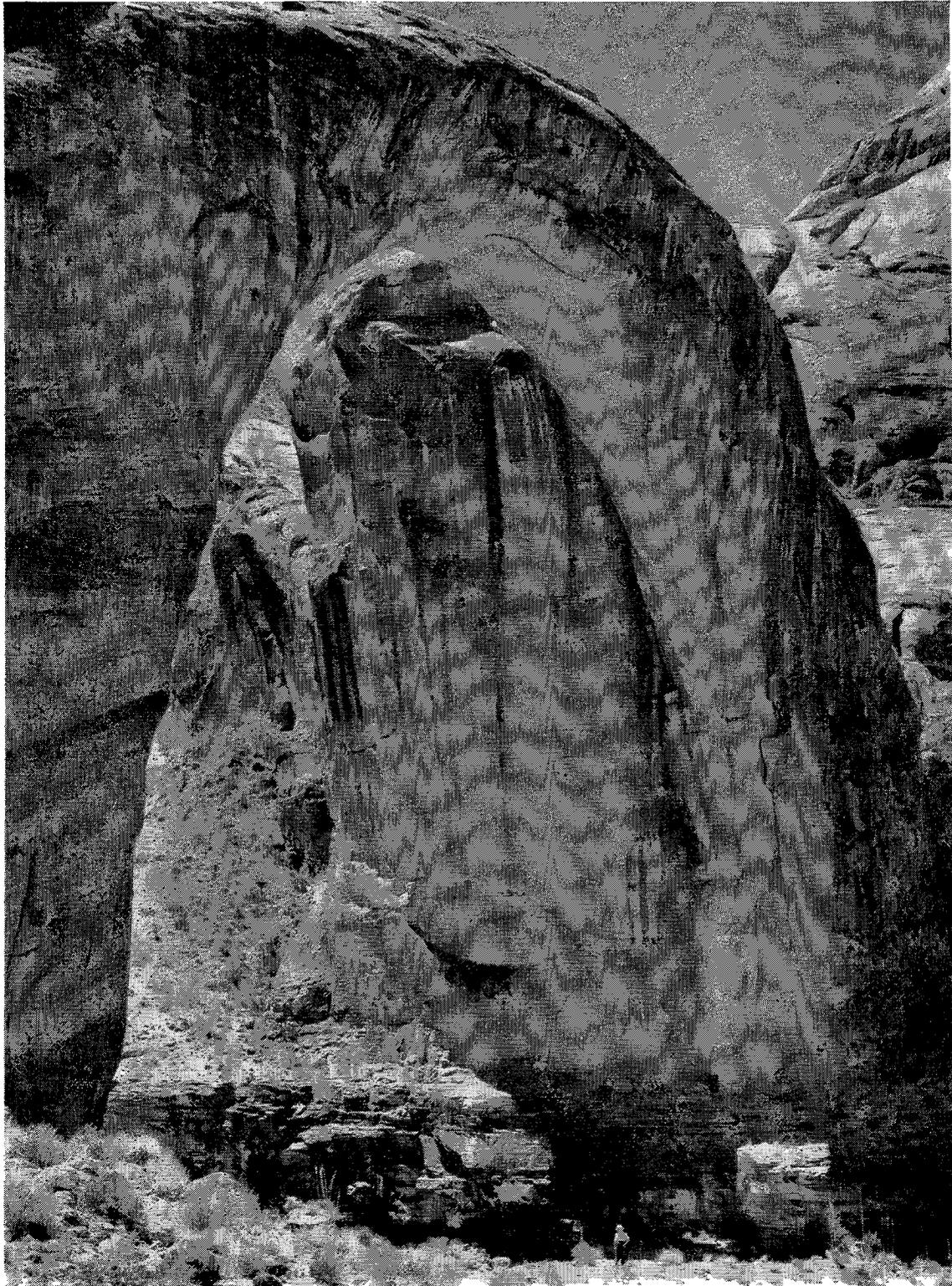


THE ADVENT SABBATH
REVIEW AND HERALD

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



JOSEF MUENCH

RAINBOW NATURAL BRIDGE IN UTAH

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

HEART - to - HEART TALKS by the Editor

The Spirit of Commercialism

WE live in a commercial age. Millions of men and women are intent on bettering their temporal condition. In order to do this they must increase their income. Some have enough and to spare. With many there is a constant struggle for existence. The needs of every day exhaust the entire proceeds from their labor.

There is great danger that this spirit of commercialism will intrude itself into the church and become the controlling motive in the operation of our work, as well as in the personal affairs of the members of the church.

It is necessary, of course, that the various branches of our work should have a money income. This is absolutely essential in order for them to function properly and efficiently.

Our Sanitariums

To illustrate, it is entirely right that our sanitariums should seek income from their patronage more than sufficient to meet their actual operating expenses. Improvements must be made frequently in the way of purchase of new equipment and furnishings. But the earning of the money should not be the chief objective in the operation of our sanitariums. We are told this through the Spirit of prophecy:

"The health institute was not established among us for the purpose of obtaining money, although money is very necessary to carry forward the institution successfully. . . . One of the great objects of our health institute is to direct sin-sick souls to the Great Physician, the true healing fountain, and call their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences."—*Testimonies*, Vol. III, pp. 169, 170.

Our sanitariums constitute a part of a great movement. They are established to shed abroad the light of the gospel to all who come within the zone of their influence. They should seek to benefit their guests not only physically, but spiritually as well. There should be represented in the lives of physicians and nurses the spirit of the Great Physician, who, when He was on the earth, healed men's spiritual as well as physical ailments. If this grand objective is lost sight of, then the spirit of commercialism intrudes itself. Then the management is actuated by the spirit of financial gain rather than by a desire to serve suffering humanity. And this spirit is communicated to the workers in the institution. Their objective becomes the wage they receive rather than the service they render.

Our Publishing Houses

And this principle is just as true when applied to our publishing houses. It is necessary that their income should exceed their daily outgo in the way of expenses. Oftentimes it is needful to make

additions to the plant, buy new machinery, and make repairs and improvements.

Our publishing houses exist not primarily to give employment to the members of our church, although that is very commendable, but to print the gospel message, the message of Christ's soon coming. We are given this very encouraging statement in "Testimonies for the Church," Volume VII, page 140:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory.

"Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare the books, standing as they do in the light of God's purpose, and called to give warning to the world, are held by God accountable for the souls of their fellow men. To them, as well as to the ministers of the word, applies the message given by God to His prophet of old." (See Eze. 33:7, 8.)

The books and papers sent out from our publishing house presses are taken by our colporteurs and carried from home to home for the purpose of giving the message for this day and generation. If the chief objective of the publishing house management comes to be the making of money, in order to show a good gain in the operation of the business, then the missionary spirit is relegated to the background, and the spirit of commercialism prevails.

If both field and factory workers engaged in our publishing work labor with the conviction that they are working for Christ the Lord, and not for men, that they are engaged in divine service; if the love of Christ constrains them, and not chiefly the earning of a livelihood, then they can ask and expect the rich blessing of God upon their labors. Then, as our colporteurs trudge from door to door, in heat and cold, in rain and shine, as they suffer rebuff and reproach, as they leave home and family to go out and meet a cold world, they have the consciousness that they are rendering a service for Christ. Then love of souls constitutes the actuating motive, and the colporteurs carry on with a consciousness of divine guidance in their labors.

Our Schools

We have connected with this movement a beautiful educational system. Our church schools, academies, and colleges are doing a wonderful work in the formation of character, in training our children and our youth to become noble men and women in this world, to become workers in the cause of God, and fit subjects of the kingdom of heaven.

For the operation of our institutional schools it is necessary that they shall have an adequate income. This income is derived from the tuition of students and from various industries carried forward. From this income the school provides necessary buildings, facilities, and equipment. If the primary object in providing these facilities is the education of our youth, to better fit them for the work God expects them to do, well and good. This is a most commendable objective. If,

(Continued on page 11)

Righteousness by Faith

By G. B. STARR

RIGHTEOUSNESS by faith is the only righteousness attainable by any soul on earth. All men have sinned, and "there is none righteous, no, not one." Rom. 3:10. Therefore a sinner, an unrighteous person, can *do* no better than he *is*.

The best efforts of a sinner are tainted with selfishness, and selfishness is sin. True righteousness must spring from love—of others, not self. So from God, who is love, and Jesus Christ, His Son, sprang the plan to redeem sinners, and give to everyone who should accept the everlasting gospel and its gift of righteousness, through faith in Jesus, eternal life.

Think of the unselfish and generous plan of Heaven; a free gift, the very righteousness and life of Jesus, offered to every repentant sinner, without distinction of race or color.

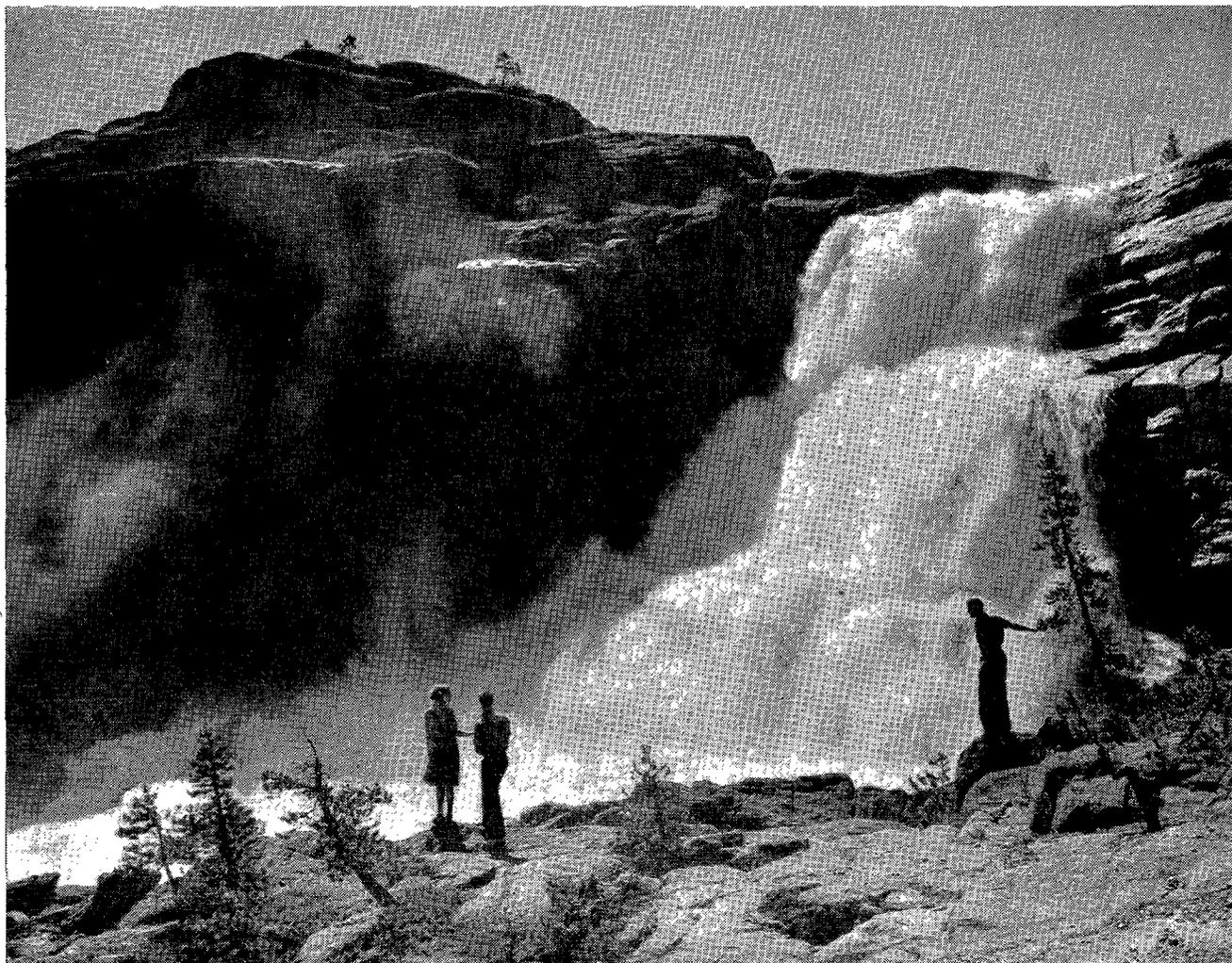
"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: so also is the free gift. For if through the offense of one many be dead, *much more* the grace of God, and the

gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . For 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. . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:12, 15-19.

In the inspired epistle of Romans, the gospel of righteousness by faith is repeated many times over, and illustrations are given, so that the subject may be viewed from many angles. No room is left for misunderstanding. It is presented clearly and forcefully.

We quote again:

"The righteousness which is of faith speaketh on this wise. . . . But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be



MONKMEYER

A WESTERN BEAUTY SPOT

At the Foot of the White Cascade, Just Above Glen Aulin, High Sierra Camp, Yosemite National Park, California

saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:6-10.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

Love and true faith are obedient to God's will in everything. With Jesus the Christian says: "I delight to do Thy will; . . . yea, Thy law is within My heart." Thus the redeemed sinner

keeps the commandments of God, not to be saved, but because he is saved. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. We love and serve Him because He first loved and served us. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. With them Satan is angry. (See Rev. 12:17; 22:14.)

Time and Place

By PHILIP GIDDINGS

TO everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

There is a time to emphasize different virtues or principles.

There is a time to reveal *backbone* while concealing *bowels*—"bowels of mercy," "bowels of compassion." There is a time to be stern, and a time to be tender. There is a *sternness* for *greater* values that covers tenderness. There is a sparing of the rod that spoils the child. There is that which passes for love and tenderness that may be only selfishness, cowardice, and weakness.

A college friend related to me that the severest flogging she ever got was administered along with her mother's tears. "The strokes did not hurt me so much," she said, "as the tears of mother's pain inflicted by love."

Read the sublime story of Abraham and his boy in Genesis 22:1-12, and the story of Eli and his boys in 1 Samuel 2:22-25; 3:11-13.

Eli did not love his sons better than Abraham loved Isaac. Eli was weak; Abraham was strong, revealing the backbone of faith that concealed the bowels of love.

Again, as in the days of Israel's crisis, when the cry goes out, "Who is on the Lord's side?"

let it be seen who they are, irrespective of who or how many may be on the other side. Let the decision depend neither on price nor on prince, but on principle.

It is not easy or pleasant to put one's sword in blood; but they lose the blessing who do it not, when it should be done. (Jer. 48:10.)

"A bruised reed shall He not break," but bind; "the smoking flax shall He not quench," but fan to flame.

And yet the tender Saviour says: "If thy right eye offend thee, pluck it out; . . . and if thy right hand offend thee, cut it off." Matt. 5:29, 30; 18:8. Stubborn cases that resist *medicine* must undergo *surgery*. We have to amputate, and be amputated sometimes, to save the rest of the body. We must often be severe to the point of *severing*.

The physical fact that behind the *sternum* beats the heart, should be the symbol of the spiritual analogy; behind the *sternness* of principle (when needs be) there beats still and always a heart of tenderness, love, and loyalty. Heads of households and of the household of faith, take note.

Blessed are the disciplined whose reaction is the language of Proverbs 27:5-6 and Psalms 141:5.

The Key Word of the New Testament

By F. W. STRAY

HE shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7.

"This is the stone which was set at nought of you builders, which is become the head of the corner." Acts 4:11.

"And of His fullness have all we received, and grace for grace." John 1:16.

Grace is the key word of the New Testament, as Jesus is the door of entrance to New Testament experience.

We use definitions of grace, such as "unmerited favor," which are in a sense accurate, but woefully inadequate to convey to our understanding what those early disciples comprehended in the use of the word "grace."

Paul makes it plain in Ephesians 2:7, "That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus."

I like to accept this as the truly Scriptural definition of grace, "His kindness toward us through Christ Jesus." John cried out, "We beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." John 1:14.

John the erstwhile "son of thunder" put grace before truth, because in a very special sense he had been the recipient of grace, "the kindness of Christ Jesus," and had witnessed its lovely and loving manifestation to his associates who with him were "slow of heart" and often in strife over "who should be the greatest."

Within the compass of eight verses in chapter 9, Luke gives us two incidents in the experience of John which reveal the nature of the man, and which in retrospect must in later years have filled John with wonder and gratitude at the kindness of Jesus toward him.

In the first, John came with a report of how he with others of the disciples had forbidden someone to heal in Jesus' name. Inspiration mercifully withholds details of what must have been a disagreeable public encounter between the hot-tempered John and the healer he was trying to halt in the use of Jesus' name.

In the second, John with James was urging that they might be empowered to burn up and destroy a village of Samaritans as Elijah destroyed the prophets of Baal.

They were rebuked by the Lord Jesus when He uttered the sad and compassionate words, "Ye know not what manner of spirit ye are of." Later

John must have felt rebuked when he heard Jesus cry on the cross, "Father, forgive them; for they know not what they do."

And this John, this man described as a "son of thunder" by Jesus Himself, leaned on the breast of the meek and lowly Jesus at the last supper, and afterward described himself as "the disciple whom Jesus loved." When he saw himself as he had been by nature, and how as a result of the experiment of grace "in His kindness toward us through Christ Jesus," he had been loved into what he later became, he was led to cry out, "We beheld His glory . . . full of grace and truth."

"Of His fullness have all we received, and grace for grace."

Grace for what? Grace to manifest in our relation to others, to be "like Him;" to do this, we must "see Him as He is."

"More of His grace to others show" is the Christian's privilege and opportunity.

Does God Hear and Answer Prayer?

By J. F. WRIGHT

DOES God hear prayer? Does He concern Himself seriously with every need of His children? Is He interested in their individual welfare? Do their earnest, heartfelt supplications touch a sympathetic chord in His great heart of compassion? Does He take delight in their coming to the throne of grace? To make such questions even more practical and personal, Does He love to have me pray? Does He really hear me, individually, when I pray? Is He willing, yea, longing, to answer the prayers which I offer to Him in faith and simplicity?

"What simple questions!" you suggest. Yes, they may be, but they do touch upon a very vital phase of Christian experience. They are questions which every child of God asks at one time or another. They are not foolish questions by any means. If ever there was a time when we needed to know without the shadow of a doubt whether we serve a prayer-answering God, *we need to now in this time of world distress and perplexity*. Hence the questions are timely. They are pertinent. They are to the point. They are worthy of study and are meritorious of an unequivocal answer.

In both the Sacred Scriptures and the testimonies of His Spirit, there is to be found no more profound or sublime truth than that our heavenly Father is a prayer-hearing and a prayer-answering God. The witness of patriarchs, prophets, kings, apostles, and even the humblest of frail children of the Lord, testifies that God does hear, that He does answer prayer.

It is the cunning and well-devised purpose of Satan, however, to steal away the "blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this."—"*Steps to Christ*," p. 53, pocket edition.

There is no point of attack at which the devil strikes a heavier blow in his daily onslaught, than

at our faith. If he can destroy our faith in the beautiful and comforting truth that we serve and worship a prayer-hearing and a prayer-answering heavenly Father, all other attacks are the more easily successful.

In paving the way for these successful encounters, there are many agencies through which the archdeceiver works. Some who have failed to receive an answer to prayer, who have been disappointed in their requests of the Lord, often sow seeds of doubt and darkness, thus leading others who may be somewhat weak in the faith to adopt a similar attitude in doubting the promises of the Bible. Some say, "I have prayed and prayed and prayed; yet God does not hear or answer me. He does not seem to care. Evidently He is a respecter of persons. In any event, He does not hear my cry, or respond to my sincere appeal for help. Why should I bother longer to pray?" Such an attitude as this is far reaching in its effects, as it tends to break down confidence in God, thus leading the soul to doubt or question the sure promises of His word.

Now, some individual's failure to receive a speedy answer to prayer is indeed no evidence whatsoever that God does not hear, or that He does not answer the supplications of His children. Of a surety, there is no substantial ground upon which to build any argument or draw any such conclusion in this connection. Indeed not!

From the day that God communed with our first parents six thousand years ago even until now, the inspired records of every dispensation set forth the evidence, without a flaw, that He hears and answers prayer. It is this kind of God that we serve, and of this fact there can be no possible question. True, He may not always hear as we think He should; neither does He always respond as we may deem He ought. However, of this we can be absolutely certain—according to His divine wisdom, He will answer as the need

and the welfare of those who trust in Him may demand.

Let us now refresh our memories with some of these evidences so clearly set forth which have been left to hearten and cheer us along the Christian pathway. Here we shall find consolation and hope for us all.

David stands forth as a peer among the ancients as a praying man, a man whom God heard and answered. He says, "I cried unto the Lord with my voice, and He heard me out of His holy hill." Ps. 3:4. And further he exclaims, "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple and my cry came before Him, even unto His ears." Ps. 18:6.

Not only does David make it plain that God actually heard him, but he makes it just as clear that the Lord hears His other children when they, too, pray. Of this assurance he further writes: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Ps. 34:17.

Certainly, if we had no other testimony than that of David, it would be sufficient to assure us that, whether it be a king upon the throne needing wisdom to administer aright the affairs of his kingdom or the weakest, humblest child lisping a prayer, God does hear and answer.

Thus it was in the days of Elijah. In 1 Kings 18:36-38, we read:

"It came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Here, certainly, was ample proof given before all Israel, as well as to the prophets of Baal, that the God of Abraham, Isaac, and Jacob hears and answers prayer.

And what is made clear in this connection, by both David and Elijah, is just as clearly testified to by Daniel, the chief of presidents; by Jeremiah, the weeping prophet; by Hannah, the mother of Samuel; by Cornelius, one of the first converts from the Gentile world; and by a great host of others comprising the roll call of the saints in all ages. Then, too, the messenger of the Lord has written much upon this subject. Some of the most cheering and comforting utterances are found in the following language:

"Those who seek God in secret, telling the Lord their needs, and pleading for help, will not plead in vain." "He would have us understand how earnestly and tenderly His heart yearns over us. He invites us to take our trials to His sympathy, our sorrows to His love, our wounds to His healing, our weakness to His strength. . . . Never has one been disappointed who came unto Him."

Not only does He thus invite us, but we note further:

"He waits with unwearied love to hear the confessions of the wayward, and to accept of their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child."—*Mount of Blessing*, pp. 126, 127.

Could words depict a more kind, considerate, thoughtful, and yearning attitude than this? It is just such a God and Saviour whom we serve.

Then again:

"God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up, and behold His dear face of love. The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our griefs, our sorrows, and our trials. He has loved us with an everlasting love, and with loving-kindness compassed us about. We may keep the heart stayed upon Him, and meditate upon His loving-kindness all the day. He will lift the soul above the daily sorrow and perplexity into a realm of peace."—*Id.*, pp. 25, 26.

With such a tender, compassionate, all-wise, prayer-hearing and prayer-answering Father, it is little wonder that we are admonished by the messenger of the Lord:

"Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds. He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. . . . No sincere prayer [can] escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*Steps to Christ*, p. 100, pocket edition.

Such is the nature of the God whom we serve and His desire toward His children. But this is not all.

Again and again, while out in the mission field during recent years, the writer has been present when the effectual, fervent prayers of missionary leaders, doctors, and ministers have been definitely heard, and in some cases immediately answered, and he has learned of many other such instances. Many experiences could be cited in which this has been true, but brief reference to two or three will suffice.

One night after midnight the nurse at the Songa Mission (Belgian Congo) called me and earnestly appealed that prayer be offered without delay for the best teacher we had in that section of the field. This man was in the throes of pneumonia, and was beyond the help of medical skill. Bowing in simple faith at the bedside of our brother, we committed him to the loving embrace of the Great Physician on high. We were heard. Thank the dear Lord, our supplication was answered. A marked change took place. The patient at once began to breathe normally and fell into quiet slumber; he was almost instantly restored to health and strength. The experience made a very deep impression upon the natives everywhere in that territory. It was a mighty victory in that desperately heathen country.

Another of our missionary physicians had this unique experience: He was performing a major operation in a government hospital. Naturally, he felt somewhat nervous in the presence of both

the surgeons and the nurses who were assisting him. Upon encountering a mass of adhesions which obstructed his view, making the task more difficult, he earnestly prayed aloud: "O God, help me; guide this knife." A profound impression was made. Those present stood with moistened eyes. The operation was a success. An account of it appeared the next day in the newspaper under the caption, "A Missionary Doctor Prays." His skill was heralded everywhere. He was acclaimed a man who knew how to pray, as well as one who received an answer to his prayers. This experience indeed gave great impetus to our mission work in that territory.

Again there is the story of a badly burned child, the son and heir of a paramount chief. Because of improper treatment by the witch doctor, gangrene had already set in; but the boy was healed by the earnest prayer of Dr. E. G. Marcus, at the time of the opening of our first mission station in Northeastern Rhodesia back in 1929. Through this experience the door was thrown open wide for us to enter that territory.

It was through divine healing in the case of another chief that our hospital at the Bongo Mission in Angola, Portuguese West Africa, was

opened. This institution has become a great center of light, and daily ministers to the suffering who come from hundreds of miles in every direction. Today there also stands at this same hospital a neat medical ward, a fitting tribute of praise and thanksgiving for the healing of Sister W. H. Anderson through prayer and anointing. The doctors despaired of saving her life. There was no hope unless God intervened and laid His healing hand upon her.

We could continue the recital of such experiences, but these instances afford unquestionable evidence that God hears and answers prayer. What a privilege to serve such a Father, who has constantly the concern and needs of His children under the control of His own divine providence!

Indeed, "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfil the desire of them that fear Him: He also will hear their cry, and will save them." Ps. 145:18, 19. Hence we can, from the depths of the soul, give forth our utmost praise and thanksgiving in the words of the sweet singer of Israel: "My mouth shall speak the praise of the Lord: and let all flesh bless His holy name forever and ever." Ps. 145:21.

Those Simple Gospel Songs

By NATHANIEL KRUM

THE gravest error into which church soloists seem to have fallen is the generally accepted belief among them that a song must be of the classical type in order to be acceptable to the people. They are afraid to sing the simple gospel songs which contain the message the people really want, fearing that the people will think them incapable musically of singing the more difficult solos with trills and frills that show off the voice and tend to glorify the singer instead of God.

Many soloists reason thus: "There are many people in our church who have a good musical education, and if I sing the simple gospel songs, they will not be impressed." But this train of thought is wrong. What such soloists ought to be thinking is this: "There are many people in our church who are well educated musically, and my best efforts at singing a masterpiece can draw from them little more than criticism." What those musically educated people need most is a simple gospel song so full of the spirit of love that it will cut right into their proud hearts and melt them with the warmth that the Spirit imparts.

I will never forget a solo I heard a few years ago while I was working in the African mission field. Of all the solos I ever heard—and I believe I have heard some of the best and some of the worst—this one gripped my heart most. The soloist was a Cape colored woman about fifty years of age—a simple, trusting saint of God. She had no trained voice. She sang no great musical masterpiece. But she broke my heart and caused tears to course down my cheeks, as she poured out her soul in the words:

"A wonderful Saviour is Jesus my Lord,
A wonderful Saviour to me,
He hideth my soul in the cleft of the rock,
Where rivers of pleasure I see.

"He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land;
He hideth my life in the depths of His love,
And covers me there with His hand."

A singing evangelist, not of our faith, recently sang a solo in one of our churches. He chose for his song message a simple gospel song which contained the beautiful promise that God will lead us safely through the turmoil and strife of this present world, and *after* this present life He will take us to a better land, which He is now preparing for them that love Him. The simple message and melody of the gospel song gripped my heart. (One always knows when the heart responds to a song.) At the conclusion of the service, I went to the front of the auditorium and told the singer how much his song had meant to me. After we had talked for a few moments, he told me the following story:

Once early in his experience as a singing evangelist, he was suddenly and unexpectedly asked to sing before an audience of six thousand people. Not knowing in advance that he might be called upon to sing, he had failed to bring any music with him. (Up to that day he had specialized in the type of songs that are supposed to appeal to the musically educated members of the congregation.) What should he do? Someone handed him a small gospel songbook. Leafing through it, he saw the simple song, "Saviour, Like a Shepherd Lead Us." In his extremity, he decided to

sing it, fearful that it would not be favorably received.

The time came for his part in the service, and as he stood before that vast audience, his heart sang:

“Saviour, like a Shepherd lead us;
 Much we need Thy tender care;
 In Thy pleasant pastures feed us,
 For our use Thy fold prepare.

“Blessed Jesus, blessed Jesus,
 Thou hast bought us, Thine we are.”

Before he had finished the first stanza, he saw a few people here and there wipe tears from their eyes. By the time he had finished the last stanza, to use his words, “the whole congregation had melted.” The song had touched that great gath-

ering and turned thousands of hearts toward God. The experience taught him a great lesson. He forsook the singing of most of the accepted church music of the day, and devoted his entire attention to the singing of gospel songs whose simple melodies and words contain a message that strikes deep into the soul. And his efforts in this field have been crowned with remarkable success.

Oh, that all singers in churches everywhere might ponder the thoughts expressed here! God can use them in His service. But let them first fill their cup at the fountain of life, and then love and encouragement and conviction will flow from their lips in such powerful streams that men’s hearts will be watered and souls will be drawn to Christ through their ministry of song.

“In the Midst of the Week”

By GRACE AMADON

TWO epochs in the life of Christ are predicted in the Jewish prophecy in Daniel 9:

1. Baptism. 7 weeks + 62 weeks (483 years) after the “going forth of the commandment to restore and to build Jerusalem” (autumn).

2. Crucifixion.

a. After the 62 weeks shall Messiah be cut off.

b. In the midst of the week of confirming the covenant, He shall cause the sacrifice and the oblation to cease (spring).

In the second of these predictions, the point of time is given as the “midst of the week,” or the middle of the prophetic year. But inasmuch as the event described—the crucifixion—occurred in the spring of the year in the paschal month Nisan, this month is thereby tied to the “midst” of the prophetic year. And since the *midst* of the prophetic year was in the spring, the actual *beginning* of the prophetic year must have occurred six lunar months earlier, or in the autumn. The autumn new year in ancient Jewish time was the first in Tisri.

The Tisri beginning of the ancient Jewish year was that which marked the Jewish reckoning of a king’s year in the time of Ezra and Nehemiah, and coincident with this chronology was the prophetic year of Daniel’s Jewish prophecy. Even while Nehemiah was in Babylon, he counted the twentieth year of the king to include the period from Kislev into Nisan. (Neh. 1:1 and 2:1.) The months covered in this interval were Kislev, Tebet, Shebat, Adar, and Nisan. In Babylon, the king’s year changed in Nisan. (Zimmern, Heinrich, “*Zum babylonischen Neujahrsfest*,” *Band LVIII, 1903*.) But in Nisan Nehemiah *did not* change the number of the year in the reign of Artaxerxes. Hence it is obvious that he must have changed to the twenty-first year of the king in Tisri.

Accordingly, the *midst* of Daniel’s “seventieth week” exactly coincides with the crucifixion paschal month, which, in turn, marks the *beginning* of the “seventieth week” as concurring with the autumn Tisri. This was the first argument em-

ployed by the leaders of the “seventh-month movement” in 1844 in determining the October 22 date.

And furthermore, it is fitting that the Danielitic prophecy itself, in predicting the ministry of “Messiah the Prince,” should incorporate into its chronology the autumn beginning of the civil year that was customary in Jewry at that time to designate the reigns of earthly kings.

The autumn beginning of the Jewish year was also that followed by Jeremiah. But Ezekiel and Zechariah employed the spring beginning of the year, and in this respect followed the Babylonian custom. The schedule of events which Ezra and Nehemiah carried out agrees with the chronology in Daniel 9, which obviously counts its years from autumn to autumn, and thus marks the season of the baptism of Christ.

In the research of Franz Fraidl covering monographs on the “Week” prophecy, as he calls it, he found so many that he had to close his investigation, as reported in his *Graz Festival Paper*, with the fifteenth century. With reference to Christian exegesis for the whole period of the Christian Era, he states that all but one “recognize in the prophecy a Messianic prediction.”—“*Die Exegese der Siebzig Wochen Daniels in der alten and mittleren Zeit*.” *Graz, 1883*. In nearly all early chronologies and astronomies the prophetic periods of Daniel are a part of the discussion. From James Ferguson (astronomer) comes a helpful comment on Daniel 9:

“There is a remarkable prophecy in Daniel, ch. ix. ver. 26, 27, concerning the year in which the Messiah should be cut off. . . . Now, as it is generally allowed, that by each of Daniel’s prophetic weeks was meant seven years, the middle of the week must be in the fourth year.”—“*Astronomy Explained Upon Sir Isaac Newton’s Principles*,” p. 192. *London, 1756*.

Thus, the Jewish prophecy in Daniel 9 has been a true guide to the outline of the public ministry of Christ, which covered not one year or two years, as is frequently insisted today, but more than three years, including four Passovers.

EDITORIAL

Why I Am a Seventh-day Adventist—Part IV

Because I Love My Lord

GOD'S plan of salvation goes further than the forgiveness of sins that are past. It goes beyond the assurance that we may live a life of holiness in the world of evil and may be sustained with divine strength in an hour of persecution. God's plan contemplates the placing of the righteous finally in a holy abode. When Christ ascended after His resurrection, He left us with the promise that He would return, and it is this promise that reveals the second great half of the plan of God for the salvation of men, the second coming of our Lord. Said Christ to His disciples:

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

The language is plain, "if I go" away, "I will come again." All who profess the name "Christian" testify to their faith that He did go away to heaven. An Adventist is one who believes also His words, "I will come again."

When the apostles preached, they called upon men to turn to God, "to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus." 1 Thess. 1:9, 10. Paul presents in very direct language the relationship between the first and second coming of the Lord: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Christ comes the second time, not as a sin offering, but as King of kings and Lord of lords, to complete the great plan of salvation by taking us out of this evil world.

The Apostle Peter Testifies

The apostle Peter in his mighty preaching after the first advent of our Lord declared to the Jews that Christ had suffered and died in harmony with the great plan of God which had been revealed to the prophets. "Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18.

In appealing to his hearers to accept the salvation made possible through the crucifixion, Peter shows the relationship of the first advent of our Lord to His second advent:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

The Bible also makes plain that the Christian is to look forward to the second coming of Christ for a new body, free of maladies, for the plan of God includes giving us not only a new mind and spirit, but also a new body. We read:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21.

The same thought is brought out in more detail in this passage that describes the second advent:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

Second Coming Completes God's Plan

It is plain from this scripture that we must await the second advent of our Lord, in order that it may be said, in all its fullness and finality, that "death is swallowed up in victory." Then will these dying bodies of ours be changed and made glorious. Then those who have died in faith will be raised incorruptible. Then we shall be lifted up out of this evil world into another and better world where all is holiness and purity. Then will be fulfilled God's promise to create "a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

I repeat, I am an Adventist because I am a Christian. I believe in and look for the complete fulfillment of God's far-sweeping perfect plan of salvation. I thank God for the forgiveness of my past sins, for present fellowship with Him, for a new heart, and for a new spirit. I also thank God that I can look forward to the day when, freed forever from the evil environment against which I have had to fight, and released from all the maladies that now beset me, I shall be lifted out of this sinful world at the second coming of my Lord. Believing in the advent, I can see the fullness and completion of God's great plan of salvation.

Because I Love My Lord

In the light of these reasons, the statement that I am an Adventist because I am a Christian naturally merges into the statement that I am an Adventist because I love my Lord. Some may not have thought of it that way before. But is it not true that if we are genuine Christians, we have

an ardent love for Christ? Christian martyrs died rather than renounce their allegiance to their Lord. Stephen, the first martyr, was sustained at the hour of death by a vision of heaven, and "saw the glory of God, and Jesus standing on the right hand of God." Acts 7:55.

Those who went out to preach for Christ looked forward to the day, even though a time of sleep in the grave must intervene, when they should see Christ face to face. Said the apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. In the very last chapter of the Bible we find enumerated a series of glorious changes that are to take place as we move into a better world than this at the time of Christ's second coming. Among these is the change from seeing our Lord only with the spiritual eye, as we now do by faith, to seeing Him with the literal eye. The promise reads: "They shall see His face." Rev. 22:4.

Those who saw Christ and associated with Him at the time of His first advent had a rare privilege. This we all admit. In fact, there are many who express the fervent wish that they might have walked and talked with Him by the Galilean shore long ago. Yet such persons often seem to be quite forgetful of the fact that we may look for-

ward to walking and talking with our Lord in the future. As an Adventist I am not content to engage in a profitless longing that I might have lived at the time of Christ's first advent. I turn my eyes forward in anticipation of communing with Him at His second advent.

Paul in the Roman dungeon looked forward to the second advent as a time when his Lord would give to him "a crown of righteousness." And then he added immediately: "And not to me only, but unto all them also that love His appearing." 2 Tim. 4:8. So far as the apostle is concerned, the distinguishing mark of Christ's followers is that they "love His appearing." An Adventist is one who truly loves His appearing. F. D. N.

Scattering the Sparks of Light

SHORTLY before the war in the Far East caught him and fellow workers in Hong Kong, N. F. Brewer, president of our China Division, passed on a word about the spreading of the light of truth by the scattering of the members hither and yon. He wrote:

"One of the Chinese workers, in writing about his scattered flock, said: 'Scattering the members means scattering the light.' Many who have never before heard the gospel are hearing this message today because our people are being driven out from their churches and their homes."

So it was in New Testament times. The eighth chapter of Acts tells how the believers in Jerusalem were "scattered abroad" by persecution. "Therefore they that were scattered abroad went everywhere preaching the word."

In the early czarist days in Russia persecution scattered the churches. Brethren of one church were once sent into exile over the Caucasus Mountains, down by the Persian border. Then one day a telegram came from that region to the late Elder Loeb sack. As he handed it to me, I read: "Over a hundred keeping the Sabbath. Eighty ready for baptism. Send a minister." By the time the exiles were allowed to return, a permanent work was established in the regions beyond old Mt. Ararat and round about. So also the truth was carried into farthest Siberia in those days, from colony to colony of exiles, and from prison camp to prison camp.

We ever pray God so to overrule earthly governments as to permit people to live a "quiet and peaceable life," as the scripture exhorts us to do; but we must keep in mind that the Lord may overrule any kind of hindrance for the furtherance of His cause. When J. L. Shaw and I went over to China in 1928, following the historic flood on the Yangtze River, the brethren told us of a church that had been washed away in the flood—the chapel building, the members, and all their homes. For a long time it was not known where any of them were. Then most of them were found, in three different places, with three Sabbath schools in active operation. The flood had multiplied one center of interest by three.

Somehow the promise of care over the cause of truth amid troubles will be fulfilled:

The Hope of Men

THERE'S a land, a glorious land,
Where there is no wrong.
There's a land, a glorious land,
Eulogized in sacred song.
Though Time's bloodstained hour be long,
Evil's forces e'er so strong,
Yet, by prophecy's word
God's dominion's assured,
And undimmed peace forever.

There's a world, a wonderful world,
Where exists no pain.
There's a world, a wonderful world,
None are wounded there, nor slain.
Lift your voice in this refrain:
There shall come a righteous reign;
So with courage endure;
For all ills there's a cure!
Ye saints rejoice forever.

There's an age, a marvelous age,
Disenthroned of war.
There's an age, a marvelous age,
When the guns speak fire no more,
Nor the bomb's impending roar
Strikes the stoutest to the core,
When earth's battles are done,
And its kingdoms are one!
The Lord shall rule forever.

There's a realm, a beautiful realm,
And there's no death there.
There's a realm, a beautiful realm,
In which joy and justice share.
What a realm! so calm! so rare!
Truth and love pervade the air
The Omnipotent's reign!
Oh, express and proclaim
Praise unto Him, the Most High.

—A. S.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2. W. A. S.

The Spirit of Commercialism

(Continued from page 2)

on the other hand, our colleges and academies seek financial income primarily to secure standing with accrediting agencies, in order to compete with worldly schools, this is most unfortunate. Then the spirit of commercialism dominates our educational program.

We are glad we can believe that such is not the case, but that the higher objective is the controlling motive in the minds of our educational men.

Conferences and institutions, as well as individuals, may become so self-centered in their interests that they will be tempted to spend their entire income upon themselves to the neglect or ignoring of more needy fields and objectives. Repeatedly and earnestly in our denominational history have we been warned against this evil. We need ever to bear in mind and to heed these warnings.

The Gospel Minister

And this same principle applies to the minister of the gospel. Is his main thought, in carrying on religious work, the salary he receives? Does he think more of this than he does of the souls he wins to Christ?

A Christian worker who was seeking a deeper consecration to God, and more of the power and guidance of the Holy Spirit in his labors, told me several years ago that the love of money, his weekly wage, was his besetting sin. God gave him the victory over this temptation. Perhaps others are tempted upon this point, and the victory is for them to gain.

Our ministry today should be more than a profession; it should be a passion; and only as it is a passion can it prove effective in the great work committed to it of God. We cannot be among those who preach for hire, who follow their calling in order merely to obtain support. The workman is worthy of his meat. That is true. But the workman must labor for more than his temporal meat. The meat of Christ's ambassador must be, in the words of the Master, "to do the will of Him that sent" him, "and to finish His work." John 4:34.

In the preaching of the gospel, the minister should lead the members of his flock into a hearty support of the financial program of the church, in the faithful payment of tithes and in offerings. But as he does this, as he has a hand in the shearing of the sheep, let him never forget that he must feed the sheep. And we may well believe that the minister who most efficiently feeds the sheep with the pure milk of the word, will have the least trouble in leading them to meet their financial goals.

Let us ever remember that it is not by might nor by power, not by plans or methods, not by argument or eloquence, but by the Holy Spirit, that God will finish His work and cut it short in righteousness.

The material facilities of the apostolic church were few and meager, admitting of no comparison with our equipment today. With no regular system of employment, with no schools or publishing houses or sanitariums, with only scrip and staff, dependent upon friendly homes for their harborage, the heralds of the cross penetrated the darkness around them, proclaiming the gospel of the crucified and risen Christ. Their only recourse for help was the Holy Spirit, who witnessed in mighty converting power to their simple story.

Our Field

"The field is the world." Before Christ comes His work will be finished in every land. Our interest, therefore, must ever transcend our particular church, our particular conference, our particular institution. We are glad that we can believe that such is the case. Our dear people in all our organizations have taken on this enlarged world-wide vision. They have supported liberally the gospel message as it has gone out to all lands and climes. And because of this, God has blessed the work in every department in the home field. Only as we persevere in this high and holy purpose shall we see a realization of our hopes, and triumph at last with our fellow believers gathered from every nation, kindred, tongue, and people, to meet and welcome Christ at His coming.

Wisdom

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." Prov. 4:7-9.

BY WELDON TAYLOR HAMMOND

THERE was a man in our town
And he was wondrous wise!
So thought his fellow townsmen
Who gaped in great surprise.
His barns were filled with plenty,
His ventures turned to gold;
But, in his greed for riches,
He pauperized his soul.

Another man in our town
Was not considered wise.
The quest for fame and fortune
Seemed little in his eyes.
He was a humble merchant,
A servant of the Lord,
Who freely gave that others
Might share the saints' reward.

When in the day of judgment
Before the throne they stand—
The sage, so avaricious,
And the humble merchantman—
Who then will Wisdom honor,
Who'll wear her jeweled crown?
How plain the final verdict
To the people of the town!

BEACON LIGHTS

Tomorrow Is Such a Magic Word

"Tomorrow" is now the word on many lips. Numerous pens are writing about "tomorrow." It is little wonder that this is so, for today has no charms that are not tarnished by sorrow or fear. Tomorrow is the day of hope. We are hearing much of what the world will be like, *must* be like, after this war. Already men are drawing the blueprint of the new and glorious edifice that mankind shall erect when bombings cease. Some are very optimistic, as is usual with planners. Others wonder whether fundamentals will be faced. An article in the *Christian Century* (July 8), entitled "Tomorrow Will Not Bring Utopia," is most pertinent at this time. The author in one paragraph puts his finger upon the cause of our frustrations and the only source of our hope. He states:

"It should be obvious, as President Conant recently warned the graduating class at Harvard, 'that man's nature is such that all men some of the time, and some men all of the time, will feel and behave . . . as though they were possessed of a devil.' There is no reason for supposing that the barbarian and the threat of barbarism will ever cease to prowl amid civilization. Some tomorrows, like some yesterdays, will undoubtedly see splendid social achievements, much human goodness, courage, and nobility—but not utopia. The perfect will not come, not by a long shot. Injustice will not be banished, unrighteousness will not be ended, suffering will not cease to occur, 'chaos and old night' will not be finally dispelled. Human history, without a miraculous intervention of God, which would make it something other than human history, will continue to be, among other things, a scene of human frustration. We had better face that fact now in order that we may not be undone by it later on."

To this we add a quotation from an editorial in the *Watchman-Examiner* (July 9), entitled, "Must We Face Another Disillusionment?"

"Utopians who foresee the future in the terms of a world made perfect by technology and the applied social sciences, as well as those who believe in a complete spiritual regeneration of a majority of men, are equally mistaken. History has handed down to us a world constructed on totally different principles. Evil is inherent in the nature of man, and this is the source of all his troubles."

Thank God for the men of high hopes and good will who speak in behalf of the oppressed and seek to make a better world. And woe unto those who frustrate and even overthrow the fine purposes of such men. We would aid every worthy cause that will alleviate suffering, check the evildoer, dispel poverty, lift the down-trodden, and promote peace. But we know that only the transforming power of Christ can change the lives of men.

There can be only one certain solution to our problem—the elimination of all evildoers, even all who have any latent possibilities of evil-doing. That is just what the Bible foretells and promises to us. Indeed, as is stated above, this can come about only by a "miraculous intervention of God." And we are assured by the Good Book that after such intervention shall take place, "affliction shall not rise up the second time." That the day of divine intervention is fast approaching is most evident.

One Good Cause We Can Help

There is one good cause that should enlist the aid of every Christian man and woman—that is the cause of temperance. And there is one fact that ought to be most evident by this time—you can't come to terms with alcohol. Should John Barleycorn agree that there will be no more saloons, you will find almost every drug-store, eating place, yes, and grocery store, dispensing the poison. Should he declare that with proper licens-

ing privileges we will be rid of the bootleggers who are the cause of so much crime, you will find that where liquor goes, its cousins, bootlegging and crime, follow after. It's just that way. John Barleycorn can't help it. No matter how good his intentions when promises are made, you can be sure they will never be kept. Millions are now coming to see the folly of even attempting a deal with alcohol. Indignation is arising against it and its subtle strategy since we have been at war. Everywhere the cry is arising, "Out with it," and we should add our voices to that cry. We agree with the following paragraph from the editorial columns of the *Watchman-Examiner* (July 9):

"No friend of national sobriety, social purity, and community security should let up for a single day in the intense fight now being waged against the brewers and the liquor traffic. Prior to the outbreak of the war, we were in the practically uncontroverted period known as the 'repeal era.' Repeal has been a social experiment and is in dark contrast to the prohibition era that preceded it, which was called 'the noble experiment.' Now the repeal era is being controverted as never before. Noble citizens from every walk of life are rallying to the standard of national sobriety. Let every sleepyhead wake up. Let every Christian citizen put on the armor of God. With three times as many booze parlors as there are public schools, with booze married to politics in an unholy alliance, with our national military efficiency endangered by coddling the defenders of our country in alcoholism while they are being trained to employ weapons of precision which no alcoholic can handle very well, with mounting social impurity and a crime record for repeal years as convincing as anything can be, every righteous man and woman in this land should stand up and be counted on the side of national purity and sobriety."

Joel Saw Our Day

A writer in the *New York Times Magazine* (July 12) states: "Throughout the land a mighty revolution is in progress. American industry is beating the plowshares of peacetime—the autos, the electric refrigerators, the toasters, and the washing machines—into the swords of total war: planes, tanks, and high-explosive bombs."

Time (July 20) tells of the revolutionary change-over that is to take place in man power. "By the end of 1943 the United States Government wants 20,000,000 more people in the war effort than at the time of Pearl Harbor—7,000,000 more for the armed services, 13,000,000 for war industry. Of this 20,000,000 total, it plans to get 1,800,000 from those who were jobless seven months ago, 1,400,000 from young people coming of age, 10,000,000 from civilian industry, 700,000 from the farms, 600,000 by hiring people who used to run small businesses of their own. This leaves a shortage of 5,500,000 that will be made up by taking women from the kitchen and the bridge table, by drawing workers and soldiers from the so-called 'leisure' class."

The words of Joel concerning the beating of plowshares into swords are so apt in describing conditions in our day that he is being constantly quoted on this point. We see them in advertisements, in book and editorial titles, in statements of commentators and statesmen. While the reverse of these words, as given by Isaiah, has been quoted by ministers and peace advocates, yet it is no doubt true that the words of Joel are better known, because they are truer to the conditions under which we have been living in recent years. Though they were applicable to the first World War, yet the revolutionary change-over of peacetime pursuits to total war effort that we are witnessing today was never equaled before in the history of man, and Joel is the oft-quoted prophet who saw our day and described it in remarkably accurate terms. But we must not stop with the ninth and tenth verses of the third chapter of Joel. We should read on and see that all this is but the prelude to "the day of the Lord," when He "shall roar out of Zion," and "the earth shall shake," and the final harvest of the earth shall be reaped.

F. L.

IN MISSION LANDS

Mission Sessions in Mato Grosso, Brazil

By H. O. OLSON

DURING the month of May a series of regional meetings—or biennial mission sessions as they were called—were held in the Mato Grosso Mission. This state is sparsely settled. Large sections of it are yet unsettled or have only Indians. It is next to the largest state in Brazil, and is devoted largely to cattle raising. We

crossed single cattle ranches that were about eighty kilometers (over fifty miles) in each direction, and were surrounded by high fences. We met men driving thousands of cattle four hundred or more kilometers to the border of the state of São Paulo, where they would be loaded on cattle trains. There are also vast diamond fields in this

state. One could see men washing gravel in the rivers in search of these precious stones. They work in the water under the scorching sun. They would often dive to cool off.

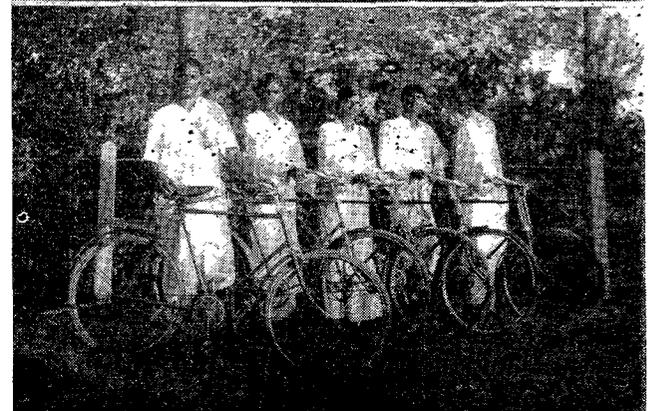
As we watched them I could not help contrasting their work with the work of the soul winners. I thought of Spurgeon's words: "When we endeavor to lead men to God, we pursue a business far more profitable than the pearl fisher's diving and the diamond hunter's searching. No pursuit of mortal men is to be compared with that of soul winning." Yet how few workers in the cause of God would be willing to go through the hardships that these men endure! We stopped overnight in a village of these diamond searchers. They provided hammocks for us. When they heard who we were they wanted a meeting in the evening. The people have torches to light their

humble homes, but one man had a pressure lamp. He hung this outside, and soon a large group gathered, the largest audience I had in that state.

I spoke to them for more than an hour, and none seemed to tire, even though they all were standing. As the service closed they all in unison greeted us with, "Long live the missionaries!" They said that there are no religious workers of any denomination in that vicinity except when our colporteurs come. These penetrate everywhere. We met one of them with a smiling face not far from there. He seemed very happy in spite of hardships.

In Cuiabá, the capital, we have a good church building and an organized church with a school. The church is near the center of the city, in the block next to the governor's residence. Here we had the first regional meeting. Brethren came in from groups near by. Sabbath afternoon we gathered on the banks of the river for a baptismal service. Twelve were baptized. This service was followed by the Lord's supper in the church.

Cuiabá is said to be located at the geographical center of South America. A stone in an open square is supposed to mark the exact center. A new worker, Brother Oscar dos Reis, and family,



The Pictures on This Page Show Some of the Faithful Indian Believers Who Were Present at the Recent Telugu Annual Meeting in South India

Above, at left: An Old Sister Who, Though Almost Blind, and Deserted by Her Family on Account of the Truth, and Bereft of Money and Friends, Came One Hundred Miles to Attend the Meeting

Above, at right: Three Church Members Who Walked One Hundred Miles to Be in Attendance

Lower picture: Five Men Who Cycled Two Hundred Miles to and From the Meeting

accompanied us to Cuiabá and remained to succeed Brother Barboza, who was transferred to Corumbá to open up work in this city, which has the reputation of being the hottest city in South America.

A river steamboat and a train brought us from here to Campo Grande, where the mission headquarters is located; and a model "T" Ford, two hundred kilometers from there to Santa Luzia, where we have a country church. Groups of brethren and isolated believers conducted us in various directions from this center. There are no built roads, but people drive between the scattered trees and shrubs in one track till the ruts get too deep; then they drive in a new place.

The heavy rains made it hard to get through. No modern cars could have passed, for it requires more clearance under the body of the car than these have. When we came to the Santa Luzia River, we found that the cross timbers of the bridge had been carried away by the high water, which now had subsided somewhat. Accordingly, we left the car and carried our baggage over on the main beams of the bridge. A brother who lived near by offered us quarters for the night. In the morning we carried down long posts, which we used as cross timbers for the bridge, and got the car across.

Brethren had come long distances in covered ox-drawn wagons and on horseback. They all were happy for the privilege of attending these meetings. A group will soon be ready for baptism,

and the church school has been a great blessing to our work in this place.

Some of our believers here, children of one of the early settlers who had acquired large tracts of land, had invited other brethren to come and build on their land and use without charge as much of it as they needed. When we asked the members of this family how large ranches, or farms, they had, they gave the size in square leagues. In Brazil a league is six kilometers, or four miles. Land, though, is still extremely low in price, amounting to about six cents an acre.

The last district meeting in this mission was held in our church in Campo Grande, where on Sabbath afternoon eight persons were baptized just before we celebrated the Lord's supper. The meetings began Thursday and closed Sunday evening. José Passos, the mission superintendent, and E. Langenstrassen, the secretary-treasurer, are giving strong leadership to our work in this field. Plans were laid for two strong evangelistic efforts in centrally located halls. Thus far the mission has had only one minister besides the superintendent. We are now glad to have two. The superintendent and the treasurer also carry the departments. Manoel Soares, the union field mission secretary, accompanied Elder Passos and me till we came to Campo Grande. Here Rodolpho Belz, the union president, joined us.

The reports of the superintendent and the treasurer were encouraging and showed a continual though not a large growth.

The Island of Ceylon

By E. D. THOMAS .

DURING the three weeks I spent in the island of Ceylon it was my privilege to visit the isolated members of our churches in various sections of the field. It was a pleasure to meet with them in their homes to spend a little time in study and prayer.

I found some of these isolated church members very faithful in the daily study of the Sabbath school lesson and in the giving of liberal offerings. A Tamil sister, who is employed as a teacher in a mission school, is compelled to pay tithe to the mission which employs her. From the rest of the amount she gets, she pays another tithe each month to our church treasurer. She told me that she looks upon what she pays to her institution as a cut in her salary and that the real tithe is paid only to our mission. She is busy visiting her neighbors with the printed page and speaking a word about her hope to her friends and neighbors wherever she has an opportunity.

We have several faithful nurses on the island who hold responsible positions and are letting their light shine. While I was visiting the pastor of an Anglican church in one of the estates far away from Colombo, he said that he was surprised to find a Seventh-day Adventist nurse in one of the tea estates in charge of a small dispensary, supported by four estates. He said that that nurse was faithful in her Sabbathkeeping, in

tithing, and in doing various kinds of missionary work for the patients who come to her dispensary and for her neighbors; that he had none in his church who were so consecrated to the cause of Christ as this nurse. He was surprised to see me go all the way from Poona to visit this nurse.

When I visited this sister in her dispensary she was very glad to see me and told me about her experiences with different visitors, especially with this Anglican pastor who has been trying to win her to his church, and about the European manager who is not interested in her paying tithe and offerings to our missionaries when they visit her. One day the manager told her that if she would only let him know when she was troubled by her missionaries for offerings, he would see to it that no one would go to the estate again. But the nurse told him that she wanted her missionaries to visit her often and that they needed her tithe and offerings to help the missionary work she loved so much. The manager said that he had never before seen a girl who desired so much to give her money for missionary work.

I had similar experiences with different ones in various sections of the field. The missionary spirit of our people in this small island is very encouraging. During the past year ninety-nine people have been baptized as a result of the evangelistic campaign held by Pastor Dunbar Smith.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

"They All With One Consent" Part I—"Suffer Me First to . . . Bury My Father"

By JOSEPHINE CUNNINGTON EDWARDS

THE gentle Jesus has issued the same call to every soul born into this world of responsibility. He has sensed a need in His work for every talent that He has bestowed. His plans have included all. But "all we like sheep have gone astray." Even His loving insistence through the Holy Spirit has taken note of us in our wanderings. The call has been whispered with gentle distinctness, even penetrating the dulled ears of the deepest sinner.

"My child, follow Me."

"Suffer me first to go and bury my father."

Every breath Jim breathed smelled of unguentine and antiseptics. The nurses tiptoed in and out and down the long aisle of the ward, straightening pillows and taking temperatures, bringing

tinkling glasses of ice water, answering tiny red call lights.

Then Jim, even in his maze of pain, noticed that the bed next to him was to be occupied. Two white-coated orderlies were wheeling a carrier in. The patient was still under the influence of the anesthetic. Jim noted wearily the expert transference of the patient to the bed. Then because he was so tired and things like that were really routine, he turned over and slept.

The lights were shining brightly in the corridors and with a subdued glow under their shades in the ward when he awoke. The pain in his scalded arm was not quite so acute as it had been earlier in the day. He closed his eyes and yawned capaciously. Then, by edging and squirming

KNOW YOUR CHURCH HISTORY

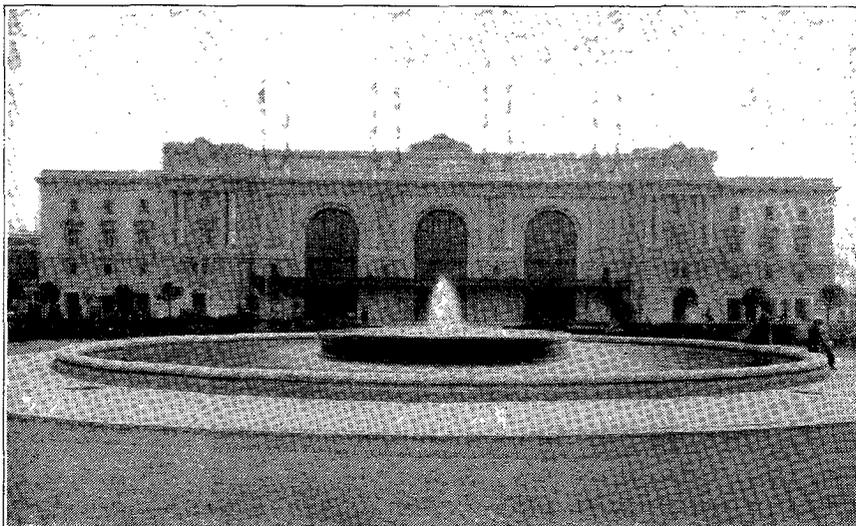
"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

This building, though not a Seventh-day Adventist structure, has played a definite part in speeding the advent message "into all the world," for within it have been held () General Conference sessions.

At these sessions momentous plans have been laid which have speeded up the pace of the message.

To thousands of our people the sight of this picture will stir a flood of memories of those epochal gatherings.

Indeed this building occupies a place in our church history! It is the great convention building ().



(Answers on page 21)

STELLA PARKER PETERSON.

around, moving his bandaged arm painfully and slowly, he achieved a position in which he could look at his new next-bed neighbor.

A pair of twinkling blue eyes met his gaze. They were set in a face that had been molded and formed by a life of kindness and goodness. Every feature bore mute testimony to it. Jim was instinctively attracted. A conversation was started, and a real friendship sprang up between the two.

Jim learned that his friend had had an operation on his foot, and that he was a Seventh-day Adventist. The first Sabbath in the ward was a queer one to Jim. He helped Mr. Tripper study what he called his "Sabbath school lesson." There were also other beautiful things that he read to Jim, too, from the Bible.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God."

"He that loveth not knoweth not God; for God is love."

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Jim listened as one entranced. What must it be like to have someone who cared? Of course, there was dad, rich as Croesus, but he had disinherited him when he married Marjorie. Life was hard. He had to work like a whirlwind to bring bread home to Marjorie and little Jimmie boy. And the house—oh, it was terrible! He had been used to Persian rugs, hardwood floors, glittering crystal, and eggshell china. But he didn't care. Dad had offered to settle a large sum on Marjorie if he'd give up this foolishness and come home. But give up Marjorie? No! A thousand times, no. Her gentle brown eyes, her tiny hands hardened and reddened by strong soap and heavy, coarse housework. Not little Marjorie. He could never go back on her.

Then dad's silence. Didn't come near him, though he came near dying from those burns from that accident out at the plant. Was that love?

Then Jim roused himself out of his reveries enough to realize that Mr. Tripper was still reading.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Jim remembered those words for months afterward. He found a job as janitor in the big Y. M. C. A. building, and lost all track of the Trippers. But the words tagged him and nagged at his conscience.

One day while he was dust mopping the shining floor around the desk, the words "Seventh-day Adventist" struck his ears. He stopped and turned around. A heavy-set, strong-faced young man was talking to the manager about buying mem-

bership in the organization for a club of boys.

"I'd like exclusive use of the swimming pool and recreation rooms at certain stipulated times," he said. "You see, our boys do not play pool, or cards, or billiards; neither do they smoke or drink. We belong to the Seventh-day Adventist Church."

The arrangements were soon made, and the big stranger started for the door, drawing on his gloves as he went. Jim followed wearily and accosted him in the hall.

"You say you're a Seventh-day Adventist?"

The man smiled one of the friendliest smiles Jim had ever seen.

"Why, yes, my good man. Are you one, too?"

Jim laughed a little embarrassedly.

"N-No" he stammered, "but I'm surely interested. I met one of your people out at the hospital, and he was as good a man as I ever knew. I'd like to know more about your church, and what you believe, and what makes your people so—well, uh, different from the rest of the people I know."

Before Jim realized it, he had bargained for a series of Bible studies with the clever young man. Mr. Belding was his name. They had even set the date. Jim was singularly lighthearted. It seemed as if this was what he had been wanting all his life long.

They were wonderful studies, filled with the sweetest hope for the future and fraught with inimitable promises.

The spring slid away and gave place to warmer weather, and flowers. The birds came back, and Minnesota was dressed in summer raiment. Mr. Belding told Jim and Marjorie that he could not give them Bible studies for two weeks. A camp meeting was to be held in the near-by town of Anoka. He, Mr. Belding, was going to help set up camp.

Three days later it happened. The day had been a queer one. Sometimes the air was so cool that it smote the perspiring workers strangely, and they remarked about it as they uncoiled ropes, and arranged tugs and pulleys to erect the big tents.

The little tents were nearly all up, and men were running to and fro with washstands, cots, and two-by-twos. The place swarmed like a beehive. The sound of hammering could be heard in busy rat-a-tat-tats all over the grounds as if a colony of woodpeckers had taken up their abode in a lovely little grove southeast of Anoka.

Suddenly a little boy ran from the field adjoining the grove. His face was blanched with fear, and his voice was high-pitched and shrill with terror.

"Papa! Papa!" he shrilled. "Look! Look! What is it?" His trembling little finger pointed skyward.

A dozen workers looked up simultaneously. Then their tools dropped from their nerveless fingers.

"A twister!" The alarm went through the little tented city on wings of speed, and forty workers gathered in the open space and watched the approaching demon with bated breath. The sky was filled with it. The clouds were black with a dirty yellow swath, working about, whirling in

snakelike contortions. The air was filled with debris. There were houses, trees, roofs, signboards, logs, horses, tossed and whirled in the mad vortex three hundred feet above the camp.

Those who had worked for days looked wearily at the lovely little canvas city almost ready for the people to come. In two or three minutes at most all would be gone. That is, if God—

With one consent they knelt and prayed in the face of the approaching fury, the sound of which was like that of the approach of a hundred express trains.

Suddenly—inexplicably—when the lashing fury was within one block of the campground, it turned; and though it leveled the lovely little city of Anoka, it did not harm a single tent in the encampment. In a minute, many lives were snuffed out, scores of people were terribly injured, and damage amounted to many thousands of dollars.

Jim was called to help guard the stricken village. He heard the talk of the strange turn the tornado had taken, and how the little encampment was entirely missed by the terrible storm. He even went out past the camp and looked it all over. It was strange. Or was it?

Jim had given up his pipe and tobacco. He had thrown it out of the car one day after he had been to the Beldings' house. Then, he gave up unclean meats, and asked for the Sabbath off.

But the devil woke up and started to work overtime on the case.

Father came through with forgiveness, tolerance of Marjorie, and an inordinate love for little grandson Jimmy. He bought them a beautiful lit-

tle home in the country, furnished Baby Jimmy with imported suits, and huge, glittering, expensive toys. His nighties were hand embroidered. His shoes were calfskin, smooth and pliable as velvet. He looked like a prince in his lovely little woolly togs when Marjorie dressed him up.

Jim's boss at the "Y" told him that it would be impossible for them to give him his Sabbaths off. Jim's father roared with rage when he heard of his religious convictions. "Rubbish!" he had shouted, growing purple with anger. "Just when I'm prepared to put you and Marjorie on easy street, you do a thing like this! If you go off on this crazy harebrained tangent, I'll cut you off without a cent. Now take it or leave it, Jim. Which will it be?"

That night Mr. Belding received the telephone call. Jim's voice was cold—distant.

"Seems pretty hard to let the old man down like that. He's not well, you see."

"Maybe it won't be long. And he has done so much for Marjorie and me and the baby. Guess I'll have to wait—"

"Suffer me first to go and bury my father."

The gentle Jesus has taken many a rebuff to His tender calls. He has sensed the need in His work for every talent that He has bestowed upon the children of men. His calls have penetrated the dullest ears of the lowest sinner. Yet even in the face of eternal rewards and everlasting punishments, there are yet those who will say to Him:

"Suffer me first to go and bury my father."

"He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me."

Hazards to Successful Marriage

X. Dangerous but Passable

By AGNES LEWIS CAVINESS

AT many points along the network of highways that cross and recross the great American continent, one meets with a novel sign, "Dangerous but Passable." It is surrounded by all manner of complicated equipment that does the road work to keep these highways in condition. One sees a machine that looks like a dinosaur edge up to a cliff and reduce it to the level of the roadbed by great mouthfuls.

The extent of this road making is stupendous. But that does not surprise me so much as the fact that through all this complicated upheaval that our roads are undergoing constantly in one place or another, whenever you see this sign, you will find a passageway through—probably narrow, probably rough, but negotiable—between the masses of dirt and stones on either side. If you tried to drive anywhere but in that path, you would probably come to grief. You would soon, no doubt, find the way hedged up entirely and would have to turn back. But if you go slowly, and follow the path outlined, you are very likely to win through to the clear highway again. It may not be a pleasure trip across that stretch. You'll have to watch your driving very carefully.

It is no place for headstrong youngsters or people who have no courage or stamina. But if you will only keep on and keep on, you will manage it.

Have Patience

The difficulty with some people is that they lose their patience. They say, "This is a bad road! We'll not go on! We'll go some other way that is not so hard!" Once we did that on a trip, but we found ourselves on another road that also was undergoing repairs and was quite as bad as the first. They were both good roads, but in some places there was a bit of construction work being done. It is nothing against a road that it has to have repairs. That is perfectly legitimate. Every reliable road must have such work at times. If we only keep our heads, use all the driving skill we possess, keep up our courage, and *keep on*, we'll make it.

It is to the young, inexperienced drivers on the highway of marriage that I have addressed this series of articles. The road has acquired a bad name during these recent decades. There are even those who maintain that it is a wretched road anyway, and not worth the effort it costs to conquer it.

Some even go so far as to say that it is impossible to travel it successfully, because it is not suited to our modern civilization. But if we accept the Bible account of the origin of the race, we know that it is a good way, ordained of God and established by Him, along with the Sabbath, whereby two can travel happily and successfully along the path of life to our everlasting home.

Watch Out for Dangers

True, there are hazards and dangers on every hand. It is to point out such that I have written these lines. We have no wish to deny the existence of dangers. We have these words from the messenger of the Lord:

"There is not one marriage in one hundred that results happily, that bears the sanction of God, and places the parties in a position better to glorify Him. The evil consequences of poor marriages are numberless. They are contracted from impulse. A candid review of the matter is scarcely thought of, and consultation with those of experience is considered old-fashioned."—*"Testimonies," Vol. IV, p. 504.*

This should not surprise us. The desire to mate and establish a home upon maturity is the most natural of human tendencies, along with the desire for food. Hence Satan knows how powerful it is and makes the more effort to use it to his ends.

"Young men have received the truth, and run well for a season; but Satan has woven his meshes about them in unwise attachments and poor marriages. This he saw would be the most successful way he could allure them from the path of holiness."—*Id., Vol. V, p. 115.*

But these words are not to discourage us. We need to remember that the same counseling pen that wrote these words, wrote also:

"Angels delight in a home where God reigns supreme, and the children are taught to reverence religion, the Bible, and their Creator. Such families can claim the promise, 'Them that honor Me, I will honor.'"—*Id., p. 424.*

This pen wrote also:

"He who made us ordained that we should be associated in families, and the child nature will develop best in the loving atmosphere of a Christian home."—*"Ministry of Healing," p. 203.*

God's ideal for the earthly home is higher than our imperfect powers can comprehend. But it is an ideal toward which we can strive in humility and sincerity.

"Let them remember that the home on earth is to be a symbol of and a preparation for the home in heaven."—*Id., p. 363.*

And again:

"Let it be your first aim to make a pleasant home."—*Id., p. 369.*

"Let your pleasant, cheerful words ever be like sunbeams in your family."—*"Testimonies," Vol. I, p. 401.*

It is impossible for one to drive a vehicle according to detailed instructions. Suppose you should come to me asking how to drive from your office at the college to our home on the hill. Would I tell you to take the road that leads north of the college and turn the wheel ten degrees to the left, then straighten it out five degrees for two minutes, then fifteen degrees to the right for a minute and bring it back to due north again, and continue thus for ten minutes; then turn sharply to the right thirty degrees and follow on up the

hill for another five minutes? No, indeed! By that time you would have run into a tree and would need someone to take you back to your starting place.

Rather, I would tell you that there is a good road leading north from the campus. It is true there are a few places where you can get off the road, and there are some places that are tricky and need very careful driving. Indeed it is a mountain road and not one to be driven by heedless persons. But it is a clear, plain road and has been driven successfully by numbers of people. Moreover, here is a good map. If you will put your mind on your driving, keep firm hold of the wheel, and watch the map, there is no question but you will make the run in safety. Keep on in the highway that has been made for you and follow the map you have been given, and you will reach your destination at last.

Secret of Successful Marriage

There are those who would tell us that the secret of a successful marriage lies in the physical affinity of two persons. Others tell us that the general psychological attitude toward others has been proved to be more important than sexual relations. Still others maintain that marriage is an economic matter rather than a physical or social relationship, and all will go well as long as we can balance the budget. A fourth group insists that if we are very religious, we will escape the rocks.

But we are persuaded that none of these aspects is sufficient. We must prepare ourselves through information, it is true. We must develop a scientific attitude toward the conditions of life. We must learn to face realities and to discover meanings, and to integrate intelligence with emotion. This is not easy in human relationships, which are inclined to become purely emotional. We must develop an objective attitude toward ourselves and others and seek to understand without casting blame. In a word, as one writer has said, "We must develop the *long view*. Marriage is the beginning, not the end." But even this is not enough.

Someone has told the story of a very poor village in the Middle Ages that wanted to build a little church all its own. Each group brought materials or gave labor—contributed something toward their church. There was an old woman who was too poor to do anything; she had nothing she could offer. But she wanted to do her part. So finally with great labor and pains she dug up the hearthstone that lay under the family fireplace in her humble hut and asked that if it were suitable this might be used as the altar stone for the little church. The lesson is plain. We may build ever so wisely and intelligently. We may put into our home the best materials we can procure, but unless we are willing to make an altar stone of our hearthstone, we need never expect the home fire there to burn clear and bright. However, if the Light of the world has lighted the fire and renews it from day to day, we may have confidence that that fire will never go out, but will warm us and our dear ones as long as life shall last.

This is the concluding article in Mrs. Caviness's series.

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.

Regional Meeting in the Northern New England Conference

It was a privilege to meet with the members of the Northern New England Conference in their regional meeting in Auburn, Maine, June 25-28.

D. A. Ochs, who had recently accepted a call to the presidency of the conference, reached his field of labor just prior to the opening of the session. The business session occupied Thursday evening and Friday. The resolutions voted at that session emphasized public evangelism. All lines of missionary endeavor were reviewed, and plans were laid for aggressive work throughout the conference.

There are many calls for meetings in various places. The conference workers plan to open public meetings early in the coming autumn in several parts of the conference. With this in mind workers are pushing the Ingathering campaign, and reports from the various districts in the conference brought the cheering word that the campaign was well on the way to completion, and goals would be fully attained.

People of the Northern New England Conference have loyally supported the mission program throughout the years. Again they showed their willingness by their liberal contributions for the Midsummer Offering and in the Sabbath school donations received at the meeting. The Sabbath school offering was the largest ever given at the conference meeting.

There was a real interest in the missionary work of the conference, as manifested by the purchase of literature at this meeting for distribution to the public. L. E. Aldrich, the Book and Bible House secretary, reported larger literature sales than usual. The stock of books shipped to the meeting was nearly all sold.

The education of the children and youth was not overlooked. A number of church schools are planned again for the coming school year. This conference had more than fifty young people in the academies at South Lancaster and Union Springs the past year. The youth of this field are loyal, aggressive, and devoted. They are preparing to take their places in the final work of the church. Nine students are in the colporteur field this summer helping the five regular colporteurs in the distribution of literature.

D. A. Ochs was elected president; L. E. Aldrich, secretary-treasurer

and Book and Bible House secretary; O. R. Snipes, home missionary, educational, and Sabbath school secretary; and Nathan Russell, field missionary secretary. B. J. Hartman, who has served in this field for some time, was ordained to the gospel ministry on the Sabbath of the meeting. Visiting workers at the meeting were J. J. Strahle, R. A. Anderson, and V. T. Armstrong, from the General Conference; and M. L. Rice, W. C. Raley, R. L. Hubbs, J. F. Kent, and R. J. Christian, from the union.

The time of the meeting was short. The people present pressed into every meeting that crowded the busy sessions. The Spirit of the Lord was near throughout the meeting, and the people returned to their homes filled with courage and a renewed consecration for the days of activity that lie ahead.

V. T. ARMSTRONG.

The Upper Columbia Camp Meeting

It was a pleasure to join with L. E. Esteb and his enthusiastic corps of workers at the annual camp meeting of the Upper Columbia Conference. This year the meeting convened on the college campus at Walla Walla, and the spacious auditorium afforded excellent facilities for the large number of believers who came to this important convocation of the people of God.

The meeting lasted ten days, beginning June 12 and ending June 21. E. L. Neff, the union president, and the full complement of union officers were present. Their faithful service contributed much to the success of this meeting. There were present from the General Conference H. M. Blunden, R. Ruhling, and the writer, all of whom carried a full share of the spiritual work of the camp meeting. The weather was ideal, and the well-kept campus was looking its best at this time of the year. The beautiful trees and the green grass made it an ideal spot for meditation and spiritual devotion.

The meetings were well attended, especially the evening services and those during the week-end periods. Most evenings saw more than two thousand present, and at the Sabbath services more than three thousand crowded into the auditorium,

with overflow meetings for the young people in the church building.

The meetings were marked by the presence of the Spirit of God. It was evident that the developments in the world situation had made a deep impression upon the hearts of our people, and they came to the meeting seeking earnestly for greater blessings, and determined to find their way into a deeper experience in the things of God. The Sabbath services will long be remembered as times of revival and reconsecration to the Lord. Many laid hold of victory, and earnest prayers were offered for friends and relatives who are outside the ark of safety. All present dedicated themselves anew to the work of God, resolved to spend and be spent in the service of the Master.

The book sales in this conference this year amounted to \$2,330, as compared with \$1,550 last year. The special mission offering on the last Sabbath showed a good increase over that of the year before; then it was \$796, but this year it amounted to \$2,975 with pledges.

L. E. Esteb and his group of workers are laboring earnestly and faithfully to build up the work in the conference. They have a large evangelistic program this year, and, with the blessing of God, should see the largest ingathering of new members in the history of the conference. Their tithes have risen steadily year by year. In 1940 they reported \$129,000; and last year, \$176,000. Their mission offerings for the last two years were \$67,000 and \$74,000 respectively. The Bible readings given by our church members also show a most encouraging increase, the figures being 12,000 and 26,000 for the same two years.

We appreciate the privilege of joining with these workers in this excellent meeting, and rejoice with them in the achievements of the last few years. They are looking, praying, and working for larger things in the days to come.

W. E. READ.

Spoooner Camp Meeting

THE camp meeting season in Wisconsin was held June 10-14 at Spoooner, where the first meeting was held in order to serve the believers in the northwestern section of the State.

A commodious building on the main street, but away from the noise of the traffic, was secured for the meetings, and here from 250 to 300 believers gathered for preaching, Bible study, and prayer.

It was evident from the beginning of the meeting that the people had come seeking a better preparation to meet the troublous times upon which we have entered, and every member present reconsecrated himself to the service of our Lord. With these, three backslidden Adventists were reclaimed, and three others present signified their desire to unite with us in church fellowship.

The close associations made possible with the group present gave opportunity for personal contacts and individual help which was greatly appreciated, and it was evident that the good Spirit of God had access to every heart.

The mission offerings on Sabbath, June 13, were \$630, or better than \$2 per capita.

T. E. Unruh, the president of the conference, and Clarence Lawry, the secretary-treasurer, with C. C. Kott, Theodore E. Lucas, R. E. Spangle, H. Grundset, and M. H. Odegaard, of the local conference working force, were present at the meeting; also V. P. Lovell, educational secretary of the Lake Union Conference, and the writer, from the General Conference. Many messages of hope, courage, and consecration to the service of the unfinished task were given.

M. A. HOLLISTER.

Russian Beaver Creek, Saskatchewan

It is more than a year now since T. T. Babienco took up work with our Russian Beaver Creek church. During this period good advancement has been made in the organization and equipment of the church. The brethren and sisters pull together in a fine spirit of unity. The church building has been greatly enlarged. Last year the church rented 130 acres of land, planted it to wheat, and then sold the crop and used the profits to purchase needed furniture and equipment.

This year 140 acres has been secured, and on May 11 the brethren gathered with two tractors, seventy-nine horses, harrows, cultivators, and seeders, and in one day prepared the soil and planted the wheat. All labor was donated. Profits from the 1942 crop are dedicated to the purchase of a furnace for the church, the securing of an additional acre and a half of ad-

joining property for churchyard, the rebuilding of stables where horses of attendants at church are sheltered during the winter, and to the fencing of the property.

In 1941 the yield on the land used by the church was almost double any other like average farm in the district. The spirit of co-operation manifested by the brethren in raising money in this manner has been an inspiration throughout the community, and the outlook for our work in the district is good. A photo of the line-up for labor on May 11 is shown herewith.

S. G. WHITE, *President.*

Illinois Camp Meeting

THIS meeting convened at Broadview, near Chicago, June 10 to 14. In former years the plan had been to have the meeting include two week ends, but then the attendance in the middle of the week often was rather small. This year the brethren planned to have only a short meeting, and urged all to attend. They were not disappointed, for a very large congregation assembled from the very first meeting to the last. It was one of those meetings that bring cheer and courage to God's children.

The Illinois Conference consists of sixty-nine churches and companies, with a membership of 5,394. During the past biennial period 849 members had been received into the churches by baptism or profession of faith. Thus far this year more than 200 persons have already been baptized, and many more are preparing to join the church.

Our believers in Illinois, both downstate and up in Chicago, have always been strong supporters of the cause of God. During 1940 and 1941 the tithe receipts of the conference amounted to \$399,452. This was a net gain of more than \$86,000 over the previous year. In mission offerings, too, there has been a very substantial gain in the last two years of almost \$50,000. During the conference itself, our people showed their willingness to give by contributing more than \$5,000 to missions in cash and pledges. The response to the appeal for missions was indeed a great encouragement.

At this camp meeting the biennial conference session was held. This took but a very short time, as everyone seemed pleased with the work the various officers were

doing. In the election the following were chosen: L. E. Lenheim, president; E. L. Green, secretary-treasurer; C. B. Burgess, Book and Bible House secretary; J. C. Christenson, home missionary and Sabbath school secretary; D. V. Cowin, educational and Missionary Volunteer secretary; and R. G. Campbell, field missionary secretary.

It was a great joy to see the unity that prevailed, and to enjoy the blessings of God's word as it was preached by men from the General, union, and local conferences.

The Illinois Conference is very fortunate in having such a good auditorium for its meetings, though at this time it proved inadequate, and overflow meetings had to be held, especially on the Sabbath. We can indeed be grateful for the willingness of God's people to serve and follow Him. L. H. CHRISTIAN.

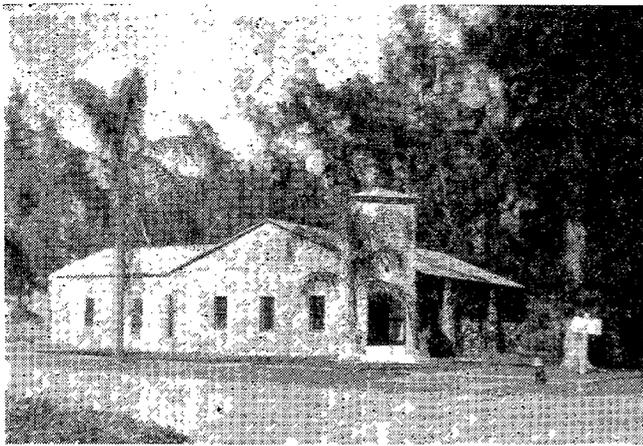
Ft. Myers, Florida

THE members of the Ft. Myers church and their friends experienced a happy Sabbath on March 21, when their new stone church was dedicated free of debt. J. D. Reavis, present pastor of the church, extended a hearty welcome to visitors and friends who were present for the occasion. J. K. Jones, president of the Southern Union Conference, preached the dedicatory sermon, after which L. C. Evans, president of the Florida Conference, offered the prayer dedicating the building to the worship of God. A violin solo, "The Holy City," played by Mrs. W. E. Kuester, added joy to the program. C. Richard French, a former district leader, told of the pioneering of the early Ft. Myers group, and of the endeavors which led up to the plans for the new church building.

A little over two years ago L. C. Evans, then conference evangelist, had more than doubled the Ft. Myers membership. This gave added emphasis to the already long-felt need of a permanent church home. The conference asked W. E. Kuester to be district leader and to build the new church. The treasury could boast only \$13.27 in building funds, but faith was strong, and plans were started. In a short time money and materials began coming in. The church was divided into working bands, the Dorcas Society helped, the union conference



Members of the Russian Beaver Creek, Saskatchewan. Church, Lined Up for Work on Their Church Farm



New Fort Myers, Florida, Church

was liberal in assisting, and the local conference, under the leadership of the former president, L. E. Lenheim, and President L. C. Evans, was also generous in helping. The total cost of the building was \$4,179.

The church building is a real monument to the cause of God in Ft. Myers. It is a fine church, built of coral rock, and is ample to allow for the growth and development of the congregation.

W. E. KUESTER.

Honey—Its Value in Heart Failure

It has been said that the main role of carbohydrates in metabolism is to provide fuel for muscular energy. I desire to call attention to the great value which I believe honey to have as a restorative in health and sickness.

When muscular energy is required, and particularly after emotional stimulation of the sympathetic nervous system, there is found to be an increase of sugar in the blood. The various sugars found in the body may be classified among the monosaccharides or polysaccharides: glycogen belongs to the latter group, and is apparently a storage product in muscles as well as in the liver. The energizing effect of sugar on muscular effort has been proved by Schumberg's experiments with the ergograph. Muscle in action, it has been computed, can consume three and a half times as much sugar as muscle at rest. Starling found that the normal heart used up sugar at the rate of about four milligrams per gram of heart per hour. Nectar, which bees collect from various flowers, contains a special sugar which undergoes some change to become honey.

The question is whether honey does not contain some special vitamins, and, if boiling destroys certain vitamins, then, presuming that honey contains vitamins, whether there is an advantage in honey

over commercial sugar. If sugar, and pre-eminently honey, be the most potent fuel to provide energy for the muscles, should we not remember to give it for that all-important and most vital muscle of all—the heart, which gets no complete physical rest? Other muscles, yes, but, for the heart no respite until "the tale is told."

In severe cases of malnutrition with heart weakness, I have found that honey has had a marked effect in reviving the heart action, and keeping the patient alive, and I have further evidence of this in a recent case of pneumonia.

The patient consumed two pounds of honey during the illness; there was an early crisis with no subsequent rise of temperature, and an exceptionally good pulse. Instead of depending on milk and beef extracts, as is done in so many cases of fever when the storage of sugar in the body is rapidly being used up, I suggest that honey should be given for general physical repair, and above all, for heart failure. For reasons similar to those given above, grapes constitute a valuable adjunct. Herbivorous animals thrive on clover, no doubt because of the nectar which is probably vitaminous in the white and red clover flowers. "My son, eat thou honey, because it is good." Prov. 24:13.—*London Lancet*.

Lancet Editor's Note: It is stated that honey contains both the fat-soluble and the water-soluble vitamins. Various enzymes, such as invertase, are present. The nectar, containing fairly high properties of sucrose, is digested in the crop of the bee by means of invertase secreted by glands in the head and thoracic regions. Conversion, however, is incomplete in the bee itself, as it continues after the honey has been deposited in the hive.

On these findings, honey constitutes a valuable food since it contains carbohydrates in a form suitable for direct absorption. The claim is made that honey seldom gives rise to fermentation in the alimentary canal, since the dextrose and levulose, being nonsaccharides, are absorbed so rapidly that there is little time for bacterial action. This would commend it for infants and children, especially to ward off deficiency diseases. The fatty-acid content is of more or less value in stimulating peristalsis and digestion. It seems, therefore, that Doctor Thomas's plea for the considerate and extended use of honey has sound biochemical basis.—

G. N. W. Thomas, M. B., Ch. B., *Edin., Scot., Pharmacol Advance*, Vol. VII, No. 78, 1926. Reprinted by request from "Life and Health," December, 1933.

Work in the Canal Zone

In response to an appointment by the Inter-American Division, made at the Autumn Council in Battle Creek, Michigan, last fall, I arrived at Balboa, on May 15, to take up work in the Canal Zone. Though I have spent the last fourteen years in the Inter-American Division—in the Antillian and Caribbean Unions—and have attended division councils in Balboa each year, this is the first time I have labored in this territory. It is a source of real satisfaction still to be engaged in the work of the Inter-American Division.

I have been invited to labor especially among the English churches of the Canal Zone district. I have been asked to devote part of my time to the work of "camp pastor." Naturally there is a definite need for this type of work here in the Canal Zone in this present world war situation.

The men engaged in our government's service evince more interest in spiritual things than has been shown during previous wars. Church attendance by soldiers is a real phenomenon of this World War II. The men in service flock to religious services, whether Protestant, Catholic, or Jewish.

Within a very few days after my arrival at Balboa, John T. Sobey, director of religious work at the Army and Navy Y. M. C. A., with co-ordinated activities in Balboa, telephoned to ask me to speak at the vesper service on Sunday evening, May 24. I chose as my text Psalms 14:1: "The fool hath said in his heart, There is no God." I endeavored to emphasize that in an hour of crisis such as this to which we have come, a firm faith in God and a fixed reliance upon Him is of fundamental importance.

Not only the men in military service, but every citizen of our great country, should be brought to God in humility of heart and with a deep sense of dependence and reliance upon Him for divine help in this hour of crisis. May we also ask God's guidance for the leaders of our country in this time of emergency, that the affairs of the nation may be so ordered that our national heritage of liberty may be preserved.

A. R. OGDEN.

Know Your Church History Answers

Five.

San Francisco, California.

"Mockery on the Liquor Business"

ON June 3, a seventeen-year-old boy from Montgomery County, Maryland, which is immediately adjacent to the District of Columbia, was given a life term in prison for criminally assaulting a woman. The boy admitted that he drank liquor heavily, and that every time he got drunk he "had a desire to kill someone."

Commenting on this, Judge D. Lindley Sloan said: "This case is a mockery on the liquor business in that a boy seventeen years old became a drunkard."

Everyone knows, though not all will admit, that intoxicating drink exacts a terrible penalty from its victims. But the loathing it stirs up in the minds of decent folk is intensified when it wrecks the life of a mere lad.

There is no place in the United States where it is legal to sell intoxicants to a boy of seventeen. But the liquor business has always been notorious for its disregard both of law and of ordinary decency. In this case the devil in drink made the boy "hate policemen," "desire to kill someone," and finally commit the most heinous of crimes.

If the criminal had been twenty-seven, or thirty-seven, or forty-seven, or older still, the crime against an unoffending woman would have been no easier for her to bear. The fact that the criminal was still of teen age makes the offense in this case doubly shocking.

Everyone knows that in untold thousands of cases, when drink has gone into a man, sense has gone out, reason has fled, decency has vanished, and the drunk one has descended to the level of the beast.

There is no justification for any government to license the sale to its citizens of anything that debauches them as strong drink does. We wonder how a nation which follows such a course can survive. We wonder how Christians can justify their indifference toward the use of liquor and their failure to carry on an active campaign of education and warning, particularly for the youth, regarding the evils of the use of intoxicating liquor and the sure results of becoming its victim.

HEBER H. VOTAW.

A Good Example

YES, it was a most unusual request that came to us here at the Southern Publishing Association a few days ago. It came from a woman who, some time ago, had purchased that message-filled book, "Our Times and Their Meaning," a book that our colporteur evangelists have sold by the thousands. Evidently the heart of this purchaser had been blessed

through the reading of the book. In her letter she wrote, "I was greatly interested in your publication, 'Our Times and Their Meaning.'" Then she adds, "As soon as I get a financial refill, I shall have you send copies of 'Our Times and Their Meaning' to many of my friends who are unaware of the omens."

A few days later there came another communication, and then a few days later, still another, each containing long lists of names of her many friends to whom she wanted books sent, not only "Our Times and Their Meaning," but others of our good books we had called to her attention, such as "Our Lord's Return," "The Marked Bible," "Our Paradise Home," "Thoughts From the Mount of Blessing," and "The Bible Made Plain." The orders included one hundred twelve copies of "Our Times and Their Meaning." The first order filled three large government mail sacks.



Three Large Government Mail Bags, Filled With Missionary Literature, Sent by a Friend to Her Friends

Though the letters would indicate that this woman is not a woman of wealth, money orders accompanying the letters had a total value of \$453. She wrote: "I have used up almost every cent I can put my hands on for this cause, for it is so vitally necessary to prepare people for this momentous event."

The names and addresses of those to whom the books were sent make an interesting study. They cover a territory reaching from New York City to Hollywood, California, from New England to Florida. They go to private homes, to business establishments, to schools, to taverns and clubs, to world-famous movie stars. Surely we should pray that God will use this literature to His glory, that He will speak to hearts as the people read the messages contained in the books.

Doubtless you, reader, have some—perhaps many—such books in your home. Are you first reading them as much as you should to get the blessing they contain for you personally? Are you sharing them as much as you should with your

friends as the woman of our story is sharing them with her friends? If not, why not? Should we not take this example of faithfulness to a conviction of responsibility for others as a mighty challenge to us individually to do more in lending and giving away our message-filled literature?

C. E. WEAKS.

The JOURNEY'S END

"Precious in the sight of the Lord is the death of His saints." Ps. 116:15.

GENTRY G. LOWRY

Gentry G. Lowry was born June 3, 1884, at Springville, Tenn.; and died at the hill station of Mahabeshwar, Western India, May 4, 1942. His father was one of our pioneer ministers in the Southland. After primary schooling near home, he attended Hazel Academy, Kentucky, and received his ministerial training at the Southern Training School, Graysville, Tennessee, from which he was graduated in 1908. On May 5, that same year, he was united in marriage with Bertha Burrow, whose father was also one of our Adventist ministers; and they lived in blessed companionship for thirty-four years, less one day.

The field of our brother's early ministerial labors was in the States of Tennessee, Mississippi, and Kentucky. He was also principal of an academy at Amory, Mississippi. He was ordained to the gospel ministry at a Mississippi camp meeting in the summer of 1909, Pastors Magan and Shafer and Brother Lowry's father officiating. Immediately afterward, the Lowrys were called to labor in India. They sailed on the same ship with the families of S. A. Wellman, A. G. Kelsey, and R. B. Thurber, and were assigned the South India field. After mastering the Tamil language, Elder Lowry served in various capacities as teacher and evangelist, becoming in 1914 the principal of the South India Training School, which was the forerunner of the present Spicer College.

He was elected to the superintendency of the Tamil Mission in 1918, and became the head of the South India Union Mission when it was organized in 1920. In 1927 he was transferred to the Northeast India Union as superintendent, and for a time served as leader in both Northeast and Northwest India, with headquarters at Lucknow. Returning from furlough in 1937, he acted for a few months as principal of the Meiktila Training School in Burma, and then was again elected to the leadership of the South India Union, now grown to be by far the largest union in the division.

Early in 1941, Pastor Lowry was appointed acting president of the Southern Asia Division, while President N. C. Wilson was away attending General Conference. He was elected president later that year, in which capacity he was serving at the time of his death.

He who now sleeps was ever an untiring worker and diligent student. While on the ship on the way to this chosen field, he was starting to learn languages from Indians on board. His was the gift of tongues, supplemented by earnest study. Through his years in India he passed examinations and made himself proficient in Tamil, Malayalam, Telugu, Kanarese, and Urdu, and also conversed and preached in Hindi and Bengali. He organized the first Sabbath school in South India, and wrote the first Bible lessons used in our schools in that field. He has written books and tracts and innumerable articles descriptive of life and work in India and expositive of present truth. As teacher, preacher, organizer, author, and executive, he has given a distinctive mold for more than three decades to our work in the Southern Asia Division.

Hundreds of loyal and devoted Indian Seventh-day Adventists are rejoicing in God's truth today as a fruitage of Pastor Lowry's love for souls. They are his monument. They were his inspiration, and he loved them unto the end. In him they have lost a leader and friend who counted no sacrifice too great which would redound to their eternal benefit. In his Christian life, he often expressed the ambition to be "a good man," and in the eyes of all who knew him he achieved that distinction. Even tempered, meek, firm, approachable, just, and kindly, he endeared himself to his associates, even though they might not agree with him. He did a great work for India, and was a worthy successor of our pioneers in this land.

The wartime dangers that threatened and

seemed to be scattering the lifetime work of our brother were a great burden on his heart and mind. Burma had been abandoned to the invader. The results of nearly fifty years of labor and giving, and the lives of many workers, were in jeopardy. Momentous decisions had to be made. Uncertainty and anxiety were in the air. It was in the midst of the hottest season Poonna had experienced for fifty years. For a little rest from the cares and heavy responsibilities of his office, he retired for a week end to the hill station of Mahabaleshwar, not far from Poonna. He was to have preached to the little company there on the Sabbath, and had prepared a sermon on, "Is Thy Heart Right?" But he had to retire from Sabbath school with a headache, which was followed by a stroke of apoplexy, from which he did not recover. He passed away peacefully after fifty-seven hours of unconsciousness, his age, fifty-seven years and eleven months.

Our brother left to mourn, his faithful wife, and his only son, Roscoe, here in India; and in America an adopted son, his mother, two brothers, one sister, and other relatives, besides a host of brothers and sisters and fellow workers in this message the world around. (Elder Lowry's mother has passed away since his death.) They grieve deeply, but "the power of the resurrection" is stronger than ever in their lives.

The funeral service was conducted by the writer in the church on Salisbury Park Estate, assisted by Pastors L. C. Shepard, E. D. Thomas, and A. F. Tarr. Members of the division committee were pallbearers. Interment was made in a beautiful new cemetery location on the estate, where our brother waits the voice of Jesus, soon to call His sleeping saints from India.

R. B. THURBER.

BURTON CASTLE

Burton Castle, son of Alfred B. and Mary Nichols Castle, was born at Burlington, Mich., April 13, 1879, and died at Kalamazoo, Mich., June 13, 1942.

His early life was spent at Burlington and Cedar Lake, Mich. In 1892 he moved with his parents to Battle Creek, at which place he began his first work for the denomination as a callboy at the sanitarium.

April 13, 1903, at Hartford, Mich., he was united in marriage to Miss Lois L. Reed, who since that time has stood faithfully by his side, sharing with him the responsibilities, burdens, joys, and sorrows of life. Theirs was a marriage that united both hearts and lives in devotion to each other and to the cause they both loved.

Brother Castle received his education at Battle Creek and Emmanuel Missionary Colleges. From 1907 to 1911 he was connected with the Beechwood Academy as instructor. After that time he served in various capacities in institutional work and as secretary-treasurer of conferences. From 1921 to 1932 he was secretary-treasurer of the South-eastern and Southern Union Conferences, and during the last five years of his life he served as pastor of various churches in Indiana and Iowa, completing in all more than thirty-five years of unbroken service in the cause to which he had early dedicated his life.

May 20 of this year he and his wife left their home in Ottumwa, Iowa, where he was acting as pastor of the church, and came to Hartford, Mich., for a short visit with his sister. Upon their arrival he was taken with a serious illness which necessitated an operation. He was taken to a hospital in Kalamazoo, and survived the operation only five days. He was laid to rest in the Hartford cemetery, where his father and mother have been resting for some years.

So another man of God has fallen at his post, but his works still follow. Many have been blessed by his faithful and unselfish ministry. He leaves to mourn, his faithful companion: an only sister, Mrs. O. M. Smith, of Hartford; and the only surviving brother, C. H. Castle, of Salem, Ore.; besides a host of friends.

He passed away with the full assurance of a part in the first resurrection. This is apparent from the meditation of his heart as expressed by his pen while in the hospital. On June 3, he wrote:

"O Jesus, my Saviour, I'm trusting in Thee,
Through faith in thy blood from sin to be free,
Each moment of waking is filled with the love
Of Thy blest Holy Spirit sent down from above.
"The labor I've given, though faulty and weak,
Has imparted a joy beyond words I can speak.
When life's fleeting day brings sunset of gold,
O, give me a place in Thy sheltering fold."

Finally he wrote his wife:

"These days are precious days to me. No haunting fear of the future plagues my soul,

but on the contrary, the precious promises of God's word and the beautiful songs of Zion fill my heart with constant praise. Remember always: 'My God shall supply all your need.'

"Jesus can make the present dark cloud yield to the glorious sunlight. I am trusting that He will do so. If He wills it otherwise, we must be submissive, remembering that He says, 'My grace is sufficient for thee.'

"Remember always: 'My God shall supply all your need.'"

W. E. STRAW.

L. BROOKING

Another veteran has passed to his rest in the person of L. Brooking, whose death occurred on May 6, 1942, at the Falmouth Hospital, Cornwall, England. The deceased was seventy-one years of age. For nearly fifty years he had served the cause of God faithfully and efficiently in various capacities. For some years he was a pioneer colporteur in Argentina, in which country he first learned the truths of the third angel's message. After this he was employed on the editorial staff of the Spanish *Signs of the Times*. Then, after training at Battle Creek Sanitarium, he returned to England and was engaged as a nurse at Caterham Sanitarium, Surrey. Next, his services in a similar capacity were requisitioned by the Leicester institution. Until his retirement and migration to Cornwall he officiated for a number of years as elder of the Leicester church.

Brother Brooking was a good representative of the Seventh-day Adventist movement.

The burial took place on Sunday, May 10, in the little village of Rame, Cornwall.

The deceased is survived by his widow, a son, two daughters, and several grandchildren, to whom we extend our deep sympathy.

A. S. RODD.

MARTIN OLSON

Martin Olson was born in Stockholm, Sweden, April 18, 1864, and passed away in Portland, Ore., April 4, 1942. He came to the United States as a young man at the age of nineteen, and settled in Valley City, N. Dak. He was married to Olna Swenson, and to this union one son was born. Shortly after returning from the World War this son passed away. Elder Olson's wife preceded the son in death by two weeks.

August 17, 1920, Elder Olson was married to Kathryn Smith, who has faithfully stood by him these twenty-two years. He is also survived by one brother in Valley City, N. Dak., and two sisters in Sweden.

Elder Olson faithfully served as a gospel minister for various conferences of the Seventh-day Adventist organization for a period of thirty-five years. He labored in North and South Dakota for a large portion of this time.

Six ordained ministers acted as honorary pallbearers. Funeral service was conducted from the Portland Central church, of which Elder Olson was a member.

V. G. ANDERSON.

O. B. STEVENS

O. B. Stevens was born Sept. 28, 1871, in the State of Iowa. At the age of two and one-half years he moved with his parents to Fresno, Calif. His father and mother embraced present truth in an effort held by Elders Healy and Loughborough at Fresno. As a young man Brother Stevens gave his heart to God in the Fresno church, Feb. 16, 1893, at the culmination of a series of meetings held by Elder H. A. Osborne. Immediately following his baptism he took an active part in all church work, and for many years served as local elder in a number of churches in Central California, and later was connected with the St. Helena Sanitarium in different capacities.

In 1919 he was invited by the conference committee to enter the ministry. In 1921 he was elected home missionary secretary of the old Northern California Conference, in which work he continued for twelve years. After the reorganization of the conferences in California, Elder Stevens was placed in charge of the Northern California district known as the Redding-Red Bluff district, where he spent five years visiting the believers and doing everything possible to build up the work in this far-flung field. Later he was placed in charge of the Martinez district, but he had to lay down his work here because of a break in health. His last active work was with the Rolling Book and Bible House. He greatly enjoyed this work until he was forced to give it up because of poor health.

To the very end his courage was good in the Lord, and by faith he looked forward to the coming of the Saviour, when all that had been lost by sin would be restored in Christ. Interment was made in the Cherokee Memorial Cemetery near Lodi.

Besides his wife, there are left to cherish his memory two sons in Oakland, Calif., Loren and Homer Stevens; three daughters,

Dorence Cooley, of Woodbridge, Calif.; Alice Mason, of Bishop, Calif.; and Norma Propes, of Los Angeles; a sister, Mrs. J. A. Randolph, of San Francisco, and twelve grandchildren.

E. F. HACKMAN.

FRANK DEWITT GAUTERAU

Frank DeWitt Gauterau was born in Brooklyn, N. Y., Aug. 8, 1867; and died in Oakland, Calif., April 9, 1942. In 1894 he was converted and accepted the Saviour through the godly influence of his dear mother and two sisters, and by the diligent study of "The Great Controversy" and "Daniel and the Revelation."

Shortly after his baptism he was called to represent the health-food work for the St. Helena and Battle Creek Sanitariums. In 1896 he entered Healdsburg College and took a four-year course in ministerial evangelism, and early in 1902 was called to labor in evangelistic work in Europe. After spending a number of months in Paris, France, he joined the corps of workers in Scotland and England. While laboring in London he was united in marriage with Miss Maizie Crafton Howard, a very successful Bible worker of California. After returning to the homeland they labored for several years in many of the large cities of the Eastern seaboard—Philadelphia, Boston, New York City, and in Brooklyn, his home town. In 1928 his faithful companion died in San Diego, Calif.

To this union three children were born: Mrs. Lavane Lee, of San Jose, Calif.; Miss Ione Gauterau, of Portland, Ore.; and one son, Manor, who passed away en route to the United States at the age of six years. He also left two sisters and one brother, Mrs. Ethel Davis, Mrs. Cora Curtis, and Stanley Gauterau, four grandchildren, and other near relatives.

A brave soldier of the cross has fallen. His death marks the end of a life wholly consecrated to the service of God. We extend our deepest sympathy to the bereaved. Interment was at St. Helena, Calif.

E. F. HACKMAN.

O. GLASS

O. Glass, son of Dr. Thomas A. Glass, was born near Minden, La., Dec. 22, 1854. He accepted the third angel's message in 1885, and from that time until his death he was a loyal soldier of the cross.

Brother Glass was a faithful colporteur for a number of years. He was very successful in this work, and sold tens of thousands of dollars' worth of our books. Later he entered the ministry. He was a man of great faith, and was rewarded in seeing many sick healed through his prayers.

Brother Glass spent the last three years of his life with his only living child, Alice Naomi Gober, of Morganton, N. C. On June 19, 1942, he lay down to sleep, with bright hopes of meeting the faithful in the first resurrection.

He leaves to cherish his memory, one sister, one daughter, six grandchildren, two great-grandchildren, and many friends.

ELDRIDGE.—Mary Kilgore Eldridge was born July 18, 1876, at Washington, Iowa. When she was a child, her parents moved to Texas. Her father, Elder R. M. Kilgore, was one of the pioneer workers in Texas. Before her marriage to William B. Eldridge in 1899, she taught for two years at the Graysville Academy, in Tennessee, and following their marriage, the couple spent seven years at this school. They then moved to New York State, where they lived for thirty years. While there, Mrs. Eldridge was largely instrumental in establishing two churches. Last winter, Brother and Sister Eldridge moved to the warmer climate of the South, and settled in Houston, Texas. On June 23, 1942, Mrs. Eldridge suffered a heart attack, and passed peacefully to her rest. She is survived by her husband and five children, and many other relatives and friends.

EVANS.—Cora M. Deming Evans was born in Illinois, March 14, 1876. Her childhood as one of a family of seven children was spent in simple surroundings on the plains of Illinois and western Iowa. In early youth she was baptized. She was fifteen years of age when Union College was founded, and became a member of the first class. Graduation at the age of twenty was followed by nurses' training and the practice of nursing for several years. In 1901 she was married to Dr. Newton Evans, whom she had known as a student at Union College. They worked together in Battle Creek, Mich.; Murray, Ky.; Nashville, Tenn.; and Loma Linda and Los Angeles, Calif. This union of service ended at sunset, June 21, 1942, when Mrs. Evans died at the White Memorial Hospital. She was helpful throughout her life in women's groups devoted to community service and mutual betterment. In recent years she expended much energy in connection with the work of the Women's Auxiliary of the Alumni Association of the College of Medical Ev-

gelist. Her husband, two children, five grandchildren, two brothers, three sisters, and many other relatives and friends unite in honoring the spirit of her life and in mourning her death.

Haverly.—Flossie Ladesha Haverly, wife of Ezra L. Haverly, died June 23, 1942, at the family home in Sayre, Pa. She leaves to cherish her memory her husband, her daughter Hazel, three sisters, and two brothers. For about thirty years she had been a faithful member of the Sayre Seventh-day Adventist church.

Pearson.—Clara McCracken Pearson was born April 15, 1873, in Oregon; and died June 1, 1942, in Santa Rosa, Calif. In 1892 she was united in marriage with Joseph Pearson. To this union two daughters and a son were born. There was also one adopted daughter. Our sister united with the Seventh-day Adventist Church when she was fourteen years of age, and she remained true to her convictions until death.

Israel.—Jessie Israel, daughter of the late M. C. Israel, died at the St. Helena Sanitarium on June 2, 1942. The Israel family were among the first Seventh-day Adventist missionaries to go to Australia. After ten years, the family returned to America, and in 1905 settled at Oakdale, Calif. The life of Sister Israel was that of a devoted missionary worker and nurse. She rests beside the other members of the family in the Oakdale cemetery.

Ford.—Willis Ephraim Lane Ford was born near Oregon City, Oreg., Nov. 20, 1855; and died at La Sierra, Calif., April 25, 1942. His parents were among the earliest settlers of what was known as the Oregon Country. In 1886 he was married to Rhoda Ann Andross, an older sister of E. E. Andross. To this union were born three daughters and three sons. Sister Ford preceded her husband in death. Brother Ford rests in the blessed hope of the call of the Life-giver.

Klinck.—William Jay Klinck was born at Rose, N. Y., Nov. 19, 1856; and died in Washington, D. C., June 29, 1942. He accepted the faith of the Seventh-day Adventists in New York State twenty-five years ago, and continued a consistent, faithful member and a sincere Christian in all his relations. He leaves to cherish his memory a son, Charles Klinck, of Washington, D. C., and a daughter at Union Springs, N. Y. His final resting place is in the State of his birth, New York.

Martin.—Jackson L. Martin was born at Woodland, Calif., Jan. 14, 1867. He passed away at Fresno, Calif., Jan. 8, 1942. He was graduated from the ministerial course at Healdsburg College. Later he attended Battle Creek College, and then took the medical course at the University of Michigan, in Ann Arbor. He drifted away from the church, and was a prodigal for many years, but recently he came back to the message. He passed away in the hope of a part in the resurrection of the just. He is survived by one sister, Mrs. Annie L. Royles, of Berkeley, Calif.

Hook.—Nellie A. Owens Hook was born at Stavanger, Norway, on Dec. 11, 1875; and passed away at Mountain View, Calif., June 29, 1942. She came to America, with her parents, at the age of six, and spent her girlhood and young womanhood in Chicago, Ill. In 1897 she was married to Richard Hook, Jr. To this union five children were born, all of whom survive. They resided for a time in Nashville, Tenn., where Mr. Hook was connected with the Southern Publishing Association, and later for ten years in Washington, D. C., during Brother Hook's employment at the Review and Herald Publishing Association. In 1921 the family moved to Mountain View, Calif., and the home established here was a very happy one until the family circle was broken in 1936 by the death of Brother Hook.

Coberly.—Anna Olive White Coberly was born in Marysville, Mo., June 29, 1872. She was the third child in a family of eight who grew up in the home of Jacob and Phoebe White, early Adventists in the Middle West. In 1893 she became the wife of Robert B. Coberly. For nearly half a century they lived and labored together. Mrs. Coberly was a true helpmeet to her husband. When Brother Coberly was called to the ministry, he began his work in the Oklahoma Conference. He later labored in western Texas, New Mexico, and Idaho. Mrs. Coberly had a special interest in Sabbath school work, and gave freely of her talents for the upbuilding of Sabbath school teaching in the churches with which she was connected. There were five children born to this union. One was laid to rest in young manhood. Another son, Z. H. Coberly, of Chungking, China, has been a missionary in China for a number of years. Mrs. Coberly passed to her rest in Santa Cruz, Calif., on June 14, 1942.

Johnson.—Frank B. Johnson was born at Canadesa, N. Y., Aug. 11, 1855; and passed away at his home at Mountain View, Calif., May 31, 1942. In 1880 he was married to Bertha Hauenstein, who preceded him in death in 1937. In 1886, they accepted present truth, while residing in North Dakota. Mr. Johnson entered the colporteur work in 1888, and later connected with the Battle Creek Sanitarium, and engaged in health-food work. In 1900 he returned to New York State, and ten years later he and his wife moved to California. Since 1920 his home has been in Mountain View. Left to cherish his memory are two daughters, four grandchildren, and two great-grandchildren. Brother Johnson led a quiet, consistent Christian life, always radiating happiness and good cheer.

Korn.—Luella Zan Korn, nee Hardy, was born April 2, 1858, at Durand, Wis.; and died at Lema Linda, Calif., May 30, 1942. She was baptized in her seventeenth year at a camp meeting held at Mishamokwa, Wis. In 1879 she was united in marriage with Frederick C. Korn. Mrs. Korn was among the charter members of both the churches at New Haven, Conn., and Redlands, Calif. She was a faithful Sabbath-keeper for eighty years. She is survived by five daughters, eight grandchildren, and four great-grandchildren.

Sanders.—Jessie F. Eaton Sanders was born July 23, 1869, in Washington, D. C., and was laid to rest in Jesus, June 24, 1942. When fourteen years old she was converted, and joined the Methodist Church. In 1887 she and her mother accepted the Seventh-day Adventist message and became charter members of the first church in Washington. She attended Battle Creek College, and later took the nurses' course at Battle Creek. In 1894 she became the wife of Louis J. Sanders. To this union three children were born.

Macpherson.—Hester Quackenbush Macpherson was born in Newark, N. J., Feb. 7, 1870, and passed away May 29, 1942. In 1895 she was united in marriage with William G. Macpherson, who departed this life May 8, 1934. Two children were born to this union, both of whom survive. In 1908, Mrs. Macpherson united with the Newark No. 1 church. Besides her children, she is survived by a sister, a brother, a granddaughter, a grandson, and a host of friends.

Gardner.—Mrs. Carrie Gardner was born Feb. 15, 1871, near Ingalls, Ind.; and passed away at her home in Ingalls, May 17, 1942. Most of her life was spent in and around Ingalls. She was married in 1887. Her husband preceded her in death almost fourteen years ago. She was the mother of eleven children. Early in life she became a Christian. She is survived by two sisters, two brothers, seven sons, one daughter, eighteen grandchildren, and four great-grandchildren.

Ambrose.—Jennie Taylor Ambrose was born Jan. 23, 1884, in Rockcastle, Ky. In 1902 she was united in marriage with Allen Ambrose. To this union were born seven children, six of whom died in infancy. In 1935 Mrs. Ambrose united with the Seventh-day Adventist Church. She was laid to rest April 30, 1942. One son, Roy Allen, two sisters, and two brothers survive her.

Christenson.—Martha A. Christenson, nee Lee, was born in Norway, July 5, 1868. She fell asleep in Jesus at her home in Bellingham, Wash., June 8, 1942. She was a graduate of the Battle Creek Sanitarium school of nursing. Also she devoted many years to the distribution of our literature. She is survived by her husband, Henry Christenson, a brother, and an adopted son.

Lampman.—Mrs. Carrie Belle Lampman was born September 9, 1860, at Cambridge, Mich.; and died at Roseburg, Oreg., June 3, 1942. She was a faithful member of the Seventh-day Adventist Church for more than sixty years. Surviving are four children, twenty-two grandchildren, twenty-six great-grandchildren, and three great-great-grandchildren.

Connell.—Bertha Hughes Connell, wife of Isaac N. Connell, was born Dec. 5, 1869, near Kokomo, Ind.; and passed away at Graysville, Tenn., May 19, 1942. She was baptized at an early age, and lived a consistent Christian life. Funeral services were conducted in the Graysville church, of which she had been a faithful member for forty years.

Collins.—William D. Collins was born at Yachats, Oreg., Feb. 23, 1870; and died June 10, 1942, at North Bend, Oreg. He was a faithful member of the remnant church for many years. Surviving are his wife, one son, two daughters, and eleven grandchildren.

Wogensen.—Peter Nis Wegensen was born in Denmark, June 15, 1864. He fell asleep in Jesus at Bellingham, Wash., May 27, 1942, after having been an Adventist for thirty-six years. He is survived by his wife, four daughters, and three sons.

Henry.—Alfred M. Henry, a Missisauqua Indian, was born July 3, 1880, on the Muncie Reserve near London, Ontario. Later he moved to the Missisauqua Reserve, adjoining the Six Nations Reserve, near Hagersville, Ontario. He found Christ about a year ago, and united with the Six Nations Seventh-day Adventist church June 21, 1941. He passed away as the result of pneumonia on May 14, 1942. He is mourned by an only son, Robert; a brother by adoption, Lloyd Henry; and by the brethren and sisters of the remnant church.

Bates.—Orah Bates, nee Wilsey, was born near St. Francisville, Mo., Dec. 21, 1866; and passed away March 12, 1942, at the home of her daughter, in St. Paul, Minn. In 1888 she was married to William E. Bates, who preceded her in death in 1933. In 1907 she united with the Seventh-day Adventist church at Keokuk, Iowa, of which she remained a faithful member, and also served as leader for many years. Interment was at St. Francisville. She is survived by one daughter, Mrs. A. R. Smouse, of St. Paul, Minnesota, a granddaughter, a sister, and three brothers.

Palmer.—William John Palmer was born Nov. 20, 1892, at Lafontaine, Ind.; and died in Chicago, Ill., May 31, 1942. Following the World War, during which he served in the armed forces, he spent many years as an employee of the Post Office Department, being connected with the Indianapolis, Ind., post office when he retired two years ago. Early in life he became a Christian, and three years ago he united with the Seventh-day Adventist Church. He is survived by his wife, one daughter, one son, one brother, and one sister. Interment was at Lafontaine.

APPOINTMENTS and NOTICES

MICHIGAN CONFERENCE ASSOCIATION

NOTICE is hereby given of the sixth biennial meeting of the Michigan Conference Association of Seventh-day Adventists. This will be held in connection with the biennial conference session and the annual camp meeting at the campground in Grand Ledge, Michigan, August 11 to 23. The first meeting of the Association is fixed for 9:45 A. M., Thursday, August 13, 1942. The trustees of the Association are to be elected at this meeting. The delegates from the churches in attendance at the regular conference session comprise the constituency of the Association.

T. G. BUNCH, *President*,
H. P. BLOUM, *Secretary*.

MICHIGAN CONFERENCE

NOTICE is hereby given that the sixth biennial session of the Michigan Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at the campground, Grand Ledge, Michigan, August 11 to 23, 1942. The first meeting of the conference session will convene at nine forty-five in the morning, Wednesday, August 12. The biennial election of officers will take place at this session, together with all other business which is to be transacted.

Each church in the Michigan Conference is entitled to one delegate for its organization and one additional delegate for every twenty members or major fraction thereof.

T. G. BUNCH, *President*,
H. P. BLOUM, *Secretary*.

WEST PENNSYLVANIA CONFERENCE ASSOCIATION

NOTICE is hereby given that there will be a meeting of the West Pennsylvania Conference Association of Seventh-day Adventists, incorporated under the laws of the State of Pennsylvania, on the grounds of Camp Caledon in connection with the annual camp meeting of the West Pennsylvania Conference.

The first meeting will be called at 10 A. M., Monday, August 24, 1942. The purpose of this session is to elect officers and trustees for the ensuing biennial term and to transact such other business as may properly come before the association. The delegates of the West Pennsylvania Conference of Seventh-day Adventists are members of the above association.

L. H. KING, *President*,
H. E. GARRARD, *Secretary-Treasurer*.

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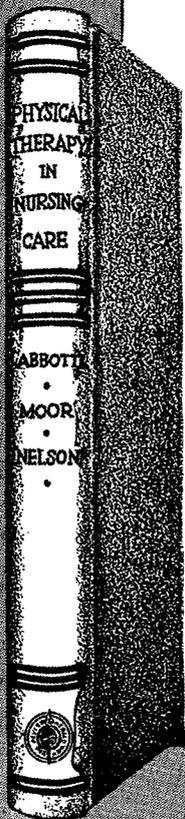
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| 2. ----- AGAINST DEATH | CABIN |
| 3. JUST ----- | JUNIORS |
| 4. FROM ----- TO COLLEGE | RACING |
| 5. A TIP TO ----- | WHEELS |
| 6. ----- AND RUBBERS | FLY |
| 7. JOHNNY ----- | WINGS |
| 8. ----- OF COURAGE | RAINCOATS |
| 9. MARTIN'S ----- | TAMED |
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| 11. HE ----- THE WILD GOOSE | JELLY |
| 12. FOLLOW THE ----- | COMPASS |
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A colporteur reported with regard to one of her customers who is very much interested in the truth: "She asked many questions, and I arranged for one of the laymen of the church to give her Bible studies. Her husband is wondering how he can keep the Sabbath. They have put their two children of school age in our school. She and her husband are attending our first-aid class. The children come to Sabbath school, and Mrs. — has been at one or two services at the church."

Another: "After ordering **LIFE AND HEALTH** Mrs. — asked me about my faith. She wanted to know how anyone could know which church is right. After a few words I recommended that she read a book on the subjects she was talking about. She is reading 'The Great Controversy,' and will learn things she never thought of before."

And another: "One woman, knowing that I am a Seventh-day Adventist, asked about the change of the Sabbath and why we worship on Saturday. She bought the small book, 'The Change of the Sabbath.'"

It will pay you well to investigate the possibilities of the new plan for selling **LIFE AND HEALTH** five-year subscriptions. Ask your field missionary secretary, or write to

Life & Health

TAKOMA PARK

WASHINGTON, D. C.

North American Division Gleanings

Central Union

C. A. Mock, pastor of the Omaha Memorial church, Nebraska, will teach Bible at the Shelton Academy this coming year.

J. L. Pettis, pastor of the Kansas City, Missouri, church, has accepted teaching work at Union College, and R. W. Numbers has been called to fill his place.

C. L. Torrey, who has been business manager of the Boulder-Colo-rado, Sanitarium, has resigned to become secretary-treasurer of the Inter-American Division. P. L. Williams has taken his place at the sanitarium.

Here are the results of the four major efforts which closed recently in Kansas: 53 baptized at Coffeyville by A. A. Leiske and company; 14 at Iola by D. K. Olson and Francis Ruddle; 62 at Wichita by B. T. Senecal and company; and 9 at Abilene by Ross Dustin.

Two new efforts were started in the Kansas Conference on Sunday evening, June 21: One at Kansas City, under the direction of W. B. Johnson, and the other at Wichita, in charge of L. B. Reynolds.

Elder and Mrs. B. G. Butherus, from India, have joined the teaching staff of the Enterprise Academy, Kansas, this coming year.

E. A. Moon is now secretary-treasurer of the Missouri Conference, taking the place recently vacated by C. W. Marsh.

A tent effort was opened at Marceline, Missouri, on June 21. James Ward is in charge, with C. M. Babcock and Lawrence Huffman assisting.

Four candidates were recently baptized at Flat River, Missouri.

North Pacific Union

C. D. Striplin, from the Glendale Academy, California, has accepted the call to be principal of Laurelwood Academy, Oregon.

Many improvements at Gem State Academy, in Idaho, will greet returning students this fall. The new gymnasium is entirely completed, except for the hardwood floor. The boys' new dormitory is almost ready for occupancy. The old dormitory is being remodeled into library and classrooms.

The "Quiet Hour," radio program, which is broadcast each week from Portland, Oregon, under the supervision of J. L. Tucker, celebrated its fifth anniversary during the first week of July.

The Silverton, Oregon, church was dedicated June 20.

As a result of the evangelistic effort at Baker, Oregon, under the direction of B. L. Hassenpflug, 42 converts were taken into the church by baptism and 2 on profession of faith.

Church members at Oak Harbor, Washington, have for several years been meeting for religious services in a public school building at San de Fuca. They have now been able to purchase this building, and plan comprehensive remodeling to make it into a truly representative house of worship.

A. D. Bohn, who has been serving for the last five years as a departmental secretary in the Washington Conference, is being transferred to Oregon, where he will be pastor of the Central church in Portland.

A baptism recently held at Port Angeles, Washington, brought 7 new converts into church membership.

Mr. and Mrs. Lyle Freemyer, Rudy Knauff, and Ruth Coopridner, all from Walla Walla College, have been added to the working force of the Upper Columbia Conference this year.

Efforts in the Upper Columbia Conference will begin during the month of August in the following places: Wenatchee, Moscow, Pasco, Ritzville, Chewelah, and Bonners Ferry.

Northern Union

R. T. Hudson, who has been connected with the Iowa Conference for seven years, left recently to take up work as pastor of the colored church in Dallas, Texas.

Mr. and Mrs. W. E. Anderson, who for a number of years were missionaries in China, are connecting with the Sheyenne River Academy, North Dakota. He is to be accountant and she will head the commercial department.

Pacific Union

The following changes in personnel are reported from the Arizona Conference: J. O. Hanson, of Oklahoma, is the new secretary-treasurer, taking the place of J. C. Kozel, who is going to Oklahoma. E. R. Reynolds is turning over to Arthur Delafield, formerly in Hawaii, the pastorate of the Phoenix church. Elder Reynolds is locating at Ontario, California. O. D. Hancock and Joseph Phillips are changing places, O. D. Hancock to be the new principal of the Arizona Academy, and Joseph Phillips to take the work of Bible instructor at the Redwood Empire Academy. Helena Sargent, who has been teaching at the Arizona Academy for the last five years, is connecting with the Modesto Union Academy, in California.

C. F. Lickey, from Nevada-Utah, has accepted a call to the Central California Conference.

G. G. Brown, from Central California, has been called to the pastorate of the Yuma, Arizona, church.

A number of workers have been

added to the Northern California Conference force. Robert McPherson and Harold Hare, both graduates of Pacific Union College, will take up work as ministerial interns. Miss Mary Hartwell, also of the college, is entering Bible work in Stockton. Stephen H. Chang has started work among the Chinese people of the Oakland area, as a ministerial intern. H. A. Rentfro, of the Nevada-Utah Conference, is taking charge of the work in the San Rafael district.

Southern Union

On May 9, at the Asheville, North Carolina, church, 15 young people from Fletcher and one woman from Asheville, were baptized.

The little church building which was purchased several years ago by the Elizabethton, Tennessee, church members, and has recently been remodeled, was dedicated on April 25.

Nine candidates were baptized at Postelle, Tennessee, on May 16.

As a result of an effort held last summer in Goldsboro, North Carolina, a colored church of 20 members has been organized.

N. B. Smith recently baptized 23 persons in his district. These were from Greensboro, Highpoint, and Winston-Salem—all in North Carolina.

A new home has been purchased for our Seventh-day Adventist boys attending the Atlanta Dental College. It is larger and more comfortable than the former building, is fireproof, and is located within 3 blocks of the Dental College. Brother and Sister A. E. Hughes are in charge of the home.

Southwestern Union

The Oklahoma Conference office, which for forty years has been located in the basement of the Oklahoma City church, has now been moved to new and larger quarters, several blocks away. The address now is 525 N. W. 13th Street.

A transfer of workers has placed R. E. Browning, recently of Oklahoma, in Great Falls, Montana; and Walter Specht, of Montana, in Oklahoma.

T. H. Coopwood, Southwestern Union colored evangelist, opened evangelistic meetings at Roswell, New Mexico, on June 14. More than 300 were present the first night.

A streamlined tabernacle was erected in Hooker, Oklahoma, and under the direction of Arthur Kiesz, a series of meetings was commenced, which continued every night for six weeks. As the people are now harvesting, it has been necessary to close the effort. However, 17 new believers were brought in during this effort and a number more are keenly interested. While this series of meetings was in progress, the church at Hooker was completely renovated and remodeled.

R. C.

Without a love for books
The richest man is poor.

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Erickson
Andross

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OF SPECIAL INTEREST

(Continued from page 32)

Mission Experiences

WE have six stations in Papua, or British New Guinea, that are supervised by European missionaries. And there are between thirty and forty native teachers under the direction of the missionaries, who carry on work in the villages more or less distant from the head stations.

I will tell you one of our medical experiences: A woman was carried in whose foot had been cut with an ax. I could see the toes would have to be amputated, but there was no doctor within many miles. The only thing to do was to go ahead and do the best we could. When the girls heard what was happening, they stayed outside, but two of the boys promised to stand by. We put the patient on the table and gathered the instruments available. The only saw was a hack saw, which we sandpapered and boiled. One boy was to administer the anesthetic and the other was to help me. All went well until they saw blood; then my assistant said, "Sinabada, I feel sick." He went out and sat on the front doorstep. Before long the one giving the anesthetic said, "Sinabada, I feel sick." He ran out and sat on the back doorstep. The patient was coming to. I took the ammonia bottle and went to the front door. I put the boy's head back and the bottle under his nose. He revived speedily. "Now," I said, "you come and help me." Then I went to the other boy and put the bottle under his nose. He quickly responded. The operation was performed, and the patient survived.

Spiritual Progress

Our natives are learning to understand those things so vital to a practical Christian life.

A letter came from one of our girls. After the usual beginning she said: "I am so sorry and very ashamed. When I stayed with you, sometimes I used to get cross. But my custom now is different. I do not get cross like I used to. I want to come back and live with you so you will see."

One evening I had occasion to talk with one of our teachers. We appreciated his work, but I am sorry to say that like some in the home field he felt he was not receiving sufficient for his work. I talked with him for some time, and he became annoyed. All the reasoning did not help him. Finally he left, and I went to bed feeling very disappointed. About midnight there was a gentle rap at the back door. (The natives know they can call me any time of the day or night.) It was the teacher. He said, "Sinabada, I am so sorry the way I spoke

to you tonight. I had to come and tell you before I could go to sleep." We had prayer, and he went away happy.

As we were returning home on the boat one dark night, the rain was pouring down. We ran into a sandbank, and a sail stretched over us was our only covering. While we waited, one of the boys began to tell me about the life he had lived. He had entered into all the forms of wickedness in the villages. He had married, but was not happy, and he told me how he treated his family. He said, "Can God forgive all those sins?" I assured him God could. He replied, "I believe God can forgive the past; but can He forgive the sins we commit in the future?" We are glad to have the natives ask such questions.

I was talking to one of our teachers whose father and mother were growing old. He had a little family, and he decided it was time for him to go back to his parents. He would receive his father's property and the little money he had. The teacher liked the mission work, but his people were doing everything they could to persuade him to go back to the village. I reasoned with him all I could. I told him God gave His Son, and we must be willing to give. "Yes," he said, "but that is God." We talked for several hours. Then I tried to think of something more tangible. I said, "My father and mother gave me." I asked, "Would you like to see a picture of my father and mother?" They said they would. They looked at the photo for a long time.

"They must be very old," they finally commented.

"Yes, they are very old," I replied.

"He could be their piccaninny."

"Their hair is very white. Who sweeps their floors?"

"They do."

"Who washes their clothes?"

"They do."

"Is there nobody to help them?"

"No, because I am out here. They wanted me to come here because they felt sorry for you."

They looked at each other and then at me; and the teacher said to his wife, "We are going back to our work."

The natives realize that our being there is an evidence of our love and sacrifice. Sometimes when you feel discouraged because you are having no active part, remember we could not be there if it were not for you. And when you pray for the white missionaries, please remember also the native believers.

A. WILES.

A Soft Answer

IN Proverbs 15:1 we read, "A soft answer turneth away wrath: but grievous words stir up anger." To be guided by this counsel is to

succeed for the Lord. A successful colporteur in the British West Indies writes:

"I called at the estate of a wealthy man and met his son, who was in charge of the sirup department. When I inquired about his father, I was told that he had gone to visit a friend. The son ordered the book, 'Dawn of a New Day,' and told me to call the following Sunday for a down payment. When I called at the appointed time, the son was not at home, but his mother greeted me with a tirade of oaths. I was surprised but not taken back, and I said, 'I am not offended in the least, nor am I a bit hurt. I have grown somewhat accustomed to this.'

"The daughter, who was present, said to her mother, 'Shame on you, mother; if De Courney has ordered the book and asked this man to call for money today, give him the money and don't say anything.' This the mother refused to do, however.

"Finally, with a friendly smile, I said, 'All right. Good-by. I'll call back on the date of delivery.' I left, and two days later I met the woman's daughter. 'Did you get the money?' she questioned. 'No,' I replied. She continued, 'We sent the money to your address as soon as you had gone that day.' In a reassuring tone, she concluded, 'Don't be vexed because of what mother said. Bring the book.'

"When I brought the book to the estate, I called special attention to the chapter, 'Beneath the Social Veneer,' and pointed out God's plan for the home. The mother said, 'When I first met you, I cursed you, but you did not retaliate. My cursing did neither antagonize nor vex you. I am going to read this book.'"

C. A. EDWARDS.

Word From Scotland

THE following information has just reached us from Scotland. J. A. McMillan, director of the work in that field, wrote:

"You will be glad to know that we have been fortunate in obtaining a church building in the city of Edinburgh. It is quite centrally located. We have been praying for a long time for just such a property, and we are all grateful to God that at last we have a good church home. We feel grateful to the General Conference for their kindly gift, and for other gifts which have come in to assist us in securing this excellent property. All our workers are engaged in aggressive evangelistic efforts. Three weeks ago we started a campaign in Glasgow. We were fortunate in getting a good hall, which, by the way, is very difficult to get just now, and have a good attendance of just over four hundred people. We look forward to a good harvest of souls."

OF SPECIAL INTEREST

Reorganization of Territory in East Africa

THE development of the work in East Africa, and the necessity for extending the triumphs of the message into territories not fully developed, have made it desirable that study be given to the strengthening of our organization setup. At a meeting of the General Conference Committee on April 27, 1942, approval was given to the creating of an East African Union Mission. The territory of this union will consist of what has hitherto been known as the Kenya Union Mission, together with Uganda and the southern part of the Anglo-Egyptian Sudan. During the period of this war emergency the Tanganyika Mission field is being included in the territory of the East African Union as a temporary arrangement.

This new organization involves the dissolution of the Upper Nile Union Mission, since Uganda is included in the new union. Inasmuch as the work in this portion of East Africa is being administered, for the period of this emergency, by the Southern African Division, it is understood that the policies of that division will apply in the fields of the East African Union Mission.

The northern part of the Anglo-Egyptian Sudan, being populated almost entirely by Moslems, has been added to the territory of the Arabic Union and the Egyptian Mission.

Word has been received from Africa that the plan is acceptable, and the brethren are planning to make the new organization effective from January 1, 1943.

May God bless in this new development, and may He abundantly bless and guide the new officers and committee of this new organization so that the change made will result in a mighty harvest of souls in the fields concerned.

T. J. MICHAEL.

Scriptures in 1,055 Tongues

WITH the addition of four new languages, in which the Scriptures have not previously appeared, at least some part of the Bible has now been translated into 1,055 languages and dialects, according to a report issued by the American Bible Society. Africa has received three of these new dialects—Bandi, spoken in Liberia; Okala for the Belgian Congo; and Moba, spoken in Togoland. The

fourth, Sora, is spoken in south-eastern India.

The summary of the languages is as follows:

Languages in which the whole Bible has been published	184
Languages in which the whole New Testament has been published	229
Languages in which at least a complete book has been published	554
Languages in which only selections have been published	88
<hr/>	
Total number of languages in which some part of the Bible has been published	1,055

It is probable that other new dialects may have found their way into a written form, but no further information has been received by the Bible Society, because of the suspension of mail service from many countries where this missionary endeavor is constantly being pursued, and the faulty communication from those lands still in touch with the Society.

Many missions, which formerly sent their translations of the Bible to the British and Foreign Bible Society of London, whose activities have been greatly curtailed or entirely suspended by the war, are now turning to the American Bible Society for the printing of these new Scriptures, so that the language list will undoubtedly be considerably augmented in 1942.

A new publication just issued by the American Bible Society is a corrected edition of the Gospel of St. Luke in Iroquois (Mohawk) for a considerable number of Indians living in a "reservation" in the city of Brooklyn, New York, as well as for their relatives in Canada. It is expected that the Oneidas, in Wisconsin, can also use this Gospel.

Spirit of Our Missionaries

THE following extract from a recent letter from K. F. Ambs, principal of the Gitwe Training School away in the interior of East Africa at Gitwe, Ruanda Urundi, reveals the joy which our missionaries have in their labors, and how eagerly they push on to do the work of God.

"We have been here a year lacking just a few days, and it has been a very interesting year. We enjoyed the voyage from San Francisco and through the Orient very much, as also the voyage up the east coast of Africa to Dar-es-Salaam. Here we are truly a long way upcountry and inland; but it is

a beautiful country, with rolling hills and deep valleys. We enjoy it.

"After the tragic death of Brother Jones, the work here was at loose ends for several months, but now has been organized on a sound basis, I believe. The school has been set up as a separate unit with three outschools and two churches in its territory. The outschools of the rest of the mission have been organized into a district which is in the charge of A. Siepmann, whom you may have met when you visited this field some time ago.

"The enrollment of our training school section is sixty-eight this year, which is a good increase over last year. Also, the lower grades are showing good enrollment. Total enrollment is now about four hundred.

"You may not remember the old building which served as a school building. It was a re-reconverted dwelling house and was long inadequate. We are now in process of building a commodious building which will give us seven fine classrooms besides office, library, and storage space. We hope to have it finished before school opens again in September. It is directly behind the location of the old building. This has been one of my outstanding assignments since coming here, and I feel as though I had a personal interest in every brick and tile which goes into the building, for we have made them all here on the mission."

How revealing of the way our missionaries identify themselves with the work which God puts into their hands is the statement, "I feel as though I had a personal interest in every brick and tile which goes into the building, for we have made them all here on the mission."

A. W. PETERSON.

Death of Mrs. B. Fossey

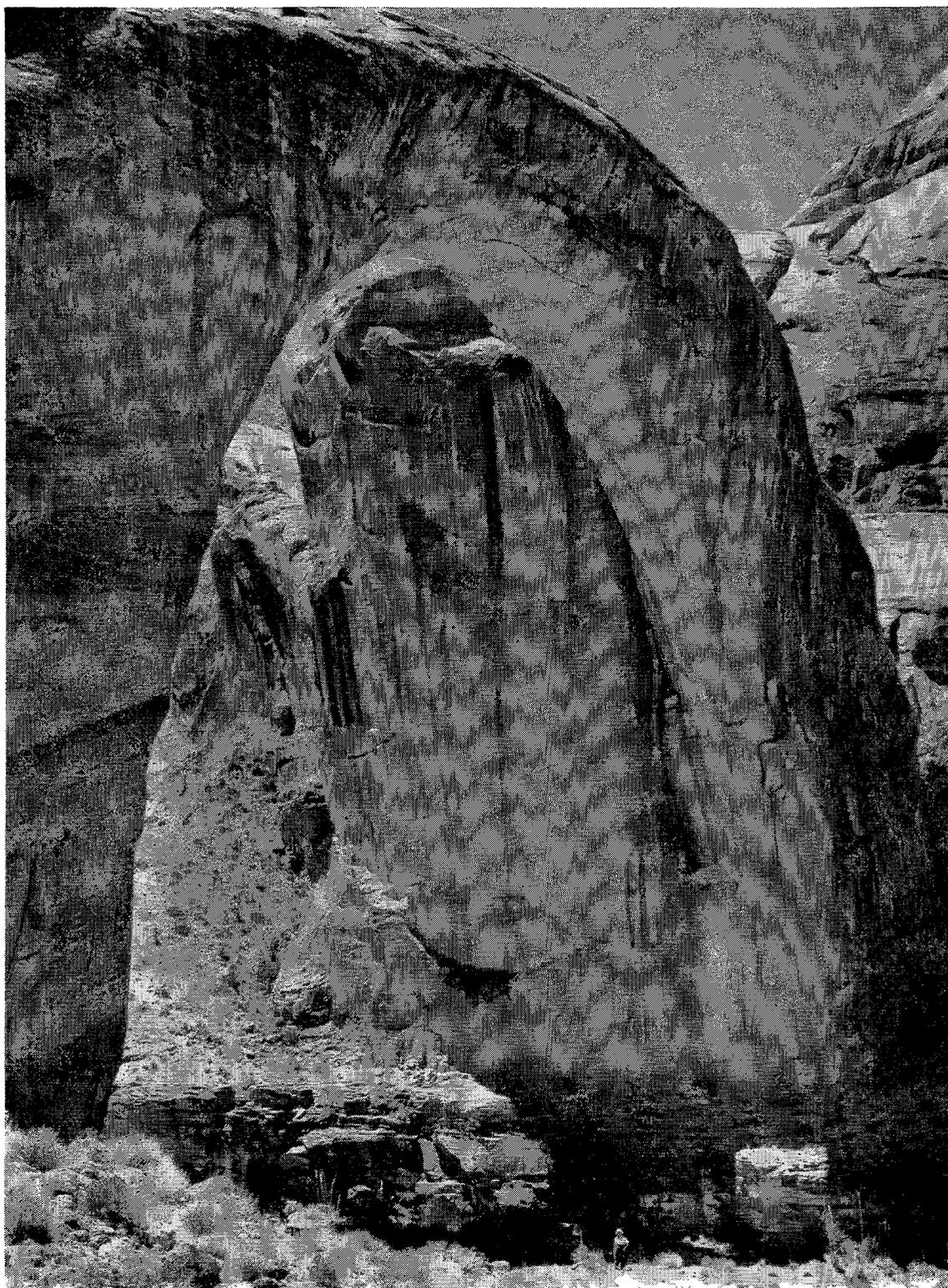
WITH deep sorrow we report the receipt of word from Chungking, by cable, telling of the death of Sister Bertha Fossey on July 10, following a period of illness, during which she suffered carcinoma, and for which she had undergone surgery and was taking radium treatment in Chengtu. Our hearts go out in sympathy to Brother Fossey and their little boy and to the relatives and friends here in the homeland.

A. W. CORMACK.

TWO hundred Malagasy Testaments have been sent by the American Bible Society to riflemen from Madagascar interned in France. Some 2,000 of these riflemen are Protestant, and all are very homesick. The books were addressed to a French chaplain in southeastern France, who will forward them to the camps in free and occupied France, where the men are located.

THE ADVENT SABBATH
REVIEW AND HERALD

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



JOSEF MUENCH

RAINBOW NATURAL BRIDGE IN UTAH

"What is man, that Thou art mindful of him? and the son of man, that Thou visitest him?"

HEART - to - HEART TALKS by the Editor

The Spirit of Commercialism

WE live in a commercial age. Millions of men and women are intent on bettering their temporal condition. In order to do this they must increase their income. Some have enough and to spare. With many there is a constant struggle for existence. The needs of every day exhaust the entire proceeds from their labor.

There is great danger that this spirit of commercialism will intrude itself into the church and become the controlling motive in the operation of our work, as well as in the personal affairs of the members of the church.

It is necessary, of course, that the various branches of our work should have a money income. This is absolutely essential in order for them to function properly and efficiently.

Our Sanitariums

To illustrate, it is entirely right that our sanitariums should seek income from their patronage more than sufficient to meet their actual operating expenses. Improvements must be made frequently in the way of purchase of new equipment and furnishings. But the earning of the money should not be the chief objective in the operation of our sanitariums. We are told this through the Spirit of prophecy:

"The health institute was not established among us for the purpose of obtaining money, although money is very necessary to carry forward the institution successfully. . . . One of the great objects of our health institute is to direct sin-sick souls to the Great Physician, the true healing fountain, and call their attention to the necessity of reform from a religious standpoint, that they no longer violate the law of God by sinful indulgences."—*"Testimonies," Vol. III, pp. 169, 170.*

Our sanitariums constitute a part of a great movement. They are established to shed abroad the light of the gospel to all who come within the zone of their influence. They should seek to benefit their guests not only physically, but spiritually as well. There should be represented in the lives of physicians and nurses the spirit of the Great Physician, who, when He was on the earth, healed men's spiritual as well as physical ailments. If this grand objective is lost sight of, then the spirit of commercialism intrudes itself. Then the management is actuated by the spirit of financial gain rather than by a desire to serve suffering humanity. And this spirit is communicated to the workers in the institution. Their objective becomes the wage they receive rather than the service they render.

Our Publishing Houses

And this principle is just as true when applied to our publishing houses. It is necessary that their income should exceed their daily outgo in the way of expenses. Oftentimes it is needful to make

additions to the plant, buy new machinery, and make repairs and improvements.

Our publishing houses exist not primarily to give employment to the members of our church, although that is very commendable, but to print the gospel message, the message of Christ's soon coming. We are given this very encouraging statement in "Testimonies for the Church," Volume VII, page 140:

"In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory.

"Solemn is the responsibility that rests upon our houses of publication. Those who conduct these institutions, those who edit the periodicals and prepare the books, standing as they do in the light of God's purpose, and called to give warning to the world, are held by God accountable for the souls of their fellow men. To them, as well as to the ministers of the word, applies the message given by God to His prophet of old." (See Eze. 33:7, 8.)

The books and papers sent out from our publishing house presses are taken by our colporteurs and carried from home to home for the purpose of giving the message for this day and generation. If the chief objective of the publishing house management comes to be the making of money, in order to show a good gain in the operation of the business, then the missionary spirit is relegated to the background, and the spirit of commercialism prevails.

If both field and factory workers engaged in our publishing work labor with the conviction that they are working for Christ the Lord, and not for men, that they are engaged in divine service; if the love of Christ constrains them, and not chiefly the earning of a livelihood, then they can ask and expect the rich blessing of God upon their labors. Then, as our colporteurs trudge from door to door, in heat and cold, in rain and shine, as they suffer rebuff and reproach, as they leave home and family to go out and meet a cold world, they have the consciousness that they are rendering a service for Christ. Then love of souls constitutes the actuating motive, and the colporteurs carry on with a consciousness of divine guidance in their labors.

Our Schools

We have connected with this movement a beautiful educational system. Our church schools, academies, and colleges are doing a wonderful work in the formation of character, in training our children and our youth to become noble men and women in this world, to become workers in the cause of God, and fit subjects of the kingdom of heaven.

For the operation of our institutional schools it is necessary that they shall have an adequate income. This income is derived from the tuition of students and from various industries carried forward. From this income the school provides necessary buildings, facilities, and equipment. If the primary object in providing these facilities is the education of our youth, to better fit them for the work God expects them to do, well and good. This is a most commendable objective. If,

(Continued on page 11)

Righteousness by Faith

By G. B. STARR

RIGHTEOUSNESS by faith is the only righteousness attainable by any soul on earth. All men have sinned, and "there is none righteous, no, not one." Rom. 3:10. Therefore a sinner, an unrighteous person, can *do* no better than he *is*.

The best efforts of a sinner are tainted with selfishness, and selfishness is sin. True righteousness must spring from love—of others, not self. So from God, who is love, and Jesus Christ, His Son, sprang the plan to redeem sinners, and give to everyone who should accept the everlasting gospel and its gift of righteousness, through faith in Jesus, eternal life.

Think of the unselfish and generous plan of Heaven; a free gift, the very righteousness and life of Jesus, offered to every repentant sinner, without distinction of race or color.

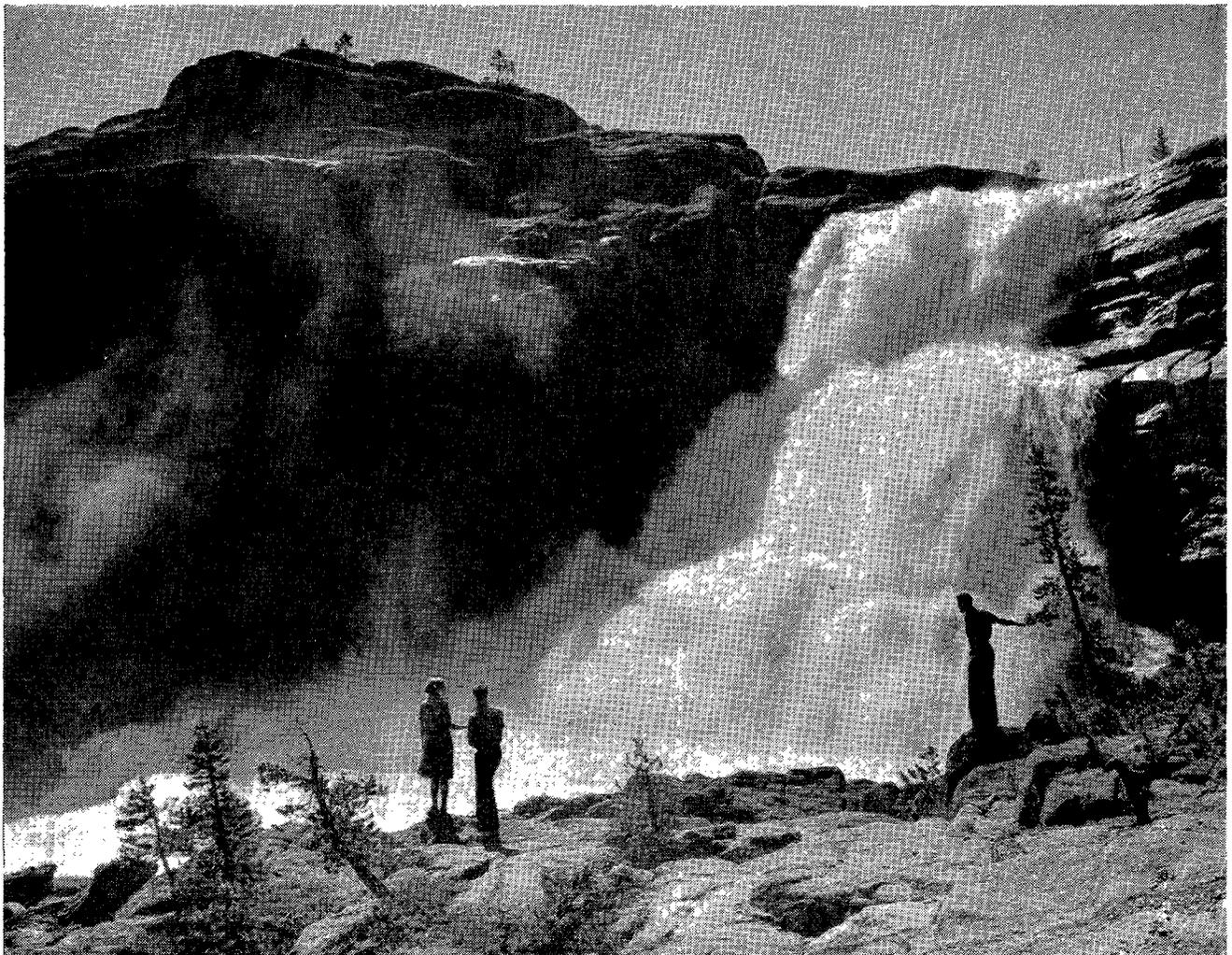
"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: so also is the free gift. For if through the offense of one many be dead, *much more* the grace of God, and the

gift by grace, which is by one man, Jesus Christ, hath abounded unto many. . . . For 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. . . . For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:12, 15-19.

In the inspired epistle of Romans, the gospel of righteousness by faith is repeated many times over, and illustrations are given, so that the subject may be viewed from many angles. No room is left for misunderstanding. It is presented clearly and forcefully.

We quote again:

"The righteousness which is of faith speaketh on this wise. . . . But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be



MONKMEYER

A WESTERN BEAUTY SPOT

At the Foot of the White Cascade, Just Above Glen Aulin, High Sierra Camp, Yosemite National Park, California

saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Rom. 10:6-10.

"By grace are ye saved through faith; and that not of yourselves: it is the gift of God." Eph. 2:8.

Love and true faith are obedient to God's will in everything. With Jesus the Christian says: "I delight to do Thy will; . . . yea, Thy law is within My heart." Thus the redeemed sinner

keeps the commandments of God, not to be saved, but because he is saved. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4. We love and serve Him because He first loved and served us. "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12. With them Satan is angry. (See Rev. 12:17; 22:14.)

Time and Place

By PHILIP GIDDINGS

TO everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1.

There is a time to emphasize different virtues or principles.

There is a time to reveal *backbone* while concealing *bowels*—"bowels of mercy," "bowels of compassion." There is a time to be stern, and a time to be tender. There is a *sternness* for *greater* values that covers tenderness. There is a sparing of the rod that spoils the child. There is that which passes for love and tenderness that may be only selfishness, cowardice, and weakness.

A college friend related to me that the severest flogging she ever got was administered along with her mother's tears. "The strokes did not hurt me so much," she said, "as the tears of mother's pain inflicted by love."

Read the sublime story of Abraham and his boy in Genesis 22:1-12, and the story of Eli and his boys in 1 Samuel 2:22-25; 3:11-13.

Eli did not love his sons better than Abraham loved Isaac. Eli was weak; Abraham was strong, revealing the backbone of faith that concealed the bowels of love.

Again, as in the days of Israel's crisis, when the cry goes out, "Who is on the Lord's side?"

let it be seen who they are, irrespective of who or how many may be on the other side. Let the decision depend neither on price nor on prince, but on principle.

It is not easy or pleasant to put one's sword in blood; but they lose the blessing who do it not, when it should be done. (Jer. 48:10.)

"A bruised reed shall He not break," but bind; "the smoking flax shall He not quench," but fan to flame.

And yet the tender Saviour says: "If thy right eye offend thee, pluck it out, . . . and if thy right hand offend thee, cut it off." Matt. 5:29, 30; 18:8. Stubborn cases that resist *medicine* must undergo *surgery*. We have to amputate, and be amputated sometimes, to save the rest of the body. We must often be severe to the point of *severing*.

The physical fact that behind the *sternum* beats the heart, should be the symbol of the spiritual analogy; behind the *sternness* of principle (when needs be) there beats still and always a heart of tenderness, love, and loyalty. Heads of households and of the household of faith, take note.

Blessed are the disciplined whose reaction is the language of Proverbs 27:5-6 and Psalms 141:5.

The Key Word of the New Testament

By F. W. STRAY

HE shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it." Zech. 4:7.

"This is the stone which was set at nought of you builders, which is become the head of the corner." Acts 4:11.

"And of His fullness have all we received, and grace for grace." John 1:16.

Grace is the key word of the New Testament, as Jesus is the door of entrance to New Testament experience.

We use definitions of grace, such as "unmerited favor," which are in a sense accurate, but woefully inadequate to convey to our understanding what those early disciples comprehended in the use of the word "grace."

Paul makes it plain in Ephesians 2:7, "That in the ages to come He might show the exceeding riches of His grace, in His kindness toward us through Christ Jesus."

I like to accept this as the truly Scriptural definition of grace, "His kindness toward us through Christ Jesus." John cried out, "We beheld His glory, the glory as of the Only Begotten of the Father, full of grace and truth." John 1:14.

John the erstwhile "son of thunder" put grace before truth, because in a very special sense he had been the recipient of grace, "the kindness of Christ Jesus," and had witnessed its lovely and loving manifestation to his associates who with him were "slow of heart" and often in strife over "who should be the greatest."

Within the compass of eight verses in chapter 9, Luke gives us two incidents in the experience of John which reveal the nature of the man, and which in retrospect must in later years have filled John with wonder and gratitude at the kindness of Jesus toward him.

In the first, John came with a report of how he with others of the disciples had forbidden someone to heal in Jesus' name. Inspiration mercifully withholds details of what must have been a disagreeable public encounter between the hot-tempered John and the healer he was trying to halt in the use of Jesus' name.

In the second, John with James was urging that they might be empowered to burn up and destroy a village of Samaritans as Elijah destroyed the prophets of Baal.

They were rebuked by the Lord Jesus when He uttered the sad and compassionate words, "Ye know not what manner of spirit ye are of." Later

John must have felt rebuked when he heard Jesus cry on the cross, "Father, forgive them; for they know not what they do."

And this John, this man described as a "son of thunder" by Jesus Himself, leaned on the breast of the meek and lowly Jesus at the last supper, and afterward described himself as "the disciple whom Jesus loved." When he saw himself as he had been by nature, and how as a result of the experiment of grace "in His kindness toward us through Christ Jesus," he had been loved into what he later became, he was led to cry out, "We beheld His glory . . . full of grace and truth."

"Of His fullness have all we received, and grace for grace."

Grace for what? Grace to manifest in our relation to others, to be "like Him;" to do this, we must "see Him as He is."

"More of His grace to others show" is the Christian's privilege and opportunity.

Does God Hear and Answer Prayer?

By J. F. WRIGHT

DOES God hear prayer? Does He concern Himself seriously with every need of His children? Is He interested in their individual welfare? Do their earnest, heartfelt supplications touch a sympathetic chord in His great heart of compassion? Does He take delight in their coming to the throne of grace? To make such questions even more practical and personal, Does He love to have me pray? Does He really hear me, individually, when I pray? Is He willing, yea, longing, to answer the prayers which I offer to Him in faith and simplicity?

"What simple questions!" you suggest. Yes, they may be, but they do touch upon a very vital phase of Christian experience. They are questions which every child of God asks at one time or another. They are not foolish questions by any means. If ever there was a time when we needed to know without the shadow of a doubt whether we serve a prayer-answering God, *we need to now in this time of world distress and perplexity*. Hence the questions are timely. They are pertinent. They are to the point. They are worthy of study and are meritorious of an unequivocal answer.

In both the Sacred Scriptures and the testimonies of His Spirit, there is to be found no more profound or sublime truth than that our heavenly Father is a prayer-hearing and a prayer-answering God. The witness of patriarchs, prophets, kings, apostles, and even the humblest of frail children of the Lord, testifies that God does hear, that He does answer prayer.

It is the cunning and well-devised purpose of Satan, however, to steal away the "blessed assurances of God. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this."—"*Steps to Christ*," p. 53, pocket edition.

There is no point of attack at which the devil strikes a heavier blow in his daily onslaught, than

at our faith. If he can destroy our faith in the beautiful and comforting truth that we serve and worship a prayer-hearing and a prayer-answering heavenly Father, all other attacks are the more easily successful.

In paving the way for these successful encounters, there are many agencies through which the archdeceiver works. Some who have failed to receive an answer to prayer, who have been disappointed in their requests of the Lord, often sow seeds of doubt and darkness, thus leading others who may be somewhat weak in the faith to adopt a similar attitude in doubting the promises of the Bible. Some say, "I have prayed and prayed and prayed; yet God does not hear or answer me. He does not seem to care. Evidently He is a respecter of persons. In any event, He does not hear my cry, or respond to my sincere appeal for help. Why should I bother longer to pray?" Such an attitude as this is far reaching in its effects, as it tends to break down confidence in God, thus leading the soul to doubt or question the sure promises of His word.

Now, some individual's failure to receive a speedy answer to prayer is indeed no evidence whatsoever that God does not hear, or that He does not answer the supplications of His children. Of a surety, there is no substantial ground upon which to build any argument or draw any such conclusion in this connection. Indeed not!

From the day that God communed with our first parents six thousand years ago even until now, the inspired records of every dispensation set forth the evidence, without a flaw, that He hears and answers prayer. It is this kind of God that we serve, and of this fact there can be no possible question. True, He may not always hear as we think He should; neither does He always respond as we may deem He ought. However, of this we can be absolutely certain—according to His divine wisdom, He will answer as the need

and the welfare of those who trust in Him may demand.

Let us now refresh our memories with some of these evidences so clearly set forth which have been left to hearten and cheer us along the Christian pathway. Here we shall find consolation and hope for us all.

David stands forth as a peer among the ancients as a praying man, a man whom God heard and answered. He says, "I cried unto the Lord with my voice, and He heard me out of His holy hill." Ps. 3:4. And further he exclaims, "In my distress I called upon the Lord, and cried unto my God: He heard my voice out of His temple and my cry came before Him, even unto His ears." Ps. 18:6.

Not only does David make it plain that God actually heard him, but he makes it just as clear that the Lord hears His other children when they, too, pray. Of this assurance he further writes: "The righteous cry, and the Lord heareth, and delivereth them out of all their troubles." Ps. 34:17.

Certainly, if we had no other testimony than that of David, it would be sufficient to assure us that, whether it be a king upon the throne needing wisdom to administer aright the affairs of his kingdom or the weakest, humblest child lisping a prayer, God does hear and answer.

Thus it was in the days of Elijah. In 1 Kings 18:36-38, we read:

"It came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that Thou art God in Israel, and that I am Thy servant, and that I have done all these things at Thy word. Hear me, O Lord, hear me, that this people may know that Thou art the Lord God, and that Thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench."

Here, certainly, was ample proof given before all Israel, as well as to the prophets of Baal, that the God of Abraham, Isaac, and Jacob hears and answers prayer.

And what is made clear in this connection, by both David and Elijah, is just as clearly testified to by Daniel, the chief of presidents; by Jeremiah, the weeping prophet; by Hannah, the mother of Samuel; by Cornelius, one of the first converts from the Gentile world; and by a great host of others comprising the roll call of the saints in all ages. Then, too, the messenger of the Lord has written much upon this subject. Some of the most cheering and comforting utterances are found in the following language:

"Those who seek God in secret, telling the Lord their needs, and pleading for help, will not plead in vain." "He would have us understand how earnestly and tenderly His heart yearns over us. He invites us to take our trials to His sympathy, our sorrows to His love, our wounds to His healing, our weakness to His strength. . . . Never has one been disappointed who came unto Him."

Not only does He thus invite us, but we note further:

"He waits with unwearied love to hear the confessions of the wayward, and to accept of their penitence. He watches for some return of gratitude from us, as the mother watches for the smile of recognition from her beloved child."—*Mount of Blessing*, pp. 126, 127.

Could words depict a more kind, considerate, thoughtful, and yearning attitude than this? It is just such a God and Saviour whom we serve.

Then again:

"God would not have us remain pressed down by dumb sorrow, with sore and breaking hearts. He would have us look up, and behold His dear face of love. The blessed Saviour stands by many whose eyes are so blinded by tears that they do not discern Him. He longs to clasp our hands, to have us look to Him in simple faith, permitting Him to guide us. His heart is open to our griefs, our sorrows, and our trials. He has loved us with an everlasting love, and with loving-kindness compassed us about. We may keep the heart stayed upon Him, and meditate upon His loving-kindness all the day. He will lift the soul above the daily sorrow and perplexity into a realm of peace."—*Id.*, pp. 25, 26.

With such a tender, compassionate, all-wise, prayer-hearing and prayer-answering Father, it is little wonder that we are admonished by the messenger of the Lord:

"Keep your wants, your joys, your sorrows, your cares, and your fears, before God. You cannot burden Him; you cannot weary Him. He who numbers the hairs of your head is not indifferent to the wants of His children. 'The Lord is very pitiful, and of tender mercy.' His heart of love is touched by our sorrows, and even by our utterances of them. Take to Him everything that perplexes the mind. Nothing is too great for Him to bear, for He holds up worlds. He rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for Him to notice. There is no chapter in our experience too dark for Him to read; there is no perplexity too difficult for Him to unravel. . . . No sincere prayer [can] escape the lips, of which our heavenly Father is unobservant, or in which He takes no immediate interest."—*Steps to Christ*, p. 100, pocket edition.

Such is the nature of the God whom we serve and His desire toward His children. But this is not all.

Again and again, while out in the mission field during recent years, the writer has been present when the effectual, fervent prayers of missionary leaders, doctors, and ministers have been definitely heard, and in some cases immediately answered, and he has learned of many other such instances. Many experiences could be cited in which this has been true, but brief reference to two or three will suffice.

One night after midnight the nurse at the Songa Mission (Belgian Congo) called me and earnestly appealed that prayer be offered without delay for the best teacher we had in that section of the field. This man was in the throes of pneumonia, and was beyond the help of medical skill. Bowing in simple faith at the bedside of our brother, we committed him to the loving embrace of the Great Physician on high. We were heard. Thank the dear Lord, our supplication was answered. A marked change took place. The patient at once began to breathe normally and fell into quiet slumber; he was almost instantly restored to health and strength. The experience made a very deep impression upon the natives everywhere in that territory. It was a mighty victory in that desperately heathen country.

Another of our missionary physicians had this unique experience: He was performing a major operation in a government hospital. Naturally, he felt somewhat nervous in the presence of both

the surgeons and the nurses who were assisting him. Upon encountering a mass of adhesions which obstructed his view, making the task more difficult, he earnestly prayed aloud: "O God, help me; guide this knife." A profound impression was made. Those present stood with moistened eyes. The operation was a success. An account of it appeared the next day in the newspaper under the caption, "A Missionary Doctor Prays." His skill was heralded everywhere. He was acclaimed a man who knew how to pray, as well as one who received an answer to his prayers. This experience indeed gave great impetus to our mission work in that territory.

Again there is the story of a badly burned child, the son and heir of a paramount chief. Because of improper treatment by the witch doctor, gangrene had already set in; but the boy was healed by the earnest prayer of Dr. E. G. Marcus, at the time of the opening of our first mission station in Northeastern Rhodesia back in 1929. Through this experience the door was thrown open wide for us to enter that territory.

It was through divine healing in the case of another chief that our hospital at the Bongo Mission in Angola, Portuguese West Africa, was

opened. This institution has become a great center of light, and daily ministers to the suffering who come from hundreds of miles in every direction. Today there also stands at this same hospital a neat medical ward, a fitting tribute of praise and thanksgiving for the healing of Sister W. H. Anderson through prayer and anointing. The doctors despaired of saving her life. There was no hope unless God intervened and laid His healing hand upon her.

We could continue the recital of such experiences, but these instances afford unquestionable evidence that God hears and answers prayer. What a privilege to serve such a Father, who has constantly the concern and needs of His children under the control of His own divine providence!

Indeed, "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth. He will fulfill the desire of them that fear Him: He also will hear their cry, and will save them." Ps. 145:18, 19. Hence we can, from the depths of the soul, give forth our utmost praise and thanksgiving in the words of the sweet singer of Israel: "My mouth shall speak the praise of the Lord: and let all flesh bless His holy name forever and ever." Ps. 145:21.

Those Simple Gospel Songs

By NATHANIEL KRUM

THE gravest error into which church soloists seem to have fallen is the generally accepted belief among them that a song must be of the classical type in order to be acceptable to the people. They are afraid to sing the simple gospel songs which contain the message the people really want, fearing that the people will think them incapable musically of singing the more difficult solos with trills and frills that show off the voice and tend to glorify the singer instead of God.

Many soloists reason thus: "There are many people in our church who have a good musical education, and if I sing the simple gospel songs, they will not be impressed." But this train of thought is wrong. What such soloists ought to be thinking is this: "There are many people in our church who are well educated musically, and my best efforts at singing a masterpiece can draw from them little more than criticism." What those musically educated people need most is a simple gospel song so full of the spirit of love that it will cut right into their proud hearts and melt them with the warmth that the Spirit imparts.

I will never forget a solo I heard a few years ago while I was working in the African mission field. Of all the solos I ever heard—and I believe I have heard some of the best and some of the worst—this one gripped my heart most. The soloist was a Cape colored woman about fifty years of age—a simple, trusting saint of God. She had no trained voice. She sang no great musical masterpiece. But she broke my heart and caused tears to course down my cheeks, as she poured out her soul in the words:

"A wonderful Saviour is Jesus my Lord,
A wonderful Saviour to me,
He hideth my soul in the cleft of the rock,
Where rivers of pleasure I see.

"He hideth my soul in the cleft of the rock
That shadows a dry, thirsty land;
He hideth my life in the depths of His love,
And covers me there with His hand."

A singing evangelist, not of our faith, recently sang a solo in one of our churches. He chose for his song message a simple gospel song which contained the beautiful promise that God will lead us safely through the turmoil and strife of this present world, and *after* this present life He will take us to a better land, which He is now preparing for them that love Him. The simple message and melody of the gospel song gripped my heart. (One always knows when the heart responds to a song.) At the conclusion of the service, I went to the front of the auditorium and told the singer how much his song had meant to me. After we had talked for a few moments, he told me the following story:

Once early in his experience as a singing evangelist, he was suddenly and unexpectedly asked to sing before an audience of six thousand people. Not knowing in advance that he might be called upon to sing, he had failed to bring any music with him. (Up to that day he had specialized in the type of songs that are supposed to appeal to the musically educated members of the congregation.) What should he do? Someone handed him a small gospel songbook. Leafing through it, he saw the simple song, "Saviour, Like a Shepherd Lead Us." In his extremity, he decided to

sing it, fearful that it would not be favorably received.

The time came for his part in the service, and as he stood before that vast audience, his heart sang:

"Saviour, like a Shepherd lead us;
 Much we need Thy tender care;
 In Thy pleasant pastures feed us,
 For our use Thy fold prepare.

"Blessed Jesus, blessed Jesus,
 Thou hast bought us, Thine we are."

Before he had finished the first stanza, he saw a few people here and there wipe tears from their eyes. By the time he had finished the last stanza, to use his words, "the whole congregation had melted." The song had touched that great gath-

ering and turned thousands of hearts toward God. The experience taught him a great lesson. He forsook the singing of most of the accepted church music of the day, and devoted his entire attention to the singing of gospel songs whose simple melodies and words contain a message that strikes deep into the soul. And his efforts in this field have been crowned with remarkable success.

Oh, that all singers in churches everywhere might ponder the thoughts expressed here! God can use them in His service. But let them first fill their cup at the fountain of life, and then love and encouragement and conviction will flow from their lips in such powerful streams that men's hearts will be watered and souls will be drawn to Christ through their ministry of song.

"In the Midst of the Week"

By GRACE AMADON

TWO epochs in the life of Christ are predicted in the Jewish prophecy in Daniel 9:

1. Baptism. 7 weeks + 62 weeks (483 years) after the "going forth of the commandment to restore and to build Jerusalem" (autumn).

2. Crucifixion.

a. After the 62 weeks shall Messiah be cut off.

b. In the midst of the week of confirming the covenant, He shall cause the sacrifice and the oblation to cease (spring).

In the second of these predictions, the point of time is given as the "midst of the week," or the middle of the prophetic year. But inasmuch as the event described—the crucifixion—occurred in the spring of the year in the paschal month Nisan, this month is thereby tied to the "midst" of the prophetic year. And since the *midst* of the prophetic year was in the spring, the actual *beginning* of the prophetic year must have occurred six lunar months earlier, or in the autumn. The autumn new year in ancient Jewish time was the first in Tisri.

The Tisri beginning of the ancient Jewish year was that which marked the Jewish reckoning of a king's year in the time of Ezra and Nehemiah, and coincident with this chronology was the prophetic year of Daniel's Jewish prophecy. Even while Nehemiah was in Babylon, he counted the twentieth year of the king to include the period from Kislev into Nisan. (Neh. 1:1 and 2:1.) The months covered in this interval were Kislev, Tebet, Shebat, Adar, and Nisan. In Babylon, the king's year changed in Nisan. (Zimmern, Heinrich, "Zum babylonischen Neujahrsfest," Band LVIII, 1903.) But in Nisan Nehemiah *did not* change the number of the year in the reign of Artaxerxes. Hence it is obvious that he must have changed to the twenty-first year of the king in Tisri.

Accordingly, the *midst* of Daniel's "seventieth week" exactly coincides with the crucifixion paschal month, which, in turn, marks the *beginning* of the "seventieth week" as concurring with the autumn Tisri. This was the first argument em-

ployed by the leaders of the "seventh-month movement" in 1844 in determining the October 22 date.

And furthermore, it is fitting that the Danielitic prophecy itself, in predicting the ministry of "Messiah the Prince," should incorporate into its chronology the autumn beginning of the civil year that was customary in Jewry at that time to designate the reigns of earthly kings.

The autumn beginning of the Jewish year was also that followed by Jeremiah. But Ezekiel and Zechariah employed the spring beginning of the year, and in this respect followed the Babylonian custom. The schedule of events which Ezra and Nehemiah carried out agrees with the chronology in Daniel 9, which obviously counts its years from autumn to autumn, and thus marks the season of the baptism of Christ.

In the research of Franz Fraidl covering monographs on the "Week" prophecy, as he calls it, he found so many that he had to close his investigation, as reported in his Graz Festival Paper, with the fifteenth century. With reference to Christian exegesis for the whole period of the Christian Era, he states that all but one "recognize in the prophecy a Messianic prediction."—*"Die Exegese der Siebzig Wochen Daniels in der alten and mittleren Zeit."* Graz, 1883. In nearly all early chronologies and astronomies the prophetic periods of Daniel are a part of the discussion. From James Ferguson (astronomer) comes a helpful comment on Daniel 9:

"There is a remarkable prophecy in Daniel, ch. ix. ver. 26, 27, concerning the year in which the Messiah should be cut off. . . . Now, as it is generally allowed, that by each of Daniel's prophetic weeks was meant seven years, the middle of the week must be in the fourth year."—*"Astronomy Explained Upon Sir Isaac Newton's Principles,"* p. 192. London, 1756.

Thus, the Jewish prophecy in Daniel 9 has been a true guide to the outline of the public ministry of Christ, which covered not one year or two years, as is frequently insisted today, but more than three years, including four Passovers.

EDITORIAL

Why I Am a Seventh-day Adventist—Part IV

Because I Love My Lord

GOD'S plan of salvation goes further than the forgiveness of sins that are past. It goes beyond the assurance that we may live a life of holiness in the world of evil and may be sustained with divine strength in an hour of persecution. God's plan contemplates the placing of the righteous finally in a holy abode. When Christ ascended after His resurrection, He left us with the promise that He would return, and it is this promise that reveals the second great half of the plan of God for the salvation of men, the second coming of our Lord. Said Christ to His disciples:

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

The language is plain, "if I go" away, "I will come again." All who profess the name "Christian" testify to their faith that He did go away to heaven. An Adventist is one who believes also His words, "I will come again."

When the apostles preached, they called upon men to turn to God, "to serve the living and true God; and to wait for His Son from heaven, whom He raised from the dead, even Jesus." 1 Thess. 1:9, 10. Paul presents in very direct language the relationship between the first and second coming of the Lord: "So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

Christ comes the second time, not as a sin offering, but as King of kings and Lord of lords, to complete the great plan of salvation by taking us out of this evil world.

The Apostle Peter Testifies

The apostle Peter in his mighty preaching after the first advent of our Lord declared to the Jews that Christ had suffered and died in harmony with the great plan of God which had been revealed to the prophets. "Those things, which God before had showed by the mouth of all His prophets, that Christ should suffer, He hath so fulfilled." Acts 3:18.

In appealing to his hearers to accept the salvation made possible through the crucifixion, Peter shows the relationship of the first advent of our Lord to His second advent:

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

The Bible also makes plain that the Christian is to look forward to the second coming of Christ for a new body, free of maladies, for the plan of God includes giving us not only a new mind and spirit, but also a new body. We read:

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself." Phil. 3:20, 21.

The same thought is brought out in more detail in this passage that describes the second advent:

"Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

Second Coming Completes God's Plan

It is plain from this scripture that we must await the second advent of our Lord, in order that it may be said, in all its fullness and finality, that "death is swallowed up in victory." Then will these dying bodies of ours be changed and made glorious. Then those who have died in faith will be raised incorruptible. Then we shall be lifted up out of this evil world into another and better world where all is holiness and purity. Then will be fulfilled God's promise to create "a new earth, wherein dwelleth righteousness." 2 Peter 3:13.

I repeat, I am an Adventist because I am a Christian. I believe in and look for the complete fulfillment of God's far-sweeping perfect plan of salvation. I thank God for the forgiveness of my past sins, for present fellowship with Him, for a new heart, and for a new spirit. I also thank God that I can look forward to the day when, freed forever from the evil environment against which I have had to fight, and released from all the maladies that now beset me, I shall be lifted out of this sinful world at the second coming of my Lord. Believing in the advent, I can see the fullness and completion of God's great plan of salvation.

Because I Love My Lord

In the light of these reasons, the statement that I am an Adventist because I am a Christian naturally merges into the statement that I am an Adventist because I love my Lord. Some may not have thought of it that way before. But is it not true that if we are genuine Christians, we have

an ardent love for Christ? Christian martyrs died rather than renounce their allegiance to their Lord. Stephen, the first martyr, was sustained at the hour of death by a vision of heaven, and "saw the glory of God, and Jesus standing on the right hand of God." Acts 7:55.

Those who went out to preach for Christ looked forward to the day, even though a time of sleep in the grave must intervene, when they should see Christ face to face. Said the apostle John: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is." 1 John 3:2. In the very last chapter of the Bible we find enumerated a series of glorious changes that are to take place as we move into a better world than this at the time of Christ's second coming. Among these is the change from seeing our Lord only with the spiritual eye, as we now do by faith, to seeing Him with the literal eye. The promise reads: "They shall see His face." Rev. 22:4.

Those who saw Christ and associated with Him at the time of His first advent had a rare privilege. This we all admit. In fact, there are many who express the fervent wish that they might have walked and talked with Him by the Galilean shore long ago. Yet such persons often seem to be quite forgetful of the fact that we may look for-

ward to walking and talking with our Lord in the future. As an Adventist I am not content to engage in a profitless longing that I might have lived at the time of Christ's first advent. I turn my eyes forward in anticipation of communing with Him at His second advent.

Paul in the Roman dungeon looked forward to the second advent as a time when his Lord would give to him "a crown of righteousness." And then he added immediately: "And not to me only, but unto all them also that love His appearing." 2 Tim. 4:8. So far as the apostle is concerned, the distinguishing mark of Christ's followers is that they "love His appearing." An Adventist is one who truly loves His appearing. F. D. N.

Scattering the Sparks of Light

SHORTLY before the war in the Far East caught him and fellow workers in Hong Kong, N. F. Brewer, president of our China Division, passed on a word about the spreading of the light of truth by the scattering of the members hither and yon. He wrote:

"One of the Chinese workers, in writing about his scattered flock, said: 'Scattering the members means scattering the light.' Many who have never before heard the gospel are hearing this message today because our people are being driven out from their churches and their homes."

So it was in New Testament times. The eighth chapter of Acts tells how the believers in Jerusalem were "scattered abroad" by persecution. "Therefore they that were scattered abroad went everywhere preaching the word."

In the early czarist days in Russia persecution scattered the churches. Brethren of one church were once sent into exile over the Caucasus Mountains, down by the Persian border. Then one day a telegram came from that region to the late Elder Loeb sack. As he handed it to me, I read: "Over a hundred keeping the Sabbath. Eighty ready for baptism. Send a minister." By the time the exiles were allowed to return, a permanent work was established in the regions beyond old Mt. Ararat and round about. So also the truth was carried into farthest Siberia in those days, from colony to colony of exiles, and from prison camp to prison camp.

We ever pray God so to overrule earthly governments as to permit people to live a "quiet and peaceable life," as the scripture exhorts us to do; but we must keep in mind that the Lord may overrule any kind of hindrance for the furtherance of His cause. When J. L. Shaw and I went over to China in 1928, following the historic flood on the Yangtze River, the brethren told us of a church that had been washed away in the flood—the chapel building, the members, and all their homes. For a long time it was not known where any of them were. Then most of them were found, in three different places, with three Sabbath schools in active operation. The flood had multiplied one center of interest by three.

Somehow the promise of care over the cause of truth amid troubles will be fulfilled:

The Hope of Men

THERE'S a land, a glorious land,
Where there is no wrong.
There's a land, a glorious land,
Eulogized in sacred song.
Though Time's bloodstained hour be long,
Evil's forces e'er so strong,
Yet, by prophecy's word
God's dominion's assured,
And undimmed peace forever.

There's a world, a wonderful world,
Where exists no pain.
There's a world, a wonderful world,
None are wounded there, nor slain.
Lift your voice in this refrain:
There shall come a righteous reign;
So with courage endure;
For all ills there's a cure!
Ye saints rejoice forever.

There's an age, a marvelous age,
Disenthroned of war.
There's an age, a marvelous age,
When the guns speak fire no more,
Nor the bomb's impending roar
Strikes the stoutest to the core,
When earth's battles are done,
And its kingdoms are one!
The Lord shall rule forever.

There's a realm, a beautiful realm,
And there's no death there.
There's a realm, a beautiful realm,
In which joy and justice share.
What a realm! so calm! so rare!
Truth and love pervade the air
The Omnipotent's reign!
Oh, express and proclaim
Praise unto Him, the Most High.

—A. S.

"When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:2. W. A. S.

The Spirit of Commercialism

(Continued from page 2)

on the other hand, our colleges and academies seek financial income primarily to secure standing with accrediting agencies, in order to compete with worldly schools, this is most unfortunate. Then the spirit of commercialism dominates our educational program.

We are glad we can believe that such is not the case, but that the higher objective is the controlling motive in the minds of our educational men.

Conferences and institutions, as well as individuals, may become so self-centered in their interests that they will be tempted to spend their entire income upon themselves to the neglect or ignoring of more needy fields and objectives. Repeatedly and earnestly in our denominational history have we been warned against this evil. We need ever to bear in mind and to heed these warnings.

The Gospel Minister

And this same principle applies to the minister of the gospel. Is his main thought, in carrying on religious work, the salary he receives? Does he think more of this than he does of the souls he wins to Christ?

A Christian worker who was seeking a deeper consecration to God, and more of the power and guidance of the Holy Spirit in his labors, told me several years ago that the love of money, his weekly wage, was his besetting sin. God gave him the victory over this temptation. Perhaps others are tempted upon this point, and the victory is for them to gain.

Our ministry today should be more than a profession; it should be a passion; and only as it is a passion can it prove effective in the great work committed to it of God. We cannot be among those who preach for hire, who follow their calling in order merely to obtain support. The workman is worthy of his meat. That is true. But the workman must labor for more than his temporal meat. The meat of Christ's ambassador must be, in the words of the Master, "to do the will of Him that sent" him, "and to finish His work." John 4:34.

In the preaching of the gospel, the minister should lead the members of his flock into a hearty support of the financial program of the church, in the faithful payment of tithes and in offerings. But as he does this, as he has a hand in the shearing of the sheep, let him never forget that he must feed the sheep. And we may well believe that the minister who most efficiently feeds the sheep with the pure milk of the word, will have the least trouble in leading them to meet their financial goals.

Let us ever remember that it is not by might nor by power, not by plans or methods, not by argument or eloquence, but by the Holy Spirit, that God will finish His work and cut it short in righteousness.

The material facilities of the apostolic church were few and meager, admitting of no comparison with our equipment today. With no regular system of employment, with no schools or publishing houses or sanitariums, with only scrip and staff, dependent upon friendly homes for their harborage, the heralds of the cross penetrated the darkness around them, proclaiming the gospel of the crucified and risen Christ. Their only recourse for help was the Holy Spirit, who witnessed in mighty converting power to their simple story.

Our Field

"The field is the world." Before Christ comes His work will be finished in every land. Our interest, therefore, must ever transcend our particular church, our particular conference, our particular institution. We are glad that we can believe that such is the case. Our dear people in all our organizations have taken on this enlarged world-wide vision. They have supported liberally the gospel message as it has gone out to all lands and climes. And because of this, God has blessed the work in every department in the home field. Only as we persevere in this high and holy purpose shall we see a realization of our hopes, and triumph at last with our fellow believers gathered from every nation, kindred, tongue, and people, to meet and welcome Christ at His coming.

Wisdom

"Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Exalt her, and she shall promote thee: she shall bring thee to honor, when thou dost embrace her. She shall give to thine head an ornament of grace: a crown of glory shall she deliver to thee." Prov. 4:7-9.

BY WELDON TAYLOR HAMMOND

THERE was a man in our town
And he was wondrous wise!
So thought his fellow townsmen
Who gaped in great surprise.
His barns were filled with plenty,
His ventures turned to gold;
But, in his greed for riches,
He pauperized his soul.

Another man in our town
Was not considered wise.
The quest for fame and fortune
Seemed little in his eyes.
He was a humble merchant,
A servant of the Lord,
Who freely gave that others
Might share the saints' reward.

When in the day of judgment
Before the throne they stand—
The sage, so avaricious,
And the humble merchantman—
Who then will Wisdom honor,
Who'll wear her jeweled crown?
How plain the final verdict
To the people of the town!

BEACON LIGHTS

Tomorrow Is Such a Magic Word

"Tomorrow" is now the word on many lips. Numerous pens are writing about "tomorrow." It is little wonder that this is so, for today has no charms that are not tarnished by sorrow or fear. Tomorrow is the day of hope. We are hearing much of what the world will be like, *must* be like, after this war. Already men are drawing the blueprint of the new and glorious edifice that mankind shall erect when bombings cease. Some are very optimistic, as is usual with planners. Others wonder whether fundamentals will be faced. An article in the *Christian Century* (July 8), entitled "Tomorrow Will Not Bring Utopia," is most pertinent at this time. The author in one paragraph puts his finger upon the cause of our frustrations and the only source of our hope. He states:

"It should be obvious, as President Conant recently warned the graduating class at Harvard, 'that man's nature is such that all men some of the time, and some men all of the time, will feel and behave . . . as though they were possessed of a devil.' There is no reason for supposing that the barbarian and the threat of barbarism will ever cease to prowl amid civilization. Some tomorrows, like some yesterdays, will undoubtedly see splendid social achievements, much human goodness, courage, and nobility—but not utopia. The perfect will not come, not by a long shot. Injustice will not be banished, unrighteousness will not be ended, suffering will not cease to occur, 'chaos and old night' will not be finally dispelled. Human history, without a miraculous intervention of God, which would make it something other than human history, will continue to be, among other things, a scene of human frustration. We had better face that fact now in order that we may not be undone by it later on."

To this we add a quotation from an editorial in the *Watchman-Examiner* (July 9), entitled, "Must We Face Another Disillusionment?"

"Utopians who foresee the future in the terms of a world made perfect by technology and the applied social sciences, as well as those who believe in a complete spiritual regeneration of a majority of men, are equally mistaken. History has handed down to us a world constructed on totally different principles. Evil is inherent in the nature of man, and this is the source of all his troubles."

Thank God for the men of high hopes and good will who speak in behalf of the oppressed and seek to make a better world. And woe unto those who frustrate and even overthrow the fine purposes of such men. We would aid every worthy cause that will alleviate suffering, check the evildoer, dispel poverty, lift the downtrodden, and promote peace. But we know that only the transforming power of Christ can change the lives of men.

There can be only one certain solution to our problem—the elimination of all evildoers, even all who have any latent possibilities of evil-doing. That is just what the Bible foretells and promises to us. Indeed, as is stated above, this can come about only by a "miraculous intervention of God." And we are assured by the Good Book that after such intervention shall take place, "affliction shall not rise up the second time." That the day of divine intervention is fast approaching is most evident.

One Good Cause We Can Help

There is one good cause that should enlist the aid of every Christian man and woman—that is the cause of temperance. And there is one fact that ought to be most evident by this time—you can't come to terms with alcohol. Should John Barleycorn agree that there will be no more saloons, you will find almost every drug-store, eating place, yes, and grocery store, dispensing the poison. Should he declare that with proper licens-

ing privileges we will be rid of the bootleggers who are the cause of so much crime, you will find that where liquor goes, its cousins, bootlegging and crime, follow after. It's just that way. John Barleycorn can't help it. No matter how good his intentions when promises are made, you can be sure they will never be kept. Millions are now coming to see the folly of even attempting a deal with alcohol. Indignation is arising against it and its subtle strategy since we have been at war. Everywhere the cry is arising, "Out with it," and we should add our voices to that cry. We agree with the following paragraph from the editorial columns of the *Watchman-Examiner* (July 9):

"No friend of national sobriety, social purity, and community security should let up for a single day in the intense fight now being waged against the brewers and the liquor traffic. Prior to the outbreak of the war, we were in the practically uncontroverted period known as the 'repeal era.' Repeal has been a social experiment and is in dark contrast to the prohibition era that preceded it, which was called 'the noble experiment.' Now the repeal era is being controverted as never before. Noble citizens from every walk of life are rallying to the standard of national sobriety. Let every sleepyhead wake up. Let every Christian citizen put on the armor of God. With three times as many booze parlors as there are public schools, with booze married to politics in an unholy alliance, with our national military efficiency endangered by coddling the defenders of our country in alcoholism while they are being trained to employ weapons of precision which no alcoholic can handle very well, with mounting social impurity and a crime record for repeal years as convincing as anything can be, every righteous man and woman in this land should stand up and be counted on the side of national purity and sobriety."

Joel Saw Our Day

A writer in the *New York Times Magazine* (July 12) states: "Throughout the land a mighty revolution is in progress. American industry is beating the plowshares of peacetime—the autos, the electric refrigerators, the toasters, and the washing machines—into the swords of total war: planes, tanks, and high-explosive bombs."

Time (July 20) tells of the revolutionary change-over that is to take place in man power. "By the end of 1943 the United States Government wants 20,000,000 more people in the war effort than at the time of Pearl Harbor—7,000,000 more for the armed services, 13,000,000 for war industry. Of this 20,000,000 total, it plans to get 1,800,000 from those who were jobless seven months ago, 1,400,000 from young people coming of age, 10,000,000 from civilian industry, 700,000 from the farms, 600,000 by hiring people who used to run small businesses of their own. This leaves a shortage of 5,500,000 that will be made up by taking women from the kitchen and the bridge table, by drawing workers and soldiers from the so-called 'leisure' class."

The words of Joel concerning the beating of plowshares into swords are so apt in describing conditions in our day that he is being constantly quoted on this point. We see them in advertisements, in book and editorial titles, in statements of commentators and statesmen. While the reverse of these words, as given by Isaiah, has been quoted by ministers and peace advocates, yet it is no doubt true that the words of Joel are better known, because they are truer to the conditions under which we have been living in recent years. Though they were applicable to the first World War, yet the revolutionary change-over of peacetime pursuits to total war effort that we are witnessing today was never equaled before in the history of man, and Joel is the oft-quoted prophet who saw our day and described it in remarkably accurate terms. But we must not stop with the ninth and tenth verses of the third chapter of Joel. We should read on and see that all this is but the prelude to "the day of the Lord," when He "shall roar out of Zion," and "the earth shall shake," and the final harvest of the earth shall be reaped.

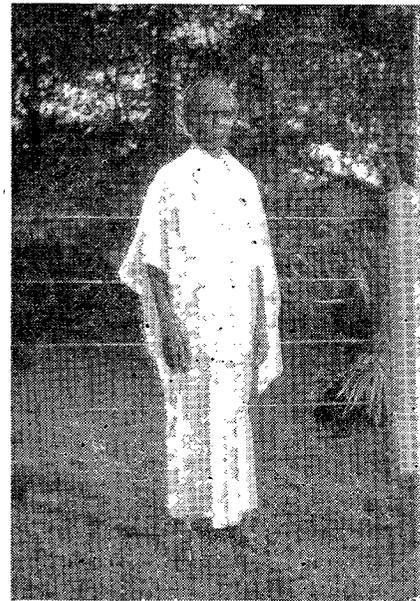
F. L.

IN MISSION LANDS

Mission Sessions in Mato Grosso, Brazil

By H. O. OLSON

DURING the month of May a series of regional meetings—or biennial mission sessions as they were called—were held in the Mato Grosso Mission. This state is sparsely settled. Large sections of it are yet unsettled or have only Indians. It is next to the largest state in Brazil, and is devoted largely to cattle raising. We



crossed single cattle ranches that were about eighty kilometers (over fifty miles) in each direction, and were surrounded by high fences. We met men driving thousands of cattle four hundred or more kilometers to the border of the state of São Paulo, where they would be loaded on cattle trains. There are also vast diamond fields in this

state. One could see men washing gravel in the rivers in search of these precious stones. They work in the water under the scorching sun. They would often dive to cool off. As we watched them I could not help contrasting their work with the work of the soul winners. I thought of Spurgeon's words: "When we endeavor to lead men to God, we pursue a business far more profitable than the pearl fisher's diving and the diamond hunter's searching. No pursuit of mortal men is to be compared with that of soul winning." Yet how few workers in the cause of God would be willing to go through the hardships that these men endure! We stopped overnight in a village of these diamond searchers. They provided hammocks for us. When they heard who we were they wanted a meeting in the evening. The people have torches to light their

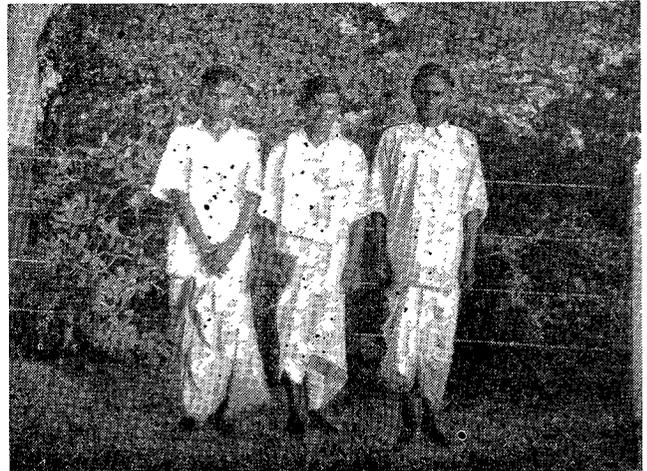
humble homes, but one man had a pressure lamp. He hung this outside, and soon a large group gathered, the largest audience I had in that state. I spoke to them for more than an hour, and none seemed to tire, even though they all were standing. As the service closed they all in unison greeted us with, "Long live the missionaries!" They said that there are no religious workers of any denomination in that vicinity except when our colporteurs come. These penetrate everywhere. We met one of them with a smiling face not far from there. He seemed very happy in spite of hardships.

In Cuiabá, the capital, we have a good church building and an organized church with a school. The church is near the center of the city, in the block next to the governor's residence. Here we had the first regional meeting. Brethren came in from groups near by. Sabbath afternoon we gathered on the banks of the river for a baptismal service. Twelve were baptized. This service was followed by the Lord's supper in the church.

Cuiabá is said to be located at the geographical center of South America. A stone in an open square is supposed to mark the exact center. A new worker, Brother Oscar dos Reis, and family,

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The Pictures on This Page Show Some of the Faithful Indian Believers Who Were Present at the Recent Telugu Annual Meeting in South India

Above, at left: An Old Sister Who, Though Almost Blind, and Deserted by Her Family on Account of the Truth, and Bereft of Money and Friends, Came One Hundred Miles to Attend the Meeting

Above, at right: Three Church Members Who Walked One Hundred Miles to Be in Attendance

Lower picture: Five Men Who Cycled Two Hundred Miles to and From the Meeting

accompanied us to Cuiabá and remained to succeed Brother Barboza, who was transferred to Corumbá to open up work in this city, which has the reputation of being the hottest city in South America.

A river steamboat and a train brought us from here to Campo Grande, where the mission headquarters is located; and a model "T" Ford, two hundred kilometers from there to Santa Luzia, where we have a country church. Groups of brethren and isolated believers conducted us in various directions from this center. There are no built roads, but people drive between the scattered trees and shrubs in one track till the ruts get too deep; then they drive in a new place.

The heavy rains made it hard to get through. No modern cars could have passed, for it requires more clearance under the body of the car than these have. When we came to the Santa Luzia River, we found that the cross timbers of the bridge had been carried away by the high water, which now had subsided somewhat. Accordingly, we left the car and carried our baggage over on the main beams of the bridge. A brother who lived near by offered us quarters for the night. In the morning we carried down long posts, which we used as cross timbers for the bridge, and got the car across.

Brethren had come long distances in covered ox-drawn wagons and on horseback. They all were happy for the privilege of attending these meetings. A group will soon be ready for baptism,

and the church school has been a great blessing to our work in this place.

Some of our believers here, children of one of the early settlers who had acquired large tracts of land, had invited other brethren to come and build on their land and use without charge as much of it as they needed. When we asked the members of this family how large ranches, or farms, they had, they gave the size in square leagues. In Brazil a league is six kilometers, or four miles. Land, though, is still extremely low in price, amounting to about six cents an acre.

The last district meeting in this mission was held in our church in Campo Grande, where on Sabbath afternoon eight persons were baptized just before we celebrated the Lord's supper. The meetings began Thursday and closed Sunday evening. José Passos, the mission superintendent, and E. Langenstrassen, the secretary-treasurer, are giving strong leadership to our work in this field. Plans were laid for two strong evangelistic efforts in centrally located halls. Thus far the mission has had only one minister besides the superintendent. We are now glad to have two. The superintendent and the treasurer also carry the departments. Manoel Soares, the union field mission secretary, accompanied Elder Passos and me till we came to Campo Grande. Here Rodolpho Belz, the union president, joined us.

The reports of the superintendent and the treasurer were encouraging and showed a continual though not a large growth.

The Island of Ceylon

By E. D. THOMAS .

DURING the three weeks I spent in the island of Ceylon it was my privilege to visit the isolated members of our churches in various sections of the field. It was a pleasure to meet with them in their homes to spend a little time in study and prayer.

I found some of these isolated church members very faithful in the daily study of the Sabbath school lesson and in the giving of liberal offerings. A Tamil sister, who is employed as a teacher in a mission school, is compelled to pay tithe to the mission which employs her. From the rest of the amount she gets, she pays another tithe each month to our church treasurer. She told me that she looks upon what she pays to her institution as a cut in her salary and that the real tithe is paid only to our mission. She is busy visiting her neighbors with the printed page and speaking a word about her hope to her friends and neighbors wherever she has an opportunity.

We have several faithful nurses on the island who hold responsible positions and are letting their light shine. While I was visiting the pastor of an Anglican church in one of the estates far away from Colombo, he said that he was surprised to find a Seventh-day Adventist nurse in one of the tea estates in charge of a small dispensary, supported by four estates. He said that that nurse was faithful in her Sabbathkeeping, in

tithing, and in doing various kinds of missionary work for the patients who come to her dispensary and for her neighbors; that he had none in his church who were so consecrated to the cause of Christ as this nurse. He was surprised to see me go all the way from Poona to visit this nurse.

When I visited this sister in her dispensary she was very glad to see me and told me about her experiences with different visitors, especially with this Anglican pastor who has been trying to win her to his church, and about the European manager who is not interested in her paying tithe and offerings to our missionaries when they visit her. One day the manager told her that if she would only let him know when she was troubled by her missionaries for offerings, he would see to it that no one would go to the estate again. But the nurse told him that she wanted her missionaries to visit her often and that they needed her tithe and offerings to help the missionary work she loved so much. The manager said that he had never before seen a girl who desired so much to give her money for missionary work.

I had similar experiences with different ones in various sections of the field. The missionary spirit of our people in this small island is very encouraging. During the past year ninety-nine people have been baptized as a result of the evangelistic campaign held by Pastor Dunbar Smith.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

"They All With One Consent"

Part I—"Suffer Me First to . . . Bury My Father"

By JOSEPHINE CUNNINGTON EDWARDS

THE gentle Jesus has issued the same call to every soul born into this world of responsibility. He has sensed a need in His work for every talent that He has bestowed. His plans have included all. But "all we like sheep have gone astray." Even His loving insistence through the Holy Spirit has taken note of us in our wanderings. The call has been whispered with gentle distinctness, even penetrating the dulled ears of the deepest sinner.

"My child, follow Me."

"Suffer me first to go and bury my father."

Every breath Jim breathed smelled of unguentine and antiseptics. The nurses tiptoed in and out and down the long aisle of the ward, straightening pillows and taking temperatures, bringing

tinkling glasses of ice water, answering tiny red call lights.

Then Jim, even in his maze of pain, noticed that the bed next to him was to be occupied. Two white-coated orderlies were wheeling a carrier in. The patient was still under the influence of the anesthetic. Jim noted wearily the expert transference of the patient to the bed. Then because he was so tired and things like that were really routine, he turned over and slept.

The lights were shining brightly in the corridors and with a subdued glow under their shades in the ward when he awoke. The pain in his scalded arm was not quite so acute as it had been earlier in the day. He closed his eyes and yawned capaciously. Then, by edging and squirming

KNOW YOUR CHURCH HISTORY

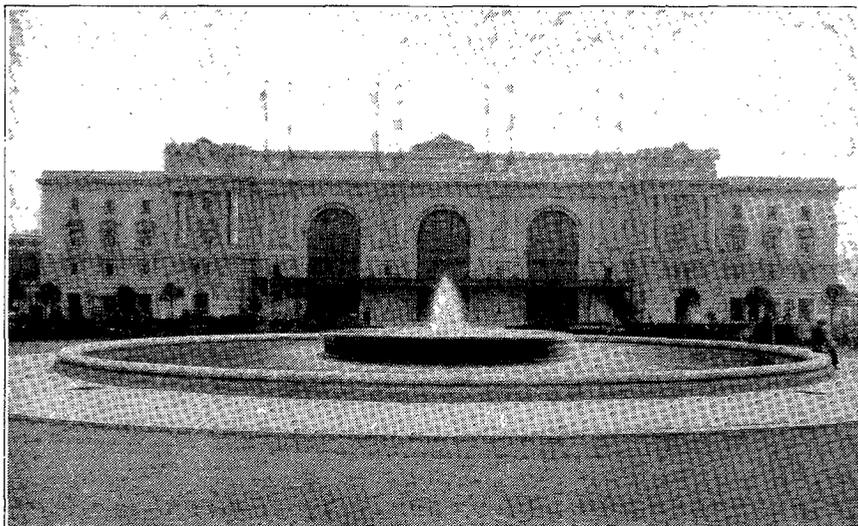
"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—"Life Sketches," p. 196.

This building, though not a Seventh-day Adventist structure, has played a definite part in speeding the advent message "into all the world," for within it have been held () General Conference sessions.

At these sessions momentous plans have been laid which have speeded up the pace of the message.

To thousands of our people the sight of this picture will stir a flood of memories of those epochal gatherings.

Indeed this building occupies a place in our church history! It is the great convention building.



(Answers on page 21)

STELLA PARKER PETERSON.

around, moving his bandaged arm painfully and slowly, he achieved a position in which he could look at his new next-bed neighbor.

A pair of twinkling blue eyes met his gaze. They were set in a face that had been molded and formed by a life of kindness and goodness. Every feature bore mute testimony to it. Jim was instinctively attracted. A conversation was started, and a real friendship sprang up between the two.

Jim learned that his friend had had an operation on his foot, and that he was a Seventh-day Adventist. The first Sabbath in the ward was a queer one to Jim. He helped Mr. Tripper study what he called his "Sabbath school lesson." There were also other beautiful things that he read to Jim, too, from the Bible.

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God."

"He that loveth not knoweth not God; for God is love."

"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Jim listened as one entranced. What must it be like to have someone who cared? Of course, there was dad, rich as Croesus, but he had disinherited him when he married Marjorie. Life was hard. He had to work like a whirlwind to bring bread home to Marjorie and little Jimmie boy. And the house—oh, it was terrible! He had been used to Persian rugs, hardwood floors, glittering crystal, and eggshell china. But he didn't care. Dad had offered to settle a large sum on Marjorie if he'd give up this foolishness and come home. But give up Marjorie? No! A thousand times, no. Her gentle brown eyes, her tiny hands hardened and reddened by strong soap and heavy, coarse housework. Not little Marjorie. He could never go back on her.

Then dad's silence. Didn't come near him, though he came near dying from those burns from that accident out at the plant. Was that love?

Then Jim roused himself out of his reveries enough to realize that Mr. Tripper was still reading.

"Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."

Jim remembered those words for months afterward. He found a job as janitor in the big Y. M. C. A. building, and lost all track of the Trippers. But the words tagged him and nagged at his conscience.

One day while he was dust mopping the shining floor around the desk, the words "Seventh-day Adventist" struck his ears. He stopped and turned around. A heavy-set, strong-faced young man was talking to the manager about buying mem-

bership in the organization for a club of boys.

"I'd like exclusive use of the swimming pool and recreation rooms at certain stipulated times," he said. "You see, our boys do not play pool, or cards, or billiards; neither do they smoke or drink. We belong to the Seventh-day Adventist Church."

The arrangements were soon made, and the big stranger started for the door, drawing on his gloves as he went. Jim followed wearily and accosted him in the hall.

"You say you're a Seventh-day Adventist?"

The man smiled one of the friendliest smiles Jim had ever seen.

"Why, yes, my good man. Are you one, too?"

Jim laughed a little embarrassedly.

"N-No" he stammered, "but I'm surely interested. I met one of your people out at the hospital, and he was as good a man as I ever knew. I'd like to know more about your church, and what you believe, and what makes your people so—well, uh, different from the rest of the people I know."

Before Jim realized it, he had bargained for a series of Bible studies with the clever young man. Mr. Belding was his name. They had even set the date. Jim was singularly lighthearted. It seemed as if this was what he had been wanting all his life long.

They were wonderful studies, filled with the sweetest hope for the future and fraught with inimitable promises.

The spring slid away and gave place to warmer weather, and flowers. The birds came back, and Minnesota was dressed in summer raiment. Mr. Belding told Jim and Marjorie that he could not give them Bible studies for two weeks. A camp meeting was to be held in the near-by town of Anoka. He, Mr. Belding, was going to help set up camp.

Three days later it happened. The day had been a queer one. Sometimes the air was so cool that it smote the perspiring workers strangely, and they remarked about it as they uncoiled ropes, and arranged tugs and pulleys to erect the big tents.

The little tents were nearly all up, and men were running to and fro with washstands, cots, and two-by-twos. The place swarmed like a beehive. The sound of hammering could be heard in busy rat-a-tat-tats all over the grounds as if a colony of woodpeckers had taken up their abode in a lovely little grove southeast of Anoka.

Suddenly a little boy ran from the field adjoining the grove. His face was blanched with fear, and his voice was high-pitched and shrill with terror.

"Papa! Papa!" he shrilled. "Look! Look! What is it?" His trembling little finger pointed skyward.

A dozen workers looked up simultaneously. Then their tools dropped from their nerveless fingers.

"A twister!" The alarm went through the little tented city on wings of speed, and forty workers gathered in the open space and watched the approaching demon with bated breath. The sky was filled with it. The clouds were black with a dirty yellow swath, working about, whirling in

snakelike contortions. The air was filled with debris. There were houses, trees, roofs, signboards, logs, horses, tossed and whirled in the mad vortex three hundred feet above the camp.

Those who had worked for days looked wearily at the lovely little canvas city almost ready for the people to come. In two or three minutes at most all would be gone. That is, if God—

With one consent they knelt and prayed in the face of the approaching fury, the sound of which was like that of the approach of a hundred express trains.

Suddenly—inexplicably—when the lashing fury was within one block of the campground, it turned; and though it leveled the lovely little city of Anoka, it did not harm a single tent in the encampment. In a minute, many lives were snuffed out, scores of people were terribly injured, and damage amounted to many thousands of dollars.

Jim was called to help guard the stricken village. He heard the talk of the strange turn the tornado had taken, and how the little encampment was entirely missed by the terrible storm. He even went out past the camp and looked it all over. It was strange. Or was it?

Jim had given up his pipe and tobacco. He had thrown it out of the car one day after he had been to the Beldings' house. Then, he gave up unclean meats, and asked for the Sabbath off.

But the devil woke up and started to work overtime on the case.

Father came through with forgiveness, tolerance of Marjorie, and an inordinate love for little grandson Jimmy. He bought them a beautiful lit-

tle home in the country, furnished Baby Jimmy with imported suits, and huge, glittering, expensive toys. His nighties were hand embroidered. His shoes were calfskin, smooth and pliable as velvet. He looked like a prince in his lovely little woolly togs when Marjorie dressed him up.

Jim's boss at the "Y" told him that it would be impossible for them to give him his Sabbaths off. Jim's father roared with rage when he heard of his religious convictions. "Rubbish!" he had shouted, growing purple with anger. "Just when I'm prepared to put you and Marjorie on easy street, you do a thing like this! If you go off on this crazy harebrained tangent, I'll cut you off without a cent. Now take it or leave it, Jim. Which will it be?"

That night Mr. Belding received the telephone call. Jim's voice was cold—distant.

"Seems pretty hard to let the old man down like that. He's not well, you see."

"Maybe it won't be long. And he has done so much for Marjorie and me and the baby. Guess I'll have to wait—"

"Suffer me first to go and bury my father."

The gentle Jesus has taken many a rebuff to His tender calls. He has sensed the need in His work for every talent that He has bestowed upon the children of men. His calls have penetrated the dullest ears of the lowest sinner. Yet even in the face of eternal rewards and everlasting punishments, there are yet those who will say to Him:

"Suffer me first to go and bury my father."

"He that loveth father or mother more than Me is not worthy of Me: and he that loveth son or daughter more than Me is not worthy of Me."

Hazards to Successful Marriage

X. Dangerous but Passable

By AGNES LEWIS CAVINESS

AT many points along the network of highways that cross and recross the great American continent, one meets with a novel sign, "Dangerous but Passable." It is surrounded by all manner of complicated equipment that does the road work to keep these highways in condition. One sees a machine that looks like a dinosaur edge up to a cliff and reduce it to the level of the roadbed by great mouthfuls.

The extent of this road making is stupendous. But that does not surprise me so much as the fact that through all this complicated upheaval that our roads are undergoing constantly in one place or another, whenever you see this sign, you will find a passageway through—probably narrow, probably rough, but negotiable—between the masses of dirt and stones on either side. If you tried to drive anywhere but in that path, you would probably come to grief. You would soon, no doubt, find the way hedged up entirely and would have to turn back. But if you go slowly, and follow the path outlined, you are very likely to win through to the clear highway again. It may not be a pleasure trip across that stretch. You'll have to watch your driving very carefully.

It is no place for headstrong youngsters or people who have no courage or stamina. But if you will only keep on and keep on, you will manage it.

Have Patience

The difficulty with some people is that they lose their patience. They say, "This is a bad road! We'll not go on! We'll go some other way that is not so hard!" Once we did that on a trip, but we found ourselves on another road that also was undergoing repairs and was quite as bad as the first. They were both good roads, but in some places there was a bit of construction work being done. It is nothing against a road that it has to have repairs. That is perfectly legitimate. Every reliable road must have such work at times. If we only keep our heads, use all the driving skill we possess, keep up our courage, and *keep on*, we'll make it.

It is to the young, inexperienced drivers on the highway of marriage that I have addressed this series of articles. The road has acquired a bad name during these recent decades. There are even those who maintain that it is a wretched road anyway, and not worth the effort it costs to conquer it.

Some even go so far as to say that it is impossible to travel it successfully, because it is not suited to our modern civilization. But if we accept the Bible account of the origin of the race, we know that it is a good way, ordained of God and established by Him, along with the Sabbath, whereby two can travel happily and successfully along the path of life to our everlasting home.

Watch Out for Dangers

True, there are hazards and dangers on every hand. It is to point out such that I have written these lines. We have no wish to deny the existence of dangers. We have these words from the messenger of the Lord:

"There is not one marriage in one hundred that results happily, that bears the sanction of God, and places the parties in a position better to glorify Him. The evil consequences of poor marriages are numberless. They are contracted from impulse. A candid review of the matter is scarcely thought of, and consultation with those of experience is considered old-fashioned."—*"Testimonies," Vol. IV, p. 504.*

This should not surprise us. The desire to mate and establish a home upon maturity is the most natural of human tendencies, along with the desire for food. Hence Satan knows how powerful it is and makes the more effort to use it to his ends.

"Young men have received the truth, and run well for a season; but Satan has woven his meshes about them in unwise attachments and poor marriages. This he saw would be the most successful way he could allure them from the path of holiness."—*Id., Vol. V, p. 115.*

But these words are not to discourage us. We need to remember that the same counseling pen that wrote these words, wrote also:

"Angels delight in a home where God reigns supreme, and the children are taught to reverence religion, the Bible, and their Creator. Such families can claim the promise, 'Them that honor Me, I will honor.'"—*Id., p. 424.*

This pen wrote also:

"He who made us ordained that we should be associated in families, and the child nature will develop best in the loving atmosphere of a Christian home."—*"Ministry of Healing," p. 203.*

God's ideal for the earthly home is higher than our imperfect powers can comprehend. But it is an ideal toward which we can strive in humility and sincerity.

"Let them remember that the home on earth is to be a symbol of and a preparation for the home in heaven."—*Id., p. 363.*

And again:

"Let it be your first aim to make a pleasant home."—*Id., p. 369.*

"Let your pleasant, cheerful words ever be like sunbeams in your family."—*"Testimonies," Vol. I, p. 401.*

It is impossible for one to drive a vehicle according to detailed instructions. Suppose you should come to me asking how to drive from your office at the college to our home on the hill. Would I tell you to take the road that leads north of the college and turn the wheel ten degrees to the left, then straighten it out five degrees for two minutes, then fifteen degrees to the right for a minute and bring it back to due north again, and continue thus for ten minutes; then turn sharply to the right thirty degrees and follow on up the

hill for another five minutes? No, indeed! By that time you would have run into a tree and would need someone to take you back to your starting place.

Rather, I would tell you that there is a good road leading north from the campus. It is true there are a few places where you can get off the road, and there are some places that are tricky and need very careful driving. Indeed it is a mountain road and not one to be driven by heedless persons. But it is a clear, plain road and has been driven successfully by numbers of people. Moreover, here is a good map. If you will put your mind on your driving, keep firm hold of the wheel, and watch the map, there is no question but you will make the run in safety. Keep on in the highway that has been made for you and follow the map you have been given, and you will reach your destination at last.

Secret of Successful Marriage

There are those who would tell us that the secret of a successful marriage lies in the physical affinity of two persons. Others tell us that the general psychological attitude toward others has been proved to be more important than sexual relations. Still others maintain that marriage is an economic matter rather than a physical or social relationship, and all will go well as long as we can balance the budget. A fourth group insists that if we are very religious, we will escape the rocks.

But we are persuaded that none of these aspects is sufficient. We must prepare ourselves through information, it is true. We must develop a scientific attitude toward the conditions of life. We must learn to face realities and to discover meanings, and to integrate intelligence with emotion. This is not easy in human relationships, which are inclined to become purely emotional. We must develop an objective attitude toward ourselves and others and seek to understand without casting blame. In a word, as one writer has said, "We must develop the *long view*. Marriage is the beginning, not the end." But even this is not enough.

Someone has told the story of a very poor village in the Middle Ages that wanted to build a little church all its own. Each group brought materials or gave labor—contributed something toward their church. There was an old woman who was too poor to do anything; she had nothing she could offer. But she wanted to do her part. So finally with great labor and pains she dug up the hearthstone that lay under the family fireplace in her humble hut and asked that if it were suitable this might be used as the altar stone for the little church. The lesson is plain. We may build ever so wisely and intelligently. We may put into our home the best materials we can procure, but unless we are willing to make an altar stone of our hearthstone, we need never expect the home fire there to burn clear and bright. However, if the Light of the world has lighted the fire and renews it from day to day, we may have confidence that that fire will never go out, but will warm us and our dear ones as long as life shall last.

This is the concluding article in Mrs. Caviness's series.

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.

Regional Meeting in the Northern New England Conference

It was a privilege to meet with the members of the Northern New England Conference in their regional meeting in Auburn, Maine, June 25-28.

D. A. Ochs, who had recently accepted a call to the presidency of the conference, reached his field of labor just prior to the opening of the session. The business session occupied Thursday evening and Friday. The resolutions voted at that session emphasized public evangelism. All lines of missionary endeavor were reviewed, and plans were laid for aggressive work throughout the conference.

There are many calls for meetings in various places. The conference workers plan to open public meetings early in the coming autumn in several parts of the conference. With this in mind workers are pushing the Ingathering campaign, and reports from the various districts in the conference brought the cheering word that the campaign was well on the way to completion, and goals would be fully attained.

People of the Northern New England Conference have loyally supported the mission program throughout the years. Again they showed their willingness by their liberal contributions for the Midsummer Offering and in the Sabbath school donations received at the meeting. The Sabbath school offering was the largest ever given at the conference meeting.

There was a real interest in the missionary work of the conference, as manifested by the purchase of literature at this meeting for distribution to the public. L. E. Aldrich, the Book and Bible House secretary, reported larger literature sales than usual. The stock of books shipped to the meeting was nearly all sold.

The education of the children and youth was not overlooked. A number of church schools are planned again for the coming school year. This conference had more than fifty young people in the academies at South Lancaster and Union Springs the past year. The youth of this field are loyal, aggressive, and devoted. They are preparing to take their places in the final work of the church. Nine students are in the colporteur field this summer helping the five regular colporteurs in the distribution of literature.

D. A. Ochs was elected president; L. E. Aldrich, secretary-treasurer

and Book and Bible House secretary; O. R. Snipes, home missionary, educational, and Sabbath school secretary; and Nathan Russell, field missionary secretary. B. J. Hartman, who has served in this field for some time, was ordained to the gospel ministry on the Sabbath of the meeting. Visiting workers at the meeting were J. J. Strahle, R. A. Anderson, and V. T. Armstrong, from the General Conference; and M. L. Rice, W. C. Raley, R. L. Hubbs, J. F. Kent, and R. J. Christian, from the union.

The time of the meeting was short. The people present pressed into every meeting that crowded the busy sessions. The Spirit of the Lord was near throughout the meeting, and the people returned to their homes filled with courage and a renewed consecration for the days of activity that lie ahead.

V. T. ARMSTRONG.

The Upper Columbia Camp Meeting

It was a pleasure to join with L. E. Esteb and his enthusiastic corps of workers at the annual camp meeting of the Upper Columbia Conference. This year the meeting convened on the college campus at Walla Walla, and the spacious auditorium afforded excellent facilities for the large number of believers who came to this important convocation of the people of God.

The meeting lasted ten days, beginning June 12 and ending June 21. E. L. Neff, the union president, and the full complement of union officers were present. Their faithful service contributed much to the success of this meeting. There were present from the General Conference H. M. Blunden, R. Ruhling, and the writer, all of whom carried a full share of the spiritual work of the camp meeting. The weather was ideal, and the well-kept campus was looking its best at this time of the year. The beautiful trees and the green grass made it an ideal spot for meditation and spiritual devotion.

The meetings were well attended, especially the evening services and those during the week-end periods. Most evenings saw more than two thousand present, and at the Sabbath services more than three thousand crowded into the auditorium,

with overflow meetings for the young people in the church building.

The meetings were marked by the presence of the Spirit of God. It was evident that the developments in the world situation had made a deep impression upon the hearts of our people, and they came to the meeting seeking earnestly for greater blessings, and determined to find their way into a deeper experience in the things of God. The Sabbath services will long be remembered as times of revival and reconsecration to the Lord. Many laid hold of victory, and earnest prayers were offered for friends and relatives who are outside the ark of safety. All present dedicated themselves anew to the work of God, resolved to spend and be spent in the service of the Master.

The book sales in this conference this year amounted to \$2,330, as compared with \$1,550 last year. The special mission offering on the last Sabbath showed a good increase over that of the year before; then it was \$796, but this year it amounted to \$2,975 with pledges.

L. E. Esteb and his group of workers are laboring earnestly and faithfully to build up the work in the conference. They have a large evangelistic program this year, and, with the blessing of God, should see the largest ingathering of new members in the history of the conference. Their tithes have risen steadily year by year. In 1940 they reported \$129,000; and last year, \$176,000. Their mission offerings for the last two years were \$67,000 and \$74,000 respectively. The Bible readings given by our church members also show a most encouraging increase, the figures being 12,000 and 26,000 for the same two years.

We appreciate the privilege of joining with these workers in this excellent meeting, and rejoice with them in the achievements of the last few years. They are looking, praying, and working for larger things in the days to come.

W. E. READ.

Spoooner Camp Meeting

THE camp meeting season in Wisconsin was held June 10-14 at Spoooner, where the first meeting was held in order to serve the believers in the northwestern section of the State.

A commodious building on the main street, but away from the noise of the traffic, was secured for the meetings, and here from 250 to 300 believers gathered for preaching, Bible study, and prayer.

It was evident from the beginning of the meeting that the people had come seeking a better preparation to meet the troublous times upon which we have entered, and every member present reconsecrated himself to the service of our Lord. With these, three backslidden Adventists were reclaimed, and three others present signified their desire to unite with us in church fellowship.

The close associations made possible with the group present gave opportunity for personal contacts and individual help which was greatly appreciated, and it was evident that the good Spirit of God had access to every heart.

The mission offerings on Sabbath, June 13, were \$630, or better than \$2 per capita.

T. E. Unruh, the president of the conference, and Clarence Lawry, the secretary-treasurer, with C. C. Kott, Theodore E. Lucas, R. E. Spangle, H. Grundset, and M. H. Odegaard, of the local conference working force, were present at the meeting; also V. P. Lovell, educational secretary of the Lake Union Conference, and the writer, from the General Conference. Many messages of hope, courage, and consecration to the service of the unfinished task were given.

M. A. HOLLISTER.

Russian Beaver Creek, Saskatchewan

It is more than a year now since T. T. Babienco took up work with our Russian Beaver Creek church. During this period good advancement has been made in the organization and equipment of the church. The brethren and sisters pull together in a fine spirit of unity. The church building has been greatly enlarged. Last year the church rented 130 acres of land, planted it to wheat, and then sold the crop and used the profits to purchase needed furniture and equipment.

This year 140 acres has been secured, and on May 11 the brethren gathered with two tractors, seventy-nine horses, harrows, cultivators, and seeders, and in one day prepared the soil and planted the wheat. All labor was donated. Profits from the 1942 crop are dedicated to the purchase of a furnace for the church, the securing of an additional acre and a half of ad-

joining property for churchyard, the rebuilding of stables where horses of attendants at church are sheltered during the winter, and to the fencing of the property.

In 1941 the yield on the land used by the church was almost double any other like average farm in the district. The spirit of co-operation manifested by the brethren in raising money in this manner has been an inspiration throughout the community, and the outlook for our work in the district is good. A photo of the line-up for labor on May 11 is shown herewith.

S. G. WHITE, *President.*

Illinois Camp Meeting

THIS meeting convened at Broadview, near Chicago, June 10 to 14. In former years the plan had been to have the meeting include two week ends, but then the attendance in the middle of the week often was rather small. This year the brethren planned to have only a short meeting, and urged all to attend. They were not disappointed, for a very large congregation assembled from the very first meeting to the last. It was one of those meetings that bring cheer and courage to God's children.

The Illinois Conference consists of sixty-nine churches and companies, with a membership of 5,394. During the past biennial period 849 members had been received into the churches by baptism or profession of faith. Thus far this year more than 200 persons have already been baptized, and many more are preparing to join the church.

Our believers in Illinois, both downstate and up in Chicago, have always been strong supporters of the cause of God. During 1940 and 1941 the tithe receipts of the conference amounted to \$399,452. This was a net gain of more than \$86,000 over the previous year. In mission offerings, too, there has been a very substantial gain in the last two years of almost \$50,000. During the conference itself, our people showed their willingness to give by contributing more than \$5,000 to missions in cash and pledges. The response to the appeal for missions was indeed a great encouragement.

At this camp meeting the biennial conference session was held. This took but a very short time, as everyone seemed pleased with the work the various officers were

doing. In the election the following were chosen: L. E. Lenheim, president; E. L. Green, secretary-treasurer; C. B. Burgess, Book and Bible House secretary; J. C. Christenson, home missionary and Sabbath school secretary; D. V. Cowin, educational and Missionary Volunteer secretary; and R. G. Campbell, field missionary secretary.

It was a great joy to see the unity that prevailed, and to enjoy the blessings of God's word as it was preached by men from the General, union, and local conferences.

The Illinois Conference is very fortunate in having such a good auditorium for its meetings, though at this time it proved inadequate, and overflow meetings had to be held, especially on the Sabbath. We can indeed be grateful for the willingness of God's people to serve and follow Him. L. H. CHRISTIAN.

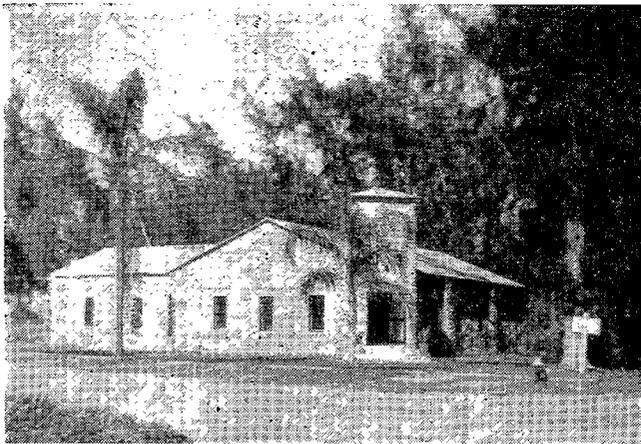
Ft. Myers, Florida

THE members of the Ft. Myers church and their friends experienced a happy Sabbath on March 21, when their new stone church was dedicated free of debt. J. D. Reavis, present pastor of the church, extended a hearty welcome to visitors and friends who were present for the occasion. J. K. Jones, president of the Southern Union Conference, preached the dedicatory sermon, after which L. C. Evans, president of the Florida Conference, offered the prayer dedicating the building to the worship of God. A violin solo, "The Holy City," played by Mrs. W. E. Kuester, added joy to the program. C. Richard French, a former district leader, told of the pioneering of the early Ft. Myers group, and of the endeavors which led up to the plans for the new church building.

A little over two years ago L. C. Evans, then conference evangelist, had more than doubled the Ft. Myers membership. This gave added emphasis to the already long-felt need of a permanent church home. The conference asked W. E. Kuester to be district leader and to build the new church. The treasury could boast only \$13.27 in building funds, but faith was strong, and plans were started. In a short time money and materials began coming in. The church was divided into working bands, the Dorcas Society helped, the union conference



Members of the Russian Beaver Creek, Saskatchewan, Church, Lined Up for Work on Their Church Farm



New Fort Myers, Florida, Church

was liberal in assisting, and the local conference, under the leadership of the former president, L. E. Lenheim, and President L. C. Evans, was also generous in helping. The total cost of the building was \$4,179.

The church building is a real monument to the cause of God in Ft. Myers. It is a fine church, built of coral rock, and is ample to allow for the growth and development of the congregation.

W. E. KUESTER.

Honey—Its Value in Heart Failure

It has been said that the main role of carbohydrates in metabolism is to provide fuel for muscular energy. I desire to call attention to the great value which I believe honey to have as a restorative in health and sickness.

When muscular energy is required, and particularly after emotional stimulation of the sympathetic nervous system, there is found to be an increase of sugar in the blood. The various sugars found in the body may be classified among the monosaccharides or polysaccharides: glycogen belongs to the latter group, and is apparently a storage product in muscles as well as in the liver. The energizing effect of sugar on muscular effort has been proved by Schumberg's experiments with the ergograph. Muscle in action, it has been computed, can consume three and a half times as much sugar as muscle at rest. Starling found that the normal heart used up sugar at the rate of about four milligrams per gram of heart per hour. Nectar, which bees collect from various flowers, contains a special sugar which undergoes some change to become honey.

The question is whether honey does not contain some special vitamins, and, if boiling destroys certain vitamins, then, presuming that honey contains vitamins, whether there is an advantage in honey

over commercial sugar. If sugar, and pre-eminently honey, be the most potent fuel to provide energy for the muscles, should we not remember to give it for that all-important and most vital muscle of all—the heart, which gets no complete physical rest? Other muscles, yes, but, for the heart no respite until "the tale is told."

In severe cases of malnutrition with heart weakness, I have found that honey has had a marked effect in reviving the heart action, and keeping the patient alive, and I have further evidence of this in a recent case of pneumonia.

The patient consumed two pounds of honey during the illness; there was an early crisis with no subsequent rise of temperature, and an exceptionally good pulse. Instead of depending on milk and beef extracts, as is done in so many cases of fever when the storage of sugar in the body is rapidly being used up, I suggest that honey should be given for general physical repair, and above all, for heart failure. For reasons similar to those given above, grapes constitute a valuable adjunct. Herbivorous animals thrive on clover, no doubt because of the nectar which is probably vitaminous in the white and red clover flowers. "My son, eat thou honey, because it is good." Prov. 24:13.—*London Lancet*.

Lancet Editor's Note: It is stated that honey contains both the fat-soluble and the water-soluble vitamins. Various enzymes, such as invertase, are present. The nectar, containing fairly high properties of sucrose, is digested in the crop of the bee by means of invertase secreted by glands in the head and thoracic regions. Conversion, however, is incomplete in the bee itself, as it continues after the honey has been deposited in the hive.

On these findings, honey constitutes a valuable food since it contains carbohydrates in a form suitable for direct absorption. The claim is made that honey seldom gives rise to fermentation in the alimentary canal, since the dextrose and levulose, being nonsaccharides, are absorbed so rapidly that there is little time for bacterial action. This would commend it for infants and children, especially to ward off deficiency diseases. The fatty-acid content is of more or less value in stimulating peristalsis and digestion. It seems, therefore, that Doctor Thomas's plea for the considerate and extended use of honey has sound biochemical basis.—

G. N. W. Thomas, M. B., Ch. B., Edin., Scot., *Pharmaceutical Advance*, Vol. VII, No. 78, 1926. Reprinted by request from "Life and Health," December, 1933.

Work in the Canal Zone

In response to an appointment by the Inter-American Division, made at the Autumn Council in Battle Creek, Michigan, last fall, I arrived at Balboa, on May 15, to take up work in the Canal Zone. Though I have spent the last fourteen years in the Inter-American Division—in the Antillian and Caribbean Unions—and have attended division councils in Balboa each year, this is the first time I have labored in this territory. It is a source of real satisfaction still to be engaged in the work of the Inter-American Division.

I have been invited to labor especially among the English churches of the Canal Zone district. I have been asked to devote part of my time to the work of "camp pastor." Naturally there is a definite need for this type of work here in the Canal Zone in this present world war situation.

The men engaged in our government's service evince more interest in spiritual things than has been shown during previous wars. Church attendance by soldiers is a real phenomenon of this World War II. The men in service flock to religious services, whether Protestant, Catholic, or Jewish.

Within a very few days after my arrival at Balboa, John T. Sobey, director of religious work at the Army and Navy Y. M. C. A., with co-ordinated activities in Balboa, telephoned to ask me to speak at the vesper service on Sunday evening, May 24. I chose as my text Psalms 14:1: "The fool hath said in his heart, There is no God." I endeavored to emphasize that in an hour of crisis such as this to which we have come, a firm faith in God and a fixed reliance upon Him is of fundamental importance.

Not only the men in military service, but every citizen of our great country, should be brought to God in humility of heart and with a deep sense of dependence and reliance upon Him for divine help in this hour of crisis. May we also ask God's guidance for the leaders of our country in this time of emergency, that the affairs of the nation may be so ordered that our national heritage of liberty may be preserved.

A. R. OGDEN.

Know Your Church History Answers

Five.

San Francisco, California.

"Mockery on the Liquor Business"

ON June 3, a seventeen-year-old boy from Montgomery County, Maryland, which is immediately adjacent to the District of Columbia, was given a life term in prison for criminally assaulting a woman. The boy admitted that he drank liquor heavily, and that every time he got drunk he "had a desire to kill someone."

Commenting on this, Judge D. Lindley Sloan said: "This case is a mockery on the liquor business in that a boy seventeen years old became a drunkard."

Everyone knows, though not all will admit, that intoxicating drink exacts a terrible penalty from its victims. But the loathing it stirs up in the minds of decent folk is intensified when it wrecks the life of a mere lad.

There is no place in the United States where it is legal to sell intoxicants to a boy of seventeen. But the liquor business has always been notorious for its disregard both of law and of ordinary decency. In this case the devil in drink made the boy "hate policemen," "desire to kill someone," and finally commit the most heinous of crimes.

If the criminal had been twenty-seven, or thirty-seven, or forty-seven, or older still, the crime against an unoffending woman would have been no easier for her to bear. The fact that the criminal was still of teen age makes the offense in this case doubly shocking.

Everyone knows that in untold thousands of cases, when drink has gone into a man, sense has gone out, reason has fled, decency has vanished, and the drunk one has descended to the level of the beast.

There is no justification for any government to license the sale to its citizens of anything that debauches them as strong drink does. We wonder how a nation which follows such a course can survive. We wonder how Christians can justify their indifference toward the use of liquor and their failure to carry on an active campaign of education and warning, particularly for the youth, regarding the evils of the use of intoxicating liquor and the sure results of becoming its victim.

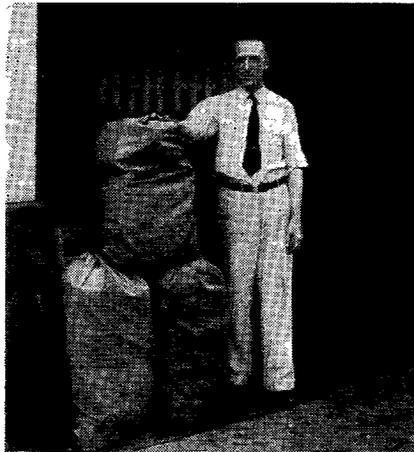
HEBER H. VOTAW.

A Good Example

YES, it was a most unusual request that came to us here at the Southern Publishing Association a few days ago. It came from a woman who, some time ago, had purchased that message-filled book, "Our Times and Their Meaning," a book that our colporteur evangelists have sold by the thousands. Evidently the heart of this purchaser had been blessed

through the reading of the book. In her letter she wrote, "I was greatly interested in your publication, 'Our Times and Their Meaning.'" Then she adds, "As soon as I get a financial refill, I shall have you send copies of 'Our Times and Their Meaning' to many of my friends who are unaware of the omens."

A few days later there came another communication, and then a few days later, still another, each containing long lists of names of her many friends to whom she wanted books sent, not only "Our Times and Their Meaning," but others of our good books we had called to her attention, such as "Our Lord's Return," "The Marked Bible," "Our Paradise Home," "Thoughts From the Mount of Blessing," and "The Bible Made Plain." The orders included one hundred twelve copies of "Our Times and Their Meaning." The first order filled three large government mail sacks.



Three Large Government Mail Bags, Filled With Missionary Literature, Sent by a Friend to Her Friends

Though the letters would indicate that this woman is not a woman of wealth, money orders accompanying the letters had a total value of \$453. She wrote: "I have used up almost every cent I can put my hands on for this cause, for it is so vitally necessary to prepare people for this momentous event."

The names and addresses of those to whom the books were sent make an interesting study. They cover a territory reaching from New York City to Hollywood, California, from New England to Florida. They go to private homes, to business establishments, to schools, to taverns and clubs, to world-famous movie stars. Surely we should pray that God will use this literature to His glory, that He will speak to hearts as the people read the messages contained in the books.

Doubtless you, reader, have some—perhaps many—such books in your home. Are you first reading them as much as you should to get the blessing they contain for you personally? Are you sharing them as much as you should with your

friends as the woman of our story is sharing them with her friends? If not, why not? Should we not take this example of faithfulness to a conviction of responsibility for others as a mighty challenge to us individually to do more in lending and giving away our message-filled literature?

C. E. WEAKS.

The JOURNEY'S END

"Precious in the sight of the Lord is the death of His saints." Ps. 116:15.

GENTRY G. LOWRY

Gentry G. Lowry was born June 3, 1884, at Springville, Tenn.; and died at the hill station of Mahableshwar, Western India, May 4, 1942. His father was one of our pioneer ministers in the Southland. After primary schooling near home, he attended Hazel Academy, Kentucky, and received his ministerial training at the Southern Training School, Graysville, Tennessee, from which he was graduated in 1908. On May 5, that same year, he was united in marriage with Bertha Burrow, whose father was also one of our Adventist ministers; and they lived in blessed companionship for thirty-four years, less one day.

The field of our brother's early ministerial labors was in the States of Tennessee, Mississippi, and Kentucky. He was also principal of an academy at Amory, Mississippi. He was ordained to the gospel ministry at a Mississippi camp meeting in the summer of 1909. Pastors Magan and Shafer and Brother Lowry's father officiating. Immediately afterward, the Lowrys were called to labor in India. They sailed on the same ship with the families of S. A. Wellman, A. G. Kelsey, and R. B. Thurber, and were assigned the South India field. After mastering the Tamil language, Elder Lowry served in various capacities as teacher and evangelist, becoming in 1914 the principal of the South India Training School, which was the forerunner of the present Spicer College.

He was elected to the superintendency of the Tamil Mission in 1918, and became the head of the South India Union Mission when it was organized in 1920. In 1927 he was transferred to the Northeast India Union as superintendent, and for a time served as leader in both Northeast and Northwest India, with headquarters at Lucknow. Returning from furlough in 1937, he acted for a few months as principal of the Meiktila Training School in Burma, and then was again elected to the leadership of the South India Union, now grown to be by far the largest union in the division.

Early in 1941, Pastor Lowry was appointed acting president of the Southern Asia Division, while President N. C. Wilson was away attending General Conference. He was elected president later that year, in which capacity he was serving at the time of his death.

He who now sleeps was ever an untiring worker and diligent student. While on the ship on the way to this chosen field, he was starting to learn languages from Indians on board. His was the gift of tongues, supplemented by earnest study. Through his years in India he passed examinations and made himself proficient in Tamil, Malayalam, Telugu, Kanarese, and Urdu, and also conversed and preached in Hindi and Bengali. He organized the first Sabbath school in South India, and wrote the first Bible lessons used in our schools in that field. He has written books and tracts and innumerable articles descriptive of life and work in India and expositive of present truth. As teacher, preacher, organizer, author and executive, he has given a distinctive mold for more than three decades to our work in the Southern Asia Division.

Hundreds of loyal and devoted Indian Seventh-day Adventists are rejoicing in God's truth today as a fruitage of Pastor Lowry's love for souls. They are his monument. They were his inspiration, and he loved them unto the end. In him they have lost a leader and friend who counted no sacrifice too great which would redound to their eternal benefit. In his Christian life, he often expressed the ambition to be "a good man," and in the eyes of all who knew him he achieved that distinction. Even tempered, meek, firm, approachable, just, and kindly, he endeared himself to his associates, even though they might not agree with him. He did a great work for India, and was a worthy successor of our pioneers in this land.

The wartime dangers that threatened and

seemed to be scattering the lifetime work of our brother were a great burden on his heart and mind. Burma had been abandoned to the invader. The results of nearly fifty years of labor and giving, and the lives of many workers, were in jeopardy. Momentous decisions had to be made. Uncertainty and anxiety were in the air. It was in the midst of the hottest season Poona had experienced for fifty years. For a little rest from the cares and heavy responsibilities of his office, he retired for a week end to the hill station of Mahabaleshwar, not far from Poona. He was to have preached to the little company there on the Sabbath, and had prepared a sermon on, "Is Thy Heart Right?" But he had to retire from Sabbath school with a headache, which was followed by a stroke of apoplexy, from which he did not recover. He passed away peacefully after fifty-seven hours of unconsciousness, his age, fifty-seven years and eleven months.

Our brother left to mourn, his faithful wife, and his only son, Roscoe, here in India; and in America an adopted son, his mother, two brothers, one sister, and other relatives, besides a host of brothers and sisters and fellow workers in this message the world around. (Elder Lowry's mother has passed away since his death.) They grieve deeply, but "the power of the resurrection" is stronger than ever in their lives.

The funeral service was conducted by the writer in the church on Salisbury Park Estate, assisted by Pastors L. C. Shepard, E. D. Thomas, and A. F. Tarr. Members of the division committee were pallbearers. Interment was made in a beautiful new cemetery location on the estate, where our brother waits the voice of Jesus, soon to call His sleeping saints from India.

R. B. THURBER.

BURTON CASTLE

Burton Castle, son of Alfred B. and Mary Nichols Castle, was born at Burlington, Mich., April 13, 1879, and died at Kalamazoo, Mich., June 13, 1942.

His early life was spent at Burlington and Cedar Lake, Mich. In 1892 he moved with his parents to Battle Creek, at which place he began his first work for the denomination as a callboy at the sanitarium.

April 13, 1903, at Hartford, Mich., he was united in marriage to Miss Lois L. Reed, who since that time has stood faithfully by his side, sharing with him the responsibilities, burdens, joys, and sorrows of life. There was a marriage that united both hearts and lives in devotion to each other and to the cause they both loved.

Brother Castle received his education at Battle Creek and Emmanuel Missionary Colleges. From 1907 to 1911 he was connected with the Beechwood Academy as instructor. After that time he served in various capacities in institutional work and as secretary-treasurer of conferences. From 1921 to 1932 he was secretary-treasurer of the South-eastern and Southern Union Conferences, and during the last five years of his life he served as pastor of various churches in Indiana and Iowa, completing in all more than thirty-five years of unbroken service in the cause to which he had early dedicated his life.

May 20 of this year he and his wife left their home in Ottumwa, Iowa, where he was acting as pastor of the church, and came to Hartford, Mich., for a short visit with his sister. Upon their arrival he was taken with a serious illness which necessitated an operation. He was taken to a hospital in Kalamazoo, and survived the operation only five days. He was laid to rest in the Hartford cemetery, where his father and mother have been resting for some years.

So another man of God has fallen at his post, but his works still follow. Many have been blessed by his faithful and unselfish ministry. He leaves to mourn, his faithful companion: an only sister, Mrs. O. M. Smith, of Hartford; and the only surviving brother, C. H. Castle, of Salem, Ore.; besides a host of friends.

He passed away with the full assurance of a part in the first resurrection. This is apparent from the meditation of his heart as expressed by his pen while in the hospital. On June 3, he wrote:

"O Jesus, my Saviour, I'm trusting in Thee,
Through faith in thy blood from sin to be free.
Each moment of waking is filled with the love
Of Thy blest Holy Spirit sent down from above.
"The labor I've given, though faulty and weak,
Has imparted a joy beyond words I can speak.
When life's fleeting day brings sunset of gold,
O, give me a place in Thy sheltering fold."

Finally he wrote his wife:

"These days are precious days to me. No haunting fear of the future plagues my soul,

but on the contrary, the precious promises of God's word and the beautiful songs of Zion fill my heart with constant praise. Remember always: 'My God shall supply all your need.'

"Jesus can make the present dark cloud yield to the glorious sunlight. I am trusting that He will do so. If He wills it otherwise, we must be submissive, remembering that He says, 'My grace is sufficient for thee.'

"Remember always: 'My God shall supply all your need.'"

W. E. STRAW.

L. BROOKING

Another veteran has passed to his rest in the person of L. Brooking, whose death occurred on May 6, 1942, at the Falmouth Hospital, Cornwall, England. The deceased was seventy-one years of age. For nearly fifty years he had served the cause of God faithfully and efficiently in various capacities. For some years he was a pioneer colporteur in Argentina, in which country he first learned the truths of the third angel's message. After this he was employed on the editorial staff of the Spanish *Signs of the Times*. Then, after training at Battle Creek Sanitarium, he returned to England and was engaged as a nurse at Caterham Sanitarium, Surrey. Next, his services in a similar capacity were requisitioned by the Leicester institution. Until his retirement and migration to Cornwall he officiated for a number of years as elder of the Leicester church.

Brother Brooking was a good representative of the Seventh-day Adventist movement.

The burial took place on Sunday, May 10, in the little village of Rame, Cornwall.

The deceased is survived by his widow, a son, two daughters, and several grandchildren, to whom we extend our deep sympathy.

A. S. RODD.

MARTIN OLSON

Martin Olson was born in Stockholm, Sweden, April 18, 1864, and passed away in Portland, Ore., April 4, 1942. He came to the United States as a young man at the age of nineteen, and settled in Valley City, N. Dak. He was married to Orlina Swenson, and to this union one son was born. Shortly after returning from the World War this son passed away. Elder Olson's wife preceded the son in death by two weeks.

August 17, 1920, Elder Olson was married to Kathryn Smith, who has faithfully stood by him these twenty-two years. He is also survived by one brother in Valley City, N. Dak., and two sisters in Sweden.

Elder Olson faithfully served as a gospel minister for various conferences of the Seventh-day Adventist organization for a period of thirty-five years. He labored in North and South Dakota for a large portion of this time.

Six ordained ministers acted as honorary pallbearers. Funeral service was conducted from the Portland Central church, of which Elder Olson was a member.

V. G. ANDERSON.

O. B. STEVENS

O. B. Stevens was born Sept. 28, 1871, in the State of Iowa. At the age of two and one-half years he moved with his parents to Fresno, Calif. His father and mother embraced present truth in an effort held by Elders Healy and Loughborough at Fresno. As a young man Brother Stevens gave his heart to God in the Fresno church, Feb. 16, 1893, at the culmination of a series of meetings held by Elder H. A. Osborne. Immediately following his baptism he took an active part in all church work, and for many years served as local elder in a number of churches in Central California, and later was connected with the St. Helena Sanitarium in different capacities.

In 1919 he was invited by the conference committee to enter the ministry. In 1921 he was elected home missionary secretary of the old Northern California Conference, in which work he continued for twelve years. After the reorganization of the conferences in California, Elder Stevens was placed in charge of the Northern California district known as the Redding-Red Bluff district, where he spent five years visiting the believers and doing everything possible to build up the work in this far-flung field. Later he was placed in charge of the Martinez district, but he had to lay down his work here because of a break in health. His last active work was with the Rolling Book and Bible House. He greatly enjoyed this work until he was forced to give it up because of poor health.

To the very end his courage was good in the Lord, and by faith he looked forward to the coming of the Saviour, when all that had been lost by sin would be restored in Christ. Interment was made in the Cherokee Memorial Cemetery near Lodi.

Besides his wife, there are left to cherish his memory two sons in Oakland, Calif., Loren and Homer Stevens; three daughters,

Dorence Cooley, of Woodbridge, Calif., Alice Mason, of Bishop, Calif., and Norma Propes, of Los Angeles; a sister, Mrs. J. A. Randolph, of San Francisco, and twelve grandchildren.

E. F. HACKMAN.

FRANK DEWITT GAUTERAU

Frank DeWitt Gauterau was born in Brooklyn, N. Y., Aug. 8, 1867; and died in Oakland, Calif., April 9, 1942. In 1894 he was converted and accepted the Saviour through the godly influence of his dear mother and two sisters, and by the diligent study of "The Great Controversy" and "Daniel and the Revelation."

Shortly after his baptism he was called to represent the health-food work for the St. Helena and Battle Creek Sanitariums. In 1896 he entered Healdsburg College and took a four-year course in ministerial evangelism, and early in 1902 was called to labor in evangelistic work in Europe. After spending a number of months in Paris, France, he joined the corps of workers in Scotland and England. While laboring in London he was united in marriage with Miss Maizie Crafton Howard, a very successful Bible worker of California. After returning to the homeland they labored for several years in many of the large cities of the Eastern seaboard—Philadelphia, Boston, New York City, and in Brooklyn, his home town. In 1928 his faithful companion died in San Diego, Calif.

To this union three children were born: Mrs. Lavane Lee, of San Jose, Calif.; Miss Ione Gauterau, of Portland, Ore.; and one son, Manor, who passed away en route to the United States at the age of six years. He also left two sisters and one brother, Mrs. Ethel Davis, Mrs. Cora Curtis, and Stanley Gauterau, four grandchildren, and other near relatives.

A brave soldier of the cross has fallen. His death marks the end of a life wholly consecrated to the service of God. We extend our deepest sympathy to the bereaved. Interment was at St. Helena, Calif.

E. F. HACKMAN.

O. GLASS

O. Glass, son of Dr. Thomas A. Glass, was born near Minden, La., Dec. 22, 1854. He accepted the third angel's message in 1885, and from that time until his death he was a loyal soldier of the cross.

Brother Glass was a faithful colporteur for a number of years. He was very successful in this work, and sold tens of thousands of dollars' worth of our books. Later he entered the ministry. He was a man of great faith, and was rewarded in seeing many sick healed through his prayers.

Brother Glass spent the last three years of his life with his only living child, Alice Naomi Gober, of Morganton, N. C. On June 19, 1942, he lay down to sleep, with bright hopes of meeting the faithful in the first resurrection.

He leaves to cherish his memory, one sister, one daughter, six grandchildren, two great-grandchildren, and many friends.

ELDRIDGE.—Mary Kilgore Eldridge was born July 18, 1876, at Washington, Iowa. When she was a child, her parents moved to Texas. Her father, Elder R. M. Kilgore, was one of the pioneer workers in Texas. Before her marriage to William B. Eldridge in 1899, she taught for two years at the Graysville Academy, in Tennessee, and following their marriage, the couple spent seven years at this school. They then moved to New York State, where they lived for thirty years. While there, Mrs. Eldridge was largely instrumental in establishing two churches. Last winter, Brother and Sister Eldridge moved to the warmer climate of the South, and settled in Houston, Texas. On June 23, 1942, Mrs. Eldridge suffered a heart attack, and passed peacefully to her rest. She is survived by her husband and five children, and many other relatives and friends.

EVANS.—Cora M. Deming Evans was born in Illinois, March 14, 1876. Her childhood as one of a family of seven children was spent in simple surroundings on the plains of Illinois and western Iowa. In early youth she was baptized. She was fifteen years of age when Union College was founded, and became a member of the first class. Graduation at the age of twenty was followed by nurses' training and the practice of nursing for several years. In 1901 she was married to Dr. Newton Evans, whom she had known as a student at Union College. They worked together in Battle Creek, Mich.; Murray, Ky.; Nashville, Tenn.; and Loma Linda and Los Angeles, Calif. This union of service ended at sunset, June 21, 1942, when Mrs. Evans died at the White Memorial Hospital. She was helpful throughout her life in women's groups devoted to community service and mutual betterment. In recent years she expended much energy in connection with the work of the Women's Auxiliary of the Alumni Association of the College of Medical Evan-

gelists. Her husband, two children, five grandchildren, two brothers, three sisters, and many other relatives and friends unite in honoring the spirit of her life and in mourning her death.

HAVERLY.—Flossie Ladesha Haverly, wife of Ezra L. Haverly, died June 23, 1942, at the family home in Sayre, Pa. She leaves to cherish her memory her husband, her daughter Hazel, three sisters, and two brothers. For about thirty years she had been a faithful member of the Sayre Seventh-day Adventist church.

PEARSON.—Clara McCracken Pearson was born April 15, 1873, in Oregon; and died June 1, 1942, in Santa Rosa, Calif. In 1892 she was united in marriage with Joseph Pearson. To this union two daughters and a son were born. There was also one adopted daughter. Our sister united with the Seventh-day Adventist Church when she was fourteen years of age, and she remained true to her convictions until death.

ISRAEL.—Jessie Israel, daughter of the late M. C. Israel, died at the St. Helena Sanitarium on June 2, 1942. The Israel family were among the first Seventh-day Adventist missionaries to go to Australia. After ten years, the family returned to America, and in 1905 settled at Oakdale, Calif. The life of Sister Israel was that of a devoted missionary worker and nurse. She rests beside the other members of the family in the Oakdale cemetery.

FORD.—Willis Ephraim Lane Ford was born near Oregon City, Oreg., Nov. 20, 1855; and died at La Sierra, Calif., April 25, 1942. His parents were among the earliest settlers of what was known as the Oregon Country. In 1886 he was married to Rhoda Ann Andross, an older sister of E. E. Andross. To this union were born three daughters and three sons. Sister Ford preceded her husband in death. Brother Ford rests in the blessed hope of the call of the Life-giver.

KLINCK.—William Jay Klinck was born at Rose, N. Y., Nov. 19, 1856; and died in Washington, D. C., June 29, 1942. He accepted the faith of the Seventh-day Adventists in New York State twenty-five years ago, and continued a consistent, faithful member and a sincere Christian in all his relations. He leaves to cherish his memory a son, Charles Klinck, of Washington, D. C., and a daughter at Union Springs, N. Y. His final resting place is in the State of his birth, New York.

MARTIN.—Jackson L. Martin was born at Woodland, Calif., Jan. 14, 1867. He passed away at Fresno, Calif., Jan. 8, 1942. He was graduated from the ministerial course at Healdsburg College. Later he attended Battle Creek College, and then took the medical course at the University of Michigan, in Ann Arbor. He drifted away from the church, and was a prodigal for many years, but recently he came back to the message. He passed away in the hope of a part in the resurrection of the just. He is survived by one sister, Mrs. Annie L. Royles, of Berkeley, Calif.

HOOK.—Nellie A. Owens Hook was born at Stavanger, Norway, on Dec. 11, 1875; and passed away at Mountain View, Calif., June 29, 1942. She came to America, with her parents, at the age of six, and spent her girlhood and young womanhood in Chicago, Ill. In 1897 she was married to Richard Hook, Jr. To this union five children were born, all of whom survive. They resided for a time in Nashville, Tenn., where Mr. Hook was connected with the Southern Publishing Association, and later for ten years in Washington, D. C., during Brother Hook's employment at the Review and Herald Publishing Association. In 1921 the family moved to Mountain View, Calif., and the home established here was a very happy one until the family circle was broken in 1936 by the death of Brother Hook.

COBERLY.—Anna Olive White Coberly was born in Marysville, Mo., June 29, 1872. She was the third child in a family of eight who grew up in the home of Jacob and Phoebe White, early Adventists in the Middle West. In 1893 she became the wife of Robert B. Coberly. For nearly half a century they lived and labored together. Mrs. Coberly was a true helpmeet to her husband. When Brother Coberly was called to the ministry, he began his work in the Oklahoma Conference. He later labored in western Texas, New Mexico, and Idaho. Mrs. Coberly had a special interest in Sabbath school work, and gave freely of her talents for the upbuilding of Sabbath school teaching in the churches with which she was connected. There were five children born to this union. One was laid to rest in young manhood. Another son, Z. H. Coberly, of Chungking, China, has been a missionary in China for a number of years. Mrs. Coberly passed to her rest in Santa Cruz, Calif., on June 14, 1942.

JOHNSON.—Frank B. Johnson was born at Canadea, N. Y., Aug. 11, 1855; and passed away at his home at Mountain View, Calif., May 31, 1942. In 1880 he was married to Bertha Hauenstein, who preceded him in death in 1937. In 1886, they accepted present truth, while residing in North Dakota. Mr. Johnson entered the colporteur work in 1888, and later connected with the Battle Creek Sanitarium, and engaged in health-food work. In 1900 he returned to New York State, and ten years later he and his wife moved to California. Since 1920 his home has been in Mountain View. Left to cherish his memory are two daughters, four grandchildren, and two great-grandchildren. Brother Johnson led a quiet, consistent Christian life, always radiating happiness and good cheer.

KORN.—Luella Zan Korn, nee Hardy, was born April 2, 1858, at Durand, Wis.; and died at Lema Linda, Calif., May 30, 1942. She was baptized in her seventeenth year at a camp meeting held at Mishamokwa, Wis. In 1879 she was united in marriage with Frederick C. Korn. Mrs. Korn was among the charter members of both the churches at New Haven, Conn., and Redlands, Calif. She was a faithful Sabbath-keeper for eighty years. She is survived by five daughters, eight grandchildren, and four great-grandchildren.

SANDERS.—Jessie F. Eaton Sanders was born July 23, 1869, in Washington, D. C., and was laid to rest in Jesus, June 24, 1942. When fourteen years old she was converted, and joined the Methodist Church. In 1887 she and her mother accepted the Seventh-day Adventist message and became charter members of the first church in Washington. She attended Battle Creek College, and later took the nurses' course at Battle Creek. In 1894 she became the wife of Louis J. Sanders. To this union three children were born.

MACPHERSON.—Hester Quackenbush Macpherson was born in Newark, N. J., Feb. 7, 1870, and passed away May 29, 1942. In 1895 she was united in marriage with William G. Macpherson, who departed this life May 8, 1934. Two children were born to this union, both of whom survive. In 1908, Mrs. Macpherson united with the Newark No. 1 church. Besides her children, she is survived by a sister, a brother, a granddaughter, a grandson, and a host of friends.

GARDNER.—Mrs. Carrie Gardner was born Feb. 15, 1871, near Ingalls, Ind.; and passed away at her home in Ingalls, May 17, 1942. Most of her life was spent in and around Ingalls. She was married in 1887. Her husband preceded her in death almost fourteen years ago. She was the mother of eleven children. Early in life she became a Christian. She is survived by two sisters, two brothers, seven sons, one daughter, eighteen grandchildren, and four great-grandchildren.

AMBROSE.—Jennie Taylor Ambrose was born Jan. 23, 1884, in Rockcastle, Ky. In 1902 she was united in marriage with Allen Ambrose. To this union were born seven children, six of whom died in infancy. In 1935 Mrs. Ambrose united with the Seventh-day Adventist Church. She was laid to rest April 30, 1942. One son, Roy Allen, two sisters, and two brothers survive her.

CHRISTENSON.—Martha A. Christenson, nee Lee, was born in Norway, July 5, 1868. She fell asleep in Jesus at her home in Bellingham, Wash., June 8, 1942. She was a graduate of the Battle Creek Sanitarium school of nursing. Also she devoted many years to the distribution of our literature. She is survived by her husband, Henry Christenson, a brother, and an adopted son.

LAMPMAN.—Mrs. Carrie Belle Lampman was born September 9, 1860, at Cambridge, Mich.; and died at Roseburg, Oreg., June 3, 1942. She was a faithful member of the Seventh-day Adventist Church for more than sixty years. Surviving are four children, twenty-two grandchildren, twenty-six great-grandchildren, and three great-great-grandchildren.

CONNELL.—Bertha Hughes Connell, wife of Isaac N. Connell, was born Dec. 5, 1869, near Kokomo, Ind.; and passed away at Graysville, Tenn., May 19, 1942. She was baptized at an early age, and lived a consistent Christian life. Funeral services were conducted in the Graysville church, of which she had been a faithful member for forty years.

COLLINS.—William D. Collins was born at Yachats, Oreg., Feb. 23, 1870; and died June 10, 1942, at North Bend, Oreg. He was a faithful member of the remnant church for many years. Surviving are his wife, one son, two daughters, and eleven grandchildren.

WOGENSEN.—Peter Nis Wogensen was born in Denmark, June 15, 1864. He fell asleep in Jesus at Bellingham, Wash., May 27, 1942, after having been an Adventist for thirty-six years. He is survived by his wife, four daughters, and three sons.

HENRY.—Alfred M. Henry, a Missisauqua Indian, was born July 3, 1880, on the Muncie Reserve near London, Ontario. Later he moved to the Missisauqua Reserve adjoining the Six Nations Reserve, near Hagersville, Ontario. He found Christ about a year ago, and united with the Six Nations Seventh-day Adventist church June 21, 1941. He passed away as the result of pneumonia on May 14, 1942. He is mourned by an only son, Robert; a brother by adoption, Lloyd Henry; and by the brethren and sisters of the remnant church.

BATES.—Orah Bates, nee Wilsey, was born near St. Francisville, Mo., Dec. 21, 1866; and passed away March 12, 1942, at the home of her daughter, in St. Paul, Minn. In 1888 she was married to William E. Bates, who preceded her in death in 1935. In 1907 she united with the Seventh-day Adventist church at Keokuk, Iowa, of which she remained a faithful member, and also served as leader for many years. Interment was at St. Francisville. She is survived by one daughter, Mrs. A. R. Smouse, of St. Paul, Minnesota, a granddaughter, a sister, and three brothers.

PALMER.—William John Palmer was born Nov. 20, 1892, at Lafontaine, Ind.; and died in Chicago, Ill., May 31, 1942. Following the World War, during which he served in the armed forces, he spent many years as an employee of the Post Office Department, being connected with the Indianapolis, Ind., post office when he retired two years ago. Early in life he became a Christian, and three years ago he united with the Seventh-day Adventist Church. He is survived by his wife, one daughter, one son, one brother, and one sister. Interment was at Lafontaine.

APPOINTMENTS and NOTICES

MICHIGAN CONFERENCE ASSOCIATION

NOTICE is hereby given of the sixth biennial meeting of the Michigan Conference Association of Seventh-day Adventists. This will be held in connection with the biennial conference session and the annual camp meeting at the campground in Grand Ledge, Michigan, August 11 to 23. The first meeting of the Association is fixed for 9:45 A. M., Thursday, August 13, 1942. The trustees of the Association are to be elected at this meeting. The delegates from the churches in attendance at the regular conference session comprise the constituency of the Association.

T. G. BUNCH, *President*,
H. P. BLOUM, *Secretary*.

MICHIGAN CONFERENCE

NOTICE is hereby given that the sixth biennial session of the Michigan Conference of Seventh-day Adventists will be held in connection with the annual camp meeting at the campground, Grand Ledge, Michigan, August 11 to 23, 1942. The first meeting of the conference session will convene at nine forty-five in the morning, Wednesday, August 12. The biennial election of officers will take place at this session, together with all other business which is to be transacted.

Each church in the Michigan Conference is entitled to one delegate for its organization and one additional delegate for every twenty members or major fraction thereof.

T. G. BUNCH, *President*,
H. P. BLOUM, *Secretary*.

WEST PENNSYLVANIA CONFERENCE ASSOCIATION

NOTICE is hereby given that there will be a meeting of the West Pennsylvania Conference Association of Seventh-day Adventists, incorporated under the laws of the State of Pennsylvania, on the grounds of Camp Caledon in connection with the annual camp meeting of the West Pennsylvania Conference.

The first meeting will be called at 10 A. M., Monday, August 24, 1942. The purpose of this session is to elect officers and trustees for the ensuing biennial term and to transact such other business as may properly come before the association. The delegates of the West Pennsylvania Conference of Seventh-day Adventists are members of the above association.

L. H. KING, *President*.
H. E. GARRARDE, *Secretary-Treasurer*.

WEST PENNSYLVANIA CONFERENCE

THE nineteenth biennial session of the West Pennsylvania Conference of Seventh-day Adventists will convene at 10 A. M., Sunday, August 23, 1942. This meeting will be held in connection with the annual camp meeting of the West Pennsylvania Conference on the grounds of Camp Caledon, near Girard, Pennsylvania.

The meeting is called for the election of officers and the transaction of any other business that may properly come before the conference at that time.

L. H. KING, *President.*
H. E. GARRARDE, *Secretary-Treasurer.*

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR THIRTY-SECOND WEEK

August 2-8

Volume: "The Desire of Ages"
"Before Annas and the Court of Caiaphas"—Concluded
"Judas"

Aug. 2....705-707	Aug. 6....716-718
Aug. 3....707-709	Aug. 7....719-720
Aug. 4....710-712	Aug. 8....721-722
Aug. 5....712-715	

ASSIGNMENTS FOR THIRTY-THIRD WEEK

August 9-15

Volume: "The Desire of Ages"
"In Pilate's Judgment Hall"

Aug. 9....722-725	Aug. 13....733-735
Aug. 10....725-728	Aug. 14....735-737
Aug. 11....729-731	Aug. 15....738-740
Aug. 12....731-733	

ASSIGNMENTS FOR THIRTY-FOURTH WEEK

August 16-22

Volume: "The Desire of Ages"
"Calvary"
"It Is Finished"

Aug. 16....741-743	Aug. 20....755-759
Aug. 17....743-746	Aug. 21....759-762
Aug. 18....749-751	Aug. 22....762-764
Aug. 19....751-755	

ASSIGNMENTS FOR THIRTY-FIFTH WEEK

August 23-29

Volume: "The Desire of Ages"
"In Joseph's Tomb"
"The Lord Is Risen"
"Why Weepest Thou?"

Aug. 23....769-771	Aug. 27....781-786
Aug. 24....771-774	Aug. 28....786-789
Aug. 25....774-777	Aug. 29....789-794
Aug. 26....777-780	

Camp Meetings for 1942

Canadian Union

Manitoba-Saskatchewan
Saskatoon July 28-Aug. 2
Ontario-Quebec, Oshawa ... July 31-Aug. 9
Maritime
St. John, New Brunswick Aug. 13-16
Halifax, Nova Scotia Aug. 20-23

Central Union

Kansas, Enterprise Aug. 14-22
Iowa Aug. 19-24
Nebraska
Eastern, College View Aug. 21-29
Missouri
Moberly Aug. 20-23
Springfield Aug. 27-30
Union Colored, Kansas City ... Aug. 26-30

Columbia Union

New Jersey July 23-Aug. 2
West Pennsylvania, Girard ... Aug. 21-30
Ohio, Mount Vernon July 30-Aug. 9
Chesapeake, Catonsville, Md. ... Aug. 6-16
West Virginia, Parkersburg ... Aug. 13-23

Lake Union

Michigan, Grand Ledge Aug. 11-23
Indiana, Battleground Aug. 13-23

Pacific Union

Central California, Santa Cruz .. Aug. 7-15
Nevada-Utah
Redcliffe July 28-Aug. 2
Lake Tahoe Aug. 18-23
Northern California, Eureka July 30-Aug. 3
Southern California
Lynwood (regional) Aug. 4-9
Glendale (regional) Aug. 25-30

Southwestern Union

Texas, Keene July 24-Aug. 2
Oklahoma, Oklahoma City .. July 30-Aug. 8
Texico, Clovis, N. Mex. Aug. 7-15

VOICE OF PROPHECY

Coast to Coast Broadcast Over Mutual System Every Sunday Evening

(Address all mail to Voice of Prophecy, Box 55, Los Angeles, Calif.)

	Station	Kc.	P. M.	Local Time		Station	Kc.	P. M.	Local Time
Atlantic Union					N. Pacific Union (Cont.)				
New York, N. Y.	WMCA	570	7:00		Tacoma, Wash.	KMO	1360	9:15	
Rochester, N. Y.	WSAY	1240	7:00		Yakima, Wash.	KIT	1280	9:15	
Syracuse, N. Y.	WAGE	620	7:00		Everett, Wash.	KRKO	1400	9:15	
Boston, Mass.	WNAC	1260	7:00		Aberdeen, Wash.	KXRO	1340	9:15	
Springfield, Mass.	WSPR	1270	7:00		Olympia, Wash.	KGY	1240	9:15	
New Bedford, Mass.	WNBH	1340	7:00		Long View, Wash.	KWLK	1400	9:15	
Lowell,					Centralia,				
Lawrence, Mass.	WLLH	1400	7:00		Chehalis, Wash.	KELA	1470	9:15	
Pittsfield, Mass.	WBRK	1240	7:00		Astoria, Oreg.	KAST	1230	9:15	
Greenfield, Mass.	WHAI	1240	7:00		Portland, Oreg.	KALE	1330	9:15	
Hartford, Conn.	WHTT	1280	7:00		Eugene, Oreg.	KORE	1450	9:15	
Bridgeport,					Klamath Falls, Oreg.	KFJI	1240	9:15	
New Haven, Conn.	WICC	600	7:00		Marshfield, Oreg.	KOOS	1230	9:15	
Waterbury, Conn.	WATR	1320	7:00		Roseburg, Oreg.	KRNR	1490	9:15	
New London, Conn.	WNLC	1490	7:00		Albany, Oreg.	KWIL	1240	9:15	
Providence, R. I.	WEAN	790	7:00						
Lewiston,					Pacific Union				
Auburn, Maine	WCOU	1240	7:00		Los Angeles, Calif.	KHJ	930	9:15	
Rutland, Vt.	WSYB	1380	7:00		San Francisco, Calif.	KFRG	610	9:15	
Laconia, N. H.	WLNH	1340	7:00		San Diego, Calif.	KGB	1360	9:15	
					Fresno, Calif.	KFRE	1340	9:15	
Central Union					Bakersfield, Calif.	KPMC	1600	9:15	
Coffeyville, Kans.	KGGF	690	6:00		San Bernardino, Calif.	KFXM	1240	6:00	
Great Bend, Kans.	KVGB	1400	6:00		Santa Barbara, Calif.	KDB	1490	9:15	
Emporia, Kans.	KTSW	1400	6:00		Santa Ana, Calif.	KVOE	1490	9:15	
St. Louis, Mo.	KWK	1380	6:00		KIEM	1480	9:15		
Kansas City, Mo.	KITE	1590	6:00		KMYC	1450	9:15		
Lincoln, Nebr.	KFOR	1240	6:00		El Centro, Calif.	KXO	1490	9:15	
Denver, Colo.	KFEL	950	5:00		Chico, Calif.	KHSL	1290	9:15	
					San Luis Obispo, Calif.	KVEC	1230	9:15	
Columbia Union					Monterey, Calif.	KDON	1240	9:15	
Philadelphia, Pa.	WIP	610	7:00		Merced, Calif.	KYOS	1080	9:15	
Pittsburgh, Pa.	WCAE	1250	7:00		Redding, Calif.	KVCV	1230	9:15	
Washington, D. C.	WOL	1260	7:00		Phoenix, Ariz.	KOY	550	9:30	
Baltimore, Md.	WFBR	1300	7:00		Tucson, Ariz.	KTUC	1400	9:30	
Cincinnati, Ohio	WKRC	550	7:00		Bisbee,				
Columbus, Ohio	WHKC	640	7:00		Douglas, Ariz.	KSUN	1230	9:30	
Cleveland, Ohio	WHK	1420	7:00		Salt Lake City, Utah	KLO	1430	5:00	
Richmond, Va.	WRNL	910	7:00		Provo, Utah	KOVO	1240	5:00	
Norfolk,					Price, Utah	KEUB	1450	5:00	
Newport News, Va.	WGH	1340	7:00						
Roanoke, Va.	WSLS	1490	7:00		Southern Union				
					Atlanta, Ga.	WATL	1400	7:00	
Lake Union					Albany, Ga.	WALB	1590	7:00	
Chicago, Ill.	WIND	560	6:00		St. Petersburg,				
Indianapolis, Ind.	WIBC	1070	6:00		Tampa, Fla.	WTSP	1380	7:00	
Wisconsin Rapids, Wis.	WFHR	1340	6:00		Gainesville, Fla.	WRUF	850	7:00	
Superior, Wis.	WDSM	1230	6:00		Columbia, S. C.	WCOS	1400	7:00	
Grand Rapids, Mich.	WLVAV	1340	6:30		Wilmington, N. C.	WMFD	1400	5:30	
Battle Creek, Mich.	WELL	1400	6:00		Winston-Salem, N. C.	WAIR	1340	7:00	
Detroit, Mich.,					Chattanooga, Tenn.	WDEF	1400	6:00	
Windsor, Ont., Can.	CKLW	800	8:30		Nashville, Tenn.	WSIV	980	6:00	
					Memphis, Tenn.	WMPS	1460	6:00	
Northern Union					Birmingham, Ala.	WSGN	610	6:00	
Duluth, Minn.	WDSM	1230	6:00		Louisville, Ky.	WGRC	1400	6:30	
Minneapolis,									
St. Paul, Minn.	WLOL	1330	6:00		Southwestern Union				
Aberdeen, S. Dak.	KABR	1420	6:00		Little Rock, Ark.	KGHI	1230	6:00	
Jamestown, N. Dak.	KRMC	1400	6:00		Texarkana, Ark.	KGMC	1450	6:00	
Minot, N. Dak.	KLPM	1390	6:00		Dallas, Tex.	WRR	1310	6:00	
Rock Island, Moline, Ill.,					Houston, Tex.	KXYZ	1470	6:00	
Davenport, Iowa	WHRF	1270	6:00		San Antonio, Tex.	KABC	1450	8:00	
Des Moines, Iowa	KSO	1460	6:00		Abilene, Tex.	KRBC	1450	6:00	
					Amarillo, Tex.	KFDA	1230	6:00	
North Pacific Union					Sherman, Tex.	KRRV	910	6:00	
Wallace, Idaho	KWAL	1450	9:15		Ardmore, Okla.	KVOS	1240	8:00	
Spokane, Wash.	KGA	1510	9:45		Oklahoma City, Okla.	KOCY	1340	6:00	
Seattle, Wash.	KOL	1300	9:15		New Orleans, La.	WNOE	1450	6:00	

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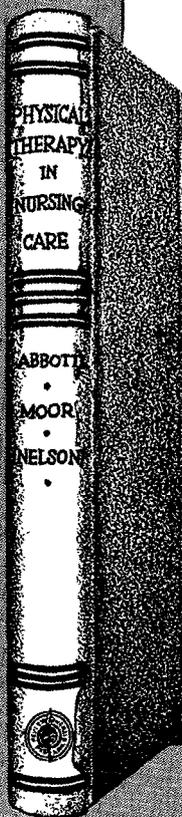
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