

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

An Enemy Hath Done This!

By ROY L. SMITH

Editor of *The Christian Advocate*

HE was an American boy, a youngster about twenty-two years of age. No insignia of rank decorated his plain uniform; he was a private in the ranks.

Something terrible had happened to him! There he lay, slumped down in the Pullman seat, breathing heavily, unconscious, drooling at the mouth, his face almost blood red, his swollen tongue protruding slightly from between hot, parched lips. It was very evident he was poisoned!

It was not long ago that he had stood, along with several hundred other young men, taking the oath of loyalty and swearing undying devotion to the flag of his country and his nation's cause. He had pledged himself to give his life, if need be, in defense of his country.

But as we looked down on him there in that Pullman seat, he was a tragic figure, infinitely pathetic. Had an enemy struck at his flag or his home in that hour he would have been absolutely helpless to raise a finger.

On the window ledge beside him stood a bottle about half empty. Very evidently it was from that bottle that he had drunk the poison which had rendered him helpless.

On that bottle was a United States Government Internal Revenue stamp!

His own Government, in the face of spending a very considerable sum on his military education, had sold someone the right to sell the poison, and he had sold it to the boy in uniform!

Had some "fifth columnist" been responsible for his unmanaging, the police force, the FBI, and all the

mighty power of the Government would have fallen upon the offender and dealt with him summarily.

But it is probable that some civilian, with a flag hanging in his window, licensed by the State and municipality in which he did business, sold the boy the stuff. That same civilian, in all probability, took a part of the profit from the sale and invested in defense bonds, and called himself a good citizen.

We found a newspaper with a flaming editorial against "enemy aliens," publishing a huge advertisement of the stuff the bottle contained—lending its good white space to the dubious business of persuading the boy to buy.

We know a churchman who voted to repeal a law which would have prohibited the sale!

We know a church woman who served the same poison, slightly diluted, upon her dinner table, and who invited a group of young people from the church to drink it and thus cultivate an appetite for it.

We know a preacher who, fully aware of the terrible devastation wrought among the youth of his community by the same stuff, never so much as raised his voice in protest.

We know an army officer—the commander of a great camp—who did everything in his power to protect his boys from the vendors of the poison, and was finally compelled to take drastic measures to guard against the civilians they were supposed to defend.

A whole nation has sinned against that boy, administering the poison and leaving him helpless and debauched in that Pullman seat.

Surely, an enemy hath done this!

HEART - to - HEART TALKS by the Editor

Questions Concerning Christian Experience

6. Have You Been "Justified by His Blood"?

IF you have confessed and forsaken your sins and accepted Christ as your sin-pardoning Saviour, then in the words of the scripture, you have been "justified by His grace." Titus 3:7. This transformation is expressed by the apostle Paul in these words:

"God commended His love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by His blood, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of His Son, much more, being reconciled, we shall be saved by His life." Rom. 5:8-10.

The word "justified" means made equal to a standard. The standard is that required by the law of God, exemplified in the righteous life of Jesus Christ. In His forgiveness God imputes to His child the righteousness of the Lord Jesus. He is justified by the blood. He is made equal to the demands of the law. It is as though the sinner's past life were blotted out and in its stead the life of the Lord Jesus were placed to his account, so that as God looks back over the sinner's life, He sees not the sins committed by the way, but the life and the righteousness of the Lord Jesus Christ imputed to him.

But this is not enough. We are justified by His blood, but saved by His life. Christ takes up His abode in the converted heart. He dwells in our hearts by His Holy Spirit. He reigns there supreme. His Holy Spirit prompts the motives and purposes that control the actions. And this indwelling Spirit keeps the disciple from falling back again into the ways of sin. This is the experience of which the apostle Paul speaks in Galatians 2:20:

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

"The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven."—*Mrs. E. G. White, Review and Herald, June 4, 1895.*

The confession and forgiveness of sin, the possession of this indwelling life of Christ, constitute the new birth, the great necessity of which Christ emphasized in His talk with Nicodemus. (John 3:3.) It is the experience of conversion of which the Master spoke to His disciples. (Matt. 18:3.) It is expressed in true repentance, as enjoined by the apostle Peter on the day of

Pentecost upon those who asked, "What shall we do" to be saved? Acts 2:37. And it is comprehended in the simple answer of Paul to the jailer who was seeking salvation, "Believe on the Lord Jesus Christ." Acts 16:31.

When this experience is gained by the Christian believer, then he will be able to say in the words of the psalmist, "How love I Thy law! it is my meditation all the day." He will be able, with the apostle Paul, to exclaim, "Thanks be to God, who giveth us the victory through our Lord Jesus Christ."

"When a man is converted to God, a new moral taste is created; and he loves the things that God loves."—*Mrs. E. G. White, Review and Herald, June 21, 1892.*

"Born of God"

"Whosoever abideth in Him sinneth not. . . . Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John 3:6, 9.

This does not mean that the child of God cannot sin physically. It means that sin is abhorrent to his nature. It has no part in his will or purpose. It is repulsive in his sight. His whole desire is to do the will of God.

"When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God."—*Mrs. E. G. White, Review and Herald, March 18, 1890.*

In this entire surrender to God our obedience will spring from within. It will be the natural fruit borne by the Spirit of Christ, abiding in our hearts. Then it is that all our impulses will be prompted and sanctified by the Spirit.

"All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service."—*"The Desire of Ages," p. 668.*

The question naturally arises in this connection: Should we take our impulses as our guide? We answer, Only as those impulses are in harmony with the leadings of God's word. The Spirit of God prompted His word, and that Spirit will awaken no desires or impulses in our hearts contrary to the teachings of the Scriptures. The Christian disciple becomes a member of the heavenly family. In this new relationship he is to grow in spiritual stature and increase in spiritual wisdom. God provides the means by which he may do this. We shall consider this phase of Christian experience next week.

GOD will go out of His way to meet His saints, when themselves are forced out of their way of order by a sad necessity: but else, God's usual way is to be present in those places where His servants are appointed ordinarily to meet.—*Bishop Jeremy Taylor.*

Fear Not, nor Be Afraid

By N. P. NEILSEN

BE strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee." Deut. 31:6.

These words of courage were spoken by Moses just before his death and just before the children of Israel were to go over the Jordan into the Promised Land. There were difficulties confronting them. Apparently there were insurmountable obstacles before them. There were battles to be fought, and nations to be conquered. But in face of all these untoward conditions, the word of courage was sounded throughout the hosts of Israel, for Jehovah was with them. In His name they were to go forward with courage unto final victory.

Here is a lesson for the Israel of God today. We are nearing our heavenly Canaan. We are surrounded by the troublous conditions depicted in the prophetic word. We have reached the last days of this world's history. A fearful gloom, a fatal despondency, has come over the world. The world is ablaze with the destructive wars. The leaders of nations know not what to do. No man on earth can tell us the way out of this world confusion and trouble except as it is revealed in God's holy word. War and destruction are rampant, so that men's hearts are "failing them for fear, and for looking after those things which are coming on the earth." Luke 21:26.

Courage is needed in the hosts of Israel today, a courage that is founded upon the sure promises of God. Down through the rank and file of our peo-

ple this note of courage must be sounded, clear and firm, born of unfailing faith in God with unbounded confidence in the speedy triumph of this message. We need confidence in God and in His leadership of this movement, a confidence that will keep us calm and steady in the midst of darkness and distress.

This is no time for despair for the church of God. The dark, trying times through which we are now passing were long ages ago foretold in the prophetic word. Now we can see this word being fulfilled. So, instead of becoming depressed and discouraged because of the conditions which are now in the world, we should be full of faith and confidence. Indeed, we should gather warmth from the coldness of others, and courage from the discouraging world outlook, as we look beyond these things to the Promised Land the heavenly Canaan.

Soon our wanderings will be over, and we shall reach the better land. This advent movement has been ordained of God for just such a time as this. It will grow stronger and still stronger, as we get nearer to the end. It will lead a prepared people into the heavenly kingdom, even as the exodus movement led the children of Israel over the Jordan into the earthly Canaan. We must press forward courageously, relying upon the omnipotent One. He will not fail us if we will put our trust in Him. Let us therefore send the courageous words of cheer all along down the line, "Be strong and of a good courage, fear not, nor be afraid."

A Word to Retired Workers—No. 4

Searching the Scriptures

By C. G. BELLAH

DOUBTLESS every progressive laborer, in the rush of work, and the multiplicity of duties, has often longed for the opportunity of making extensive study of the Scriptures and the Testimonies. Many important and interesting subjects have arisen in his hurried searching of the Word, which he never found time to amplify and develop. Certain fruitful texts and themes have been crowded into the background to await a more convenient season, which probably never came. Even God's *work* has sometimes interfered with the study of God's *word*, and thus there has been much running without sufficiently clear and definite tidings. Men have been so "cumbered about much serving," that there has been little time to sit at the feet of the Master Teacher.

A Golden Opportunity

To many of God's aged ones this long-looked-for, golden opportunity has come. Linger a while under the glow of the setting sun, they have found time to dream dreams and see visions

of heavenly things. Although not so rugged in mind and muscle as they once were, they are still able to lay firm hold on the tree of life, and shake down the blessed fruit for the hungry ones about them. They may become so infused and saturated with the Holy Word that, although lacking strength and opportunity of preaching from the desk, they may exert a saving influence upon all who know them.

As they have run slowly up and down the promises of God's word, many a precious, strengthening text of Scripture has been discovered. Spiritual strength has come by daily partaking of the Father's Bread. The old landmarks of truth have become as familiar to them as street names are to the motorman, who makes the same trip many times every day. Promises are not only learned "by heart," but are stored up "in the heart." The thumb Bible needs no thumb index. The old man's ebbing life becomes the very best commentary his neighbors know, and is the one that they love best to study.

Prayer is an art that not every Christian possesses. Who has not admired the simple, unadorned prayer of a little child? There is no affectation, no pretense or mannerism. It is short, to the point, and definite. So there are aged suppliants who actually not only know how to talk to God, but who have also learned to wait until God talks back. They may not be mighty in preaching, but they can be mighty in prayer. The prayer habit does not grow of itself; it must be cultivated. And the retired worker surely has ample time to realize an abundant fruitage in offered and answered prayers.

Two humble laymen were discussing their pastor, and his sermon of the previous evening. "That was a great talk Doctor G—— gave us last night," said one. "He is a great mixer, isn't he? Whenever I hear him tell stories to a crowd of men I am rather proud that he is my pastor. And he is no middle-class preacher, either."

"But, John," said the other solemnly, "I've thought if I were dying, and wanted someone to pray with me, do you think he would be the one I would call? No, I'd rather have old Deacon Brown. He is not very brilliant, and not much of a mixer. But I believe he would have a better pull with God." I wonder if that is true of each one of us?

Seeking Self-Improvement

The following timely instruction has come to us from the Spirit of prophecy:

"Be not content to settle down without studying and without improvement. Search the word of God diligently for subjects that will instruct the ignorant, and feed the flock of God. Become so full of the matter that you will be able to bring forth from the treasure house of His word, things new and old."—*Review and Herald, April 6, 1886.*

Archeology and the Bible—No. 4

Ancient Craftsmanship

By LYNN H. WOOD

FOR more than a quarter of a century after Darwin published his theories of evolution in 1858, such scientists as Edward B. Tylor,



Hard mental study tends to prolong youth. New brain cells mean new blood cells. Someone has said that indefatigable mental study is the very elixir of life. Worms do not often bore into the fiber of a live tree, but of one that is dying. It is stagnant, and not running, water that becomes foul and impure. If old age is not considered or invited, it will be more likely to keep its distance longer. As soon as one feels too old to do a thing, that is the time to do it. The old adage says, "To avoid getting old, one should learn new wrinkles faster than old ones appear."

We find the following instruction in "Gospel Workers," page 94:

"A minister should never think that he has learned enough, and may now relax his efforts. His education should continue throughout his lifetime; every day he should be learning, and putting to use the knowledge gained."

Again on pages 151, 152 we are told:

"Never should the messenger of God cease his strivings for greater light and power. He should toil on, pray on, hope on, amid discouragement and darkness, determined to gain a thorough knowledge of the Scriptures, and to come behind in no gift."

May I here speak a word about reading the Testimonies, and the other volumes given by inspiration of God? No denomination on earth has such a wealth of instruction, counsel, and reproof, as that contained in the writings of Mrs. E. G. White. These constitute a safe, sane, and sensible commentary on the Holy Scriptures. We fear there has been a departure from the old custom of studying the writings of the Spirit of prophecy. Herein lies a danger—the rise of insidious and dangerous doubts. The Testimonies are vastly more than just good reading, or even wise counsel. They are words of inspired instruction to the church of God.

the author of "Primitive Culture," tried to pour the religions of the nations into this evolutionary mold. Even man's craftsmanship was conceived of as having grown from a primitively grotesque crudeness to a height in Greek and Roman times comparable to their culture. But for more than twenty years now a feeling has been growing as expressed by Radin, an anthropologist from the University of Southern California, "No progress will ever be achieved until scholars rid themselves, once and for all, of the curious notion that everything possesses an evolutionary history."—"Monothemism Among Primitive Peoples," p. 66.

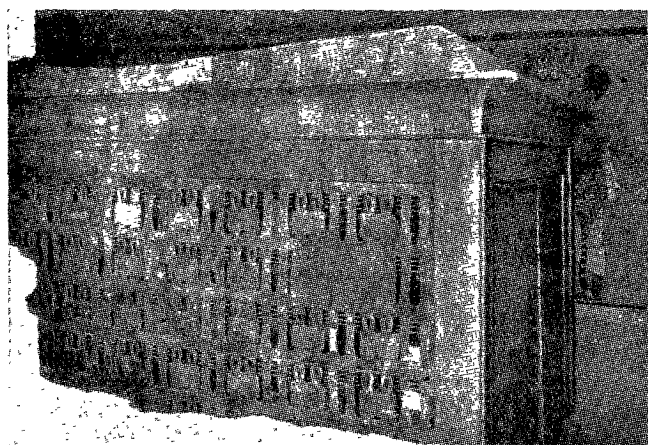
The same principle that Radin applied to religions is now being demonstrated regarding the

Large Cedar-Wood Casket Inlaid and Veneered With Ebony and Ivory
(Illustration from book, "The Tomb of Tut-Ankh-Amen," by Howard Carter and A. C. Mace.)

craftsmanship of ancient times, all of which has direct bearing on the critics' attitude toward Bible records regarding sanctuary artistry. It is as Sayce once said:

"The history of the ancient East contains no record of the development of culture out of savagery. It tells us indeed of degeneration and decay, but it knows of no period when civilization began. So far as archeology can teach us, the builders of the Babylonian cities, the inventors of the cuneiform characters, had behind them no barbarous past."—*"Israel and the Surrounding Nations,"* p. 270.

Of course this does not mean that all peoples



The First (Outermost) Shrine of the Tomb of Tut-Ankh-Amen. This shrine is 17 feet by 11 feet and 9 feet high, made of 2 1/4-inch oak-wood planking, overlaid with gold work upon gesso, the side, end, and door panels being inlaid with brilliant blue faience—their decoration mainly consisting of alternate pairs of the protective symbols, *Ded* and *Theh*. (Illustration from book, *"The Tomb of Tut-Ankh-Amen,"* by Howard Carter and A. C. Mace.)

lived on the same plane of intelligence and ability at the dawn of history, any more than they do at the present time. Contiguous peoples varied in their craftsmanship then even as they do today. Aboriginal tribes could live on in squalor and ignorance right alongside of peoples employing the highest forms of craftsmanship then as now.

Bible Statements Confirmed

Because of this evolutionary outlook on life, many statements in the Bible concerning man's craftsmanship have been questioned. The Wellhausen school as early as 1885 raised such a query regarding the construction of the tabernacle in the wilderness, as is shown by the following statement:

"At the very outset its very possibility is doubtful. Very strange is the contrast between this splendid structure, on which the costliest material is lavished and wrought in the most advanced style of Oriental art, and the soil on which it rises, in the wilderness amongst the native Hebrew nomad tribes, who are represented as having got it ready offhand, and without external help."—*Julius Wellhausen, "History of Israel,"* p. 39.

It is most interesting to take such statements as this, made by students of language, culture, and history a generation ago, and compare them with the revealings of the spade of the archeologist since they affirmed their distrust. Since Howard

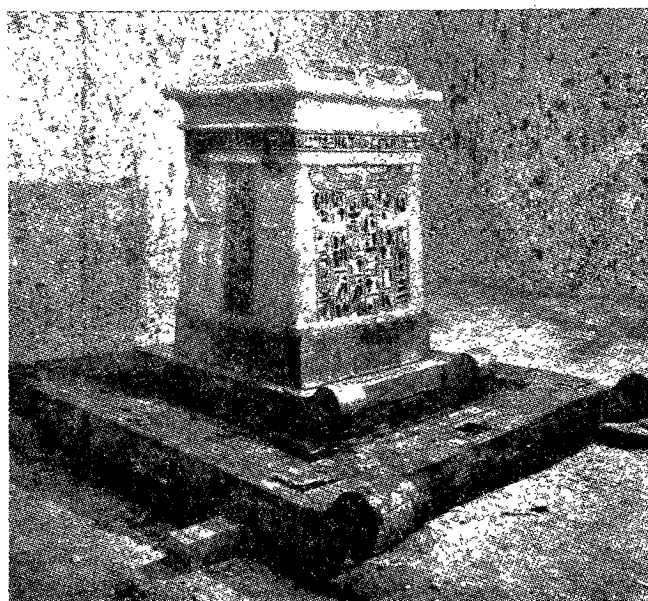
Carter in the fall of 1922 found the tomb of Tutankhamen—a Pharaoh of the eighteenth dynasty, quite contemporary with the growth of Israel after leaving Egypt—the whole aspect of such criticism has been changed. The four rooms of this tomb, filled with all kinds of funerary equipment, offered abundant and heretofore unparalleled provision for the study of the habits and customs of a great nation intimately associated with Israel.

In these rooms were found furniture, clothing, family relics, ornaments, and ritualistic material of all kinds, which cost the Egyptian government more than \$250,000 to remove and transport to the National Museum at Cairo. What light does all this material throw on the craftsmanship of the Hebrews as they constructed the tabernacle in the wilderness? With this thought in mind one feels the three-volume work of Howard Carter and A. C. Mace entitled, *"The Tomb of Tut-Ankh-Amen,"* most interesting reading. References will be made to this work merely by quoting the volume and page.

The Tomb of Tutankhamen

In the tomb of this youthful Pharaoh all the coverings of cloth were of fine linen. The mummy was enclosed in a sheet of vast proportions, which could not be measured because of its highly carbonized condition, but Doctor Derry, professor of anatomy at the Egyptian University, who conducted the examination in the presence of a number of notables, states that he had removed a linen shroud from one of the kings of a preceding dynasty that measured sixty-four feet in length by five feet in width. (Vol. II, p. 150.) Compare this with the statement in Exodus 26:2 that the size of each curtain of the tabernacle should be six by forty-two feet—a statement easily questioned by anyone not acquainted with manufacturing conditions of that age.

The mummy wore a skullcap of linen, the needlework of which was with gold thread and faience beads—most elaborate in design, and exquisite in workmanship. In many instances the



Alabaster Canopic Chest. (Illustration from book, *"The Tomb of Tut-Ankh-Amen,"* by Howard Carter and A. C. Mace.)

cloth was so carbonized as to become dust at the slightest touch, but the needlework in colored linen, gold, and beads was still in such a position as to give an excellent idea of the intricacy of the design. After looking at such material, why doubt the ability of the Hebrews to fulfill the specifications for needlework on the curtains of the tabernacle? (See Ex. 26: 36.)

The burial chamber held four golden shrines, one within the other. Inside the fourth were three sarcophagi, one nested within the other, making in all seven containers. The outer one, pictured herewith, was nine by eleven by seventeen feet in size, made of two-and-one-fourth-inch solid oak planking. Upon this had been placed a coat of gesso—a combination of whiting and glue—as basis for the gold overlay. On this plaster coat there was worked out a magnificent design in gold and brilliant blue faïence panels. The same method was used in plating all four shrines. The inner sarcophagus of pure gold, with its two coverings of gilded wood, weighed more than one and a quarter tons. Such quantities of gold overlay work on wooden foundations make the specifications of plating work for the tabernacle seem very elementary.

The lid of the outer coffin was fixed to the shell by means of ten solid silver tenons fitting into corresponding sockets in the thickness of the shell and held in place by gold-headed silver pins.

(Vol. II, p. 71.) Of course, this at once makes us think of the silver sockets and tenons belonging to the side boards of the tabernacle. (Ex. 26:19.)

Marvelous Craftsmanship

A large cedar-wood casket, inlaid and veneered with ebony and ivory, is of interest in this connection because of the rings or staples through which carrying poles are slid. (Vol. I, p. 199.) The gilt sledge, carrying the figure of the god Anubis, who guarded the burial chamber, has four such carrying poles. Thus one again compares the different pieces of furniture in the tabernacle service which were carried in the same manner.

The magnificent canopic chest wrought in alabaster, and one of the most important parts of the funerary equipment, was found within its gilded shrine, covered with a linen shroud. Upon being opened, it brought to view four miniature coffins of pure gold, each wrapped in its linen shroud, and containing the king's viscera. (Vol. III, p. 49.) The gilded statuettes of various gods were all carefully wrapped in linen, and placed in separate wooden shrines. These shrines in turn were fixed with double folding doors, and the whole was properly sealed with cord and clay seals. The god Anubis, as he sat guarding the tomb, was also covered with a linen shroud, fastened with a linen scarf adorned with a needlework fillet of blue lotus and cornflowers—all seemingly made specially for him. (Vol. III, p. 41.) This practice of covering sacred emblems and sacred furniture with linen shrouds, makes very reasonable the instructions given Israel about covering the furniture of the tabernacle before moving it.

A long silver trumpet lay in one corner of the burial chamber. It was embellished with gold, and engraved with representations of Egypt's gods of war. How similar this trumpet is to the one called for in Numbers 10:2!

The colors used in decorating the tomb were both mineral and vegetable and very permanent in nature. Those used in the tomb were white, red, blue, green, yellow, and black. In many cases the colors retained their original brightness. From a study of tombs Carter has satisfied himself that "the ancient Egyptians were skilled in the arts of making glaze, glass, pottery, preparation and use of vegetable dyes, in the extraction and working of gold, copper, and lead; in the making of bronze, . . . varnish, glue, and plaster."

If all this be true, as revealed by the archeologist, does one have any trouble in believing that the people who were held in bondage by the Egyptians for many decades had sufficient knowledge so that, with the blessing of the Lord, they would be able to carry out the specifications for the tabernacle? And do not these things also point to the fact that God, even in the days of the exodus, took His people as He found them, and by customs with which they were familiar in Egypt, led their thoughts away from idolatry to the great substitutionary sacrifice made for them by the "Lamb slain from the foundation of the world"?

Asleep

HE sees when their footsteps falter,
When their hearts grow weak and faint;
He marks when their strength is failing,
And listens to each complaint.
He bids them rest for a season,
For the pathway has grown too steep;
And, folded in fair green pastures,
He giveth His loved ones sleep.

He giveth it, oh, so gently!
As a mother will hush to rest
The babe that she softly pillows
So tenderly on her breast.
Forgotten are trials and sorrows
That so often made them weep,
For with many a soothing promise,
He giveth His loved ones sleep.

All dread of the distant future,
All fears that oppressed today,
Like mists that clear in the sunlight
Have noiselessly passed away.
Nor call nor clamor can rouse them
From slumbers so pure and sweet;
For only His voice can reach them,
Who giveth His loved ones sleep.

Weep not that their toils are over,
Weep not that their race is run;
God grant we may rest as calmly
When our work, like theirs, is done!
Till then we would yield with gladness
Our treasures to Him to keep,
And rejoice in the sweet assurance,
He giveth His loved ones sleep.

—Author Unknown.

EDITORIAL

Why I Am a Seventh-day Adventist—Part X

Because Christ Made the Seventh-Day Sabbath and Kept It Himself

I HAVE offered my reasons why I am an Adventist. However, I am not simply an Adventist, but a *Seventh-day* Adventist. I keep holy the seventh day of the week, commonly known as Saturday. And why? My first reason is this: Because Christ made the seventh-day Sabbath and kept it Himself. As a Christian I am concerned above all else to be like my Lord and follow in His steps. What He did is of vast importance to me. His relationship to an event or to a religious institution has great significance to me.

Literal Days or Long Periods

It is hardly possible to appreciate rightly the Sabbath unless we know something of its origin. How did the Sabbath begin? Where did it begin, and when? Fortunately, we are left in no uncertainty when we seek an answer. The Bible is very clear and explicit. The very first chapter of the Bible gives the record of creation, how all things were made in six days.

There is no need that I turn aside here to discuss the question of evolution versus creation, of literal days versus long periods of time. The record is simple and clear. A person unacquainted with any controversy, and reading through that record, would conclude that the creation days were literal days. Indeed, all who have read the Book through thousands of years have so concluded. We waited until our very modern time for someone to inform the world that the Bible writer really meant long ages when he spoke of the days of creation.

But for anyone who is willing to take words in their context, there can be no possible doubt. The record declares that on the fourth day of creation week the sun and moon were set on their courses. Now we know what sort of days the sun and moon measure. Therefore, beginning with "the fourth day" the days must be twenty-four hours long. But the first, second, and third days are presented in the chronicle in such a way as to leave no doubt that they are intended to describe similar periods of time.

It was a pathetic attempt of certain theologians to harmonize the Bible with evolution, which created the new and wholly unwarranted interpretation of these days as long periods of time.

Scoffers Belittle God's Power

Nor is it necessary to turn aside here to take serious account of the ridicule of scoffers who would try to laugh out of court the very idea that our world could have been made in one week's time. We are not at all impressed by such ridicule.

Why should God take any more than one week on so little a world as this? Do we believe there is but one God? Yes, reply all who hold to any semblance of Christianity. Very well. Do we believe that there are many worlds in the universe besides ours? Yes, we reply, for we need no course in astronomy in order to know that the telescope has revealed an incalculable number of stars, and indeed as every year goes by, we are increasingly awed with the magnitude of the starry universe. Now if we genuinely believe that the one God of the Christian religion is the Author of all things, why should it be thought incredible that He should set in operation one relatively infinitesimal speck in that universe in one week of time?

The intriguing question really is not, how did God succeed in creating all of our world in a week? But rather, why did the great God of the universe spend a part of His infinitely important time each day for six days to make so little a world as this? The answer to such a question, of course, lies in the mysterious mind of God. We ask it only to show the folly of the position taken by those who profess to be Christians, and yet make sport of the literal Genesis record.

The basic trouble with all such persons is that

Through Peace to Light

BY ADELAIDE A. PROCTER

I do not ask, O Lord, that life may be
A pleasant road;
I do not ask that Thou wouldst take from me
Aught of its load;
I do not ask that flowers should always spring
Beneath my feet;
I know too well the poison and the sting
Of things too sweet.
For one thing only, Lord, dear Lord, I plead:
Lead me aright,
Though strength should falter, and though heart
should bleed,
Through peace to light.

I do not ask, O Lord, that Thou shouldst shed
Full radiance here;
Give but a ray of peace, that I may tread
Without a fear.
I do not ask my cross to understand,
My way to see:
Better in darkness just to feel Thy hand,
And follow Thee.
Joy is like restless day, but peace divine
Like quiet night.
Lead me, O Lord, till perfect day shall shine,
Through peace to light.

consciously or unconsciously they think of God as altogether such a one as themselves. They err in that they do not realize the power of God. Even puny man, by harnessing the powers of nature, and by focusing them on one definite task, is able to accomplish in an incredibly short space of time vast undertakings that our grandfathers would have considered impossible of accomplishment in a lifetime. Yet we feel we have only begun to explore the possibilities that are before man if he can only more fully harness the powers of nature. Generally speaking, the more power that can be harnessed, the less time there is involved in the task. With such evident demonstrations before our eyes of what finite man can do, with even a small grasp of the mysteries of nature, why should it be thought a thing incredible that the great God, who is the Source of all power, might direct that power in such a way as to accomplish vast undertakings in a moment of time?

Origin of the Sabbath

But now turning again to the sacred record, what do we find? Regarding the climax of creation week the Holy Word declares, "On the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:2, 3.

The record is simple and clear. We have here the story of the origin of the Sabbath. God rested on the seventh day. He blessed the seventh day and He sanctified it. That was at the very beginning of earthly history. Later on, when God gave the ten commandments from Mt. Sinai, the reason set forth for keeping holy the seventh day as the Sabbath of the Lord is that "in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. Thus the Sabbath stands out as a divine institution given to man at the very beginning of his sojourn in this world. That is certainly significant, to say the least.

But now let me go a step further. We read that "God blessed the seventh day, and sanctified it" at the end of creation week. There are many

good Christian people who, while thinking of Christ as God, never picture Him as playing any part in the vast scheme of things or in the Scriptural record until New Testament times. This is a wholly mistaken view of our Lord.

Christ the Creator of All

The Bible very definitely presents Christ as the Creator of all things. Describing Christ, the apostle John declares, "All things were made by Him; and without Him was not anything made that was made." John 1:3.

Paul, speaking of our Lord, declares, "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him: and He is before all things, and by Him all things consist." Col. 1:16, 17.

Therefore we rightly conclude that Christ created this earth, and that He rested on the seventh day and blessed and sanctified that day. No other conclusion than this can properly be drawn from the Scriptures. Thus I can be sure at the very outset that the Christ whom I serve is the author of the Sabbath I keep. That simple statement is impressive enough without comment or embellishment.

The Bible also reveals that when Christ was upon earth at His first advent, He followed the custom of going to church on the Sabbath day. The record declares, "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16.

A very heavy burden of proof rests upon all those who contend that I should turn away from the day which Christ set apart as holy, on which He rested at creation, and on which He rested while here upon earth at the first advent. My duty as a Christian is to follow the steps of my Lord. Can I find anywhere in His Holy Book the command to cease following Him in this matter?

I have considered thus far the Sabbath only in regard to its origin in the first chapters of the Bible. What does all the rest of the Bible have to say about the Sabbath? That we shall explore next week.

F. D. N.

The Spirit of Prophecy—No. 2

Guidance in Apostolic Times

GOD'S will and purpose concerning men, and His plan of salvation, too, were revealed to the people of Old Testament times. They had sufficient light and instruction to guide them in the way of righteousness and truth. The light may have been dim in comparison with that which we now have; yet if they had followed that feeble gleam which flickered amid total darkness, they would have attained unto God's purpose concerning them.

It was in their day that a large body of the Holy Scriptures was being formed. Those who

lived after Moses had the counsel which he recorded to guide them. Those who lived in a later time had additional instruction which came through inspired judges, seers, and prophets. We are told that Abraham had the principles of the gospel preached to him. (Gal. 3:6-8.) In the book of Hebrews we have an interpretation of what the sanctuary service must have meant to the people of old. The prophets foretold the coming of a deliverer, and the slain lamb was typical of the deliverance that Christ would offer to men.

Christ Studied the Scriptures

In the days of Christ these counsels of the Old Testament times were embodied in books known as the Holy Writings. Christ and the disciples studied the Scriptures for guidance. They took these to be inspired writings which were recorded for their direction as well as for men of an earlier age. Christ continually referred to the writings of the prophets, and when He met with the two discouraged disciples returning to Emmaus, He turned their minds to the Scriptures. Thus we read:

"He said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures." Luke 24:44, 45.

Christ's mission to earth brought a fuller revelation of the purpose of God and the plan of salvation. Where there was once candlelight, now there is sunlight. That which was once known dimly is now revealed clearly. The types and symbols of the sanctuary service are now fully made known. No more is the plan of salvation presented in parables, but in the personal life of Christ. Now the love of the Father is revealed; it is not merely expressed through the mouth of a prophet. When Christ came, He opened man's understanding, that he might understand the Scriptures.

Christ wrote no books. He lived a life. It was left to His disciples to interpret that life to men. As they wrote, they labored under the direction of the Holy Spirit as did the writers of the Old Testament. Their writings were to be an addition to the words of Moses and the prophets. God had more counsel to give His people, and He gave it through the writings of the apostles.

The New Testament Writers

Of his writings John said, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; . . . that which we have seen and heard declare we unto you." 1 John 1:1, 3.

Both Matthew and John wrote of what they had seen and heard personally. Luke and Mark wrote of that which had been told them of the life and teachings of Christ. The Holy Spirit guided their pens so that they would record an accurate picture of the life of Christ.

Paul was conscious of his divine appointment. His letters, as well as the books of the Gospel writers, were prepared as were the sacred writings of old. As he taught the people and wrote to the churches, he believed himself to be speaking the word of God. Thus he wrote to the church at Thessalonica:

"For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God which effectually worketh also in you that believe." 1 Thess. 2:13.

Paul was given many visions. He lived and wrote under the inspiration of the Holy Spirit.

Thus the people of the apostolic age not only had the Old Testament scriptures to guide them, but they had the personal instruction of the disciples and their writings. In the postapostolic age these writings were gathered together and chosen as the canon of the New Testament scriptures. Then it was that the revelation of God in ancient times, as found in the Old Testament, and the life and words of Christ, together with the writings of the apostles, came to be recognized as the whole counsel of God to the church. The purity of these records has been preserved until this day.

Not all that God has ever spoken or revealed is written therein. There were prophets of Old Testament times as well as apostolic times whose words are not recorded in the Bible. Then, too, some who claimed to be prophets or apostles and attempted to foist their writings upon the church were rejected as spurious. The Roman Catholic Church recognizes many writings of the early church fathers as equally binding with the Scriptures, but Protestants have never held such a position. The stand of Protestants is that the Bible, and the Bible only, is the rule of faith. Upon that platform Seventh-day Adventists likewise stand.

The New Testament writings were tested by the Old Testament writings. Anything that was God indited could not be contradictory. Everything that claims to be the counsel of God must be in harmony with what has been revealed hitherto. All the principles of salvation and the foundation of truth and righteousness have been revealed in the Bible. That which claims to be new light or new truth must be judged in the light of this revelation.

"To the Law and to the Testimony"

It was God's original purpose to have such a body of counsel by which every teaching could be tested. He knew that men would run here and there to seek some revelation from God. Thus He said through Isaiah:

"Bind up the testimony, seal the law among My disciples. . . . When they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? . . . To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." Isa. 8:16, 19, 20.

There is another phase of guidance that needs careful checking. It is that form of guidance which men claim for themselves and that comes through "impressions," "feelings," or the Spirit within. Is it God's plan to direct men aside from the Scriptures? Will the true child of God ever be directed to do or say anything that is contrary to the teachings of the Bible? This is a subject that has been given much prominence, especially in recent years. It has a direct bearing on the subject of God's plan of guidance, and will be considered later.

F. L.

PERFORM all things in the name of God, and you will do all things well.—*St. Francis de Sales.*

IN MISSION LANDS

Going to School in the Altiplano

By A. M. TILLMAN

OUR seventy-five Seventh-day Adventist church schools in the Lake Titicaca Mission opened during the latter part of March of this year with the heartening enrollment of some 3,500 Indian boys and girls. The number attending our *colegio* at Juliaca has surpassed all previous records, 307 pupils having matriculated. We are thankful for this healthy sign that the hearts of the fathers are being turned toward their children, and the hearts of the children toward their fathers. It stands as a great tribute to the blessing of the Lord upon the efforts of the promoters of Christian education in this field.

But now I would like to take you beyond the statistical side of our schools and visit for a part of a day one of our typical mountain schools which very well illustrates our urgent need of equipment. We leave quite early by muleback from one of the outstations with our local Indian director. At various times as we cross mountain ranges, we catch inspiring glimpses of the world's highest navigable lake—old Lake Titicaca. After a three-hour ride over narrow, rocky trails we see in the distance the school which we are to visit. Our mission buildings are easily detected at a distance, because they are a contrast to the adobe huts around them by being kept whitewashed.

At the sound of our approach, the teacher has his sixty-five pupils file outside, and with practiced precision they greet us with a short song, noted not so much for its melody or harmony as for its lustiness and sincerity. Then as we walk between the two lines that have been formed as an honor guard, they bestow a further welcome upon us by showering us with flower petals. Following these ceremonies, school reconvenes, with classes reciting and pupils at study. As we listen in for a while, we are impressed with their eagerness to learn and their aptitude for learning. The teacher, who is a young married man, shows marked signs of intelligent, loyal devotion to his work.

By this time our eyes have become accustomed to the darkness in the classroom, and we begin to recognize the lack of teaching tools and the need for a better "learning situation," or environment. The room is 10 feet wide by 34 feet long, and is covered with an eight-foot thatched roof. With all this floor space, it has only two crude windows, each a foot square. However, by leaving the low door open, enough light enters so that we can distinguish the pupils at the other end. The children sit around the edge of the room, on a built-in bench of adobes of uniform height against the wall. In case there is not enough bench room, the students sit on the dirt floor, we are told. There

is a small, rickety table in the center, around which many youngsters are studying. Those who are not privileged to sit at the table, have to write by holding their notebooks on their knees or in their hands.

We don't find the children crowding around the stove, for all the schools use Nature's plan of air-conditioning the year round. The walls of the room are bare, except for a much-worn map of Peru and some fifty-odd hats hanging there, which are worn by the boys and girls. This teacher is extra progressive, for we notice several decorations hanging on a few wires near the ceiling. The teacher has a bit of difficulty in using the one blackboard, 2 feet wide by 6 feet long, since the children are seated around the four walls.

Now the moment has arrived for one of us to speak a few words in favor of Christian education and of their school program. When we think of the ideal in school evaluation, our hearts highly commend these earnest seekers for knowledge in their primitive surroundings.

Behold He Cometh

BY MRS. T. BUCHMAN

HAVE you heard the blessed tidings?

It is broadcast everywhere;

Listen, hear, The Lord is coming.

Oh! heart of mine, prepare, prepare!

Perplexity, distress of nations,

Trembling hearts now fail with fear;

Signs around us all proclaiming

The day of God is drawing near.

When He shall reign, then, no more sorrow,

No more weary nights of pain.

No more death, no more destruction;

Wars shall not rise up again.

No more homeless, weary wanderings,

No more broken cities then.

No more cruel hate or bloodshed;

Not when Jesus comes again.

When He shall bring that new world order,

None shall hurt, none shall destroy;

Peace shall reign, yes, peace forever,

Unbroken, and without alloy.

Come, Lord Jesus, come, come quickly;

Make an end of sin and shame.

Come fulfill that precious promise,

"I will surely come again."

Prince of peace, and King of glory,

Come, and reign from shore to shore,

When all shall know thee and adore thee,

When there shall be war no more.

This is followed by the noon hour, during which time we hungrily eat of the humble fare prepared by the teacher's wife and parents who live near by. No, we don't play much with the children, for our hearts beat too fast if we run only to first base, and so we just watch. As they finish their play period, we mount our mules and leave for the mission station. Our long homeward ride gives us time to reflect with a medley of feelings on the

happenings of the day spent at one of the mission schools of the Lake Titicaca region.

Starting this year, we plan to improve our school setups with more and larger windows, more tables and benches, and new charts and maps. We solicit an interest in the prayers of our brethren to the end that these 3,500 young people may, with the redeemed of all nations of the world, be able to rejoice in the day of the Lord's coming.

The Tamil Mission

By ROBERT H. PIERSON

THE Tamil Mission is located on the southernmost part of the Indian peninsula. It extends from the cooling heights of the Nilgiri Hills on the northwest to the steaming pavements of Madras, nearly five hundred miles to the eastward. Within this huge geographical triangle live some twenty-six million Tamil-speaking people. To bring the third angel's message to the thousands of villages in this area we have a working staff of about fifty indigenous preachers, teachers, office workers, colporteurs, and foreign missionaries. But what we lack in numbers is made up by the exemplary devotion to duty manifest by the most of our Tamil Mission workers. We have men of consecrated ability and leadership who are a credit to the advent message.

The keynote of our mission program in the Tamil field for the last three years has been evangelism—every-worker and every-member evangelism. The Lord has blessed the consecrated efforts of the workers as they have placed the emphasis on soul-winning work. For the three-year period ending December, 1941, we were able to report a net increase in church membership of just over 53 per cent. The 375 persons who were baptized during this three-year period brought our field's church membership near the one-thousand mark. To those working in more fruitful fields these figures do not seem large—and they are not as we look with confidence to a more abundant harvest in the future—but when one considers that less than ten years before, after nearly twenty years of work in the Tamil Nad, the field membership was less than 250, he cannot help feeling that this is an earnest of an early outpouring of the latter rain in the southern part of old India. From this increase in membership ten new churches were organized.

Not only has a spirit of evangelism possessed our regular paid mission workers, but many lay preachers and lay members have responded to the appeal for soul winners and have done yeoman service for the Master. This self-supporting ministry we have encouraged by conducting lay workers' institutes, and by inviting such workers to our regular workers' meetings, where they can study to become more efficient soul winners.

To augment our program of public and personal evangelism we have sought to promote the evangelistic approach in our departmental program as well. The number of church schools in

the field has increased from seven to fourteen and our boarding high school has the largest enrollment in its history—171. C. A. Schutt, our union educational secretary, and V. D. Koilpillai, the high school principal and local educational secretary, have taken a great interest in building up these institutions and in fostering the work of youth evangelism.

We have a wide-awake Indian field missionary secretary who has led his colporteurs to great achievements in literature evangelism. As a direct result of the reading of our periodicals and books a number were baptized during the past year. Pastor and Mrs. E. D. Willmott, our faithful missionaries on the very tip of the Indian peninsula, have raised up a new church in Nagercoil and have been instrumental in bringing many people to a knowledge of the truth during the past year and a half since returning from furlough. J. C. Dean, in charge of our English work in Madras, has been blessed in his labors for the people in this great seaside city.

In the financial field our workers have striven faithfully to lift a good share of the load themselves. And though self-support is not an imminent probability, our increased tithes, offerings, and Ingathering receipts encourage us to believe that the day may come when our workers in the Tamil Mission will be able to carry their full weight. Already they are caring for the greater part of the indigenous budget.

So, although the war clouds hang low over us in South India, there are many silver linings shining through to encourage us. We believe that this is the Lord's work and that He will finish it here in India as elsewhere. We are glad that already we begin to feel the showers of blessing falling upon us. Pray that the deluge of the latter rain may come soon, and the harvest be hastened in South India.

To keep the body in a healthy condition, in order that all parts of the living machinery may act harmoniously, should be a study of our life. The children of God cannot glorify Him with sickly bodies or dwarfed minds. Those who indulge in any species of intemperance, either in eating or drinking, waste their physical energies and weaken moral power.—*Christian Temperance*, p. 53.

BY THE FAMILY FIRESIDE

And So the Church Prayed

By RUTH CONARD

THE STORY THUS FAR: Davie Jensen, a Midwestern farm boy, who attended the little white country church where a group of about fifty Seventh-day Adventists met each Sabbath for worship, was called to Army service soon after his twentieth birthday. Each Sabbath following his induction, the members of the church crowded around Father and Mother Jensen to hear what news had come in letters from "their soldier boy." Finally, Davie wrote that he had been put in the guardhouse for refusing to work on Sabbath. The church members prayed very earnestly for his deliverance.

SABBATH morning Father and Mother Jensen had only the news that Davie was still in the guardhouse.

And so the church continued to pray.

"Our gracious God," prayed Brother Madsen in the senior Sabbath school, "protect our Davie. Help him to stand firm for principle. Deliver him, as Thou hast delivered Thy followers from danger countless times down through the years."

"Bless Davie," prayed a little pig-tailed girl as she knelt with the other children in the basement primary room. "Send Thy angel to bring him out of prison, as Thou didst Peter."

In the adjoining room a semicircle of wee heads bowed low, bright eyes were squeezed tight shut, and small hands were folded reverently as Sister Nielsen, the leader of the kindergarten division, talked to Jesus about it. "We are not very large, dear Jesus, but we know that you can hear even little children. We pray this morning especially for Davie, who is in trouble. He is a long way from us, but we know that you can help him, just as you help us right here, when we need you."

And when, following the prayer, Sister Nielsen looked into the wide-open eyes of the tiny members seated around her, and asked how many would pray each day for Davie, every small right hand went up, every little head nodded solemnly.

At church time there were added earnest petitions for Davie. At the time of the regular prayer, and even in the blessing on the offering and in the benediction, Davie's name was presented urgently before the throne of grace.

Besides soliciting divine aid for Davie, the church members did their best to keep his spirits up by means of cards and letters. After the day's duties were over, the men sat down and wrote him news about the farm work—spring crops all in—looked like a good growing season—plenty of rain. The women found a few minutes sandwiched in between household tasks to pen bits of information about local happenings—a new grocery store started on the corner across the street from the bank—a family from the East moved onto the farm down the old creek road—a window-washing bee at the church last Sunday night, and then it rained the next day, and now the windows were all spotted up again. The young people had news of the party at the Madsens' on Saturday night—wish he could have been there

—spring vacation was coming in two weeks—hurrah for a few days out of the confinement of the schoolroom! Even the children spent their pennies at the little drugstore in town for picture post cards, and scribbled short messages on them to Davie.

The letters said nothing exciting—nothing exciting ever happened, it seemed, in the little farming community. But to the soldier boy in the guardhouse, those missives with the home-town postmark—some of them arriving every day—were like drafts of sparkling water to a weary, thirst-parched traveler on a desert island.

Though Davie wrote regularly to the home folks, his letters contained little that was new or encouraging. The routine of hard work, with only time out for meals, and evenings spent in the stuffy, smoke-filled barrack room full of disgruntled fellow soldiers, each under punishment for disobedience of some Army ruling, did not offer much material for newsy letters. Monday evenings were especially unpleasant. A fresh batch of offenders was brought in then to pay the penalty of failure to be back from their week-end passes for roll call Monday morning. But he wrote as cheerfully as possible, and did not mention at all some of his most trying experiences. No use to worry them any more than he could help.

No reference, therefore, did he make to that fateful day when the dreaded word, "court-martial," became a reality to him, and he was called before a group of high-ranking military officers to answer for his stand. As a matter of fact, he could not have given a clear description of the incident—even if he had tried. How had he, Davie Jensen—who had never made a public speech in his life, and to whom the mere thought of addressing a stranger brought a painful flush of embarrassment—how had he stood up before those superior officers and explained his reasons for keeping the Sabbath? He did not know how, but he did know that he had prayed silently and earnestly for help as he was being taken in to trial, and that when he finally stood before the court, he had been able to answer clearly, simply, and without hesitation the questions he was asked.

Neither did he mention the day he was marched over to the camp commandant's office, and after once again stating his determination to remain true to his religion, was threatened with a prison term—possibly up to ten years—at hard labor. Nor that other time—when his courage was at its lowest ebb—when the commanding officer, after a vain attempt to shake his resolve, had referred significantly to execution before a firing squad as the fate of those who continued to defy Army discipline.

There were rays of hope. The pastor of the Seventh-day Adventist church nearest the camp—fifty miles away—as soon as he had been told of the predicament of the Adventist soldier boy, had hurried down to see him and to intercede for him. The conference president back home had written that efforts were being made through the Congressman from his local district to secure his release. Several times encouraging letters came from some of the leaders at denominational headquarters' way out in Washington, telling of negotiations on his behalf which were being carried on with high-ranking Army officers and Government officials. He knew that all that consecrated, earnest men could do was being done for him.

But the days slipped into weeks—each week end bringing down upon him anew the wrath of the guards for his consistent refusal to break the Sabbath—and still Davie was kept in the guard-house.

Despite the fact that their petitions had not yet been answered, the little church back home persevered in prayer.

"Did not Daniel," John Olsen reminded the church members one Sabbath morning, "fast and pray at one time for three full weeks before the angel Gabriel appeared to grant his request? Jesus said, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.'"

And surely, when our whole church membership unites in this petition for Davie's release, the Lord will not fail us."

So the church members continued to pray—at Sabbath services, at Wednesday night prayer meeting, kneeling in family worship, and silently as they went about their various duties. And Davie, many miles away, was led to experience, first, the extreme loneliness resulting from complete isolation from those of like blessed faith; and then—through his own personal devotions, carried on with an earnestness which he had never known under easier circumstances, and through the strength derived from the knowledge that fellow believers were remembering him in prayer—a sense of sweet comradeship with that best Friend of all friends, Jesus.

It did not come all at once. There were days of deep discouragement. There were times when, remembering his past careless neglect of his Saviour, he felt that he was such a sinner that the Lord must surely have forsaken him. But during those trying hours he learned the true meaning of perseverance in prayer. And eventually peace of mind and soul was his.

The first Sabbath in July. A typical, hot summer day. But not one of the Jensen family, straining forward as the family car chugged up the dirt road toward the little church, noticed the heat. For they were the bearers of good news—



For a Little House

Workmen, build our little house
Of dreams-come-true and laughter.
Set our faith in every joist,
Our hope in every rafter.

Fit the roof on snug and tight
To hold our love inside.
Hang a lantern by the steps
To a door that opens wide.

Make the chimney corner safe
For every troubled heart,
That all may enter happy
And happily depart.

—Nanita MacDonnell Balcom.

Davie was out of the guardhouse. The letter telling about it had come yesterday morning.

What a shadow that letter had lifted from the home! Father Jensen whistled happily as he did his farm work. Mother Jensen hurried light-heartedly about her duties, with the feeling that weights had been removed from her feet. Sally and Dot jumped up and down for sheer joy. And little Ronnie, laughing gleefully, imitated them as best his chubby little legs would permit him.

The Jensens had come especially early to church, for they wanted to share the wonderful news as soon as possible. As they drew into the church yard, and brought the car to a stop in the shade of an elm tree, Brother Madsen hurried toward them.

"Is it really true?"

"It certainly is. Here's the letter. He's been transferred to Georgia. Think of it—almost across the continent!"

"Yes, medical work, and with Sabbaths off, too—from sundown Friday evening until sundown Sabbath."

Again and again Father and Mother Jensen told the story, as the church members arrived. And one and all, they received the news with rejoicing.

"And he wrote a letter to the whole church. Here, Brother Olsen, you read it to all of us at church time."

Never could the members recall a happier service than was held on that summer Sabbath morning. Sunbeams, trickling through the leaves of the elms outside, made bright patterns on the floor and pews. Sunshine—the sunshine of God's love—streamed into the hearts of those faithful church members. They sang with enthusiasm. Then, as Brother Olsen opened up the single sheet of stationery bearing the Army insignia, they all leaned forward.

"DEAR FOLKS OF THE HOME CHURCH," he read slowly.

"As you will notice, I have been moved to another camp—an Army base hospital. I was told after I reached here that an order had been sent direct from Washington for my transfer. I am sure that our ministers and workers were responsible for working this out, and I am very grateful.

"Church never seemed so good to me in all my life as it did last Sabbath, when I was able to attend services for the first time in over two months.

"Thank you, every one, for the letters and cards which you sent. They went far toward brightening the dark days in the guardhouse.

"And thank you also for your prayers. Knowing that you were all praying for me gave me strength to stand firm when things looked pretty hopeless. I didn't understand what Brother Olsen meant when he said at the station on the day I left, 'Remember, you have a praying church behind you.' Now I know.

"I can truly say that I am glad this hard experience came to me. I learned to study my Bible as I never have before, and found out also what prayer really means.

"Yours in the Master's service,

"DAVID JENSEN."

Tears were running down the cheeks of Grandmother Rampson. Others were wiping their eyes.

"Let us pray," said Brother Olsen, and his voice was not quite steady.

On wings of prayer the members bowed in the little white church, lifted their hearts in sincere gratitude to the Father above. For each one present knew that, though human agencies had helped in bringing about the transfer of their soldier boy, yet behind all this was the omnipotent hand of the almighty God, working out Davie's deliverance—because the church had prayed.

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.

"The church of Christ is God's appointed agency for the salvation of men.

Its mission is to carry the gospel to the world.

And the obligation rests upon all Christians.

Every one, to the extent of his talent and opportunity, is to fulfill the Saviour's commission.

The love of Christ, revealed to us, makes us debtors to all who know Him not.

God has given us light, not for ourselves alone, but to shed upon them.

If the followers of Christ were awake to duty, there would be thousands where there is one today, proclaiming the gospel in heathen lands.

And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers.

And there would be far more earnest labor for souls in Christian countries."—"Steps to Christ," pp. 85, 86.

"Not by might,
nor by power,"
but by His Spirit
is the work to be finished
in the earth;
—by His Spirit working through every soul who loves Him.

STELLA PARKER PETERSON.

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.

Providential Deliverance*

I WOULD ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Phil. 1:12-14.

Here the apostle Paul states that the things which happened to him had fallen out rather to the furtherance of the gospel. It is not always easy to see how things that happen are for our best good or for the good of the work. Paul could see in his experiences how they had resulted in the good of the gospel. So may we. Sometimes these things which we think have just happened to us in the ordinary sense of the term are really the providences of God, leading us step by step.

Today I wish to tell you first of some of the things that happened to us during the war in Hong Kong and during our subsequent internment.

On the morning of the eighth of December, I took N. F. Brewer to the ferry which crosses the beautiful harbor of Hong Kong, and from there to the Peninsula Hotel, probably the most magnificent hotel in the Far East. It was here that Elder Brewer boarded the special bus of the Pan American Airways to go out to the Kai Tak Airdrome, where he was to board the Clipper to return to Manila, the temporary headquarters of the China Division. After saying good-by to Elder Brewer, I returned across the harbor to our union offices. I was engaged in reading my Bible when the owner of the building in which we have our offices, came to my door and told me that we were at war, that the planes I had seen flying over the harbor and the airdrome were war planes, and that they had already bombed the airfield and other parts on the Kowloon side.

I immediately rushed out and down to the office of the Pan American Airways to ascertain from them if possible where Elder Brewer might be and whether or not he was safe. The officers assured me that they had received word from the airport that all passengers were safe and had been returned to the Peninsula Hotel. Since the Clipper had been destroyed by a bomb, it would not be leaving for Manila.

Upon reaching our union office I found H. H. Morse, our secretary-treasurer, and we discussed the situation. Soon we learned that Elder Brewer had telephoned to our house, and had said that he was still at the Y. M. C. A. on the Kowloon side. By that time the government was not permitting people living in Kowloon to cross over to Victoria, which is located on the island of Hong Kong, and we could not go over there without a special pass if we expected to return. We went to the superintendent of police. We found the clerk in this office very friendly, and passes were arranged.

This enabled us to go over to the mainland side, where we could contact Elder Brewer, Professor Carter, and the teachers from the college, as well as many of our national workers and leaders. Later I went with C. E. Winter by automobile out to the college, which is eleven miles from the hotel, and persuaded Brother Carter that it was best for him to come into the Y. M. C. A. and be with the other missionaries there. Provision was made for the Chinese teachers either to go into the city of Kowloon or to remain at the college as they might choose to do. We made several trips back and forth on the ferry, Brother Morse arranging for the financial needs of our people and also, in consultation with our brethren, planning for the emergency.

Refuge in Hong Kong

It was on the following Wednesday that conditions became so upset in Kowloon that the European and American people living in the Y. M. C. A. were suddenly told that they must go to Hong Kong, and that the ferry would be leaving soon. They took with them hurriedly what baggage they could carry in their hands, and made a hasty trip across the ferry. As I was going down to Statue Square, located just in front of the Hong Kong-Shanghai Bank Corporation Building, near the water front, I saw Elder Brewer come running toward the place where I had parked my car. Soon we had gathered together the other brethren who had come across with him, as well as their baggage, and then we went out to our mission homes at 40 Stubbs Road. We were glad once more to be together, and immediately made preparations for the siege.

First, we purchased provisions. We also interviewed the American consul general concerning the advisability of our people's doing

what they could in hospital and refugee work under the supervision of the director of medical services. Professor Winter was first engaged in looking after a refugee camp, and later in hauling provisions and supplies to the various civilian hospitals. C. C. Krohn also assisted in this work for a time. Mrs. C. F. Larsen was engaged in nursing work at one of the civilian emergency hospitals.

It was my lot to be connected with the Tai Hang Dispersal Camp. This was also a refugee camp, located on a high hill across the valley from our mission compound and having about 6,000 inhabitants. I registered my car with the medical department, and thereby was given permission to keep it on the road when private cars were forbidden to be used. E. C. Wood was associated with me in this dispersal camp work. The camp directors were especially glad to have his help because of his knowledge of construction work, for only a few days before, the hill on which this camp was situated had been heavily bombarded. A shell had burst close to the huts occupied by those poor refugees, fires had started, and many of their small homes had been destroyed. We inspected the damage, looking over the craters made by the exploding shells, and then talked of plans for building huts in more sheltered places for these homeless people.

Increasing Dangers

The headquarters of this camp was located down in a little protected valley, at the foot of the hill. The building in which we slept was a wooden structure, and there was no air-raid shelter near. Since there had been considerable fighting near by, and shells were continuously bursting in that neighborhood, we thought best to arrange some protection before retiring for the night. We brought together a large number of rolls of paper roofing. We stood them two lines thick, on end, in a little enclosure, leaving only room enough to squeeze through, and covered them over with planks, thus making a shelter where three of us spread our blankets on the concrete floor and retired for the night. We knew that this was no protection from a direct hit, but that it would afford some safety from shrapnel from the bursting shells and bombs.

While we were eating our supper one evening, a shell burst very close to us. Soon three people were brought in rather severely wounded. Their wounds were dressed. We carried on through the night amidst

* Address at Sligo church, Takoma Park, Maryland, August 29, 1942.

the sound of machine-gun fire and the bursting of shells.

Early one morning Brother Wood and I took my car and went back to the compound. We found that the battle had drawn nearer to our mission homes. We desired to obtain fresh drinking water, as the water system of the camp had been destroyed through shelling, and we were also to obtain some medical supplies to take to the camp. After getting these together, we started back. The firing was going on from both sides of the valley around which we had to pass, but we had reached a point very near the entrance to the camp when the invading army opened fire upon us. We turned around immediately and went back, picked up a wounded British soldier, and took him to a hospital above our compound. Then, still hoping that it would be possible for us to reach the camp, we returned to await a lull in the battle.

Previous to this a shell had gone through a building near our mission homes and on over the hillside which is near our mission property, and had burst, with shrapnel flying in all directions, some of it piercing the walls of our buildings, as well as the roof, in several places. After this the nurses from various hospitals, who were occupying the building next to us, decided that it was an unsafe place for them, as one of them had been killed instantly when the shell passed through that building. They gathered together their belongings and left, and we obtained permission from them to use the air-raid shelter—a very good one—under that building. We cut the fence wires between our compound and the compound of this place, and it was in this air-raid shelter that our workers spent most of their time, night and day, for four or five days.

On the morning of the twenty-second, it became evident that the forces defending the territory around our compound would be withdrawing, and that the invading forces would soon take possession of our homes. After praying about the matter, I went out and saw the major in command of the British forces, to obtain his advice regarding what was best for us to do. Mrs. B. L. Anderson, who is past seventy years of age, was with us, and we knew that if we should remain there until the invading forces took over our property, we might all fare very badly. So it was decided that we would move down to our offices in town. My car was filled with baggage for each member of our group. Mrs. Anderson and Brother Wood were in the front seat with me. Elder Brewer and the other men of our group would have to walk. The major said that we had better take the hill road. But after going some distance around curves, we came to a place where the road was under bombard-

ment. Shells were continually bursting before us. We hesitated a while, but there was no cessation of the bombing; so we decided to turn around and go back. Coming back again to the place where we could interview the major, we asked him if it would be all right for us to attempt to go by the lower valley road, which was open to the fire from the enemy lines. He said it was very dangerous, but that we might try it.

While the planes were circling overhead and the battle was going on, we made our way around the curves, down into the valley, on through the Chinese section of the town, and past the navy yards, which were also under bombardment, with people on all sides of us fleeing to places of safety, and we reached our offices unharmed.

Prayer in the Hour of Danger

Those who were walking down over the hillside were also in great danger. But when the danger seemed greatest, they stopped and read some scriptures, and offered prayer for God's protection. Almost immediately there was a lull in the bombardment, and they proceeded down to the city, where we met unharmed at our offices. Surely the Lord guided us step by step in our decisions and throughout the journey.

We were in our offices and in rooms of the adjoining building during the first ten days after the surrender of Hong Kong. On the fifth of January we were notified that all "enemy aliens" should assemble on Murray Parade Ground, and that from there they would be escorted to places of internment. Together with many hundreds of people we made our way at the appointed hour to this parade ground, where we were gathered together in groups with what baggage we could take with us. Then, led by one of the gendarmes, we were paraded down one of the principal streets of the city. Crowds of spectators drew up on both sides to behold a sight which they had never seen before. We were struggling along as best we could with our loads when suddenly two of our leading national workers rushed out from the crowd and joined us, insisting on helping to carry our baggage. They had been waiting for a long time, hoping to see us, as they had learned that we were being taken to some place for internment. As I had undergone a siege of dysentery and was in a somewhat weakened condition, I was happy to have this help.

But most of all, my heart was cheered by this evidence of sympathy and loyalty on the part of our national people. They went with us to the door of the hotel—if it could be called such—where we were incarcerated for the first fifteen days of our internment. It was a dreary place, overcrowded

with internees, and we had to use candlelight even in the daytime to get around in our room and back and forth from the hallway. There was some space on the flat roof of the building where we could get some exercise and sunshine.

For the first thirty-six hours they did not furnish us food, but we were permitted to go to a little restaurant adjoining, where we could obtain a few things. Moreover, ingenious Chinese friends found a way to get some food to us over the roofs of the near-by buildings.

In Stanley Internment Camp

On the twentieth of January we were removed to Stanley Internment Camp. While we were in this place, the fact which cheered us most was the evident sympathy of so many of our Chinese friends and believers. Time and again they came and ministered to our necessities. They brought us food that we knew they were unable to provide for themselves or their own families. Our cook came to the gate one day, bringing some food. She met with rebuff from the guards, and she said to them: "*Ni wai hai ho yan, kui hai ngo ti go muk sz kui mo shik tak fan ngo mai ti ye ye pai pai kui shik.*" (This is a good man. He is our pastor. He cannot eat rice; so I have brought some food for him to eat.) Then the guards permitted her to shove the food through the iron grating of the door. She did this on several occasions. Mrs. B. L. Anderson's cook did likewise.

Our Chinese teachers, ordained ministers, and other workers came often and called for us to come to the gate, where we talked with them through the iron grating. Many of them shed tears as they realized our situation, and they showed many kindnesses.

There is one experience I shall never forget. A Chinese businessman of high standing, dressed in his silk gown and typical silk hat, came to the gate and called for Pastor Larsen and me. He brought some much-needed food, and asked if there was anything more he could do for us. This man was not a member of our church, but had been regularly attending our church services for many weeks. As he came to say good-by to us, he was convulsed by his emotion. He shed tears as he shook our hands and prayed God's peace and blessing upon us.

Only a few weeks before, he had come into my office and had said that he wanted to donate \$20,000 for us to use in our medical missionary work, and that he would raise another \$10,000 to put with it. He was standing there, the tears running down his face, trying to do everything he could for us. The picture will never fade from my memory.

Impressed to Be a Nurse

Mrs. Iva Poon also came to say good-by. After talking about the mission work and workers for a few moments, she, too, shed tears. I remember Mrs. Poon as she was only a few years ago—a woman of high standing who came to our sanitarium in Shanghai for an operation to remove her goiter. That operation was very successful, and she became impressed with the spirit of the sanitarium, studied this message with R. H. Hartwell, came back down to South China, attended our services in Canton, and accepted the message. It was my privilege to baptize her.

After this she came to my office in Canton and pleaded that I would recommend her to go to Shanghai and take the nurses' course. But I said, "Mrs. Poon, I do not think they will accept married women in the nurses' training."

"Oh," she said, "I received so much blessing and help that I must gain a preparation to help others!"

I took up the matter with the sanitarium management, and it was finally arranged for her to go. I told her what it would mean. She might have to wash dishes. She might have to sweep floors. She might have to do other even more disagreeable jobs that nurses are required to perform. But still she insisted that she would do all if only she could be trained for service among her people.

She went, was graduated, came back to South China, and was employed as our union nurse, in charge of our women's training courses. She had tears in her eyes that day as she said good-by. I have not seen her since, but I know that she is faithfully carrying on as best she can in the cause of the Lord.

Faithful Native Workers

We have many faithful workers who are now bearing the responsibility of leadership in our work. I think of C. N. Tso, who is now the director of the Cantonese Mission. Before his conversion he was a Confucian teacher and an infidel. He hated Christianity. Later while he was visiting a friend in Hong Kong, this friend was suspected of dealing in illicit opium. Mr. Tso, being with him, was involved in the same suspicion, and they were both thrown into prison. The only reading matter that Mr. Tso could have while there was a copy of the four Gospels—Matthew, Mark, Luke, and John. He read and re-read these though he had been prejudiced against the Bible and Christianity. Greatly impressed by the sympathy and teaching of Christ, he asked for more reading matter. He asked for a whole Bible, but the Indian guard told him he could not have any more. Then he prayed his first prayer—that a Bible would be given him.

Very early the next morning as

he awoke, he looked down by the door, and there was a Bible, a complete volume! Mr. Tso picked up the Book and began reading it. The guard came, opened the door, and Mr. Tso in his courteous way began to thank the guard.

"Where did you get that Book?" the guard wanted to know.

"I thought you put it in here for me," Mr. Tso replied, "and so I was thanking you for it."

"No," he said, "I did not put it in here. Where did you get it?"

"Well," Mr. Tso said, "you know I could not go to any of the other rooms, because the door was locked."

Brother Tso thinks that that Bible was placed there by the hand of an angel, or by someone whom God inspired to bring it.

Later Mr. Tso went to Canton. Passing our chapel, he heard singing, and so went in and sat with the listeners. He came again and again, embraced this message, became a teacher in our school, later was ordained to the ministry, and now is the director of the mission.

A few weeks ago Pastor Tso was called before some of the officials in Canton, and was told that if he would sign a document saying that he would have nothing further to do with the foreign missionaries or the missionary cause—that they were of no use to China—they would return the chapel to him. Brother Tso declined to receive the chapel on those terms, and has gone into free China, helping to lead the forces of our workers in that part of the field in their campaign to win souls for the Master.

The leaders of our mission work in South China now are men who have been trained in our institutions and have grown up in this message. I remember some of them as they came to our schools when they were boys and girls. I have watched them in the primary schools. I have been interested as I have seen them progress through the middle school and in college. I have watched them as they have been engaged in evangelistic as well as administrative work. Brethren and sisters, these are men in whom you can place your confidence. These are men who love this message, who are willing to sacrifice for it.

I think of T. M. Lei, director of the Kwangsi Mission. He received a call to connect with the China Division, but he wrote me, declining to accept the invitation, choosing rather to remain with the people in Kwangsi for whom he was laboring. While the invading forces occupied the city of Nanning for many months, Doctor Lilly and his group of workers were kept within the city. Pastor Lei was there with them. Later we arranged for Doctor Lilly, Brother Lei, and some of the nurses to come out. They traveled for many days over rough roads, sleeping in vermin-infested temples by the wayside, and finally returned to Hong Kong. After-

ward Pastor Lei went back to Kwangsi, and when it was learned that the invading forces had retreated and left the city, he immediately made his way back, and found our faithful workers there loyally looking after the interests of our work. Some of the church members had done something in the confusion resulting from the retreat of the army which greatly concerned Pastor Lei and other leaders. Accordingly, they held a prayer meeting, and many confessed their sins and shortcomings. Pastor Lei wrote me that it was the best prayer meeting he had ever experienced in all his life. He is a man of good counsel, a man of prayer, and is one of our leaders whom we have left behind to care for the interests of the cause.

Then there is K. T. Khng, superintendent of the South China Union Mission, a man with whom I have labored for many years, who is faithful and earnest and loyal. There is T. C. Chin, associate treasurer of the South China Union, a man of large experience and proved loyalty. These are workers upon whom we have laid the responsibility of the work. I am sure we will support them with our prayers and by all possible means, so that the work in that part of the vineyard may be carried on successfully.

Calmness in Danger

During the time we were in the camp, since we were cut off from the opportunity of helping our native people any longer, we prayed earnestly that the Lord might point the way by which we could serve Him acceptably in the internment camp. We all accepted various duties in carrying forward the essential services of the American community. I worked some in the garden, along with a Mr. — part of the time. He was a member of a famous American family. He finds it difficult to believe that there is a God. We had many conversations together as we worked in the garden. One evening as he sat on the curb, he was telling me how much he would give to get out of the internment camp, how unpleasant it was for him to remain. Then he turned to me and said, "I wish I had what you have. You seem to be calm and patient. I wish I could be that way."

Brethren and sisters, why can we not be calm and patient, when we have a God in heaven who cares for His own, whether it be on the battlefield, in the internment camp, or on the high seas?

While I was aboard the ship I was talking with an old acquaintance of mine who is an officer of one of the large denominations. We were talking about our impressions of Stanley Camp. He suddenly turned to me and said, "By the way, Mr. Ham, I want to tell you what a good impression your group made upon the people of our community." I expressed some surprise at his

statement, and he emphasized it by saying that many had expressed such feelings, not only the missionaries, but the business people.

The American consul general, as I was saying good-by to him and thanking him for what he had done for us, said, "I want to thank you people for what you have done. We find that the Seventh-day Adventists can always be depended upon to do their part."

One of the consuls, meeting me on board the "Asama Maru" soon after the embarkation, held out his hand to shake hands. I said to him, "Do you remember me?"

"Oh, yes, I do," he replied. "I remember that before Hong Kong fell, you were in the consulate to discuss the matter of helping in the emergency. The shells were bursting against the building, but you seemed so cool and composed—quite a contrast to some others. And you were going about to organize your forces for help in the emergency."

Why should we not be calm and composed when we believe that our God hears and answers prayers? And why should we not be willing to do our part in every time of emergency to help relieve suffering humanity, and to minister to their spiritual needs?

Yes, the things that happened to us have fallen out rather for the furtherance of the gospel, so that our influence has been manifest in many places, and men and women have been brought to see our way of life and our belief in a new light. Some missionaries indicated by what they said that they had formed a different opinion of Seventh-day Adventists as a result of our close association together in the Stanley Camp.

From these evidences which have come to us we believe that our influence has been felt. God has answered our prayers. We believe

also that because of our sympathy with our brethren and their sympathy with us in these trying experiences, the ties of friendship and confidence have been drawn more close, and as a result we will experience the full meaning of the words of Philippians 1:14: "Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear."

Yes, we have been through many dangers, and know what it is to be hungry, very hungry, not only one day, but days in succession. I can assure you that it was with great joy that we learned of the plan for our repatriation, and it was a glad day when we were able to board the "Asama Maru," where we were given three meals a day, and had many more comforts than we could have in the camp. We looked forward to reaching Lorenzo Marques, where we would be able to receive some word from our families and from the Mission Board, since we had not heard from either for many, many months, and were very anxious to know how our people at home were and how the work of the Lord was progressing.

We were happy to meet I. H. Harrison, from the South African Union, at Lorenzo Marques, and to receive from him some copies of that wonderful church paper, the REVIEW. We devoured every word of those papers, and then looked forward to the time when we would reach Rio de Janeiro, where we hoped to receive more news and more REVIEWS. The brethren and sisters provided us also with more recent copies of the REVIEW while we were in that port. These we passed around to all of our number on board the ship, and the contents of these papers were eagerly devoured. Brethren and sisters, through this experience in being

deprived for so many months of the help and inspiration of this paper, I would say to you, if you do not read the REVIEW, make up your minds now to read it regularly. It will bring into your lives a great inspiration.

"The Inner Urge"

The question may be asked by many, Why do we do it? Why are missionaries willing to face dangers such as these for the proclamation of the gospel? It is not for honor. It is not for fame or reward. No, that is not the motive.

This reminds me of an experience I had shortly before the 1924-27 trouble in China, when there was an antiforeign outbreak that swept from Canton in South China, clear up to Peking. When conditions in the country had settled somewhat, and it was possible to do so, I attended a meeting at Wuchow. We had a very good meeting with our workers, gathered together after so many months, and they did enjoy a spiritual feast. Finally they prepared to go back to their various places of labor. I took my baggage down to the river steamer, and went up through the narrow passage to the deck above, where I found the captain. I asked, "Captain, do you have a room?"

"Yes," he said. "Come this way."

He showed me the room. I put my baggage away, and went back on deck.

The captain turned to me and said, "Last night when this ship came to dock, one of your people [speaking of missionaries] took his wife and put her down into a little sampan [that is a small boat], put his children there with her, dropped his baggage in, and then jumped down himself, and just at dark started up the river toward some village. It seemed as though they were going right into the jaws of



The Two Hundred Twelve Converts Baptized in the Boothby-Mansell Tabernacle Effort at Bluefield, West Virginia

death." Then the captain asked, "Padre, why do you do it?"

I knew by his countenance that he was not in any frame of mind to receive a very direct answer, and so, after a moment's thought I said, "Captain, it is the inner urge."

He hesitated a moment, and then asked, "Padre, what do you mean by the inner urge?"

"It is that," I replied, "which caused God to give up His only-begotten Son, to leave the courts of glory and come to this world of sin to die that we might live. It is that which caused Christ to leave the companionship of His Father and the holy angels, and the glory of heaven, and come into this dark, sin-cursed earth to die on the cross that we might live. That is the inner urge."

Yes, the love of Christ constraineth us. That is the motive that urges us on, that keeps us in the field, that gives us courage to face difficulties and dangers. In the words of another:

"Tis not for reward we labor,
Tis not for success we toil,
Nor for joy, renown, or pleasure,
Nor to win the victor's spoil.
Tis the love of Christ constrains us,

This motive leads us on.
Love to Him alone sustains us.
Let us labor and be strong."

A. L. HAM.

Bluefield, West Virginia

TWO hundred and twelve people were baptized as a result of the meetings which were held in the Bluefield tabernacle. There were only fifty-six members at the beginning of the meetings in the two churches located in that section of the West Virginia Conference.

There was a very remarkable attendance at these meetings. Bluefield is a city of only 23,000, but the people came from more than one hundred towns in West Virginia and Virginia. Every Sunday night for fifteen weeks two sessions were held. It was necessary to add fifteen feet in width the length of the building, and an addition was also built on the rear of the tabernacle. The writer for the radio column in the Bluefield *Telegraph* stated: "The Boothby-Mansell Tabernacle is handling the biggest crowds since the great William A. (Billy) Sunday was in town." A fifteen-minute broadcast of sermon and song by the evangelistic company was carried every day over station WHIS in Bluefield. It was estimated that more than a quarter of a million people were listening to the broadcasts.

An interest was awakened in every town and all through the rural sections for miles around. Besides the large number of converts added to the Bluefield church, several branch Sabbath schools were organized. Two of these will

probably soon become new church organizations.

A. E. Holst gave able leadership and earnest service in the building of the tabernacle and in effectually preparing the church for the campaign, as well as helping to bring many of the interested people to a decision. Stephen Pauly is now the pastor of the Bluefield church and of the district, and is pushing the evangelism of that part of the field very vigorously. Doubtless he will add many more converts to the faith there. E. F. Koch, who is holding a meeting in the Potomac Conference, twenty miles from Bluefield, and Elder Pauly are jointly continuing the radio broadcasts.

T. M. French, who was president of the West Virginia Conference in the first part of the campaign, gave unusual support to the planning and financing of the meetings, and in other ways gave every possible aid to make the meetings a success. It was very pleasant to work with him. Wayne B. Hill was elected president of the conference after Elder French accepted a similar position in the East Pennsylvania Conference. Elder Hill gave the same loyal support, and has made excellent plans for a strong follow-up work.

Those associated in the campaign were Leslie R. Mansell, song leader, Giles N. Roberts, pianist, Peter Dran, Miss Mary E. Walsh, Mrs. G. N. Roberts, Mary Lou Johnson, and Jessie Welch as Bible workers. Many of the church members in the Bluefield and Princeton churches gave valiant service in visiting the interested people. The Columbia Union also gave strong support to the campaign. There was a very helpful co-operation on the part of all.

We are now laying plans to begin a series of meetings in Washington, D. C., Sunday night, September 27, in Constitution and Continental Halls. Constitution Hall is the largest and has the most prestige of all the auditoriums in the nation's capital. This hall will be used for the Sunday night meetings. Continental Hall is under the same roof and will be used for the meetings during the week. Constitution Hall is on Eighteenth Street between C and D Streets. Continental Hall is on Seventeenth Street between C and D Streets. The auditoriums are in the very heart of Washington, and are easily accessible by the streetcar and bus from every part of this metropolitan center.

We beseech our brethren and sisters to pray very earnestly for us as we endeavor to proclaim the Lord's last message to the people of Washington and its environs. We shall be pleased to welcome you to any of these meetings. There will be a meeting every night except Saturday the first week, and every night except Monday and Saturday the following weeks. We hope you will write your friends

living in the city and invite them to attend the meetings.

We will be broadcasting over radio station WOL every Sunday at 9:45 A. M., and Mondays through Fridays at 11:45 A. M., beginning September 21.

R. L. BOOTHBY,
Columbia Union Evangelist.

To Parents of Soldiers

YOUR son is in the Army. The camp may be two thousand miles from home. You would like to visit him, to see his barracks, to talk with him, to learn that everything is all right with him, physically—and especially spiritually. Let me tell you what I have learned of our Seventh-day Adventist boys in the Army.

Just recently a new group of soldiers arrived at Camp Berkeley, in Texas. These boys had been newly inducted into the Army. As they traveled on the troop train, their thoughts turned to the possibility of being the only Adventist boys in the camp. You may be able to imagine their joy at meeting twenty other "new" Adventist boys at the Friday evening vesper service in one of the Army chapels. At this same service they made the acquaintance of twenty more Adventist soldiers who had been in the camp for some time. Soon they learned that the newcomers brought the Adventist enrollment at the post to sixty.

Before a camp pastor had been assigned to the area, the Adventist soldiers had sought out one another and had organized a Sabbath school. At a near-by camp, a group of Seventh-day Adventist boys had rented a W. O. W. hall for Sabbath school and church services.

I wish you might hear the testimony of some of the boys at the vesper services. Here are a few quotations I have selected from their testimonies.

"I was afraid I might be ridiculed for my religion, but all the boys in my barracks respect my faith."

"I may have been a little careless in civilian life, but I am getting a new experience in the Army."

"It is wonderful to find that I am not alone here, and to have this privilege of worshiping with so many of my brethren."

"There are twelve Adventist boys in my battalion."

"As I was walking guard the other night, I saw two soldiers sitting together. One was reading to the other one from the book of Daniel. One was studying the Bible School of the Air course from the Voice of Prophecy, and the other is a Seventh-day Adventist."

"I am thankful for my Army experience. It has made me a more earnest Christian."

The vesper service opens with a rousing song service led by one of

our soldiers. Another soldier plays the Hammond electric organ, which is standard equipment in each of the simple but beautiful Army chapels. The opening prayer is offered by three soldiers who have volunteered to offer prayer. It is touching to hear them pray for faith and strength, for the boys in the other camps or overseas, and for "the folks at home," "our loved ones," and "our fathers and mothers." It may be encouraging to parents to know that while you are praying for your sons in the service, the boys in khaki are praying for you, too.

The boys are brown and husky. They have fellowship one with another, and the respect of their fellow soldiers. One chaplain told me: "I didn't know the Adventists had such fine boys." They are quitting themselves like men.

Yes, our boys can and do hold on to their faith in the Army. Many find their experience deepening. The cords of love from their heavenly Father and from their earthly parents help to hold them to the Saviour.

A. M. RAGSDALE,
*Camp Pastor, Southwestern
Union Conference.*

Busy Days in the Atlantic Union

It was my privilege quite recently to make a brief tour throughout the Atlantic Union. Beginning with the churches on Long Island, where a strong work is going forward under the leadership of P. G. Herwick, I was happy to discover that our faithful believers are discharging their responsibilities joyously, not only in the matter of gathering funds for missions through the Ingathering undertaking, but also in other phases of lay evangelism.

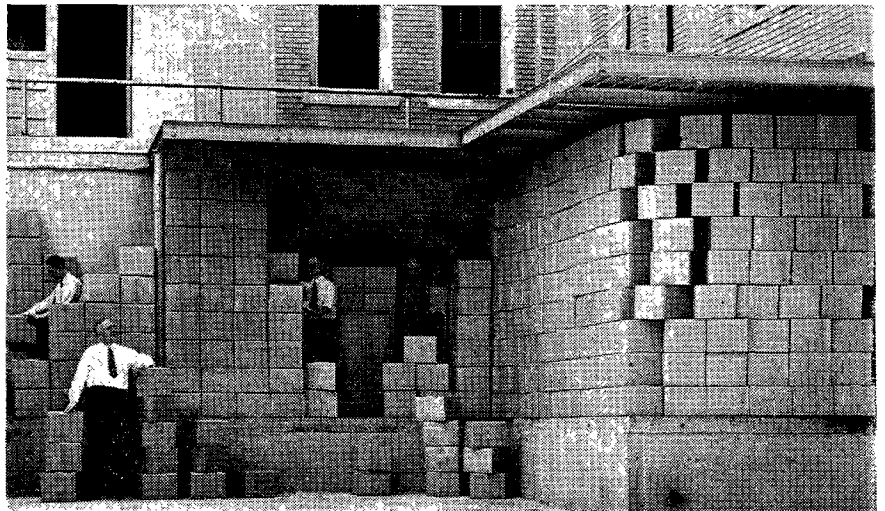
The churches in Jamaica, Hempstead, and Babylon, New York, manifest a spirit of loyalty and co-operation which rejoices the hearts of those who come in contact with their substantial program and successful soul-winning efforts.

Ingathering experiences throughout New England were significant. For many years some among us have believed that it is absolutely necessary to hide our denominational identity when approaching persons of the world with requests for help in our missions program. Such a method of procedure has very definitely weakened the effect of our efforts. It is much better boldly to declare one's affiliation. It is true that some will refuse their help because of this, but for the same reason others who might not have given, will gladly contribute. In one of Vermont's fine old cities, where the people were reputed to be prejudiced against Adventists, our solicitors fully demonstrated the fact that it is best to

be frank and free in identifying our organization.

R. J. Christian, home missionary secretary of the Atlantic Union Conference, with some lay workers, and the General Conference home missionary secretary, spent a successful period going from place to place in the interest of our missions program. Everyone was approached with the information that the solicitors were Seventh-day Adventists, and that our church was at a given location, and each prospect was cordially invited to contribute to the cause of missions. Practically everyone gave something. There were a few who did not feel in a position to contribute under the circumstances. Some persons who at first hesitated to give, later were constrained to make a contribution on the strength of

College, and the New England Sanitarium. The inside cover page of those books used throughout New England contains a list of names and addresses of all Seventh-day Adventist churches in that territory. The books to be used throughout New York and Bermuda contain a similar list of names and addresses of Seventh-day Adventist churches in New York and Bermuda, with the invitation to persons receiving this comprehensive little portrayal of our beliefs and work, to visit the nearest Seventh-day Adventist congregation. The Atlantic Union Conference ordered 138,000 of these books in the English language, an order which constituted 25½ tons of literature, packed in 850 cases and comprising 13 million pages of literature to be circulated throughout their terri-



The Largest Single Order of Books Ever to Be Sent Out by the Review and Herald Was This Shipment of "Belief and Work of Seventh-day Adventists" to the Atlantic Union. It Was Made Up of 850 Cases, Containing 13,000,000 Pages of Truth-Filled Literature

the fact that their money went to Seventh-day Adventists. The use of our denominational name was a decided asset. In only one place do I remember a person's refusing to give because of this disclosure, but in a number of other instances offerings were made because of the donor's confidence in the work we are doing.

One very cheering program that is launched in the Atlantic Union Conference will please all our REVIEW readers as they observe the concerted action which in this field is made to follow up Ingathering interests, to prepare the way for further approaches, and to inform the general public who we are. In searching for some method by which this general advertising program might be carried on, the Atlantic Union chose a book by Alonzo L. Baker, "The Belief and Work of Seventh-day Adventists." This was in our regular twenty-five-cent series. The author revised his original copy, and then in order to fit it into the needs of the Atlantic Union Conference, special pictures were inserted. The back page carries illustrations of the major union conference institutions, Atlantic Union

tory. This is the largest single shipment of books ever to be sent out from the Review and Herald Publishing Association.

Not only is this special edition of "Belief and Work of Seventh-day Adventists," that is to have such wide circulation in the Atlantic Union Conference, available in English, but the Brookfield house has also brought out a special edition for the Atlantic Union in German, Polish, Swedish, Italian, Danish-Norwegian, and Slovakian. By this means, thorough information of our work will go into the hands of numbers of persons in their own language. The Atlantic Union Conference, and the various conferences in that territory, have made special contributions to aid in financing this project. The book, "Belief and Work of Seventh-day Adventists," instead of coming to our people in the English at two copies for twenty-five cents, and in the foreign languages at thirty-five cents a copy, is made available to every Seventh-day Adventist at only five cents, with the understanding that these books are not to be sold, are not to be placed on shelves, in cupboards, or closets, but to be

judiciously distributed immediately.

It is recommended that where systematic Ingathering solicitation has been made in business districts, whether the Ingathering magazine was left or not, whether an offering was or was not received, a second follow-up program be inaugurated; that "Belief and Work of Seventh-day Adventists" be left in the hands of business persons, proprietors, managers, and those who were approached in our request for Ingathering offerings. Such a program will prove to be very enlightening, and if a systematic distribution plan is carried out, much will be accomplished in bringing to businessmen, associates, and friends a favorable knowledge of our beliefs and work.

We were particularly pleased with the spirit manifested among the workers in the Northern New England Conference, the excellent success that has attended their faithful labors, and the strong leadership that is being given by D. A. Ochs, who recently assumed the presidency in that northern field. Here in the Atlantic Union Seventh-day Adventism was cradled. Within this territory are to be found the first Seventh-day Adventist church buildings. It is very fitting that the message that began in this part of the world should come back to it with great power and force, and that where lone individuals have been embracing the truth, now scores should accept the message of salvation. We greatly appreciate this fine program that has been launched, and earnestly pray God to give M. L. Rice and his associates in the work in the Atlantic Union, great wisdom to know how to carry on for Him.

R. G. STRICKLAND.

The Southwestern Union

The Texico Conference Camp Meeting

THE Texas camp meeting opened Friday evening, July 24, with an excellent attendance. Frank D. Wells, the conference president, gave a stirring, heart-gripping message dealing with this mighty hour in which we live.

The Southwestern Junior College grounds provided a very suitable location for the main tabernacle, the youth's tent, and the book tent.

Both college dormitories provided comfortable facilities for most of the campers. Inasmuch as there was no conference or business session, the way was open for strong, spiritual work to be undertaken. It was indeed cheering to see how faithfully our people attended each service. Even the extremely hot weather during the day did not keep them away. It was evident that they realized that we are confronted with the most serious, sober hour the world has ever faced. They felt their dire need of more spiritual power, and were there to seek the Lord in divine guidance and victory. We have the confident assurance that all returned home to live nearer God than ever in the past.

When we presented the cause of missions there was a hearty response. The total cash and pledges amounted to \$3,746.69. This was the largest amount ever received in this conference during a camp meeting. We deeply appreciate the wonderful response on the part of both workers and laity which made such an offering possible. Other offerings, such as camp meeting expense, etc., amounted to \$668.78.

One of the outstanding and encouraging features of the meetings was the literature sales. Between services the folk would flock to the book tents. Many went home well supplied with books, papers, and tracts. The sales reached the sum of \$2,138.22, a substantial increase over previous years.

Those joining in the spiritual work were Meade MacGuire and J. F. Wright from the General Conference, C. E. Weakens from the Southern Publishing Association, N. H. Kinzer from Inter-America, and H. H. Mattison from India.

Our missionaries present at the meeting were able not only to present the needs of missions in a helpful manner, but to give many cheering evidences of advance. These greatly inspired our people.

E. E. Cossentine, of Union College, and J. W. Turner, with his union corps of loyal workers, rendered excellent service. Elder Wells and his faithful staff stood ready at all times to lend every needed assistance. Thus the Texas camp meeting goes down in the experience of all present as a deeply spiritual one, another steppingstone toward the kingdom of heaven. We left our fellow workers and believers with a prayer of thanksgiving and praise for all we had heard and observed. The constituency of this large conference stands ready and

eager to help finish the task, and thus hasten the coming of our Lord and Saviour.

The Texas Conference Camp Meeting

THE Texico camp meeting convened in the beautiful auditorium of the high school in Clovis, New Mexico. Those in charge of the building extended us every courtesy, and with its commodious dining hall and other rooms, our every need was amply supplied.

V. A. LaGrone and his associate workers had their plans for the meeting well organized. Inasmuch as one regional meeting had already been held, and others were to follow, owing to the tremendous distances in the territory, the attendance in Clovis was somewhat affected. Between 175 and 200 were present. There was an excellent spirit of sincerity and earnestness, the believers feeling definitely the need of a closer walk with the Lord, and a deeper experience in the things of God.

Those present to assist the union and local workers in the services conducted were Meade MacGuire, A. W. Peterson, and J. F. Wright from the General Conference; and W. L. Adams and Noel H. Kinzer from the Inter-American Division. The services held by J. W. Turner, the new union president, were indeed enjoyed by all present. His kindly manner has already won for him a host of friends, and we feel that he will add great strength throughout the entire union conference.

It was very cheering and encouraging to observe the way in which those present responded to the call for mission offerings. In cash and pledges a total of \$1,100 was contributed. Then when the appeal was made for assistance toward the evangelistic program for 1943, there was again a liberal spirit as manifested by the \$2,130 raised for this feature of the work.

Just over \$570 was realized from the sale of literature. We are happy to report that the financial status of the conference is on a firm basis. By the end of 1942 the remaining indebtedness of the field will have been covered. On the whole the Texico Conference is in a good position now to advance its work more rapidly. We have a loyal, willing people in Texico. They are large-hearted people, willing to do their utmost to finish the work. May God continue richly to bless His cause and His children in this territory.

J. F. WRIGHT.



Special Editions of "Belief and Work of Seventh-day Adventists" in German, Polish, Swedish, Italian, Danish-Norwegian, and Slovakian Were Also Sent by the International Branch, at Brookfield, Illinois, to the Atlantic Union

THOSE who give their lives to Christlike ministry know the meaning of true happiness. They themselves are growing as they try to help others. How can they but grow when they place themselves in the divine channel of light and blessing?—From "The Coming of the King."

An Old Landmark

THE territory comprising the Northern New England Conference is indeed the cradle of the Seventh-day Adventist movement. No matter where one goes he is constantly reminded of the faith, life, work, toil, and sacrifice of those courageous advent pioneers. One of these old landmarks is the Pikes Falls church located in a beautiful spot about five miles from the little village of Jamaica in Vermont. This old church, we are told, is the second Seventh-day Adventist church building to be erected among us. The early membership was some one hundred believers. Just last Sabbath this old building was crowded with believers who came for an all-day meeting. They came from all over southern Vermont—Brattleboro, Bennington, Jamaica, and Townshend. Wayne Massengill, the district superintendent, left nothing undone in planning to make this meeting a real success. During the week he and some of our brethren gave the church building a new coat of white paint.

As I entered this old structure, where in bygone days early advent believers so often worshiped and planned for a wider work, my attention was arrested by many old things that still so vividly speak of the early advent hope and accomplishments. Here on a crude table to the left of the entrance lie scores of old books: the very earliest "Testimonies for the Church," a "Handbook of Health, Physiology, and Hygiene" (1868) by J. N. Loughborough, "Hymns and Spiritual Songs for Camp Meetings" by James White, "The Advent Harp and Songs" (1853) by J. V. Himes, many copies of the good old REVIEW, dating back to as far as 1845, and many other periodicals yellow with age, but still throbbing with the spirit and life which pervaded the hearts of those early Adventists. And there on the wall above the rostrum hang two old charts—the ten commandments and an early prophetic chart. They, too, tell a wondrous story of early belief and endeavor.

The old-fashioned benches, how antiquated they are! But how real in their service over the years! From all appearances they have served many a stalwart worshiper in the early advent ranks, and have been gazed upon by no few pioneer preachers who from time to time have occupied the antique platform made of hundreds of square blocks of hardwood. From the ceiling of the church is suspended a massive chandelier, the six brackets of which hold oil lamps. In the rear of the room stand two wood stoves, from which two pipes carry the smoke lengthwise along the ceiling to the chimneys in the front of the room. The back part can be shut off by two folding doors. This space was occupied by a church school. The crude old benches, desks, and

other equipment still in place give mute evidence of the early believers' faith in Christian education. Should we do less for our boys and girls in providing Christian education for them in these last days? Indeed not!

The meetings held on Sabbath lasted all day. They began with a well-planned Sabbath school, followed by a sermon. After the service we all gathered under the trees in the churchyard, where we ate our lunches. Two more meetings were held in the afternoon. The hymn, "Blest Be the Tie," concluded the day's spiritual feast.

As I stood before our dear believers gathered in this old landmark, my eyes repeatedly fell upon a little motto, yellow with age, but still declaring the faith, trust, and confidence possessed by those early believers as they gathered from Sabbath to Sabbath. The motto? "If God be for us, who can be against us?" Surely these are the very days during which God's remnant people are to restudy the grand and glorious old Bible truths which became the life, hope, and inspiration of the early pioneers of the advent movement. As I recount my experience in the Pikes Falls church, I am constantly reminded that "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.

D. A. OCHS.

Southeastern Missouri Regional Meeting

A REGIONAL meeting was held July 31 to August 2 at Sikeston, Missouri, for the believers in the southeastern part of the State. The meetings were well attended, and a deep interest in both home and foreign missions was evident. The Spirit of God was present to bless and help, and our people returned to their homes greatly encouraged and spiritually strengthened.

I. C. Schmidt has recently been appointed to serve as district leader in southeastern Missouri. He has taken up his new work in a whole-hearted way and has the full cooperation and support of our loyal believers throughout the district.

F. A. Mote, president of the Missouri Conference, and E. A. Moon, secretary-treasurer, with their efficient departmental secretaries, led out in the meetings in a very helpful way. Elder Moon has only recently returned from Malaya, and has been welcomed into the Missouri family of conference workers. L. G. Jorgensen of the Central Union and the writer also assisted in the Sikeston meetings.

There are great possibilities for the work of God in southeastern Missouri. May He richly bless His people in that large field.

N. C. WILSON.

Crossing the Continent With the Message in 1868

ACCORDING to denominational records it was John Loughborough and D. T. Bourdeau who were first appointed to work in California. In those days, about seventy-five years ago, as the saying goes, "the farthest way round is the closest way across," so these brethren crossed the continent by going from the East (New York) by boat to Panama, crossing from Colón on the Atlantic, to Panama City on the Pacific side, thus crossing the isthmus by mule trail. In those bygone days that was the easiest, quickest, and closest way from the Eastern part of the United States to the Pacific Coast. There were then no transcontinental railroads across the States.

Today as I sit in my room, penning these lines—at Balboa, Canal Zone—only two blocks from the dividing line between the Zone and Panama City (republic of Panama), I cannot but marvel at the changes of these three quarters of a century—changes not only in methods and modes of travel, but also in the marvelous advance of the message of truth. From Panama City those "pioneers" of the advent message sailed up the west coast to California. The banner of truth was unfurled by Brethren Loughborough and Bourdeau, and a few believers were won to the message in California. O what a contrast today! We think of the tens of thousands of believers in that great State—of the growth of the work in all the world from the days of small beginnings to what we see in that section of our world work at the present time. The Panama Conference itself now has a constituency of nearly two thousand members. So the work advances in all lands. The number of churches, schools, academies, and colleges, together with several large sanitariums and the Pacific Press Publishing Association, speaks in no uncertain way of the great advance and growth of this message of truth—"in far-off California"—from its beginning seventy-five years ago. I try to picture those pioneer missionaries, Loughborough and Bourdeau, grasping even the faintest vision of the development from their early seed sowing to what we see in California today. And I think of the circuitous route from New York to Colón, from Colón across the then existent jungles of Panama to the city of the same name on the Pacific side, and from there, the long, wearisome trip by boat up the Pacific Coast for those three thousand miles to San Francisco. Yes, I sit here in my room at Balboa and marvel as I try to see in retrospect that long—and in part at least—hazard-

ous journey to plant the standard of truth, to unfurl the banner of "the commandments of God, and the faith of Jesus" in far-off California in 1868. "What hath God wrought!" A. R. OGDEN.

Indiana Camp Meeting

BATTLE GROUND, Indiana, again furnished the place of meeting for this conference. For a number of years now the brethren have been able, through the courtesy of the Methodist Church, to secure their well-equipped camp meeting grounds for our needs. It is a beautiful grove, and with its many buildings it provides wonderfully for our every requirement. Indeed, the Indiana Conference is very fortunate to secure such accommodations at a nominal cost.

Inasmuch as this was not the regular conference year, the entire time was devoted to spiritual work. Helpful Bible studies, sermons, mission talks, as well as studies on the home life, covered some of the major features of the meeting. Excellent help was provided for the youth and children, which meetings proved an inspiration and uplift to them.

Among other interesting features, we would mention that constructive plans were laid to pay the old conference debt. Then, too, efforts will be put forth to take care of much-needed improvements at the academy located in Cicero, Indiana. In fact, the brethren hope soon to replace the woodworking shop which burned some time ago.

From the president's survey we learn that 722 persons were baptized during 1940-41 as compared with an average of 292 for each year of the previous decade, 1930-39.

The Ingathering goal for the conference was reached with an overflow by camp meeting time. The tithe for the biennial period just closed totaled \$266,238.18, which meant an increase of \$76,304.43 as compared with the former period. The mission offerings during the year 1940-41 reached the sum of \$106,212.69, or an increase of \$28,029.38. The book sales at the camp meeting this year amounted to just over \$3,500. All these figures represent encouraging progress.

When the mission appeal was presented on the first Sabbath by F. A.

Mote, now president of the Missouri Conference (recently, however, from the Far East), those present gave cash and pledges amounting to \$3,100. On the second Sabbath the writer was requested to make the appeal, and an additional sum of \$2,378.29 was raised. For both Sabbaths the total was \$5,478.29. Of this amount \$2,476.29 was contributed in cash. These two appeals were made in connection with the Sabbath school program. The procedure proved most satisfactory to all in attendance, and it was felt that the plan was a great improvement over making such an appeal at the close of the regular eleven o'clock service.

Those present to assist the union and local workers in the spiritual work were C. S. Longacre, M. A. Hollister, M. L. Andreassen, and J. F. Wright from the General Conference. Also in attendance were H. J. Klooster, president of Emmanuel Missionary College, and H. K. Christman, of the Southern Publishing Association.

Our people yearned for a closer walk with God, and copious showers of blessing fell upon His dear children. Many expressed themselves as being definitely helped and determined to go back to their homes and press on more valiantly in the work of hastening the kingdom of our Lord.

During the Thursday evening service the writer spoke on the "Coming Man of Destiny," which service was broadcast over WASK, through the courtesy of this station. We were given one hour's free time, and this was very sincerely appreciated by all present.

F. O. Sanders, the president of the conference, has the confidence of his constituency. He, with his fellow workers, laid large plans for the future, and the work in Indiana is truly progressing. Our prayers and best wishes are for the speedy advance of the cause in this field during the days just ahead.

J. F. WRIGHT.

Denver, Colorado

AT our annual committee meeting last winter it was voted that we hold an effort here in Denver, at which time all the churches would unite their forces with the Leiske Evangelistic Company. In harmony with this com-

mittee action we erected a "Temple" on Sherman and Speer, one of the finest locations in the city of Denver, and started our meetings on the twenty-sixth day of July with the Temple filled to capacity.

The Temple is portable and very comfortably accommodates fifteen hundred people. In an emergency we can take care of two thousand. Sunday night, August 16, we had perhaps our best crowd. Around eighteen hundred were in attendance.

Together with Elder A. A. Leiske's regular corps of workers, the pastors and Bible workers of our city constitute the present evangelistic company. It is very gratifying to know that the pastors of our other churches are co-operating with Elder Leiske and his corps, and it is cheering, indeed, to note from night to night the fine spirit existing—the efficient organization and the good attendance, even during week nights. There has been an excellent interest on the part of the people not of our faith. We are optimistic regarding the outcome of this effort, and believe that the Lord will bless us with a rich harvest of souls.

The entire membership of the Colorado Conference is loyally supporting our evangelistic program in the conference. Besides this larger effort we have several small efforts, and within the next few weeks we expect to have a number of other major efforts. We believe that evangelism is in the life of the organization and that as people are brought into the message, great courage and cheer come to the ones who are already in the church.

I am sure that the readers of the REVIEW will join us in earnest prayer that the Lord will bless us with a rich harvest of souls.

G. F. EICHMAN.

S. M. Schleifer has accepted the call to become pastor of the Memphis, Tennessee, church.

The radio program, "The Quiet Hour," which has been going out from the Portland, Oregon, station KEX for 5 years now, has been transferred to station KXL, Portland's most powerful station.

Wayne Hooper, who has been connected with the music work of the Quiet Hour radio program in Portland, Oregon, and has also taught music in Portland Union Academy, has gone to Richmond, Virginia, to take charge of the music in an evangelistic effort there.

E. E. Duncan opened a series of meetings August 23 at Chewelah, Washington. The following week Cecil Balser commenced a tabernacle effort at Bonners Ferry, Idaho.



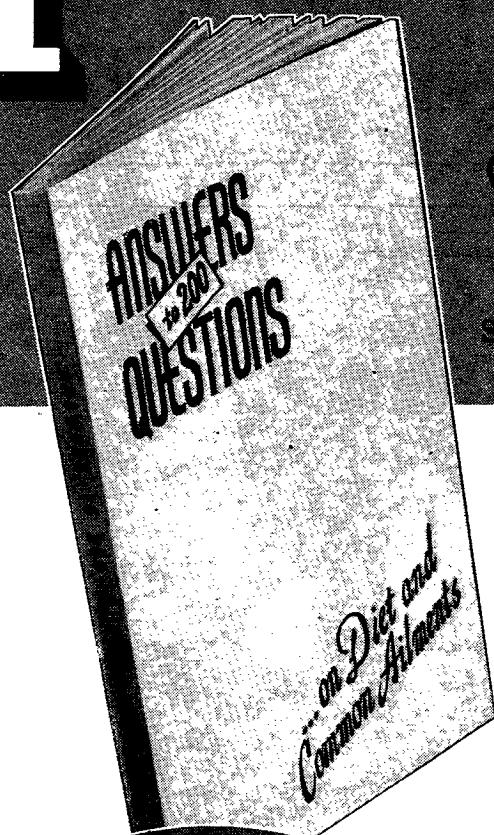
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North American Division Gleanings

Atlantic Union

To fill the vacancy made when J. D. Smith was called to be president of the Iowa Conference, T. Carcich, formerly pastor of the Boston Temple, has been asked to take the presidency of the Southern New England Conference.

Miss Harriet Holloway, who for a number of years has served as Bible worker at the Temple and Washington Avenue churches in New York City, has accepted a call to do Bible work in the Central California Conference.

G. E. Appleyard has been called to district work in Northern New England, and H. R. Rolfe, from Northern New England, is taking his place as leader of the northernmost district in the Greater New York Conference.

The baptism of 4 persons at the Temple church in Providence, Rhode Island, brings the membership of this church up to 212.

The influence for good which junior camp exerts over the children in attendance is attested by the fact that when a call was made on the closing Sabbath of the boys' junior camp in the Southern New England Conference, 41 boys signified that they desired further study and preparation for baptism. The names of these children were sent to the district leaders in whose territory they live, so that this decision may be followed up.

Central Union

A tent effort is being started by James Aitken at Norton, Kansas.

E. H. Meyers, who has been superintendent of the central district in Missouri, and E. F. Finck, who has had charge of the Ozark district, have exchanged places.

As a result of the effort at Lebanon, Missouri, conducted this summer by E. F. Finck, 12 persons were recently buried in baptism.

I. C. Schmidt is planning to hold a series of meetings during the fall and winter in the following towns in Missouri: McGee, Bernie, Poplar Bluff, Sikeston, and Malden.

James Ward is opening an effort at Goldsberry, Missouri. C. M. Babcock, the district superintendent, will co-operate in these meetings.

Columbia Union

On September 13, an effort was opened in the city of Richmond, Virginia, at the Lyric Theater. The hall, centrally located in the city, seats 1,300 people. R. E. Griffin is the evangelist, with Wayne Hooper in charge of the music. Others assisting are Mr. and Mrs. Daniel Kubrock, Mrs. Lorna Gollo-day, and Miss Maude Crump.

The opening meeting of the Cleveland, Ohio, evangelistic effort, under the direction of Leon Robbins, conference evangelist, was held Sep-

tember 13. The Music Hall, which seats 3,000, is used for the Sunday evening services, and the Little Theater, an adjacent auditorium in the same building, seating 750, is used for the week-night meetings. Radio broadcasting six days a week over a local station is helping to create interest in the meetings. The evangelistic company includes, besides Elder Robbins: Earl Robbins, T. A. McCoy, Alfrida Larson, D. H. Schmehl, Harold Gray, and Mr. and Mrs. F. C. Webster. In addition, the ministers from our foreign-speaking churches will assist in visiting the interested ones of their respective nationalities who attend.

Lake Union

A new and very successful way of circulating the message among the German-speaking people of Brookfield, Illinois, has been worked out by Mrs. J. B. Penner, wife of the editor of the German papers published at the International Branch of the Pacific Press, located at Brookfield. Soon after they moved to Brookfield, Mrs. Penner asked the owner of one of the newsstands, at which a large number of foreign newspapers and periodicals were displayed, where the German-speaking people of the town lived, so that she might supply them with our German *Signs of the Times*, *Zeichen der Zeit*. The dealer suggested that he would be glad to insert a copy of the *Zeichen der Zeit* in each German Sunday newspaper which he sold. In this way 35 copies of our German religious periodical have been going out to the people of that section each week, and their message has created a definite interest. A number of the recipients of the paper have inquired of the dealer how they could get in touch with the editor, and the dealer has been pleased to introduce Elder Penner to some of them. Because of these contacts, Elder Penner is now able to look forward to starting a Bible class for these people in the near future.

North Pacific Union

A service which brought joy to the members was held in the Lewistown, Montana, church on August 15, when the church building was dedicated, complete and free of debt. This day was also notable in that it marked victory day in the Ingathering campaign. This fine, new, white-painted house of worship not only contains the main church auditorium, which seats about 80, but a church schoolroom as well. Plans were first laid for its erection in 1939.

D. H. Spillman, with his evangelistic company, has opened a series of tent meetings at Kirkland, Washington.

The pleasures of junior camps have extended far and wide over

this country during the past summer, and have reached even into the far north. Yes, Alaska had its second junior camp this summer. Fourteen juniors attended. The location was on the shores of beautiful Eklutna Lake, nestled between forest-clad mountains, with a glacier close by thrown in for good measure.

To fill the position held by Virgil Larson, who has been given a leave of absence because of ill health, A. T. Treat is now secretary of the educational, home missionary, and Missionary Volunteer departments of the Idaho Conference.

Fourteen new members have been added to the Nampa, Idaho, church, following the effort held there by E. H. Knauff.

W. E. Gillis has moved from Idaho, where he has been pastor of the Boise church, and Bible teacher at Gem State Academy, and now is connecting with the Bible School of the Air of the Voice of Prophecy, in Los Angeles, California.

Northern Union

D. N. Wall has been forced to resign as president of the Iowa Conference, because of ill health.

The first baptism in connection with the Rugby, North Dakota, effort was held August 29, when 5 new believers were buried in baptism.

Mr. and Mrs. Neal Becker, recently graduated from Union College, are assisting Mr. and Mrs. R. H. Brodersen in the Icelandic effort at Gardar, North Dakota.

Thus far the results of the effort at Turtle Lake, North Dakota, are 8 new converts.

Pacific Union

Ten Japanese in the internment camp, located at Santa Anita, in Southern California, were recently baptized. Thus, even in the confines of prison camps, the message is progressing. K. Nozaki, formerly our Japanese worker in San Francisco and now confined to this camp, says that before long other converts will be ready for admission to the church.

Southern Union

J. E. Whelpley, superintendent of the Mobile district, has opened an effort at Prichard, Alabama.

Nevins Harlan is the new principal of the Orlando, Florida, church school.

Four persons were recently baptized at Coalfield, Tennessee, and one was taken into the church on profession of faith.

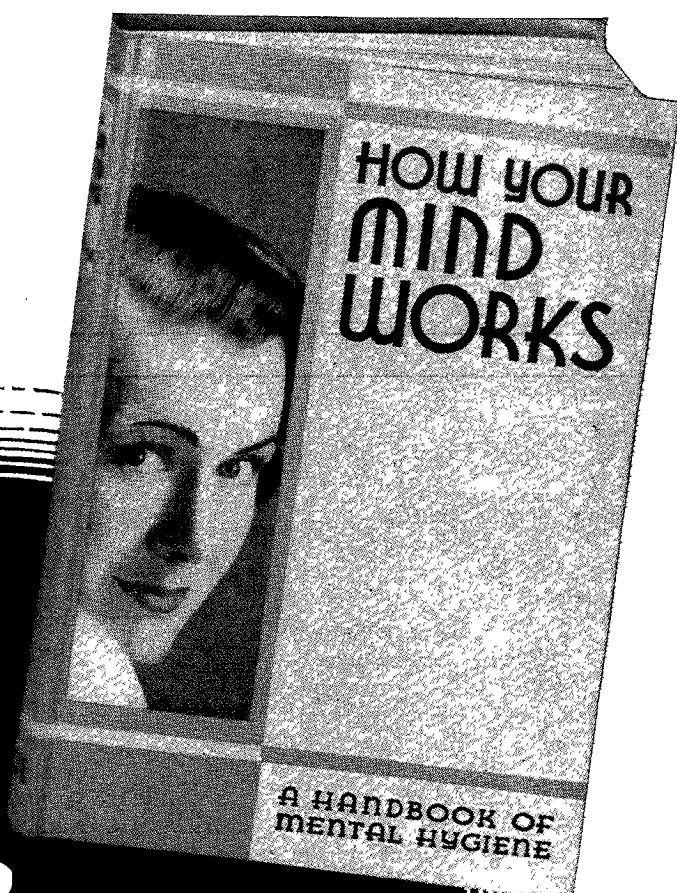
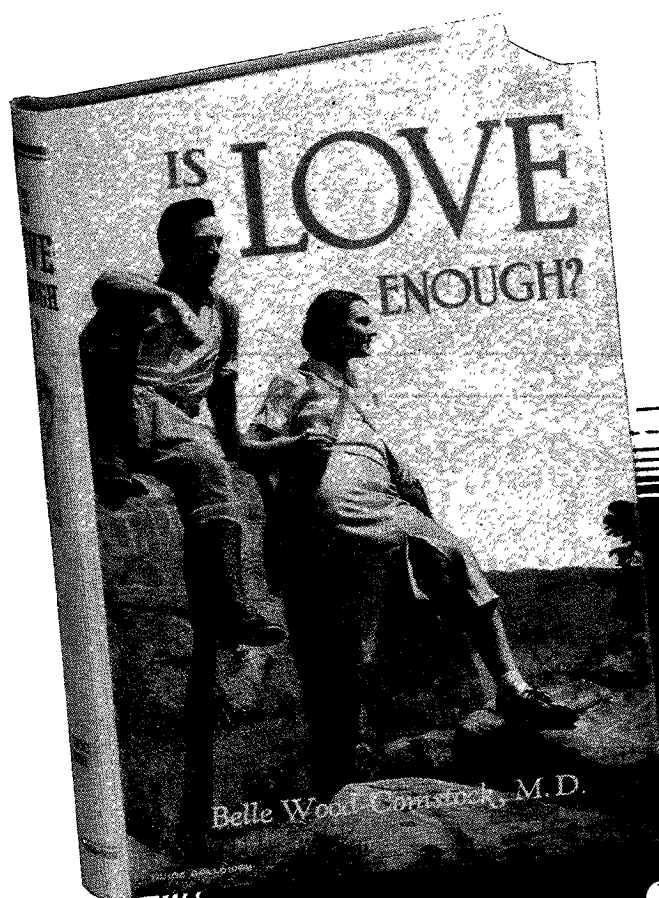
Southwestern Union

Lee Carter has recently accepted an invitation to become educational and Missionary Volunteer secretary of the Arkansas-Louisiana Conference.

Professor and Mrs. Clinton Woodland, returned missionaries from South America, are connecting with the faculty of the Ozark Academy, in Arkansas.

R. C.

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2

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The Voice of Prophecy

EACH week's mail here at the Voice of Prophecy office brings news of increasing interests and decisions for surrender.

A minister in Virginia is taking the Correspondence Course. He writes that he must take exception to some of the things we as Adventists teach in the lessons, but adds: "I answer the lessons in accord with Scriptures as I see them. During my recent lecture tour I came in contact with some enjoying your lessons. I have sent you some enrollees and will continue to in the future." What a broad-minded spirit shown by this minister of another denomination!

At this writing, the enrollments in the free Radio Bible Correspondence Course have passed 60,000.

A woman writes of a very unusual, behind-the-curtain scene. "I am here working on my Bible lessons and have material all over the dining-room table. Have just received word that some of my relatives (who are Adventists) are coming to see me. I have often argued with them about their beliefs. What will they think of me now if they come and find me surrounded by all of these lessons, when I've argued against their teachings in the past!" Often confidential radio letters from non-members show this deep interest which the writers are endeavoring to hide from their loved ones in our church. Perhaps some of *your* loved ones are nearer the kingdom than you realize—let us keep working and praying for those outside the fold.

How thankful we are for increasing numbers of letters such as these which came in this last mail: "I am not an Adventist, but I believe the same as they, as I was reared in one of our schools—Mount Vernon Academy. I am preparing to attend the Michigan camp meeting. I know I will learn a great deal I should know by attending. Am hoping to send you a five-dollar offering before the month is ended, for I believe your work is the *most important!*"

From Maryland: "You have convinced my husband that the Adventist message is God's truth."

Here is a sample of the many peculiar requests we get: "Will you please send someone to visit my young sister who is a Baptist? She is very strict and won't go to shows or dances. She is sick. *Please hurry.* Could you send us the prices for your sanitariums? We may send her there."

What a privilege to be in this great united program in these closing hours! "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished."

From New York State a new tither in Syracuse writes: "Thanks for the script you sent me. I study

it in spare time and enjoy it very much. Your text on tithing hit me square on the head. While I give generously in comparison with most, it doesn't measure a tenth. I had heard of tithing, but, as you said, it is an avoided subject. I didn't know that it was a God-given custom. You can be sure that I am hereafter a tither. I hope you received my April contribution. I sealed the envelope early, but mailed it very late. I hope you didn't think I had forgotten you, because I know your half hour is helping many as it has helped me. Even my husband (never a church attendant) listens to you and looks up your references. I am so grateful to you and to God for this encouraging sign."

Someone writes from Jasper, Alabama: "I subscribed for the *Signs of the Times* a few days ago. They sent me two copies to look over, and I liked them fine. There are high-class articles in them."

Candles

BY WELDON TAYLOR HAMMOND

'Twas but a tiny candlelight
Shining through dusty window-pane,
Yet, mid the darkness of the night,
It led a wanderer home again.

Though I a tiny candle be,
Yet shine I with the light of love.
Some wanderer, beholding me,
May find the path to home above.

Your Sunday broadcasts are the finest I know about. I used to listen to various programs, but happened to stumble onto yours, and I cut out all the others 'for the duration.' I would like to enclose a donation, but can't just now. I hate to dead-head on such a good work. You have no idea how far reaching it is. No other spiritual program on the air anywhere compares with yours, and your quartet is fine, too."

From a woman in Elizabethtown, Pennsylvania, we received the following letter: "For several weeks I've enjoyed your messages, but last week the Holy Spirit used your broadcast to speak to my heart about tithing. My husband and I had spoken about tithing for some time, but never did anything about it until your message last Sunday evening. We are among the many you spoke of who are in debt—because of illness, etc. But we dishonored our Lord by not tithing. We couldn't see how we could do it, but we blush at our unbelief. Now we have decided to give back to God the tenth and let Him work out the

rest for us. Yesterday as we put aside our first tithe money for the Lord, the joy was unspeakable. I feel it is only right to send our first dollar of tithe to the Voice of Prophecy. We are both interested in receiving your Bible course."

This letter, from the London Prison Farm in Ohio, tells how our work is reaching the inmates there: "The photographs and messages have been received, and I have given them to the men here on the London Prison Farm who listen in to your program each Sunday evening. We have at least twenty-eight regular listeners, and some others occasionally. The interest is growing. It is marvelous how God is working here in this penal institution. We have our regular Sabbath afternoon service, with an average attendance of 115. Last Sabbath we had 142 men. Please find enclosed Bible lesson No. 1 for me and another. A third one would like to take the course; so please send the first lesson for him. I will hand it to him. While there are restrictions and rules and regulations which we must be careful to observe, of course, God is making it possible to carry on a very definite work here in the prison. Each week we gain one or two steady listeners to your Sunday evening program. You may be interested to know that I have completed four courses in the Home Study Institute, and another writer is taking three courses at this present time."

Even beyond our own shores, in Mayagüez, Puerto Rico, the Voice of Prophecy is reaching interested listeners: "We are listening to your program every Sunday evening 'way down here in Mayagüez, Puerto Rico. We get it long wave through the MBS Station in Tampa, Florida, and also from Baltimore, Maryland. I am writing different ones to listen to your program, so would like to receive some of your radio logs, and other communications you wish to send will be welcomed and distributed. We feel that we are a part of the radio work now, as ever since coming here in 1941 we have assisted with the music in our S. D. A. radio program every Sabbath morning from WPRR, Mayagüez, Puerto Rico."

The Voice of Prophecy penetrates the cities and the countryside. From a farm near Clarion, Pennsylvania, a radio friend writes: "Several months ago we got a radio installed, and we have been listening to the Voice of Prophecy over WCAE, Pittsburgh. As we live on a farm and have the evening work to do, we always try to arrange the work and everything else so as to be at the radio at seven o'clock, for the Bible teaching and the songs are blessed. I wish I had words to express my heartfelt thanks to you. In some of your messages the Spirit of the Lord comes so near that He seems to be personally here in this room speaking every word direct to my own soul. I believe many peo-

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ple are hungry for the word of God. I pray that God's richest blessings may be upon all your marvelous work. Pray for me that I may be a blessing to this community and to the Baptist church of which I am a member. I am looking forward to being a student in your Bible course."

A request for the Bible lessons comes from a woman in Houston, Texas: "My mother-in-law is a Jehovah's Witness member. I told her about the Voice of Prophecy on the air, and she doesn't let anything keep her from listening. I am praying that she will accept it. I love to hear the program, and my husband listens. He won't go to church. I am so thankful that so many can hear the program, and when I read of the ones who write to you, tears dim my eyes for joy that they recognize they are hearing the truth. Please send me the Bible studies. I hope to interest my husband, and also a neighbor who is crippled."

An Appreciation

"ENCLOSED find \$1.50 for a six-month subscription to the REVIEW. I did not know I was in arrears for my paper. I have not received any since June, and have been crying over not getting it. I consulted the wrapper and saw that June ended my subscription. I have been taking the REVIEW and HERALD for forty years, and I look for it as I look for sunrise in the morning, and was wondering why I did not get it." MRS. S. H. KING.



When the Marines get their service pack, there is included therein a bright shiny new shovel cased in a muslin carrier. The shovel costs 68 cents and the carrier 39 cents, or \$1.07 for the ensemble.



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U. S. Treasury Department

REQUESTS FOR PRAYER

We have the following request from a reader: "I am writing to ask your prayers for the healing of my body."

The JOURNEY'S END

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

MRS. BERTHA ASTLEFORD FOSSEY

Mrs. Bertha Astleford Fossey was born at Winnipeg, Manitoba, Canada, Oct. 22, 1894; and fell asleep in Jesus at Chungking, China, July 10, 1942.

Her father, Thomas R. Astleford, was the pioneer canvasser for Seventh-day Adventist literature in Western Canada, and in the early days canvassed the sparse settlements in Manitoba, Saskatchewan, and Alberta. He later moved to North Dakota, then to Vancouver, British Columbia, and finally to the Bella Coola Valley in Northern British Columbia. Bertha grew up in these wild pioneer surroundings, close to nature and the God she was learning to love. At twelve years of age she was converted and baptized.

When Bertha was thirteen years old, her aunt in Alberta was killed in an accident. The girl was sent to help care for the six children and cook meals for the farm family. She stayed there for six years, during which time her own mother died in British Columbia.

At the age of eighteen she was sent by her uncle to our academy in Lacombe. She was eager to do colporteur work, and for seven or eight summers she canvassed, carrying on the work her father had begun twenty years before.

It was while at Lacombe that she met Brother Fossey, who was also a colporteur, earning his way through college by this means. In 1924 she served one year as preceptress at Cheyenne River Academy in North Dakota. In 1925 she went to Union College, Lincoln, Neb., and spent two years there. She was united in marriage with Brother Fossey in 1927. That same year they accepted a call to China. They arrived in Shanghai during the 1927 trouble, so did not reach their field of labor in the South Chekiang Mission at Wenchow until the early spring of 1928. Here, with the exception of one year spent on furlough, they labored for thirteen years. Sister Fossey was very active, going out almost daily with a helper to visit the people, hold Bible studies, and help the sick. As a result, a goodly number of women were led to accept Jesus.

A sad experience in Sister Fossey's life came when her only son, a young boy of less than two years, fell into a pit while playing outside of the house and was drowned.

In March, 1940, Sister Fossey arrived in Chungking, where with her husband she spent two years in faithful service for the Master. Symptoms of the disease which finally caused her death were first discovered in June, 1941, but were not diagnosed as cancer for nearly a year. After an operation in our Chungking Sanitarium she seemed to improve, but later the symptoms returned. This spring she went to Chengtu, where her disease was first diagnosed as carcinoma, and where she received some help from radium treatments. However, as the equipment needed to give her the help she required was not available there, she was advised to go abroad. She returned to Chungking in late June, and plans were made for Brother Fossey to take her to America, going by way of India. However, by the time permits were secured she was too weak to travel, and she fell asleep in Jesus shortly before sundown Friday afternoon, July 10.

During her last illness, Sister Fossey often spoke and wrote of her love for her Saviour and her appreciation of the presence of His Spirit. She said that if she had to go, she wanted it to be here in the land where she had labored for so many years. We all look forward to the day when we believe the Master will call her from the grave to participate in that glad reunion which will take place in a world where sickness and death shall be no more.

Sister Fossey is survived by her husband, Alfred Fossey, acting secretary-treasurer of the West China Union; one adopted son, Alex; her father, now over eighty years of age, who is still living on the old home-

stead in the Bella Coola Valley; two brothers, Lunney Astleford, of the Maritime Conference, and Knowles Astleford, of the Loma Linda Food Factory; and two sisters, Mrs. Charles Sterling and Mrs. Arthur Olson.

Funeral services were conducted by C. B. Miller and the writer, assisted by Doctors Herbert Liu and Paul Huang, of the Wuhan Sanitarium. Sister Fossey was laid to rest in the International Cemetery at Chungking, China.

GEORGE J. APPEL.

GEORGE JACOB SELTZER

George Jacob Seltzer was born Dec. 12, 1878, in Muscatine, Iowa; and died in Portland, Ore., Aug. 21, 1942.

Elder Seltzer gave some thirty years of aggressive work in evangelism to this denomination in the following conferences: Iowa, Nebraska, Texas, New Mexico, Illinois, Minnesota, Washington, and Oregon. Hundreds accepted the truth under his aggressive ministry.

About nine years ago he had a breakdown, but has carried responsibilities since. His most recent responsibility was that of pastor of Central church in Portland, from which he retired a few months ago.

He leaves to mourn his faithful companion; two sons, George, of Portland, and Lloyd Seltzer, of Winnipeg, Canada; and one daughter, Hilda, of the Portland Sanitarium.

Funeral services were conducted by J. L. Tucker and V. G. Anderson, from the text in 2 Samuel 3:38: "There is a prince and a great man fallen this day in Israel."

V. G. ANDERSON.

EMIL ROSENVOLD

Emil Rosenvold was born in Grimstad, Norway, June 9, 1874; and died at his home in Eagle Rock, Calif., Aug. 10, 1942.

For some years Elder Rosenvold labored in the ministry in the State of Iowa and in New York City. In 1913 he was called to Sweden, where he served as president of various conferences. In 1922 he returned to America and labored in Jersey City, N. J. Since 1923 he has been in failing health and was obliged to retire from the ministry. At the time of his death he was a member of the Eagle Rock Seventh-day Adventist church. He is survived by his wife, two sons, two brothers, and two grandsons.

B. F. WILLIAMS.

CHAMBERS.—John W. Chambers was born in Bridesburg, Philadelphia, Nov. 29, 1859; and fell asleep in Jesus on Dec. 19, 1941. In young manhood he was united in marriage with Phoebe N. Smith. In 1904, soon after the organization of the North Philadelphia Seventh-day Adventist church, Brother and Sister Chambers were baptized. They labored together devotedly for the church until Sister Chambers passed away ten years ago. Since then, Brother Chambers has found his greatest pleasure in his church affiliation.

LAWSON.—Isla Stone Lawson was born at Fredericksburg, Va., Aug. 21, 1900. In 1918 she was united in marriage with James N. Lawson, at Elkton, Maryland. To this union three children were born. In 1934 Sister Lawson was baptized and joined the Blythedale, Md., church. She was an ardent Christian and a faithful missionary worker. She passed away on Jan. 3, 1942, leaving to cherish her memory, besides her children, her husband, her mother, two brothers, and four sisters.

PARKHURST.—Fred Simmons Parkhurst was born Nov. 19, 1885, at Gaston, Ind.; and departed this life July 28, 1942. Thirty-six years ago he was united in marriage with Mary Martin Ferguson. He was baptized in 1938, and united with the Seventh-day Adventist church at Northfield, Ind. He is survived by his widow, two brothers, three sons, one daughter, and other relatives.

CRAM.—Wesley O. Cram was born Sept. 3, 1859, in Roxbury, Vt.; and died April 18, 1942. His parents, Loren and Sarah (Richardson) Cram, were among the early believers in this faith, and many of the pioneer workers were entertained in their home. Surviving near relatives are his wife, Hester Knapp Cram, two sons, and one brother.

NEAL.—Mrs. Annie Neal died at the age of eighty-three, while living with her daughter, Mrs. Elizabeth Little, and was laid to rest on August 5, in the Glen Haven Cemetery. She was a member of the North Side Indianapolis church.

BECK.—Cynthia Ann Grimes Beck was born in Warren County, Kentucky, June 18, 1850; and died July 6, 1942. She had been a member of the Seventh-day Adventist Church since 1900.

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GREENSLADE.—Mrs. Emily P. Greenslade passed away in October, 1941. This information is sent in by her daughter, Mrs. B. F. Clearwater.

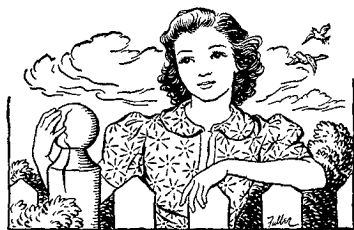
ROGERS.—Fred Leonard Rogers was born Oct. 5, 1922, at Jasper, Ga. He was baptized by C. A. Wilhelm in Cleveland, Tenn., at the close of a series of meetings held there. He passed away at his sister's home in Mobile, Ala., Aug. 4, 1942. To cherish his memory, he leaves his father and mother, five brothers, and four sisters.

DAVIE.—Mrs. Mary E. Davie, nee Doane, was born in Pennsylvania, Jan. 11, 1864. She died July 30, 1942, at her home in Bellingham, Wash., after having been a faithful Seventh-day Adventist for fifty-nine years. Her memory is cherished by her husband, O. D. Davie, five sons, and five daughters.

HEMPHILL.—George B. Hemphill was born at Bell Center, Ohio, seventy-nine years ago; and died at Anaheim, Calif., July 25, 1942. He became a Seventh-day Adventist while residing in Bloomington, Ill., in 1890. In 1895 he was united in marriage with Julia P. Ellison. For many years he was a sales representative for the Pacific Press Publishing Association. He established the first vegetarian restaurant in Salt Lake City, and assisted in founding the one in Los Angeles. He leaves to cherish his memory, one son and two daughters.

SCHULTZ.—Victoria Kemmerer Schultz was born March 2, 1870, near Zionsville, Pa. On May 18, 1881, she was united in marriage with William Schultz, in Philadelphia. To this happy union were born seven children, five of whom survive. In 1904, soon after the organization of the North Philadelphia Seventh-day Adventist church, Brother and Sister Schultz were baptized. After a lingering illness of about seven years, Sister Schultz fell asleep in Jesus on April 26, 1942. Her husband and three brothers also survive her.

RODGERS.—Alveta Durham Rodgers was born near Dover, Del., Nov. 7, 1883; and departed this life June 16, 1942. In 1906 she was united in marriage with P. G. Rodgers. Sister Rodgers labored faithfully through the years by the side of her evangelist husband, praying while he preached, distributing and selling our gospel-filled literature, rendering help to the needy members of the churches, and taking a special interest in the establishment of church schools. From 1910 to 1918 these faithful workers labored in the Chesapeake Conference. In 1923 they moved to California, where the greatest work of their ministry was accomplished. She leaves to cherish her memory her faithful companion, her aged mother, two brothers, and six sisters.



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JONES.—George Edson Jones was born in Waterloo, Quebec, Feb. 5, 1865; and died at Takoma Park, Md., Aug. 3, 1942. In 1893 he was united in marriage with Emma Booth, and to this union were born two sons, G. Eric Jones, president of Atlantic Union College, and Dr. Donald B. Jones, of Takoma Park, Md. In 1920 he accepted present truth and was baptized at Broom Lake, Quebec. In this year his son, G. Eric Jones, went to India as a missionary, and after the death of his wife, he and his younger son also spent about seven years there. Several structures connected with our Vincent Hill School, at Mussoorie, stand today as evidences of his careful work as a builder. A funeral service was conducted at Takoma Park, burial taking place in Quebec.

BOTSFORD.—Ina White Botsford was born at Jamaica, Vt., June 28, 1875; and fell asleep in Jesus at Glendale, Calif., on the morning of Aug. 19, 1942. Her parents were among the pioneer Seventh-day Adventists of the Green Mountain State. For many years she resided at South Lancaster and at Melrose, Mass., where her husband served in institutional employment. Much of the time for the past twenty-four years she has been confined by illness to a reclining position. One daughter, Mrs. Beulah Hall, is a nurse at the Glendale Sanitarium; the other, Mrs. Verna Votaw, is a missionary in India.

WOLIN.—Mary M. Wolin, nee Larsen, was born June 14, 1860, near Albia, Iowa, and went to her rest Aug. 2, 1942, at Whittier, California. She was united in marriage with Alfred Wolin, in Des Moines, Iowa. She had early given her heart to the Lord, and in her further search for truth was assisted by Mrs. L. Flora Plummer and Miss Maymie Burnett. This study led to her acceptance of the third angel's message, and union with the Des Moines church. Following the death of her husband, she moved to California and here resided until her death.

HEY.—Annie Wardrop Hey was born in Jersey City, N. J., Oct. 14, 1865. She grew to young womanhood in Philadelphia, and in 1882 was united in marriage with Hirma Hey. A few years after their marriage, they moved to Paris, Ontario, which has been their home ever since. She was a charter member of the Paris Seventh-day Adventist church, and had been a believer in the third angel's message for thirty-six years. She passed away July 22, 1942. Surviving are her husband, two sons, three daughters, and other relatives.

ANDERSON.—Nels D. Anderson was born May 24, 1876, in Denmark; and died in San Francisco, Calif., May 16, 1942. He was married in 1913, and he and his wife were baptized in Baltimore, Md., in 1917. For many years he contributed articles to the *Signs of the Times* and the *REVIEW AND HERALD*. He had a deep love for God and His word. Left to cherish his memory are his wife and their only son.

ROBERTS.—Mattie Rees Roberts was born at Winnebago City, Minn., May 1, 1870; and died July 20, 1942, in Phoenix, Ariz. In 1891 she was married to William Roberts. Two children were born to this union, both of whom survive, Catherine R. Wibley and George Wesley.

STYLES.—James Thomas Styles was born July 10, 1860, at Ashtabula, Ohio. About eight years ago he joined the Seventh-day Adventist Church, and was a conscientious believer until his recent death. He is survived by one sister, two brothers, and many nieces and nephews.

APPOINTMENTS and NOTICES

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR FORTIETH WEEK

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CHRISTIAN RECORD BENEVOLENT ASSOCIATION

NOTICE is hereby given that the annual constituency meeting of the Christian Record Benevolent Association, Inc., will be held in the assembly room of the Gibson Hotel, Cincinnati, Ohio, Friday, October 23, 1942, at 11:15 A. M., for the purpose of electing a board of nine trustees for the ensuing year and for the transaction of any other necessary business. The constitution provides that the constituency of the Association shall consist of: the members of the General Conference Committee; members of the Central Union Conference Committee, and members of the Christian Record Benevolent Association Board.

D. D. REES, Secretary.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

Victory for North America

AUGUST 29 was Victory Day for the North American Division—victory for our 1942 Ingathering campaign. In less than eight weeks' time, the North American Division had not only passed its basic goal of \$713,735, but had passed its field goal of \$1,000,000 for missions.

The Spirit of God has led in a marked manner in this year's campaign. Sensing the fact that "time is short" and that "what we do must be done quickly," many churches, and in a number of cases whole conferences, moved up their Ingathering dates. Not only were dates moved up, but campaigns were completed in record time. Many churches went over in one week. Several conferences reached their basic goals within two to three weeks.

The Missouri and Idaho Conferences were the first to reach their basic goal. They were over the top by May 9.

The Columbia Union, one of the largest unions in the North American Division, was the first union to go over the top. They reached their basic goal on July 11.

The Pacific Union has gathered together to date \$214,033.32, and stands at the head in so far as total funds in hand are concerned. The Columbia Union stands second with \$203,486.44 in hand.

The totals on September 8 were as follows:

Atlantic	\$103,885.14
Canadian	45,340.30
Columbia	203,486.44
Central	57,726.12
Lake	118,383.34
Northern	57,200.00
Southwestern	44,324.95
North Pacific	89,760.48
Pacific	214,033.32
Southern	93,170.95

Total\$1,027,311.04

We wish to express our deep appreciation for the faithful, untiring efforts of our people which have made this report possible. We are confident that this report will greatly cheer and encourage our missionaries, our national workers, and laymen in those fields that are not so favorably situated as we are.

There are still many churches in the North American Division that have not yet completed their Ingathering work. Let us glean all the corners, gather in all the funds possible, and quickly complete our 1942 Ingathering efforts. Let us make the year 1942 the biggest year in the history of our Ingathering for missions. The calls from our overseas divisions are greater than ever before. Would it not be won-

derful if we could this year go \$250,000 beyond our million-dollar goal for missions? Only eternity will reveal what these funds have meant to our world-wide work, and the souls that have been brought into the kingdom as a direct result of these efforts.

W. A. SCHARFFENBERG.

RETURNING from some of our camp meetings, A. W. Cormack, of the General Conference secretarial office, reports most excellent meetings. He says:

"The reports that come from all over the field signify that our believers are stirred as a result of present world conditions. Surely this is as it should be. We hear it said that the nation as a whole is not really conscious of the seriousness of the present crisis. It may be, too, that we as a people are slow to awaken to all that this world upheaval means to the work of God and the third angel's message."

Missionary Departures

MR. and Mrs. A. J. Sands and their little daughter, of Takoma Park, left Miami August 28 by plane for Kingston, Jamaica. They are connecting with the faculty of the West Indian Training College in Mandeville, Jamaica.

Elder and Mrs. George E. Stacey and their three children left Brownsville, Texas, August 30 by plane for Lima, Peru, returning from furlough to the Lake Titicaca Mission field.

T. J. MICHAEL.

Conscientious Objectors

ONE of the most interesting characters before the American public today is Mrs. Franklin D. Roosevelt, the wife of the President. While we have not been able to acquiesce in all her public utterances, she has said many good things, and she has interested herself in many worthy causes, which have received her enthusiastic support. The following statement from the *Ladies' Home Journal* of August, 1942, relative to conscientious objectors is in our estimation a very fine statement—a

statement that should commend itself to every reasonable mind. Mrs. Roosevelt makes this statement in answer to the following inquiry: "How do you think our boys who have gone to war and risked their lives should treat conscientious objectors after the war?"

"I should think that the boys who go through the war, and who believe in what they are doing, would have a respect for a conscientious objector who had an equally strong belief that he should not kill other people.

"We have put these conscientious objectors to work in this war. They are clamoring for more dangerous work. Some of them are already doing work which requires great courage, but not the taking of another man's life. It would certainly seem a curious thing to me if a boy were not able to understand, having had deep convictions himself, that other people have a right to equally deep convictions and that they should be respected."

THE *Arkansas Methodist* in a recent number has an article telling of the opportunities facing missionaries here in America—"the greatest mission field in the world." "We used to think in terms of faraway places when 'heathen lands' were mentioned. It is time we changed our manner of thought in this respect. The figures of the recent census of the United States show that seventeen million of the children of school age in this country have never in their lives received any religious instruction of any kind—Protestant, Roman Catholic, or Jewish. That means that over fifty per cent of the school-age children of our country are growing up in abysmal darkness of the truths of God and of true religion. In other words, they are growing up to be heathen."

LOOKING forward to the Thirteenth Sabbath Offering of the fourth quarter, which is to be dedicated to our work in Africa, H. M. Sparrow, of the Tanganyika Mission, writes under date of July 5:

"We are very happy over the prospect of this offering, and it has brought courage to all of our hearts, especially to Dr. L. P. Foster. The prospect for the opening of a medical mission in the southern highlands of Tanganyika is very bright. This medical mission will not only bring relief to many sick people, but will also be the means of entering a territory where as yet we have no representative of the mission. I am sure that it is in the Lord's plan that we should move forward in every part of the unentered territories while we have the opportunity, for 'the night cometh, when no man can work.'"