will be impossible for me to admit you, Mr."



## A Happy New Year

BY ROBERT BREWSTER BEATTIE

To leave the old with a burst of song,  
To recall the right and forgive the wrong;  
To forget the thing that binds you fast  
To the vain regrets of the year that's past;  
To have the strength to let go your hold  
Of the not worth while of the days grown old,  
To dare go forth with a purpose true,  
To the unknown task of the year that's new;  
To help your brother along the road  
To do his work and lift his load;  
To add your gift to the world's good cheer,  
Is to have and to give a Happy New Year.

Gregory, with no references," Professor Norbeck affirmed.

The two and a half years under Navy discipline had taught Adolph to accept all orders as final. Therefore he never dreamed that he should mention his conversion and his decision to become a minister. Placing his little sailor's cap on his head, he waded out into the slough of despond. It was midnight to him.

"Now what am I to do?" he thought to himself as he found his way back to the city. "I have nowhere to go and nothing to do. My mother won't permit me to sleep under her roof, and the college has refused to let me enter. It's useless to try any other Seventh-day Adventist college, for I have no references. There is no use for me to attend a worldly college, for the missionary said that attending a worldly college is like loading my ship with heavy ore. So what am I to do?"

After scanning a newspaper for a time, he said, "I know what I'll do. I wanted to be a missionary to China, but the missionary said no. I wanted to tell my mother about this message, but she said no. I wanted to attend college, but Professor Norbeck said no. I am tired of this. I know what I'll do. I'll go to Chicago, and be king of the underworld. I'll do it!"

Going immediately to the union station, he purchased his ticket to Chicago, bought a detective thriller, and sat down to wait for the train. After a time he became aware of the presence of a man standing near him. He glanced up, and his eyes met those of Doctor Kimble. Doctor Kimble had become acquainted with Adolph during the few weeks he had attended Hilltop School.

"Oh, Adolph Gregory!" Doctor Kimble exclaimed as he hurried over to him. "Where in the world have you been, son?"

"I've been all the way around the world since I saw you last, Doctor."

"I am so happy to see you," the doctor said as he continued to shake his hand. "Come on out to the house and spend the night with me."

"No, I guess I can't this time, Doctor. My train leaves in two or three hours."

"Well, come on out and take supper with me." And without waiting for a refusal, he took the young man by the arm and started pushing him gently toward the door.

"By the way, where are you going?" asked the doctor as soon as they were in his car.

"I'm going to Chicago."

"What are you planning to do there?" was the next question.

"Oh—ah—why, get a job maybe." Adolph did not have the courage to tell the plans he had formulated just a few hours before.

"Ever thought about going back to school, son?" the doctor asked innocently.

The question was like coming face to face with the picture of a loved one who had died recently. Try as hard as he could, he was not able to keep the lump out of his throat.

"Yes, I have," he managed to say.

"We have an excellent school out here, Oaklawn College. I believe you'd like it there," the doctor encouraged him.

"They've already turned me down," Adolph said, trying hard to choke back his feelings.

"Have you been out there already? Why didn't you come around to see me first?" the doctor asked in surprise.

Adolph had never thought for a moment that the doctor remembered him at all. Neither, for some reason, had it entered his troubled mind that here was a possible chance for that necessary reference. It seemed to Adolph that the door had swung shut right in his face, and was bolted against him for life. They rode on in silence until they reached the house.

The doctor's wife greeted Adolph cordially and did everything she could to make him feel at home. But all this only made him feel the worse, until it seemed he could stand it no longer. The doctor finally put his arm around him and invited him to tell his troubles.

Adolph told him the whole story. He told him about reading the *Watchman* and the *Signs*, about his decision, while swaying in the crow's-nest, to give his heart to God, about his prized visits with the missionary, the answer to his prayer to be released from the Navy, his mother's refusal to allow him to sleep in her home even one night, and concluded with his visit with Professor Norbeck.

This was too much for the doctor. He now realized that his uncalled-for trip to union station had not been a hallucination of the mind, after all. Going to the telephone, he called Oaklawn College.

"Hello, Professor Norbeck. This is Doctor Kimble speaking. There is a young man here in my home who is eager to attend your college."

"What is his name?" asked the president.

"Adolph Gregory. He is—"

"You are certainly not asking this college to accept that rough sailor, are you?"

"Well, he has been in the Navy, but he has been converted and desires to become a minister."

"No, Doctor Kimble, we cannot accept that type of young man here at Oaklawn. I can readily understand why he would be so eager to make a good impression on you right at this time. I told him that he would have to have a reference, you see, before we could admit him. But, as to his conversion, I would not count on that too much. Did you know that he smoked a cigarette right here on the college campus? And did you know that one of our faculty members saw him just a little while ago sitting in union station reading a detective magazine? You can see, Doctor, that his influence over the other students would be anything but what we want here. One of the reasons our people are willing to give thousands of dollars every year to keep this institution going is that we may have a school where their sons and daughters may be shielded from that kind of environment."

The doctor knew that all that Professor Norbeck said was true. Yet somehow he believed that the boy was sincere. With a promise that he would come over to the president's office the next day, the doctor closed his telephone conversation.

(To be continued)

# NATIONAL SERVICE

## Seventh-day Adventists and Civilian Defense

A Statement Adopted by the General Conference Committee,  
December 14, 1941

### Defense Employment

IN the face of the grave emergency that has come to our world, the greatest desire that comes to all of us is to be able to do something to help. Especially is that the first reaction on the part of a true Christian. How can I help men, how can I assist my country, what can I do to lift, to bless, to co-operate?

These are the questions which Seventh-day Adventists, along with many others, are asking during these tense days.

They are asking, too, what effect defense activities may properly have upon the practice of their religious faith. The President has proclaimed a seven-day work week for enterprises doing defense work. Is that to be interpreted to mean that we must abandon Sabbath observance, and work seven days a week?

These conditions call for clear thinking, calm minds, trustful hearts, steady nerves, and a close walk with God. Now, as always, our allegiance to God and His truth is to be given foremost consideration in our thinking, our planning, in all our arrangements. Let us be clear that there are no contingencies which can ever arise which will justify any departure from the way of God's commandments.

The proclamation of a seven-day work week clearly has reference to factory operation, not to the individual worker. It means that defense enterprises are to keep working all the time. This does not take away our prerogative and duty to adjust our work so that we may still observe the Sabbath.

Seventh-day Adventists should be wise and considerate enough to volunteer for extra hours of labor, preferably upon Sunday, in lieu of their Sabbath, so that employers may know that we are not taking advantage of our religious faith merely to avoid work. There will be many who will welcome relief from defense activities on Sunday. Let us make that possible by volunteering to do their work on that day. We have been able to arrange for our men in army camps to be released from their routine duties on the Sabbath, with the understanding that they will be available for extra duty upon Sunday. Let us follow the same course in defense and public welfare activities.

Civilian defense authorities re-

quest us to volunteer for some form of defense service. Is that to be understood as meaning that we are expected to do routine, secular, ordinary duties on the Sabbath?

### Volunteer Defense Service

Seventh-day Adventists ought to be foremost in offering their services in every form of activity which they are able to perform, while keeping within the circle of God's will. They have special light, special information, some of them special training, in many things which will bless their fellow men just now. They should be quick to place their knowledge, their time, their training, at the disposal of the authorities charged with the responsibility of maintaining public order, safety, and defense.

Throughout the country, volunteer bureaus have been, or are being, set up. These ask for volunteers to serve in one or more of many capacities in defense lines. In some of these capacities, many Seventh-day Adventists have special skill, and they should be quick to place this skill at the service of their communities.

They should do this by going to the volunteer bureaus set up in their home cities, and making out applications for the particular kind of volunteer service they prefer and are qualified to render, or the particular kind of training for service which they would prefer to take.

The Office of Civilian Defense is calling for volunteers to give as many hours' service as convenient and possible. This may be in the morning, afternoon, or evening, on days specified by the applicant, in a large variety of activities. Some of these are the following:

*Business*, which includes administration, typing, shorthand, filing, adding machine operating, book-keeping, switchboard operating.

*Civil Protection*, which covers police auxiliary and fire force.

*Homemaking*, including child care, cooking, hand sewing, machine sewing, knitting, housework.

*Medical Aid*, including trained nursing, practical nursing, nurses' aid, first aid, home hygiene, surgical dressings, occupational therapy, health education.

*Manual Labor*, including heavy labor, light labor, caretaker, watchman, gardening.

*Motor*, including driving with license, driving with car, mechanics, running repairs, truck driving.

*Nutrition*, including cooking, canteen, dietetics, counterman.

*Public Relations*, including newspaper reporting, radio work, public speaking, community organizing, information booths, knowledge of city.

*Social Welfare*, including case work, institution work, interviewing, housing inspection, playground supervision.

*Special Skills and Hobbies*, whatever they may be.

Do you have any special skill in these or other lines which may be helpful? Do you have any time that you can give to this work for the general welfare? Very well, go to the proper place and say so. Place at the disposal of your community the amount of time you can give to the doing of the service you can do best. Both the type of service and the amount of time, as well as the day or days of performing the service, will be left for you to determine.

All of these are voluntary services without remuneration, and civilians are asked to apply for such services, giving as much time to them as they feel they can spare from their regular work.

There are many things which Seventh-day Adventists can do, and should eagerly reach out for the privilege of doing. Indeed, in health lines, in nursing, in cooking, in social service, in welfare work, we should feel that we have come to the time of our greatest opportunity and should be quick to place our special training at once at the service of our communities.

We should not, however, feel that anything connected with this emergency situation should be allowed to drive us from the path of strict obedience to God. There is no need for this. Our religious practices are not to be abandoned. Indeed, they are to be carried into and made a part of everything we do. God's law commands, "Remember the Sabbath day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work."

While this should be clear to us all, we should also understand that Christ's example makes plain that rescue work, or healing, or ministering to human needs, or the meeting of emergencies, is not incompatible with Sabbath observance.

If there is a bombing raid or other attack, or fire, or public disaster upon our city during the hours of the Sabbath, of course Seventh-day Adventists will help to save life, to minister to the sick, to rescue the wounded, the crippled, the helpless, the needy, just as our divine Lord would do were He present, even if this means the very hardest kind of labor during all the sacred hours. There is nothing incompatible with the truest Sabbath

(Continued on page 18)

# WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

## The Inter-American Division

**T**HE Inter-American Division covers a vast area, nearly 6,000 miles long and 1,500 miles wide. It includes twenty-three countries, republics, or major dependencies, as follows: The Bahamas (with nearly 3,000 islands in this one group alone), Cuba, Jamaica, Haiti, Santo Domingo, Puerto Rico, the American Virgins, the English Virgins, the hundreds of islands that make up the Windward and Leeward Island groups of the Lesser Antilles, of which St. Thomas, Guadeloupe, Antigua, Barbados, Martinique, St. Lucia, and Trinidad are a part. Then over to the South American continent, French Guiana, Dutch Guiana, British Guiana, Venezuela, and Colombia. In these latter two countries are the great Orinoco and Magdalena Rivers and the upper reaches of the mighty Amazon. North from Colombia are Panama, including the Canal Zone, Costa Rica, Nicaragua, Honduras, British Honduras, El Salvador, Guatemala, and Mexico.

In membership this is one of the largest mission divisions, with more than 65,000 Sabbathkeepers as regular members of the Sabbath school, approximately 40,000 of whom are baptized church members.

The division is composed of five large unions, as follows: The Antillian Union, of which W. E. Murray is president and J. W. Cole is secretary-treasurer. Brother Murray has recently come to the Antillian Union from the Austral Union in South America, and brings with him a valuable background of experience. The Caribbean Union, whose president is E. E. Andross and whose secretary-treasurer is H. L. Nielsen. We are very fortunate indeed to have Elder Andross as president of this large and important union, for he has had many years of experience in the Inter-American Division as well as a rich experience as field secretary of the General Conference. Brother Nielsen comes to the union from the division office. The Colombia-Venezuela Union, of which W. H. Bergherm is president and A. P. Christiansen is secretary-treasurer. Elder Bergherm has seen much service in foreign lands and has also been associate secretary of the Home Missionary Department of the General Conference. We are happy that he can be with us in this important administrative position. The Central American Union, with N. H. Kinzer as president and

F. I. Mohr as secretary-treasurer. Elder Kinzer formerly was connected with the Colombia-Venezuela Union, where he had wide experience as an evangelist and as departmental secretary, which adds to his qualifications as a union leader. The president of the Mexican Union is Harold House, with J. G. Petty as secretary-treasurer. Elder House has spent eleven years in Mexico as educational and Missionary Volunteer secretary of the union and also as superintendent of a mission, and he comes well equipped for his new duties.

W. C. Raley is the secretary-treasurer of the division, and he is ably assisted by E. R. Sanders. Wesley Amundsen is the home missionary and Sabbath school secretary, W. A. Bergherm the publishing department secretary, and A. H. Roth is the educational and Missionary Volunteer secretary.

These division and union leaders, assisted as they are by their efficient local conference presidents and mission superintendents and local conference departmental secretaries, constitute an organization which is far reaching in its influence and which, under God, is doing great things in this far-flung mission field. We are hoping and praying for 5,000 baptisms for 1941, and we believe the Lord will honor our faith.

December 10-18 is the time of our annual division council, which is to be held in Balboa. At that time plans will be laid for the promotion of the work in the division during 1942, which we have faith to believe will be our greatest soul-winning year in all the history of the division. We are full of courage as we face the new year, and are happy and proud that God has given us the privilege of working with this group of leaders, their associates, and all our noble believers in Inter-America. Our eyes are fixed on a goal of 100,000 believers in the division, and we believe that this goal will be attained within a very short time. There are many problems confronting the administration of the work in this field, not the least of which is the matter of travel. With conditions unsettled as they are in the world today, and with all avenues of travel greatly restricted, it is becoming increasingly difficult to get about from place to place, but the work is the Lord's, and we are confident that He will make it possible for us to reach the honesthearted

people living in this great field with the message. We earnestly solicit your prayers in behalf of the work in Inter-America.

GLENN CALKINS.

## Our Dorcas Societies

**T**HE Word foretells a time of universal trouble and despair—earthquakes, wars, famines, pestilence, unemployment; a time of universal mass suffering. The best efforts of organized relief will be inadequate to meet the demands. The Seventh-day Adventist Dorcas work should be the head and not the tail. Deut. 28:13. Not the head in the volume of work done, but in the spirit of love and unselfish service.

The Master went about doing good. Acts 10:38. The anointing of the Holy Ghost was upon Him. This anointing is given only for the purpose of binding up the broken-hearted; of giving the beauty of holiness for the ashes of sin, and the oil of joy for mourning. God was with Christ because He lived to bless others. Isa. 61:2, 3. More time should be spent in Dorcas meetings in seeking the anointing of the Holy Ghost.

### Present Opportunities at Hand

A prominent church member went to the famous social worker, Jacob Riis, and asked for a name of a foreigner whom he could help to make a good American citizen. Mr. Riis drew a name from his files of one who was needy and who desired that help. It proved to be the name of a Norwegian woman who had scrubbed the church member's office for years.

Say not that there are yet four months before such work need be done or that a thousand miles away there is some need. Lift up your eyes across your alley. The worthy poor do not generally advertise their need. The hidden cases are often the most acute.

Job said: "The cause which I knew not I searched out." Job 29:16. As fishers of men we need to go where the fish are. Chronic relievers are always in evidence; silent sufferers are on every hand, but they must be sought out. The best results for heaven will be obtained, not among the chronic class, but among the honest but unfortunate ones.

No bacillus has ever been found that will withstand the light of the sun. We are to be reflectors of the Sun of Righteousness. Healing of soul will follow the healing of phys-

ical pains. There is healing in the wings of love. Wings are for flight and for covering and protection. The wings of love are to carry us to the needy and to cover their deep sorrow and distress. Mal. 4:2.

Our Dorcas Societies should build up a good reserve of means and supplies, and have their members trained as minute women to quickly, effectively, and generously serve in any eventuality. The initiative ought to be in the hands of our Dorcas women.

Dorcas work should be done gracefully. A blare of trumpets will humiliate the honest and worthy. Painless dentistry is in vogue. Painless charity is needed for that class who find themselves in need through no fault of their own. They have ideals and proper pride. Gracefulness and delicacy will help to bring this class to a knowledge of the truth, and that, after all, is a proper ideal and objective of all Adventist charity work.

A Dorcas Society should be able to vault great obstacles in reaching their objectives. A living faith in the Father's love and co-operation will lead to mighty deeds. "The people that do know their God shall be strong, and do exploits."

A. E. HAGEN.

## Grand Junction Dorcas Federation

It would be difficult to find a more enthusiastic group of devoted women than those who were present at the Colorado Western Slope Dorcas Federation meeting. These women were eager to carry out more fully the real purpose of the Dorcas work and to have more of the spirit and blessing which come from actual contact with the needy in each individual community.

It was voted that each local Dor-

cas Society immediately appoint an investigation committee. It should be the work of this committee to district the territory so that house-to-house canvassing may be done to learn of those who are needy in a material way and also those who need attention because of other trials in which the sympathetic Dorcas worker may give advice and comfort. It was hoped that by this means collections of clothing or other useful materials might be given by those who do not need material aid themselves, but are willing to assist in this general work.

Many very fine reports were rendered, and we have every reason to expect that much greater accomplishments may be seen in the very near future. Every Seventh-day Adventist woman should be an active member of the Dorcas Society. Without the spirit of Dorcas, the church cannot prosper.

R. H. WENTLAND.

## Washington Missionary College Week of Prayer

THE fall Week of Prayer at Washington Missionary College was held from November 7 to 15. F. C. Gilbert, field secretary of the General Conference, had charge of the meetings, which were held every morning during the chapel period and every evening. Elder Gilbert's series of talks morning and evening were inspired of the Lord. In the morning he led faculty and students to a deeper study of, and consecration to, the worth of practical Christianity and godliness. The power of God's Holy Spirit was manifested in confession and dedication. This has given direction to a sincere devotion to the third angel's message in the lives

of the faculty and the students. In the evening we were led into rich fields of thought and study through the reviewing of the wonderful 2300-day prophecy of Daniel 8:14.

As these truths were again studied prayerfully and earnestly, in the light of their application to us individually and collectively, we were reminded of what the messenger of the Lord counseled us to do years ago. In "Testimonies to Ministers," page 112, we read, "There is need of a much closer study of the word of God; especially should Daniel and the Revelation have attention as never before in the history of our work." Again we are told in the same book, on page 113, "The light that Daniel received from God was given especially for these last days." We believe that God has richly blessed us at Washington Missionary College in our study of this prophecy. The word was fulfilled to us in genuine revival as it is stated: "When we as a people understand what this book means to us, there will be seen among us a great revival."—Page 113. We read further: "When the books of Daniel and Revelation are better understood, believers will have an entirely different religious experience. They will be given such glimpses of the open gates of heaven that heart and mind will be impressed with the character that all must develop in order to realize the blessedness which is to be the reward of the pure in heart."—Page 114.

Truly the Lord was good to us individually and as a college. The stately steppings of the Holy Spirit were seen in our midst. Calls were made for consecration and rededication of heart and life to God's service. The responses on the part of all were gratifying, and the results are a real encouragement.

The last Friday evening meeting will be one long to be remembered. During the time given to testimony



Western Slope Dorcas Federation Meeting at Grand Junction, Colorado

service the sweet Spirit of God was present. More than four hundred of the students spoke, and there was not one moment lost between the testimonies offered. We surely had a foretaste of what God will do for His people, provided they are willing. We saw the fulfillment of what the principles of truth will do when applied practically to everyday living. Surely the life of God is in His word. How we need to study it more!

Elder Gilbert said that during his more than fifty years of ministry he had never seen such a wholehearted response from so large a number of students. God greatly blessed his labors among us. We have been strengthened and helped with the pure provender of Holy Writ.

A goodly baptismal class has been started. We hope to see a number baptized in the near future after further instruction has been given. The time has come, we believe, when our young people are to receive a new vision of God's call and not be disobedient to it. Brethren and sisters, remember our schools in your prayers, that God will make them indeed places of refuge for our young people in these distressful times. Do not forget to pray for our teachers. We need divine wisdom and a double portion of God's Spirit to teach the true philosophy of education—what must I do to be saved?

LINDSAY A. SEMMENS.

## College of Medical Evangelists

THE readers of the REVIEW will be interested to know that at the Los Angeles division of the College of Medical Evangelists we are endeavoring to carry on a soul-saving and health endeavor which we trust will accomplish great good in the salvation of souls.

Many of our students of medicine are actively engaged in evangelistic work, giving Bible studies, health talks, and public lectures. Particularly are they finding opportunities for engaging in an aggressive temperance work in the public schools of Los Angeles County. Increasing calls are coming in for our students to fill appointments to speak against the evils of intoxicants and tobacco. This work is under the direction of E. Toral Seat, and we trust that much good will be accomplished.

As regards our own religious work in the institution, our students are taking a very active leadership in denominational services. We have a fine group of young people, many of whom are filled with the desire to throw their lot and talents into the finishing of God's work in the earth.

Not only are we interested in

having these students engage in work while they are going through their course in the college, but it is our desire to give them an equipment for leadership in other churches throughout our denomination in whose territory they may be called to labor.

WILLIAM G. WIRTH.

## Resting From His Labors

FROM the interior of British Guiana, South America, comes this solemn experience:

"D. C. Trotman and I were canvassing along the Pomeroon River. On a Friday evening when we returned to our lodging place, about six miles up the river, the woman in charge asked us to go down for some water. This water had to be dipped from the stream in the middle of the river. We reached this point in a boat with a four-gallon container and a goblet. I filled the goblet and lifted it back into the boat while Brother Trotman was filling the larger container. As Brother Trotman attempted to lift the larger container back into the boat, the boat capsized, and we found ourselves swimming about in the river. By this time the tide had carried us some distance away from our landing place. We made several unsuccessful attempts to turn the boat back to its former position, but the futility of our attempts soon became apparent. Leaving the boat behind, we started to swim for the shore against a strong tide. The water was about eighty feet deep where we were.

"Swimming frantically against the tide, I saw a stump a short distance ahead. In a desperate effort, I succeeded in reaching it and caught hold of it. I called for help and at the same time looked for Brother Trotman. He called out in a faint voice 'Mitchell!' as his head disappeared under the water. His body was recovered about two hours later.

"The following day Brother Trotman was buried about fourteen miles down the Pomeroon River, at a place called Muncker. We have a company at this place and another at a point near by named Bethel. The following evening the members of both these companies followed our beloved friend to his last resting place, in a torrential rain. It rained so heavily that the man who was digging the grave waited until we arrived to finish it. The mud was so slippery on the way over to the place of burial, that we found it necessary to push the coffin ahead of us on boards laid down for the purpose. The funeral was conducted by L. Glen, who was the assistant leader at Muncker."

The sleeping soldier of the printed page now rests in the in-

terior of the Guianas, awaiting the call of his Captain.

C. A. EDWARDS.

Pastors in two Swedish churches have recently exchanged places. R. W. Engstrom, of Illinois, has accepted the invitation of the Greater New York Conference to take charge of the Swedish work in New York City; and A. O. Lund, who has been laboring in New York for a number of years, was called to Chicago to take the responsibility of district 13, which includes, in addition to the Chicago Swedish church, the churches at Sheridan and Joliet.

The little chapel at Prattville, Michigan, which the church members there have transformed from a dingy old building into a very attractive house of worship, was dedicated recently.

O. D. Wright, who formerly had charge of the Springfield and Northampton churches in Massachusetts, is now pastor of the South Lancaster church.

## Seventh-day Adventists and Civilian Defense

(Continued from page 15)

observance in so doing, as our Lord has shown us.

Seventh-day Adventists now as always recognize their duty to their government, and their obligation to serve it faithfully when the need arises and they are called to do so. We have always believed civil government is entirely within its right to call for the services of its citizens when needed, and we should be willing to yield it all obedience, even to the giving of our lives in response to its call.

There is one thing that each of us can do at once and keep on doing to help strengthen the defenses of the United States. As our financial ability and our responsibility to the cause of God will allow, we can buy defense bonds and stamps. The Government needs the money to maintain its safety, its welfare, and its defense, and the people of God are following the counsel of their Lord when they thus render unto Caesar the things which are clearly Caesar's.

The United States Office of Civilian Defense is preparing handbooks on the detailed duties of every phase of volunteer service called for. These may be, and should be, obtained from the municipal volunteer bureaus or city and State offices of civilian defense in your community.

CARLYLE B. HAYNES,  
Secretary, The Commission on  
National Service and Medical  
Cadet Training.

# "REVIEW" EXTENSION

## Lawrenceburg and Columbia, Tennessee

By SHERMAN MCCORMICK, *Minister*

**H**ERE in our district of this conference, we are doing everything possible to stimulate the reading of this good advent messenger. Our goal is, "The REVIEW in Every Home," and we expect to attain this mark.

In our evangelistic work we frequently introduce new believers to the reading of the REVIEW, even before they are baptized. If you could visit many of the out-of-the-way places in our conference where we have isolated believers, and come to realize how much the REVIEW AND HERALD means to these believers, you would regard it as almost sacred. Many times I have thought to write of some of these experiences for you, but there are so many things to do, and more capable reporters.

## Alabama-Mississippi Conference

By J. M. JENSEN, *Treasurer*

**T**HERE is no other paper published by our denomination which should receive more attention than the REVIEW AND HERALD. In this field we have already begun strong promotion to place the REVIEW AND HERALD in every Seventh-day Adventist home in our conference. Elder Walker, our president, has written a very fine letter of encouragement to all the pastors and elders, missionary secretaries, and district superintendents, urging them to put every possible effort into the REVIEW AND HERALD campaign. Also enclosed with this letter was a two-page promotional bulletin which gave in detail the plans which we are going to use in our field. I have written a letter to the district superintendents, enclosing a list of all the subscribers whose subscriptions expire very shortly. I also wrote a letter to each conference and department member who cannot be contacted by a district superintendent or pastor because of their isolated status.

## Hawaiian Mission

By GEORGE E. TAYLOR,  
*Superintendent*

**T**HIS year we are planning to set aside a Sabbath in all our churches as REVIEW AND HERALD Promotion Day, and we are suggesting that the program include speakers who have been reading the REVIEW for many years, and also those who are just new in the faith and are taking it. We believe that a meeting of this kind will be very interesting, and I am sure that those who are reading the REVIEW will speak most enthusiastically in its behalf. We are not going to be satisfied until every church member has access to our church paper.

## Florida Conference

By L. C. EVANS, *President*

**F**ROM my twenty years of study and observation of people in and out of this message, I would counsel both new believers and old: If you have only \$2.25 to spend in 1942, get the REVIEW. With the Bible and the Spirit of prophecy volumes in hand, in no other paper will your investment yield such large, rich, informative, helpful, character-building, spiritual returns. Regardless of how poor you are, you cannot afford to be without the good old REVIEW AND HERALD!

## Oregon Conference

By V. G. ANDERSON, *President*

**A**T our conference committee meeting, November 24, we gave special study to the promotion of the REVIEW AND HERALD. Elder Gay, our Book and Bible House secretary, had a good plan all perfected, similar to the one proposed at the Fall Council. We are, therefore, urging each of our churches to select a REVIEW AND HERALD secretary, in order that the time-payment plan may be presented in every church during the month of December. With the hundreds of new people becoming Seventh-day Adventists, we believe that the promotion of the REVIEW AND HERALD will be the very best thing that we can do to ensure their faithfulness and establish them in the message.

## Wisconsin Conference

By T. E. UNRUH, *President*

**I**T is the firm belief of the officers and the working staff of the Wisconsin Conference that our church paper, the REVIEW AND HERALD, should make its weekly visits to every Seventh-day Adventist home in this conference.

The intensity of these serious days makes it the more imperative that every believer in the advent message be fully informed with regard to the progress of this movement. The good old REVIEW provides the information. Our people can profitably dispense with many secular papers that are now coming to their homes, but no Seventh-day Adventist can afford to deny himself the blessings that the REVIEW AND HERALD brings. Wisconsin welcomes the annual REVIEW AND HERALD campaign.

Plans have been matured that call for the active participation of conference workers and local church leaders in an earnest endeavor to reach every home in this field during the weeks of the campaign. A

local church organization will be effected, and conference workers will report weekly to the office the results of the previous week's endeavors. We are praying that our united efforts will result in placing the REVIEW AND HERALD in every Adventist home by January 17.

## Idaho Conference

By G. S. BELLEAU, *President*

**T**HE march of the Seventh-day Adventist movement into more than four hundred countries, islands, and groups of islands in the world is followed by thousands, by reading the pages of our church paper, the REVIEW AND HERALD.

The REVIEW establishes its readers in the faith. It sounds the cry of the watchman on the walls of Zion to stir the believers to a higher Christian experience.

We hope to see the REVIEW in every home of our people in Idaho during 1942. As experiences from the countries at war in this world are reported in the REVIEW, we are made to realize that God is with this message.

We are planning on putting the REVIEW, both single subscriptions and clubs, on the partial-payment plan. It means more work for us, but it means stronger members in our conference. The REVIEW costs less than five cents a week. Surely we can all afford that much.

## Southern California Conference

By DAVID VOTH, *President*

**W**E are planning very definitely here in the Southern California Conference to place the REVIEW AND HERALD in every Seventh-day Adventist home.

At a recent union conference committee meeting careful study was given to this campaign, and by the action of the committee, the home missionary departments of the union and the local conferences were appointed to take charge of the campaign.

We are working on our material now, and hope to have everything ready so that when the campaign begins here in our field we can finish it quickly. The home missionary secretary and the Book and Bible House secretary will meet next week, and one of the items they will study is the REVIEW campaign.

We are behind the campaign. We are behind the campaign because we believe in the REVIEW and because we believe that it is necessary for our brothers and sisters to read the REVIEW in order to keep up with the events that are taking place in the world and with the progress of the message as related to these events.

# North American Division Gleanings

## Atlantic Union

Nine new members were recently added to the Temple church, in New York City, by baptism.

There has been a change in the office force of the Northern New England Conference. At her request, Mrs. Marcia Thurlow has been released from her duties, and her place is being filled by Miss Virgene Sauer, formerly of the Indiana Conference office.

Carlyle A. Nelson has just completed an eight weeks' effort in Somerset, Bermuda, and as a result a Sabbath school of 10 adults and 12 or 15 children has been organized there.

## Central Union

Six persons were baptized not long ago at the Manhattan, Kansas, church.

An occasion long anticipated was the dedication of the Garden City, Kansas, church, on December 13.

S. B. Olney has been transferred from Lincoln, Nebraska, to the Wyoming field, where he will labor in Powell.

## North Pacific Union

The first baptism in connection with the Boise, Idaho, effort was held December 6, when B. L. Hassenpflug buried 34 in the watery grave.

The new church building at Prineville, Oregon, was dedicated December 13.

The church members at Estacada, Oregon, were very happy to dedicate their new house of worship on December 6.

Two more persons have been baptized as a result of the Pocatello, Idaho, effort, under the direction of Eugene Sample.

To fill the position of educational and Missionary Volunteer secretary of the Washington Conference, W. L. Schoepflin has been called from his work as dean of men at the Auburn Academy.

C. C. Robinson, a lay brother, has been holding a lay effort in Cove, Idaho, following the work that the Walla Walla College students did last winter, and as a result 4 persons have been baptized. R. C.

# The Advent Message Takes Wings

## The Message on the Air

EXPERIENCE has proved that radio broadcasting is one of the most successful methods of reaching the masses with the advent message. Through this means, millions in all walks of life who otherwise could not be reached at all will be brought into contact with the truth.

The radio reaches rich and poor alike. Its message is carried into the halls of Congress, into monasteries, convents, and business establishments, as well as into the homes of the people. It not only reaches the populous metropolitan districts, but also the lonely cottages of those far removed from urban life. Through the radio the message literally flies in the midst of heaven, and its voice can penetrate the most secret recesses of man. Surely, Seventh-day Adventists should make the largest possible use of this marvelous means of preaching their heavenly message to the world.

Our people will be glad to know that the Voice of Prophecy program, which has been broadcast for several years over certain stations on the Pacific Coast, has won the approval of a national organization, known as the "Broadcast Listeners' Association of America," to the extent that for three consecutive years now this association has voted its Award of Merit to this program. The following is a copy of their action taken in 1940 and transmitted to our radio office:

**"RESOLUTION—BROADCAST LISTENERS' ASSOCIATION OF AMERICA**  
January 2, 1940

"WHEREAS, The attention of this committee has been called to the radio program known as the 'Voice of Prophecy' released over a network of Mutual Broadcasting System stations, on the Pacific Coast; and,

"WHEREAS, After due investigation and reviewing the program 'Voice of Prophecy' for the required time as set forth in the rules covering the awarding of our Certificate of Merit to programs of the religious type;

"Now, therefore, it is hereby ordered, That the radio program 'Voice of Prophecy' and its narrator, H. M. S. Richards, be awarded the Certificate of Merit and Seal of Approval, for the year 1940, for programs of its class.

**"BROADCAST LISTENERS' ASSOCIATION OF AMERICA.**

[Signed] OLIVER M. HICKEY,  
Chairman, National Radio Award Committee.

[Signed] JACK PARKER,  
Managing Director of B. L. A. of A. and Radio Board of Review.

"The foregoing resolution was adopted by the Radio Board of Review and the National Radio Award Committee, Broadcast Listeners' Association of America, Inc., January 2, 1940, and is entered in the minutes of said board and committee."

This year a similar action was taken by this organization, and a beautifully engraved plaque was presented to the Voice

of Prophecy by the mayor of the City of Glendale on their behalf.

As these broadcasts are now extended to the entire nation we feel sure all our people will be happy to assist in the work of informing the public of our weekly programs and also in helping to defray the expense of

this work by sending personal contributions for the radio work. All donations should be sent direct to the Voice of Prophecy, Box 55, Los Angeles, California.

W. H. BRANSON,  
For General Conference Radio Commission.

## A National Radio Program

### The Advent Message on the Air Each Sunday Evening

Atlantic Union			Central Union			Southwestern Union			North Pacific Union		
Station	Kc.	Local Time P. M.	Station	Kc.	Local Time P. M.	Station	Kc.	Local Time P. M.	Station	Kc.	Local Time P. M.
New York, N. Y.	WMCA 570	7:00	St. Louis, Mo.	KWK 1380	6:00	Little Rock, Ark.	KGHI 1230	6:00	Seattle, Wash.	KOL 1300	9:15
Rochester, N. Y.	WSAY 1240	7:00	Kansas City, Mo.	KITE 1590	6:00	Dallas, Tex.	WRR 1310	6:00	Spokane, Wash.	KGA 1510	9:15
Syracuse, N. Y.	WAGE 620	7:00	Lincoln, Neb.	KFOR 1240	6:00	Houston, Tex.	KXYZ 1470	6:00	Tacoma, Wash.	KMO 1360	9:15
Boston, Mass.	WAAB 1440	7:00	Wichita, Kans.	KFBI 1070	9:00	San Antonio, Tex.	KABC 1450	6:00	Yakima, Wash.	KIT 1280	9:15
Springfield, Mass.	WSPR 1270	7:00	Denver, Colo.	KFEL 950	5:00	Abilene, Tex.	KRCB 1450	6:00	Everett, Wash.	KRKO 1400	9:15
New Bedford, Mass.	WNBH 1340	7:00				Amarillo, Tex.	KFDA 1230	6:00	Aberdeen, Wash.	KXRO 1340	9:15
Lowell, Mass.						Oklahoma City, Okla.	KOCY 1340	6:00	Olympia, Wash.	KGY 1240	9:15
Lawrence, Mass.	WLLH 1400	7:00				New Orleans, La.	WNOE 1450	6:00	Long View, Wash.	KWLK 1400	9:15
Pittsfield, Mass.	WBRK 1340	7:00							Centralia, Wash.	KELA 1470	9:15
Greenfield, Mass.	WHAI 1240	7:00							Chelalis, Wash.	KALE 1330	9:15
Hartford, Conn.	WTHH 1230	7:00							Portland, Ore.	KORE 1450	9:15
Bridgeport, Conn.									Eugene, Ore.	KKRE 1240	9:15
New Haven, Conn.	WICC 600	7:00							Klamath Falls, Ore.	KFJI 1240	9:15
Waterbury, Conn.	WATR 1320	7:00							Marshfield, Ore.	KOOS 1230	9:15
New London, Conn.	WNLC 1490	7:00							Roseburg, Ore.	KRNR 1490	9:15
Providence, R. I.	WEAN 790	7:00							Albany, Ore.	KWIL 1240	9:15
Lewiston, Maine	WCOU 1240	7:00									
Rutland, Vt.	WQBY 1380	7:00									
Laconia, N. H.	WLNH 1340	7:00									
Columbia Union											
Philadelphia, Pa.	WIP 610	7:00									
Pittsburgh, Pa.	WCAG 1250	7:00									
Washington, D. C.	WOL 1260	7:00									
Baltimore, Md.	WFBR 1300	7:00									
Cincinnati, Ohio	WKRC 550	7:00									
Columbus, Ohio	WHKC 640	7:00									
Cleveland, Ohio	WHK 1420	7:00									
Richmond, Va.	WRNL 910	7:00									
Southern Union											
Atlanta, Ga.	WATL 1400	7:00									
St. Petersburg, Fla.											
Tampa, Fla.	WTSP 1380	7:00									
Gainesville, Fla.	WRUF 850	7:00									
(Begins February 2)											
Columbia, S. C.	WCOS 1400	7:00									
Winston-Salem, N. C.	WAIR 1340	7:00									
Birmingham, Ala.	WSGN 610	6:00									
Nashville, Tenn.	WSIX 980	6:00									
Memphis, Tenn.	WMPS 1460	6:00									
Lake Union											
Chicago, Ill.	WIND 560	6:00									
Milwaukee, Wis.	WISN 1150	10:30									
Indianapolis, Ind.	WIBC 1070	6:00									
Detroit, Mich.											
Windsor, Ont., Can.	CKLW 800	8:30									
Northern Union											
Minneapolis											
St. Paul, Minn.	WLOI 1330	6:00									
Aberdeen, S. Dak.	KABR 1420	6:00									
Jamestown, N. Dak.	KMRC 1400	6:00									
Rock Island, Moline, Ill.											
Davenport, Iowa	WHBF 1270	6:00									

# NOTICES

## THE "REVIEW AND HERALD" CAMPAIGN

ALL our readers know that an earnest subscription campaign in behalf of our church paper was begun on December 1. Most encouraging reports are coming from every field. Our conference and church leaders are putting forth earnest efforts to materially increase the circulation of the paper in their respective conferences. We present herewith a record of REVIEW subscriptions for the period December 1-12. It is very gratifying to see that the subscriptions received outnumber in every instance the expiring subscriptions. This is a very wholesome sign. And this, too, in view of the fact that the campaign has only just begun. We believe that we shall receive thousands of additions to our regular list before January 17.

	New Subscriptions	Expirations
<b>Atlantic Union</b>		
Bermuda	..	..
Greater New York	12	..
New York	24	1
N. New England	7	1
S. New England	15	1
<b>Total</b>	<b>58</b>	<b>3</b>
<b>Columbia Union</b>		
Chesapeake	2	..
East Pennsylvania	12	..
New Jersey	9	1
Ohio	23	..
Potomac	11	1
West Pennsylvania	8	1
West Virginia	2	1
<b>Total</b>	<b>67</b>	<b>4</b>
<b>Lake Union</b>		
Illinois	13	2
Indiana	12	..
Michigan	27	2
Wisconsin	27	..
<b>Total</b>	<b>79</b>	<b>4</b>
<b>Northern Union</b>		
Iowa	8	1
Minnesota	9	..
North Dakota	3	..
South Dakota	3	..
<b>Total</b>	<b>23</b>	<b>1</b>
<b>Central Union</b>		
Colorado	11	..
Kansas	7	..
Missouri	8	..
Nebraska	4	..
Wyoming	5	1
<b>Total</b>	<b>35</b>	<b>1</b>
<b>North Pacific Union</b>		
Alaska	..	..
Idaho	4	..
Montana	7	..
Oregon	51	6
Upper Columbia	20	..
Washington	14	1
<b>Total</b>	<b>96</b>	<b>7</b>

<b>Pacific Union</b>		
Arizona	6	..
Central Calif.	16	3
Hawaii	2	..
Nevada-Utah	1	..
Northern Calif.	12	1
Southeastern Calif.	30	2
Southern Calif.	17	3
<b>Total</b>	<b>84</b>	<b>9</b>
<b>Canadian Union</b>		
Alberta	10	..
British Columbia	3	..
Manitoba-Sask.	6	..
Maritime	..	..
Newfoundland	1	..
Ontario-Quebec	3	..
<b>Total</b>	<b>23</b>	<b>..</b>
<b>Southern Union</b>		
Alabama-Miss.	7	..
Carolina	5	2
Florida	7	..
Georgia-Cumb.	10	..
Kentucky-Tenn.	6	..
<b>Total</b>	<b>36</b>	<b>2</b>
<b>Southwestern Union</b>		
Arkansas-La.	6	..
Oklahoma	5	1
Texas	6	1
Texico	9	1
<b>Total</b>	<b>26</b>	<b>3</b>
<b>TOTALS</b>	<b>526</b>	<b>34</b>
<b>Net Gain</b>		<b>492</b>

### TECHNICIANS' TRAINING IN PHYSICAL THERAPY

PHYSICAL therapy deals with the use of the physical measures, hydrotherapy, light therapy, massage, exercise, and electrotherapy. Its aim is to enhance the physiological processes of the body in maintaining health and in combating disease. It is not a separate system of therapy, but is used in conjunction with other recognized methods of treatment. There are many diseases in which it is the most effective known treatment. Usually, however, it is employed in conjunction with dietary management, endocrine, vitamin, or drug therapy, orthopedic or general surgery.

Physical therapy is not a new method of treatment, as some seem to think. It has been used in some form for centuries. Seventh-day Adventist medical institutions have led for the last sixty-five years in the development of hydrotherapy and massage. These institutions are still recognized leaders in the hydrotherapeutic field. The demonstrated value of physical therapy in the rehabilitation of the wounded in the first World War gave great impetus to its more recent development.

As further evidence of the importance of this branch of therapeutics, the American Medical Association in 1925 appointed a Council on Physical Therapy to aid in its development, to foster instruction in medical schools, and to protect the public and the medical profession from exploitation. The council has been active and has accomplished a great deal toward the advancement of scientific physical therapy.

The proper administration of physical treatment requires trained personnel, both physicians and technicians. Unfortunately, both the public and the medical profession have been slow to recognize this fact. At the present time, however, partly on account of the national emergency, the need of adequately trained personnel is well recognized, and the demand for qualified technicians is rapidly growing.

After completion of the course, the graduate of a recognized school may secure national registration by taking the examination given by the American Registry of Physical Therapy Technicians. After passing this test, the technician may use the letters R. P. T. T. (Registered Physical Therapy Technician). This permits practice in any State in the United States. The technician, of course, always works under the direction of regular medical men.

The work of the physical-therapy technician is pleasant and interesting. The hours of duty are usually regular. There is great satisfaction in observing the favorable progress of patients under treatment and in realizing that one has been instrumental in helping to accomplish such results.

At the present time there is an acute shortage of fully qualified technicians in the United States. The Federal Government has recently reported a deficiency of 500 for the current year, and expects a shortage of 1,200 during the next two years. Recognized physical-therapy schools have been asked to give considerably shortened intensive courses for technicians who will immediately enter Government service as civilian employees. Our school will probably inaugurate such a

course within the next year. Civilian hospitals are inadequately supplied with fully qualified technicians. The American College of Surgeons has recommended that hospitals on its approved list employ only well-trained registered technicians.

There are about 1,000 fully qualified registered physical-therapy technicians in the United States at the present time. The sixteen recognized schools produce each year about 150 graduates. It is evident that this number is entirely too small to supply the demand, especially during the present national emergency. Even when the emergency is over, there will still be a shortage in civilian practice.

After several months of planning and preparation, the College of Medical Evangelists started on July 1, 1941, a School of Physical Therapy for the training of technicians. It is planned to admit a class of ten students every six months. The next class will be started January 20, 1942, and the next, September 1, 1942. The course lasts twelve months, the first six at Loma Linda and the last six at the White Memorial Hospital, in Los Angeles. The first six months are spent in such basic studies as anatomy, physiology, pathology, psychology, and the principles of physical therapy. The second six months are devoted to clinical application in actual cases in the physical-therapy department of the White Memorial Hospital.

The work at Loma Linda will be given by the medical-school faculty in the now well-equipped laboratories of this division. The clinical material, consisting of 25,000 patient visits annually in the physical therapy department at the White Memorial Hospital, is drawn from the large outpatient clinic which has about 175,000 patient visits each year.

#### FEES AND EXPENSES

The following are the charges in force in the School of Physical Therapy:

Tuition	\$200.00
Matriculation	5.00
Breakage fee	10.00
Infirmary fee	8.50
Recreation fee	1.50

\$225.00

In addition to these fees, required textbooks will cost about \$35. Board and room will vary from \$25 to \$35 a month.

Those interested in entering this important new field of service should apply at once to—

CHESTER C. FINK, Registrar,  
Loma Linda, California.

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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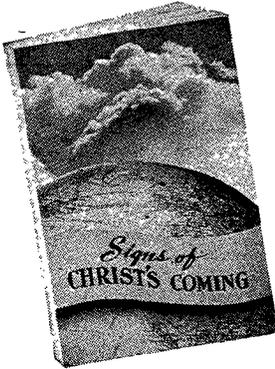
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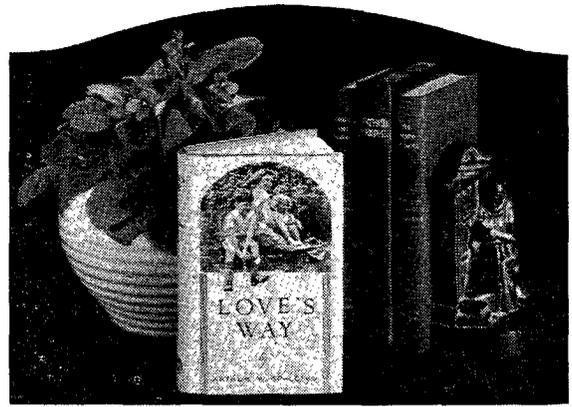
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# All Aboard!

THE REVIEW SAVINGS SPECIAL Leaves Promptly  
January 17, 1942

● **THOUSANDS** of Seventh-day Adventists who have an eye to the future have paid their fares and are looking forward with, keen anticipation to the inspiring companionship of our church paper and other periodicals for the next twelve months. Not only are they assured of this pleasant experience, but they are making the trip at bargain rates.

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# OF SPECIAL INTEREST

## First Fruits From Another Tribe

FROM L. H. Gardiner, director of our work in Curacao, Netherlands West Indies, there comes to us this encouraging word under date of November 26:

"We have just finished our Harvest Ingathering campaign, with every member of our entire mission more than a Minute Man. We feel to thank God for His help in this work. The people here seem eager to give, bringing their offerings to our homes, or sometimes meeting us on the street and asking us to take 'this little money' to help out in our work. Many have this year doubled their gifts of former years. It is wonderful to be working with a God like ours."

### Missionary Sailings

ELDER AND MRS. E. E. ANDROSS, of Takoma Park, sailed from New York, December 3, for Port-of-Spain, Trinidad. They are connecting once again with the Inter-American Division, Elder Andross having been elected to the presidency of the Caribbean Union Conference.

Mr. and Mrs. A. L. Tucker, of Indiana, sailed from New York, December 3, for Cristobal, Canal Zone. They are connecting with the Inter-American Division for work in the division office at Balboa.

Mr. and Mrs. Floyd E. Hills and their little daughter, Carroll Jean, of Oklahoma, sailed from New York, December 11, for Port-of-Spain, Trinidad. Mr. and Mrs. Hills have accepted a call to connect with the faculty of the Caribbean Training College.

H. T. ELLIOTT.

### Praying and Working in Yucatan

ON account of the scarcity of work in some parts of Yucatan since the sisal rope industry has been curtailed, several families of our brethren from Citimcaben, moved to a more favorable vicinity. Although they were then able to keep the commandments of the Lord unmolested, they lacked many of the conveniences and even the needs of daily life. Corn, they had, but not much of anything else. Recently the grasshoppers visited this section of the country and made conditions even worse. Of this our worker, Brother Matus, just wrote:

"The brethren in Sapucken-ha have just had a very interesting experience with the plague of grasshoppers. I was there with them the

very day that these insects arrived, and they asked me to go out and see them in the fields. I could see that they were already beginning to eat up everything; so we knelt down there in the cornfield and prayed the Lord of heaven to strengthen these brethren, so that their faith would not fail them.

"Some of them did not wish to bother to clean the weeds out of the field, for they would lose the corn anyway, they said. As they asked my opinion, I counseled them to clean up the weeds, so as to give the corn the best chance to grow. That was their part, I told them, and the Lord would then do the rest. Now the word comes that those who took this advice and cleaned out the weeds, have corn. Those who did not clean out the weeds have none, for the weeds grew up and choked the corn, although the grasshoppers did not eat it up. Those with faith now rejoice to see the hand of the Lord on their work, and they give Him the praise."

Truly "faith without works is dead." Let us pray for the promised help in times of need, but at the same time do all that is in our power to answer our own prayers, and we shall not be disappointed.

H. A. B. ROBINSON.

### Our Missionaries

SINCE our last REVIEW report of messages received from the Orient, two cables have been received. The first, from Hong Kong, signed by Brother Brewer, was received December 16, and reads: "ALL SAFE GOOD COURAGE SEND LOVE TO FAMILIES." The other was a message to the Treasury, received December 17, concerning a matter of routine business, and since it made no mention whatsoever of the emergency situation, we gather that the brethren did not feel it necessary to refer at all to existing conditions at that place.

From radio news announcements we understand that our missionaries who were stationed at Penang, together with other American citizens, have been evacuated to Singapore, and have arrived there. Also it has been announced by radio that American citizens from Thailand have gone to Burma.

Continually in our prayers we remember not only our missionaries out in these danger areas, but also their loved ones here in the homeland. We are confident that our people everywhere are "without ceasing" supplicating the throne of grace, that the good hand of God may be over His people everywhere in protection and comfort.

A. W. CORMACK.

IN a recent letter, W. P. Bradley, secretary of the Far Eastern Division, tells of the baptism of twelve members recently won to the truth in the Celebes in the Dutch East Indies. He writes:

"I had a very interesting trip during the last few weeks over to North Celebes, where I attended the meeting of the local mission. Eight new churches were taken into the sisterhood of churches of the mission, and reports from all sections of the field show that the evangelistic program is moving forward steadily.

"On our way to North Celebes, we stopped in Makassar, where we had a busy afternoon and evening. We assisted in the laying of the cornerstone of the new Makassar church, and then had a baptism of twelve candidates from the Toradja people. These are the first of this tribe who have been baptized. They are an interesting mountain people living in central Celebes, and the prospects for work among them are very good if we can only manage to send one or two regular workers into this field."

New believers baptized, new churches taken into the sisterhood of churches, new church buildings for the housing of an increasing membership, the gathering of the first fruits in souls won from a new tribe—all this surely is gratifying evidence of the success that attends a steadily advancing evangelistic program. Yet, as with the writer of this brief but very encouraging report we rejoice in all this, let us not overlook the challenge that it presents to every member already in the church—the need for more workers to enter the open doors with the message.

Someday soon the work will be finished, and the last repentant sinner will have been gathered into fellowship with the believing people of God. Now souls wait longingly in many lands for regular workers to take to them the message of salvation—a message wonderful in its simplicity, a message so clear and plain that every poor sinner may comprehend it. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us." "If by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ." "By grace are ye saved through faith; and that not of yourselves: it is the gift of God."

A. W. CORMACK.