

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

Christians, Awake!

An Enemy Is Abroad in the Land

By W. H. BRANSON

Vice-President, General Conference of S. D. A.

NEVER, perhaps, has America been more cursed with drunkenness than at the present time. The youth of our nation are being mobilized for a mighty life and death struggle with enemy nations, and if ever our men needed the full strength of manhood, they need it now. But instead, the sale and use of alcoholic beverages is rapidly debauching not only the Army, but the nation. Surely no more effectual method of helping the enemy could be found than to sap the vitality and becloud the brain of the men upon whom the country is depending in this time of national and world crisis.

The only effectual step that can be taken to remedy the present alarming situation is to return to complete prohibition, and we believe that every Christian should consider it his God-given responsibility to help by voice and pen and vote, to the full extent of his ability to bring this about. We must not peacefully sleep while the enemy sows tares and reaps a bountiful harvest of debauchery and destruction. Our voices must be raised against this enemy of body and soul that is thus threatening to destroy our nation.

To help us in this warfare against the accursed liquor traffic, the Pacific Press Publishing Association has just brought from the press a special number of the *Signs of the Times* which is one of the finest pieces of temperance literature we have ever seen. This issue should be scattered by the millions. It should be placed in the homes of the rich and the poor. It should be put into the hands of judges, schoolteachers, lawyers, lawmakers, businessmen, and churchmen, and we should make sure that every

Army and Navy officer and every soldier has a personal copy.

Other church organizations should be approached in every community and requested to assist in its distribution. Y. M. C. A. and Y. W. C. A. officers and local temperance organizations should be contacted in an effort to secure their co-operation, and our people should scatter these papers everywhere.

We are pleased to be able to announce the appointment of a full-time secretary of the American Temperance Society in the person of F. C. Carrier, and by the time this article is published he will have entered upon his duties. Heretofore this work has been carried on by C. S. Longacre, but since his time is so fully occupied in his work in the Religious Liberty Department, he has had very little time to devote to the temperance work.

Elder Carrier, who is an experienced temperance worker, will be able to give his full time and attention to this very important work, and we feel sure that his appointment will result in the organization of a great temperance movement among our churches. We bespeak for him and for all his associates the full co-operation of our people everywhere.

The General Conference Committee has designated Sabbath, October 10, as "Temperance Rally Day," to be observed in all our churches in North America. We trust that every church will devote its entire worship period on that day to this very important subject.

Let us arise, and, in co-operation with all the temperance forces of the country, drive the viper of legalized alcohol from the land.

HEART - to - HEART TALKS by the Editor

Questions Relating to Christian Experience

8. Is Baptism Necessary to Salvation?

PERHAPS this question should have been considered before in our discussion of this series. Christ, in His interview with Nicodemus, afforded an answer to this question. He declared, "Except a man be born again, he cannot see the kingdom of God. . . . Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

The baptism by the Holy Spirit must refer to the work of regeneration which that Spirit carries on in the human heart. Indeed, the Holy Spirit convicts the sinner of his wrongdoing and leads him to turn to Christ as his divine Saviour.

"The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." Rev. 22:17.

The importance of baptism in the Christian experience was emphasized by Peter on the day of Pentecost. When his audience was convicted of sin, and said unto the apostles, "Men and brethren, what shall we do?" this was Peter's reply: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Acts 2:37, 38.

In His own Christian experience Christ the Lord set an example for the believer in the matter of baptism. The record is that He came "to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?" And this was Jesus' answer: "Suffer it to be so now: for thus it becometh us to fulfill all righteousness." Then Jesus was baptized of John. Matt. 3:13-15.

This definite instruction relating to baptism constitutes part of the gospel commission given to the disciples.

"Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world." Matt. 28:18-20.

The Lord requires of His children only that which is possible for them to perform. We recognize that a true disciple of the Lord Jesus Christ might never have the opportunity of baptism, but still be accepted of God as His child, and be saved in His kingdom. This was illustrated in the experience of the thief on the cross. He turned to the Lord in his great extremity and received the divine assurance that he would have a home in

the kingdom of God. But under the circumstances he had no opportunity for baptism. God accepted the will for the deed.

The Significance of Baptism

What is the significance of the baptismal rite? In brief, we may say it is an outward expression of the faith of the believer in Christ as His Saviour, and in the death, burial, and resurrection of his divine Lord. This faith can be expressed only by baptism by immersion, which the Bible clearly enjoins, and not by sprinkling or pouring. The candidate, with eyes closed and breath suspended, is lowered into the watery grave, even as Christ was buried after His crucifixion. By this act he signifies that he has died to his old life of sin. He buries the past. Then as he is raised from the water, there is symbolized the resurrection to a new life of Christian experience, just as Christ was raised from the dead by the power of God. This is beautifully taught in the sixth chapter of Romans, in these words:

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verses 3-6.

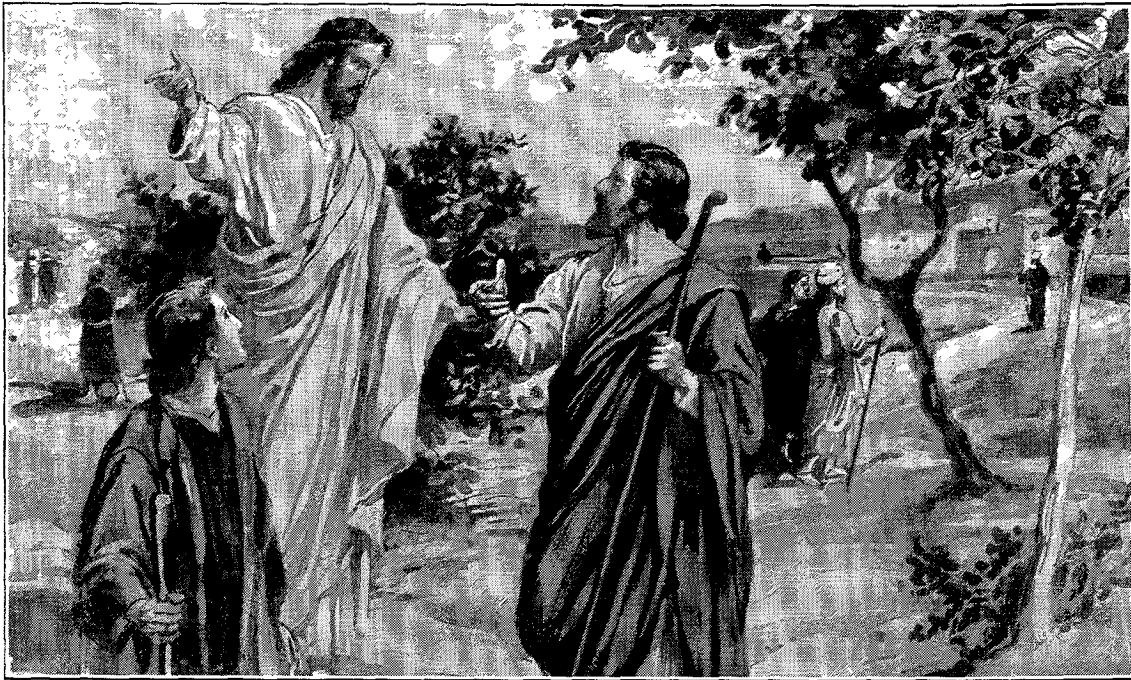
It is to this experience that the apostle refers in his epistle to the Colossians when he says:

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with Him in glory." Col. 3:1-4.

The baptismal experience has proved a blessed occasion in the lives of many believers. This occasion has brought to some the healing of body as a new evidence of divine acceptance. It has brought a new joy into the hearts of thousands. It has constituted the formal enrollment of the soldier of Christ into the service of the King. By this public profession of faith he has declared that he has broken away from the kingdom of Satan, and enrolled himself as a citizen of the kingdom of heaven.

But this is not the end-all of his Christian experience. As stated last week, he is but a babe in Christian experience. Through the divine means provided by the Lord he is to grow up to the full stature of manhood. He may expect that his strength will be taxed. He will become the object of satanic hate and temptation. But he has enrolled in the army of the Lord Jesus. Christ is his Captain. The angels of God are his assistants. The Holy Spirit is his guide. He may go forward, confidently, hopefully, bravely, knowing that the Lord will give him every needed aid in his battle against sin and in his struggle for truth and righteousness.

(Continued on page 7)



The Commission the Saviour Gave to His Disciples Two Thousand Years Ago, He Gives in These Closing Days to His Workers: "Go Ye Into All the World, and Preach the Gospel to Every Creature"

The Work of the Preacher

What He Should Preach, and How He Should Do It

By E. P. MARVIN

On the occasion of the installation of a pastor, the late Dr. E. P. Marvin, of Lockport, New York, gave this message. It is filled with sound, Scriptural advice, delivered in a straightforward manner. It was issued some years ago in leaflet form by the Maryland Tract Society (516 N. Charles St., Baltimore, Md.), but a recent letter from John T. Dise, superintendent, states that it is now out of print. It is a message that all of us who are in Christian work, and who are attempting to proclaim the gospel in any way, may well take to heart. We are reproducing this excellent sermon by the kind permission of Mr. Dise.

IF you will make your first sermon here from the text, "I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Cor. 2:2), you will do well. That is the King's business and you are His ambassador. Read often Paul's charge to Timothy and Titus, and make your closet your power house. Yours is a high, holy, and heavenly calling.

Remember that you are a specialist under a great commission, and not a cyclopedia, a lecturer, or an all-rounder to do house cleaning for the world. You have a message from Heaven, dyed with divine blood. Preach the preaching God bids you, and remember that "he that winneth souls is wise."

Declare the Whole Counsel of God

The source of all evil in the world is sin, and the only sovereign remedy is the gospel. It is high treason to God Almighty for a preacher to turn aside from the great themes of ruin and redemption to be a smart trumpeter of sociology, science, or the glories of our splendid intellectual and materialistic civilization. If you advertise secular or sensational themes, God's benediction will be on those who stay at home, and I think that here they will be in the majority.

Preach Christ, not only as a great teacher and an object lesson, but Christ crucified for the sins of men. If He was not God manifested in the flesh, He was the greatest pretender ever seen on earth. Study the Bible to teach it and get a working knowledge of it. Earnestly contend for the faith against destructive critics. You should recognize these heresies as old infidelity, found mainly in Paine's "Age of Reason," written a hundred years ago and fairly answered many times. The supernatural overwhelms rationalism.

Study the whole Bible to be versatile in preaching. About one quarter of the Bible is prophetic. Don't neglect that. Study especially the prophecies of these last days, that you may understand the signs of the times and know what you ought to do. The Lord's coming in triumph is the polestar of our hope, and its near approach makes the study more and more interesting and important. It is spoken of more than three hundred times in the New Testament, and as we see the day approaching it becomes more and more the doctrine of a standing or a falling church. Let the obstacles of these last times stimulate and not discourage you. Have the courage of your convictions, and declare the whole counsel of God. If you do not warn sinners to flee the wrath to come, they will naturally and logically infer that you are a Universalist. Emphasize the guilt and doom of sin.

You are to be popular with God first of all. Paul said that God's judgment came first, his own

conscience next, and that of man was least of all. Rise above the seven great principles—the five loaves and the two fishes. It requires wonderful faith to overcome the present wonderful world. Provide for your family, but keep right with God if you have to live from hand to mouth—God's hand and your mouth. Feed the flock of God. Spiritual life is better than academic learning.

The Importance of a Good Start

When you enter the pulpit make no apologies. If you have a message from God, deliver it, or hold your peace and have a Quaker meeting. Do not waste time by long prefaces, but say good things from the start, and do not keep on talking after you get done. Better leave the poor people longing than loathing. Leave self out of the pulpit and take Christ in. Do not preach old sermons without warming them over, and never stop growing. Do not harp too much on one string, but give the great variety of the Bible. Take care of your character, and let God take care of your reputation. If lied about, thank the devil for lifting from you the woe of those concerning whom all men speak well. God may love you for the enemies you make. Have no petted or neglected classes.

A setting star may rise again, but a falling star never. Do not abuse people for not liking you; perhaps you like yourself too well. Blame them for not loving Jesus. Do not run away from your hearers; and do not scream; too much noise drowns sense. Empty vessels ring loudest, and when a man is empty he often yells. Powder is not shot, and thunder is not lightning. You are not a preacher, no matter whose hands have been laid upon you, unless you know the truth and are anointed by the Holy Spirit. Do not scold. Be a friend of sinners, but not of sin. Always preach as well as you can, but do your best for those who come on rainy days. Christ preached marvelously to one woman at the well and to one rabbi at night.

Ventilate your meetinghouse; sleeping in church is due more to physical causes than to bad manners. Do not repeat, "As I said before." If you said it plainly before, say something else next. Leave out big words, and do not expect your hearers to bring their dictionaries, but their Bibles. Cultivate naturalness; chew your food, but not your words. Do not dwell on a monotone, nor drop your voice near the end of a sentence. Do not tire yourself and others out; when weariness begins, devotion ends. Do not begin too low and slow. Keep your lungs full. It is easier to run a mill with a full pond than an empty one. Do not miss all the good places to stop. Stop at a climax. Do not preach with a big stick in your hand, but keep sweet, and hold up the cross. Use illustrations, but pack your sermons so as to have something to illustrate. Be clear. We can see to the bottom of Lake George, but we do not think a mud puddle deep because we cannot see the bottom. Make your sermon proportionate. If it is narrow and shallow make it short; if wide and deep it may be longer. I was told of a man who

Shepherds—What Then?

BY MARGARET LOCKE

THE shepherds tenderly watch and keep
The lambs of the fold, and the older sheep;
They lead them along by the quiet ways,
Into pastures green till the lowering rays—
The rose and gold of the setting sun—
Tell that the day is nearly done;
Then into the restful, sheltering fold
The shepherd leads the young and the old.

The shepherd not only waters and feeds,
But carefully looks for other needs.
Perhaps a sheep has a side thorn torn,
Or a rock-bruised knee, or is tired and worn;
The shepherd gives it his loving care—
Pours the wine in here, and the oil on there—
Or he bandages up a splintered bone,
Or takes from the foot a cruel stone.

Thus the hand that shears off the precious wool,
Of gentle deeds for the sheep is full.
O human shepherds of struggling men,
Who shear the sheep—do you ease their pain?
Do you put the wine in the jagged sore,
And oil on the life-bruised creature pour?
O human shepherds of struggling men,
When the True Shepherd calls to account—
what then?

might be a good preacher but for two faults: he had no delivery and he had nothing to deliver. Remember that you preach to save rather than to entertain.

Preaching by Consistent Living

Preach straight, and live as straight as a divine epistle. You are ordered to be a pattern. Preach publicly and from house to house. A sympathetic, housegoing preacher makes a churchgoing people. The early church progressed mainly by personal evangelism. Be sure to please God, and if no friendly faces smile upon you, look upward and forward. Make few promises; keep out of debt; live the simple life. Set up a high standard for the church, and show them how to live it. Your actions will be your loudest preaching. The church is an assembly of God called out of the world into brotherhood, sonship, and heirship. It is unique, wonderful, and eternal, rising heaven-high above all transient and man-made societies. It is sent to regenerate rather than to reconstruct.

If you approve the wisdom of God in organizing the church as a consolidated body with the maximum of spiritual power and the minimum of fractional machinery, you need not reorganize it into a confederacy of worldly clubs and trumpery societies, needing the administrative ability of a railroad president to run them instead of inspirational ability of a preacher. If men will not do gospel work in the church as God appoints, why should we expect them to do it in these? Are they doing it? The institutional church is an adulterous wedlock with the world.

After a house is solemnly dedicated to the worship of God, let there be no room for the tables of

the money-changers, or for giddy ecclesiastics who sit down to eat and drink and rise up to play, cultivating the social element in the realm of worldliness. If a church will not support itself by freewill offerings in worship as God appoints, let it die. Beware of the amusement heresy and cooking-stove apostasy. Ecclesiastical frivolity and orthodoxy are incompatible. The cross and not the fiddle is the central attraction for the true

church. Do not simply play at church. Feed the sheep instead of trying to amuse the goats. The less knowledge and piety a church has, the more clubs, societies, oysters, ice cream, and fun it takes to run it, and the faster it runs from God.

Go forward, brother, with mighty faith and cheerful courage. Walk closely, work earnestly, and watch constantly for that blessed hope, the glorious appearing of our Lord Jesus Christ.

Standing the Test

By N. P. NEILSEN

WE are living in a world of uncertainty. Great changes are taking place all about us, and we know not what may happen next. We know not what the future holds in store, only as it may be revealed in the prophetic word of God.

But amid all this confusion and uncertainty there are still some things we can be certain about. There are some things about which we may be so sure that nothing can alter our conviction. We may know that we are living in the last days of this world's history. We may know that Jesus is soon coming again. This certainty is based upon the unfailing prophetic word of God, which is being fulfilled before our eyes. With the apostle Peter we may well say, "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ." 2 Peter 1:16.

As children of God we may know that God has forgiven us of our sins. We may know that we belong to Him. There need be no guesswork about this, for we base our faith upon His unfailing promises. With Paul we can boldly say, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12. He knew, for he had experienced the saving power of God in his life. We, too, may have the same assurance and experience the same power.

A story is revealed of Napoleon Bonaparte's giving an order for an absolutely bulletproof coat of mail. When it was delivered, he commanded the maker to put it on. Then taking a pistol, Napoleon stepped back a short distance, and fired shot after shot at the man in the armor. That was the test. It was a matter of life or death. There was to be no guesswork about it. Fortunately for the workman, his coat of mail stood the test, and the emperor liberally rewarded the man who had made it.

We may know that this second advent movement is of God, for it meets the specifications delineated for it by the prophecies. The characteristics of the remnant church as foretold by the prophetic word are fulfilled by this movement. There can be no doubt about it, for the evidences are many.

Like Napoleon's workman, we, too, need to be certain about our work. It becomes a matter of life or death. It must stand the bullet test. There must be a tremendous certainty in our souls that this movement is founded by God. Then clothed with the message armor we can stand erect, unafraid and fearless, when the bullet test is applied in our case. We may have the assurance that all the fiery darts of the wicked one will be unable to pierce our bulletproof message-coat of mail. Our armor was made in the arsenal of heaven, and when clothed therewith we stand secure.

A Word to Retired Workers—No. 5

Age and Youth

By C. G. BELLAH

THERE is nothing more pitiful, or else more beautiful, than old age. More pitiful when its gloom and pessimism cools the ardor of youth. Beautiful when its witness and testimony stimulates the vision, and inspires the heroism in youth. It is pathetic when, by reason of age, all of the child is dead in a man. Nothing will keep an old man young like an unselfish interest in, and association with, children and youth. Sympathizing with them, encouraging them, and standing by them brings a dual blessing. It heartens the aged, and hurries the youth to reach out for the better things of life.

An unselfish interest in the youth tends to make

the aged ones happy. And when we are happy, we are kind, and the kindness is in proportion to the happiness. That is the reason why people are particularly kind when they have been made happy by some unusual blessing. On birthday and wedding anniversaries, at Thanksgiving, Christmas, or when they fall heir to some unexpected benefit, most people are wont to express their happiness by being kind to others. Thus age and youth may be linked in dual blessings, happiness and kindness, that will bring rich benefits to both.

True happiness is somewhat like an old-fashioned, unfinished patchwork quilt, for the whole

is made of so many small pieces that a few seem to be always missing. But in sympathetic and helpful interest in the young, the aged Christian may glean and assemble many bits of joy to weave into the happiness of the declining years. The poet has beautifully said:

"For it stirs the blood of an old man's heart,
And makes his pulses fly,
To catch the thrill of a happy voice,
And the light of a pleasant eye."

We have in the lives of the venerable Eli and little Samuel a beautiful example of age and youth united in the same interests and work. It was as if sunset and sunrise had found a common meeting point—all the gorgeous coloring and solemnity of the one, and the radiant brightness of the other. Eli was a lonely, sadhearted old man, who trailed behind him the broken threads of all his life's hopes. His own sons, Hophni and Phinehas, had become his shame, so that he must have wished he had buried them.

But behold the goodness of God! There came into this old man's home this sunbeam, this ripple of laughter on the sullen stream of his life, a song in the night. The child Samuel became the joy of a lonely house, the music of its silent chambers. He came to Eli like a ray of light in a prison, or the fragrance of a flower to a sick man. The child's presence brought summer into his dreary winter, and warmth into his desolate heart. The lives of both were brightened by this association.

Be Not Afraid

BY STEPHEN M. COBB

O TEMPTED child, thy Father bids thee
Trust in Him, be not afraid;
And though the storm beats fiercely round thee,
Still calmly trust; be not dismayed.

Have trials sore and cares distressed thee?
Have loved ones turned from thee away?
Has heart grown faint and pathway dreary,
Waiting for the coming day?

Have the long nights of weary watching
Rendered less bright the sainted prize?
Have tired feet grown worn and weary,
And falling tears bedimmed thine eyes?

Lift up thy head, thou child of promise;
No gloomy thoughts should fill thy breast.
Behold a brighter home just yonder,
Where nought can mar thy peaceful rest.

For that bright home our hearts are longing;
Oh, when shall end this night of tears?
When dawns that bright and glorious morning,
Unmeasured by the flight of years?

Do fondest hopes lie round you blasted,
Which in the past you've cherished so?
They're only buds for brighter blossoms,
The fragrance which you soon shall know.

Take courage, then, the scenes are changing;
Give to the winds those doubts and fears.
Let hope and faith and love grow stronger.
All shall be thine in coming years.

Eli now had something to live for and work for. On that child the old man poured his affection, and gave all his remaining strength. Samuel was a pupil whom it was good to love and a joy to teach, a child whose feet ran in the way of the commandments, as his own sons' had not. The youth took lovely shape under the worn, but tender, hands. Eli must have been a good schoolmaster. He was no prophet, but he helped to make a prophet. He had no particular greatness of his own, but he developed the greatness of another. If Israel owed him nothing else, it was indebted to him for a Samuel, and that was no small debt.

Eli's life bore magnificent fruit in its old age, just as yours and mine may. Call no man a failure who has sent even one brave and true life out to enrich the world. Whenever we think of Samuel, let us not forget the gentle, tired old man who was his schoolmaster. He was a kindly old man, even though he had no strength for the position which he filled. Dark was the outlook, and he went down to his grave in sorrow. But the lavished love was not lost on his little companion, who responded to that love as the flowers to the warm sun and rain.

Psalms 71 has been aptly called, "The old man's psalm." It is the heart cry of tottering age to God for consolation and support. We quote from "Testimonies," Volume I, pages 422, 423:

"I was shown David entreating the Lord not to forsake him when he should be old, and what it was that called forth his earnest prayer. He saw that most of the aged around him were unhappy, and that unhappy traits of character increased especially with age. . . . David was deeply moved; he was distressed, as he looked forward to the time when he should be aged. He feared that God would leave him and that he would be as unhappy as other aged persons whose course he had noticed, and would be left to the reproach of the enemies of the Lord."

Feeling the necessity of guarding against the evils attending old age, he cried out, "Cast me not off in the time of old age; forsake me not when my strength faileth." "Now also when I am old and gray-headed, O God, forsake me not." Then, with an earnest desire to help the youth in his closing years, he pleaded, "Forsake me not; until I have showed Thy strength unto this generation, and Thy power to everyone that is to come." Ps. 71:9, 18. Surely any old man who has gone through life successfully, will have a message for those facing life. While dying to one world, and hastening along toward another, he may leave a glowing testimony to the rising generation.

We find this valuable instruction in the counsel given through the Spirit of prophecy:

"Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. . . . All about us are youth who have no home, and many whose homes have no helpful, uplifting power, and the youth drift into evil. . . . These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. . . . If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path."—"Ministry of Healing," pp. 354, 355.

No investment will return greater or more lasting dividends than will a little outlay of time, effort, and means, to assist some needy and worthy young person. If some little nook in the heart and in the home of the aging worker is dedicated to helping some youth over "hoyden hill," there will be no financial loss, but a spiritual gain. A backward, self-conscious, and inexperienced boy or girl may be transformed into a successful man or woman. Here they may be taught to study, to pray, and to minister in various ways to those in need. A year or two in such a home, through thrift and economy, may provide a financial preparation and a spiritual inspiration for an education in one of our good schools. Our encouragement and financial assistance may help such a one eventually to become a successful worker in God's cause. And the youth so helped will rise up and call us blessed as long as life shall last.

Questions Relating to Christian Experience

(Continued from page 2)

Should There Ever Be Rebaptism?

Some who have come to us from other churches which practice the true form of baptism have raised this question. This as a rule has been left with the individual conscience of the believer. Some have felt that in accepting the truths of this message there has come to them such a new revelation of light that they desired to follow their Lord again in the baptismal rite.

There is another class, however, who reason that in the past they have lived up to all the light they possessed, and that in accepting the advent message they were only taking an additional step in their Christian experience, and that therefore rebaptism was not required. As we have said, this is a question one can decide for himself.

I recall a woman who accepted the truth through a series of meetings I was holding some years ago. In her former church she had been sprinkled for baptism, and in the reception of greater light she was rebaptized by immersion. She inquired of me, "Must I throw away my Christian experience in Methodism?" She had been an earnest, godly woman. I replied, "By no means. The Lord blessed you as a Methodist, and now you are only to take an advanced step. You are to carry over into the Seventh-day Adventist Church the Christian experience you have already gained, and build upon that, going on from strength to strength in the future."

But if one has entirely forsaken the Lord, even though he had expressed his faith by the formal ceremony of baptism, then it would be most appropriate indeed that he should be rebaptized. Indeed, the church should require this of him before accepting him again into church membership. If a dead man who has once been buried has come to life, a second burial would take place in the event of his death. And this is true as relates to bap-

tism. If one who has followed his Lord in this sacred rite reverts again to the old life of sin, forgets his baptismal vows, and then, like the prodigal, turns again to his Father's house, it is most proper and fitting that he should again publicly profess his faith in Christ by baptism, just as he did when he was first converted.

In concluding this discussion of baptism, we may well read the following statement found on page 87 of our "Church Manual:"

"Where members have fallen away in apostasy and have lived in such a manner that the faith and principles of the church have been publicly violated, they should, in case of reconversion and application for church membership, enter the church as in the beginning, by baptism.

"It is not the practice of the church to require baptism on the part of those coming to us from other churches who have already been baptized by immersion and who have lived consistent Christian lives in harmony with the light they then had, unless they should themselves desire to be rebaptized. However, it is recommended that in all cases rebaptism would be desirable."

F. M. W.

PROGRESS in knowledge is essential; for when employed in the cause of God, knowledge is a power for good. The world needs men of thought, men of principle, men who are constantly growing in understanding and discernment. The press is in need of men to use it to the best advantage, that the truth may be given wings to speed it to every nation, and tongue, and people.—"Gospel Workers," pp. 505, 506.

Chosen in the Furnace of Affliction

BY PAULINA ALWAY ANDERSON

"For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17.

CHOSEN in the furnace of affliction, Ps. 34:19
Calmly pressing onward day by day,
Smiling through life's grief and heavy

burden,
Trusting in the Saviour's righteous way, Isa. 26:4

(Blessed be the high and holy calling,
Consecrated by our Saviour's love) John 3:16

Meekly would we press our way still
onward
Toward that blissful home of joy above. Rev. 21:1-4

Chosen in the furnace of affliction,
Bearing all the sharpness of the cross,
Shunning worldly honor and ambition,
Counting them as vile and worthless
cross;

Looking for a city whose foundations
Far outshine the silver and the gold,
Hoping soon to anchor by life's river, Rev. 22:1, 2
Of which the rapturous joys have ne'er
been told;

Chosen in the furnace of affliction, 2 Cor. 4:17
Just a little longer to remain,
Till the blessed likeness of our Saviour
Every hour and moment we attain. 1 John 3:2
Clothe us with a robe of spotless beauty, Ps. 132:9, 16
Garment pure of righteousness and light.
Take us then to dwell with Thee forever,
In a land o'erflowing with delight. Isa. 65:17-25

EDITORIAL

Why I Am a Seventh-day Adventist—Part XI

Because the Bible Commands Me to Keep Only the Seventh-day Sabbath—No. 2

SOMEONE is almost certain to say right here that the New Testament surely makes some statement about the first day of the week as a holy day. The facts are that the first day of the week is mentioned eight times in the New Testament, but none of these references provides any support for the idea that Sunday is holy. This can easily be determined by examining the texts.

Six of the first-day texts are in connection with the resurrection of our Lord and the brief period that followed before His ascension. Obviously, we must find in these texts, if we are to find it at all, the proof for the commonly held belief that Christ changed the Sabbath from the seventh to the first day of the week at His resurrection, and that after the resurrection He always met with His disciples on Sunday.

The Evidence From Six Texts

A reading of these six texts reveals the following facts:

1. Each time, Sunday is called simply the first day of the week; no title of holiness or special sanctity is employed.

2. There is no statement by Christ that any special significance whatever should henceforth be attached to the first day of the week.

3. Three of the four Gospel writers plainly state that the Sabbath had ended when the first day of the week began.

4. Evidently, then, the only significance that can attach to the mention of the first day of the week in connection with the resurrection is the proof it affords of the desire of the Gospel writers to give an accurate history of the events surrounding the crucifixion, and to show that Christ's prophecy that He would be raised on the third day was fulfilled.

Now what are the facts regarding the commonly held belief that Christ, after His resurrection, always met with His disciples on Sunday, and that therefore in some way Sunday was set apart as a holy day? It is an interesting fact that those who make this claim do not cite John 21:1-5, which is the record of one of the meetings of Christ with His disciples. If this was on a Sunday, then evidently the disciples considered fishing a proper occupation for that day. Nor does Jesus reprove them. Instead He instructs them how to catch the fish. (See verse 6.)

The facts are, there are only three postresurrection meetings where the time is indicated:

1. The resurrection day, which was, of course, Sunday.

2. "And after eight days," when the doubting Thomas met Christ. John 20:26.

3. The day of the ascension, which occurred "forty days" after the resurrection. (See Acts 1:3, 9.)

A glance at the calendar will quickly reveal to the reader that if the resurrection day was on Sunday, the ascension, which was forty days later, could not possibly occur on a Sunday. There is a difference of opinion concerning just what is intended by the phrase "after eight days," and we are willing to leave the reader to judge for himself whether this phrase gives any clear indication of a Sunday meeting.

Apparently, then, we have definite Biblical proof of Christ's meeting with His disciples on only one Sunday, namely, the resurrection day. Thus we discover that the widely believed idea regarding Christ's having changed the day and His having always met with His disciples on Sunday subsequent to His resurrection, is without any Bible foundation.

Paul's Meeting on Sunday

But in addition to these six texts which deal with events in connection with our Lord's resurrection, there are two other texts in the New Testament that mention the first day of the week. The first of these two texts reads thus:

"Upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued his speech until midnight." Acts 20:7. This text is part of a running narrative describing various incidents of Paul's homeward journey to Jerusalem at the close of his third missionary journey. The whole story requires two chapters. Let us examine first the statement about breaking bread. In Acts 2:46 we read that the disciples continued "*daily* with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Apparently, then, "breaking bread" means simply partaking of food, even as we today sometimes speak of breaking bread, and the idea of a communion service is not necessarily contained in the phrase. However, even if someone should feel that there is ground for believing that the communion is thus intended, it would prove nothing distinctive for this particular day, because the disciples broke bread "*daily*."

Notice that no holy title is used for this day. It is simply called "the first day of the week." Therefore, on what are we to base an argument for Sunday sacredness? Apparently, simply on

the fact that a religious meeting was held that day. In other words, the logic is as follows: (1) The holding of a meeting on a certain day is proof that that day is holy; (2) Paul held a meeting on the first day of the week; (3) therefore Sunday is a holy day.

When thus stripped of all surplus language, such an argument for Sunday stands revealed in its true weakness. When we read the whole story of the journey, we find that Paul preached in various places along the way as he traveled to Jerusalem. Were all these sermons timed to come on Sunday?

Look at the last half of the twentieth chapter, which gives a summary of what was probably one of the most important sermons Paul preached on this trip—at least, it is the only one that is described in detail. An examination of the context, especially verse 15, would indicate that it was probably preached on a Wednesday, and certainly not on a Sunday. Therefore shall we conclude that Wednesday is a holy day? That would be the conclusion we could reach from the logic set forth in behalf of Sunday sacredness in this chapter. Really, the logic would force us to conclude that Paul made almost every day of the week holy by this one journey, so many were the services he conducted along the way. No, it takes more than the preaching of a sermon to make a day holy, or to reverse the divine command that “the seventh day is the Sabbath of the Lord thy God.”

A Saturday Night Meeting

When the exact time of the meeting is noted, this passage in Acts 20 becomes even less convincing as a proof for Sunday, if that could be possible. The service was held at night, for “there were many lights in the upper chamber, where they were gathered together.” Verse 8. The record declares also that Paul “continued his speech until midnight,” the reason being that he had to “depart on the morrow.” Verse 7. His speech continued past midnight, “even till break of day,” and “so he departed.” Verse 11. The accompanying narrative reveals that Paul had to make a trip across a peninsula from Troas, where he had left his boat, to Assos, where he would embark again.

It is a well-known fact that the Bible reckoned days from sunset to sunset, and not from midnight to midnight, as we do. (See Gen. 1:5, 8, 13, 19, 23, 31; Lev. 23:32.) Therefore the dark part of that “first day of the week” was what we would describe as Saturday night. Conybeare and Howson, in their authoritative work on the “Life and Epistles of the Apostle Paul,” write as follows concerning the time of the meeting: “It was the evening which succeeded the Jewish Sabbath. On the Sunday morning the vessel was about to sail.”—*Chap. 20, p. 520 (1 vol. ed.)*. Thus we see that Paul held a Saturday night meeting, and started off on his long journey Sunday morning. We do not see Sundaykeepers today attaching any sacredness to Saturday night; yet they wish to rely upon this record of a Saturday night meeting as a proof of Sunday sacredness. It was only because Paul

preached a very long sermon that this meeting even stretched over into what Sundaykeepers regard as their holy day.

Dr. Augustus Neander, one of the most learned of church historians, though a Sundaykeeper himself, remarks thus concerning this incident in Acts 20:

“The passage is not entirely convincing, because the impending departure of the apostle may have united the little church in a brotherly parting meal, on occasion of which the apostle delivered his last address, although there was no particular celebration of a Sunday in the case.”—*“The History of the Christian Religion and Church,” Vol. I, p. 337. Translation by Henry John Rose, 1831.*

Well, if this “passage is not entirely convincing” to a learned Sundaykeeper, it should hardly be expected to prove convincing to a Sabbathkeeper who rests his belief on the overwhelmingly convincing command of God: “The seventh day is the Sabbath of the Lord.”

F. D. N.

“The Life Was the Light of Men”

IN Him was life; and the life was the light of men.” The life of Jesus silences the claims of every false religion. The way He walked is the way of faith.

The Hindu of India may talk of Krishna. His picture in color adorns the average Hindu home, representing some act or other in his incarnation. But ask the Hindu if Krishna’s life is really an example for men to follow. “Oh, no!” I have been told. “He was a god. We could not do as he did.”

Even worshipers of Krishna in these days know that some of his acts on earth, as told in their religious writings, were such that a man following in that way would be punished by any court of justice. His life was no example for men.

The Mohammedan glorifies Mohammed. But was his life a model for the man of today? The late Doctor Tisdall, missionary in Persia, used to tell of Moslems who had left that religion because of their perusal of his life, particularly his later life, as written even by Mohammedan authors.

But how different with the record of the life of Jesus! He could say to His enemies and accusers, “Which of you convinceth Me of sin?” John 8:46. Pilate, the pagan governor who weakly yielded and delivered Him to death, nevertheless cried out, “I find no fault in this man.” Luke 23:4.

The first convert in the history of modern missions in Japan found a Bible and read the story of Jesus. “I was taken captive,” he said, “by His life.”

He is the one true light, that “lighteth every man that cometh into the world.”

W. A. S.

EVEN peace may be purchased at too high a price.—*Franklin.*

BEACON LIGHTS

Federal Union, Inc.

The sponsors of the recently formed "Federal Union, Inc.," the organization promoting an international union of nations, met in St. Louis during the last days of June for their second annual convention. Clarence Strait, the author of the widely circulated book, "Union Now," is the acknowledged leader of this new and active group. The *New York Times* (June 29) states that at this convention the leaders of the Federal Union "laid plans to bring their hope for a United States of the World down from the realm of theory and into actual being." The convention called for immediate consideration of the Federal Union principles on the part of President Roosevelt and the nation's other leaders. Two plans by which the machinery for such action might be provided were outlined.

"By the first, the United States would invite Canada and Mexico to form with it a new world committee of three. This group would invite other nations to create an expert commission on international federation union. . . .

"An alternate plan would be to call from its half existence the already formed but now nearly inactive interparliamentary Union which comprises members of the legislative bodies of the world's Federal nations."

Said Mr. Strait, "This is not a time for postwar promises, but for action. If other people see us taking the lead in demanding the things which they, too, are seeking, nothing can long resist a real world-wide union of nations."

This is another of the many plans to solve the world's grave problems, and one that has caught the interest of many influential men. Whether, in spite of the sorry state intense nationalism leads us to, the nations will be brought to the place where they will feel free to lay aside some portion of their sovereignty in order to set up a sovereign World State is a big question. However, that some binding force among the nations will be felt in the last days is suggested in Bible prophecy.

Religious Liberty or Religious Monopoly

The Roman Catholic Church appears to be carrying on a crusade for the exclusion of Protestantism from certain parts of the world where Catholics have held a religious monopoly for hundreds of years. The challenge to Protestant missions in some quarters is assuming large proportions. Some are suggesting that missionaries be recalled as a gesture of good will. While Catholics are declaring their love for religious liberty as guaranteed by the American Constitution, and the rights of man as proclaimed in its amendments, they are at the same time denying that liberty to men in places where they have the power to do so. If the non-Catholic Americans have the idea that Catholics are interested in religious freedom only in places where they are in the minority, they have only themselves to blame.

One Catholic organ said recently: "There can be no freedom of religion where malevolent interference with the beliefs of Catholic peoples is allowed to run rampant." After quoting this statement the *Christian Century* (July 29) comments, "This means that religious freedom requires a monopoly by a church in an area where it has once been dominant and is still stronger than any other. But do not free people have a right to know what religions there are besides 'their own'?"

Feeling that such a policy as here enunciated by a Catholic journal would have far-reaching consequences, the *Christian Century* remarks significantly, "This whole matter of religious liberty versus religious monopoly needs to be considered in the light of possible postwar policies. When Italy overran Ethiopia, which no stretch of imagination could call a Catholic

country, it became a protected preserve for Roman Catholic missionaries. Franco's Spain has annihilated the Protestant churches and has returned to the policies of Philip II, so far as the co-operation of the government and the Vatican could effect that end. The exchange of ambassadors between the Vatican and Tokyo suggests a dark future for religious liberty in the Philippines so long as Japanese control continues. A campaign is on for a postwar program in which there will be religious liberty wherever the Roman Catholic Church is not dominant and religious monopoly wherever it has the power to suppress or exclude competition."

Roman Catholic Statistics Again

The following paragraph from an article in the Roman Catholic journal, *America* (September 26), refers to the Catholic population in the United States. It reveals a large discrepancy between careful statistics and what some consider the actual total Catholic population of this country. We read:

"Our country today has a total population of roughly some one hundred and thirty millions of persons, of whom, so the Catholic Directory says, no fewer than 22,556,242 are Catholics. Bishop Noll gives good and convincing reasons for computing our Catholic population as more like thirty-five millions. However, the Catholic Directory, which is an instrument of facts and information and not of propaganda, leans toward the conservative side, and estimates that something like one fifth of the United States population is Catholic. And that is not at all a bad showing, even if it is not comparable to the time when the whole of Christendom was at least 75 per cent Catholic—a united states of Catholic believers. Still we have nothing of which to be ashamed: every single person in five you meet is Catholic."

No More "Proud Isolation"

Bishop James E. Freeman writing on "A New World" for the *Washington Star* (July 26) makes the following significant remark regarding the world today. He says:

"Time was when the distances that divided nations were so great that contacts were infrequent; not so today. Human genius has annihilated space and intercommunication is intimate. Language differences are still a factor in dividing peoples, but even these are undergoing swift changes. That God has been bringing nations into closer fellowship, despite their differences of tradition and speech, is increasingly evident. There can be no such thing as 'proud isolation' today."

This situation is of great significance to Seventh-day Adventists for two reasons. It is preparing the world for the final and speedy conclusion of the work of God, and it is preparing the way for a world union of religious forces that will bring about some of the final scenes that have been foretold in prophecy.

Calling the Church to Repentance

Roy L. Smith, talented editor of the *Christian Advocate*, in an article calling the church to repentance says (September 10):

"The church of God has surrendered all too much to the prevailing secularism. It is not that we have become atheistic, but rather that we have put our trust in things. We have built Gothic cathedrals, enriched our services, vested our choirs and ministers, printed beautiful prayers, elaborated our financial programs, multiplied our organizations, and made scientific surveys, but that divine power by which miracles of moral redemption are brought to pass has departed from us. There are thousands of congregations among American Protestantism which have not witnessed the transformation of a single sinful life during the last twelve months."

The ideas of inevitable progress and the inherent goodness of man as found in evolutionary teachings, which have greatly influenced the church in recent years, no doubt have been the means of robbing the church of its evangelistic zeal.

F. L.

IN MISSION LANDS

Interned in Shanghai

By J. G. MACINTYRE

WHEN I arrived in Shanghai from the city of Amoy, Fukien Province, during the latter part of May this year, I found a much different situation from that which had been our lot during the first six months of the war. In Amoy, B. L. Anderson and I spent the first period of our internment in a dilapidated, crowded hospital building. Later, for five months we spent the time in the confining walls of a private house. Our mission office was closed, and the mission training school was sealed. Later all the school equipment was taken over, and 13,000 Chinese dollars belonging to the South Fukien Mission was confiscated. In spite of all these losses, our Chinese leaders are carrying on the best way they can under great difficulties.

But in Shanghai everyone had comparative freedom. Although the division offices and the Signs of the Times Publishing House at the Ningkuo Road compound were sealed, as well as all the dwelling houses save one, all the mission property is intact. The office furniture and the valuable machinery of the publishing house have been left as they were on the morning of December 8, when the war started in that part of the world. The East China Union Junior Training Institute was not molested, and carries on in a normal way. This is also true of the hospital and clinic on Range Road. Though the sanitarium buildings at the Rubicon Road compound are all sealed, we do not know their exact condition, as no American national is allowed in that part of

the city. However, our mission employs a Russian brother as caretaker of the property, and he reports that the buildings are all intact.

Upon our arrival in Shanghai, the authorities placed us in the dormitories of the American school in the French-controlled section of the city. After a week I was granted a permit to live at the East China compound, on Yu-Yuen Road. Here I found Elder and Mrs. John Oss. Doctor Charles Dale was living at the Y. M. C. A. in the central part of the city. These workers were all well and very busy. Elder Oss told me several times that he had never been busier during all his years of service in China, although he has had to change the nature of his work. He cannot take the active leadership that he once did, but he can carry on in a private capacity. He is holding cottage meetings, helping in several evangelistic efforts that are being conducted, and acts as an adviser to the Chinese brethren who are the acting leaders in the mission enterprise.

Doctor Dale is also rushed with work. The self-supporting hospital and clinic was full of patients. In Shanghai there are no motor vehicles for private use. Everyone rides on bicycles. Doctor Dale answers all his outpatient calls by this method. Elder and Mrs. Oss have no other method of doing their work. Shortly after the war started, orders were issued that all motor vehicles should be turned over to the military authorities. Our brethren complied, but a few days later the automobiles were all placed in the mission garages, and were still there when I left the city.

New War Developments

On the morning of December 8, 1942, Elder and Mrs. Oss were awakened before dawn by heavy gunfire in the harbor. Soon Doctor Dale called on the telephone from downtown and advised them to come to the Y. M. C. A., as it was reported that serious trouble had broken out. It was a long trip; so they decided that it might not be safe to be seen moving through the streets. Doctor Dale called repeatedly on the telephone and kept them informed of what was happening. Finally he told them it was reported that war had come, and that a battle was going on in the river between the small British and American boats and a large Japanese cruiser. As



The Shanghai Branch Committee of the China Division. These Chinese Nationals Are at the Present Time in Charge of Our Mission Work in Eastern China

Front row (left to right): Tan Hsin Hsu, secretary, publishing department; Chow Hsin Min, treasurer, North China Union; Hsu Hua, chairman, Shanghai Branch of China Division; A. F. Tai, treasurer, North China Union; Chen Ming, secretary, Sabbath school department; S. J. Lee, secretary-treasurer, Shanghai Branch, China Division.

Center row: Hsu Yien Gin, treasurer, publishing house; Goh Chao Liang, superintendent, North China Union; Goh Chao Oh, superintendent, East China Union; Chang Pei An, secretary, educational department; David Huang, general secretary, Central China Union.

Back row: Andrew Chen, M. D., medical director, Shanghai Sanitarium and Hospital; Helen Wu, secretary-treasurer, East China Union; Chwang Hsi Tien, secretary, home missionary department; Lin Wei Soo, assistant manager, Shanghai Sanitarium and Hospital; Shen Tien Ran, director, Kiangsu Mission.

soon as possible they took refuge with some friends of a neutral country.

When conditions settled, they moved out to the East China Union compound, on Yu-Yuen Road. This compound has never been molested, and the work of the East China Union office has never been hindered. A section of the China Division committee, under the able leadership of Brother Hsu Hua as chairman, and S. J. Lee as acting secretary-treasurer, is directing the work for the East and North China Unions, as well as the Manchurian Union. They have been allowed to use one of the mission houses at the Ningkuo Road compound as the division office building.

These brethren, with their committee, are laboring under great difficulties to carry on the work. They have the problem of financing the work for a large section of China without much hope of help from outside sources. There are great fluctuations in the exchange value of currencies, which eat up their reserve funds. Between the currency of Shanghai and that of the North the difference in value amounts to about 11 to 1. Yet these brethren are courageous. We can be thankful that such fine national leadership has been found to carry on without the help of the missionaries during these perplexing days.

Elder Oss reported that most of the Chinese church papers were being printed in a brief form at an outside printing house. They have prepared special Sabbath school lessons and the Week of

Prayer readings, as well as the Morning Watch Calendars, as they have not been able to secure those used by the rest of the world.

The Kalgan hospital and the mission property at Tsinan, Shantung Province, have been confiscated, and our people were ordered out. The school property (North China Training Institute) at Fengtai, near Peking, will probably be taken over also.

Although the brethren in Shanghai are laboring under peculiar difficulties, I found nothing but a note of courage and a determination to press on with the work. Elder Oss told me he believed the words of Paul, in 2 Corinthians 4, verses 8 and 16, express the experiences of the workers in Shanghai:

"We are troubled on every side, yet not distressed; we are perplexed, but not in despair. . . . For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day."

Let us remember these workers who are still in the occupied areas of China, the only Seventh-day Adventist missionaries on the China coast: B. L. Anderson, who remained in Amoy, as he had no information concerning Mrs. Anderson, who was interned in Hong Kong; C. E. Wood, who is still in the internment camp in Hong Kong; Elder and Mrs. Oss and Doctor Dale in Shanghai. They are isolated and cut off from all news of home. Truly, they need our prayers at this time.

Simple Faith of Native Believers

By H. A. B. ROBINSON

THE deep consecration and very simple faith of some of our church members here in Mexico many times almost put to shame us missionaries, who have had so many more advantages than they. Inviting our local treasurers to send in some of their good experiences, I lately received the following letter, which, translated literally, reads:

"I will write you one experience in every letter every month, but here is just a small one, which, however, may be for me to confide more in the Lord. Last year I was very sick with fever, and having an order from the tract society there waiting in the post office for me, I feared if I did not get well and go and take it out, it would be returned. So I prayed to the Lord as fervently as I could, and He heard me. Thanks to the Lord who never leaves us! Feeling a bit better, I found I did not have enough money to take out the package of books from the post office. It needed 7 pesos and 30 centavos, and I had only 6 pesos and 40 centavos, and I wondered if for the lack of only 90 centavos, I would not get the books out.

"I remembered I had an arroba of rice which I might sell, but it was worth only 80 centavos, and even if I sold it, when my tithe of 8 centavos was paid, only 72 would be left, and I needed 90. But then I prayed to the Lord again that I would sell it for 1 peso, if that were His will. And so

my brother! How wonderful the Lord worked for me at that moment! For it was just as I prayed to Him, and I sold it for just one peso. And notice, that while I was selling my arroba of rice to the merchant, at the same time another man was selling to him and he received only 85 centavos. In the sight of this man present, the merchant paid me 1 peso while the man looked on in amazement that I should be receiving one peso, and he less—only 85 centavos. But that is just what I prayed for, and so I could pay my tithe as well as take my books out of the post office. I always remember the words of Malachi 3:10, to bring all the tithes into the storehouse, and the Lord will pour out blessings until we cannot contain them. So now the brethren here are more faithful and learning to be more liberal in their offerings, too, for before they did not understand it."

May the good Lord help us each to be as faithful in tithing, and especially *now* to be more liberal in offerings which can still be used in some mission fields.

"THE sun blows no trumpet and rings no bells to call the attention of people to itself. It simply shines. The man who has virtues does not need to boast of them."

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

"All Kneeling"

By JANET T. VAN OSDEL

A CHILD'S shrill scream, followed by cries of "Mother! Mother!" attracted the attention of the crowd waiting for a train on the elevated platform of a city transfer station.

A woman of perhaps thirty, attractive, with dark hair and eyes, and wearing a black silk chiffon printed in gigantic red roses, turned around a few feet away from the child and said impatiently, "Don't be such a baby, Richard! I'm right here. Why do you have to cry about everything? If you'd just looked, you could have seen me as well as not!"

A tall, graying man with an understanding, whimsical face, who was standing next to Richard and had taken his hand, said, "I don't know about that. I'm rather on Richard's side."

The woman flushed. "Meaning that I'm neglectful of my child and rather hard on him?"

"Not at all! Meaning that you do not understand his difficulty. That literally, you do not get his point of view. He was lost in a forest of legs, and he grew panicky just as an adult might on finding himself lost in a forest of trees with not a familiar landmark in sight. There's not a train coming yet; so would you mind trying something? I wish you'd get down on your knees until your eyes are on a level with Richard's."

The woman looked at the man incredulously.

"No," he answered the look, "I'm not trying to make a spectacle of you. But I'd like, both for Richard's sake and for your own, to have you view the world from his angle for a moment. It

may change a good many things for both of you. If you love your little boy, and you do, devotedly, please kneel on this paper I am spreading next to him."

Because, in spite of her momentary annoyance with him, she did love her little boy more dearly than she could have expressed in words, the woman knelt and then had to stoop slightly before her eyes were on a level with her boy's.

"Now, what do you see?" asked the man. "Is it legs as trees walking?"

"Why-y! That's it! This does change things. It's as you said—from his height nothing but a forest of legs, silk-stockinged and trousered and not a face in sight! Poor baby! And to think that's what he has been experiencing every time he's been in a crowd! And I've been wondering at his gift for getting lost the minute we get in a crowd. No wonder he grips me until I've become impatient with him! And to see my head, to know that my beige stockings belong to me instead of to any one of a half dozen other women, he'd have to throw his head 'way back, wouldn't he?" said the woman, experimenting.

"And then if he didn't know exactly where to direct his gaze, he'd miss you," replied the man. "A child isn't as adept at it as an adult. You've been seeing things a good many more years than Richard has. And remember, madam,



H. M. LAMBERT

"Except Ye Be Converted, and Become as Little Children, Ye Shall Not Enter Into the Kingdom of Heaven"

it isn't alone here in this crowd, but at home and everywhere your boy is seeing things from a knee-high point of view."

"Thank you—more than I can express," said the woman, holding out her hand.

"We have to get on our knees to understand them—these little ones," said the man, and he

was now speaking to an interested group that had formed to watch the experiment Richard's mother was making. "And, I think, spiritually as well as physically, if we wish to understand them, I'd advise 'all kneeling' when it comes to our relations with children."—*National Kindergarten Association.*

A Victory Won

By RUTH UNDERWOOD

I WAS very much concerned about the conduct of one of my eleven-year-old Sabbath school pupils. She would giggle and laugh hysterically and say things I knew she did not mean. She seemed at times to lose all self-control, telling me she was serving Satan and was happy in doing so. At times she was a great help to me, as she always knew her lesson, and had a strong influence with the class. At other times she would disturb the class and emphatically declare that she cared nothing for spiritual things.

Anxious to help the girl, I planned a heart-to-heart talk with her. At first, saying she was lost, she insisted that no one could help her. She begged me to leave her alone, assuring me with a hysterical laugh, "I am very happy. Yes, I am!"

"Now, my dear girl," I replied, "you are not happy. I have asked the Lord to show me how to help you. Would you like to tell me all about it?"

"Oh, no!" she answered. "You might tell mother, and I would rather be lost than let her know."

Assuring her that I would not tell her mother, I persuaded her to tell me of the struggle she was going through. "It's novels," she sobbed. "They have driven me away from Jesus. I've prayed and prayed for help, but I am so bad God won't even listen to my prayers. I've tried and tried to overcome the habit, but I'm lost now. My standings were so low in school that mother cried about it. My head was so full of boys I couldn't study. But mother felt so bad that I sat up late nights and tried to keep up my classwork. I dare not tell mother. It would kill her. Once I told her when I had done wrong, and she cried so hard and said, 'Oh! to think that after I have taught and trained you so carefully, you would do such a thing.' She just kept on crying, and that night had such a bad heart spell that we thought she was going to die. I would rather be lost than kill my mother, but, oh, deceiving her is just driving me—oh, I don't know what or where."

I told her of the Friend who had been tempted in all points like as we are, the One to whom she could always go with her troubles and receive help. I suggested that we kneel and talk it over with Jesus, but she said, "I don't want to pray." So I knelt alone and began to pray aloud. She also slipped to her knees, and as I asked the Saviour to put His loving arms about her and help her, the pent-up tears flowed freely.

As we rose from our knees, she threw her arms about me, saying, "I feel better now. Oh, I wish mother would act like that. I would tell her everything. Are you sure He will help me give up those hateful novels and let me serve Him? But," she added, "He does not answer my prayers; so I must be lost."

I assured her that she was not lost, and that God would hear her prayers and give her the victory through Christ if she would only go to Him for strength; that He would blot out all the past sins and mistakes if she would only believe. She decided to try again. She had no faith in her own prayers; so I advised her just to trust Jesus, knowing that He answered my prayers, and that I was praying for her.

Believing that she must get the victory quickly if at all, I asked the Lord to help her meet and conquer the temptation. For my part, I spent a few days in earnest prayer and fasting, on her behalf, and then continued with prayer and restricted diet for two weeks. Before long a very happy girl had reconsecrated her life to God.

The fond, indulgent mother, who would have sacrificed anything for her child, continued to make the way hard for the girl. She was almost compelled constantly to conceal her feelings from her mother. Today, however, thanks to divine help, she is a talented, happy young worker in the Lord's service.

My Dog

HAVE you seen a little dog anywhere about?

A raggy dog, a shaggy dog, who's always looking out
For some fresh mischief which he thinks he really
ought to do.

He's very likely, at this minute, biting someone's shoe.

If you see that little dog, his tail up in the air,
A whirly tail, a curly tail, a dog who doesn't care
For any other dog he meets, not even for himself;
Then hide your mats, and put your books upon the top-
most shelf.

If you see a little dog, barking at the cars,
A raggy dog, a shaggy dog, with eyes like twinkling
stars,
Just let me know, for though he's bad, as bad as bad
can be;
I wouldn't change that dog for all the treasures of the
sea!

—E. Lewis.

Bad Man's Dog

By CLARENCE L. VOSE

MC DONALD was feared and hated by man and beast. In the forested valley in British Columbia where he lived and trapped he was known as a dangerous, violent man. He was a bully to his scattered neighbors, and the cruelty he displayed in trapping revolted even other hardened trappers. Men avoided him when he came by, and women called their children in and closed the doors.

But by far the most open haters of McDonald were the dogs of the neighborhood. Whether or not it was the scent of trapped animals on his clothing, or that they could sense his innate cruelty, at his approach dogs would go into a savage frenzy. From the smallest terrier to the largest mastiff, they growled and barked and had to be called off from biting him. When the dogs in the settlement began barking ferociously, people would say, "McDonald, the trapper, is coming." And often they were right.

McDonald hated dogs as much as they hated him. And he was afraid of them. Whenever he

saw one coming toward him he would aim his rifle at it until the owner called it away. Many a pet came up missing when the owner was not there to rescue it.

As the years passed, old age overtook the trapper, and he became surprisingly mild under its influence. No longer did he bully his neighbors, but he tried to make friends with them. Most of them could not forget his past actions, however, and left him alone. He was a lonely old man, whose life was unbrightened by friendship with man or beast.

Then one day someone gave him a puppy. It became the talk of the valley that McDonald had a dog. Some predicted that it wouldn't last, that the dog would fear and hate him, as dogs always had. Others said that the trapper would someday have a fit of rage and shoot the animal.

But the old man lavished all his affection on the puppy, and the puppy returned it. It grew to be a fine, large dog of hound extraction. Wherever McDonald went, his dog was sure to be with him, and whatever good food the man had to eat he was sure to divide with his dog. They loved each other, these two.

Whenever the old man met anyone, he would boast how clever his dog was, and seeing his eager old face, people would forget their distrust, and visit with him—the experience for which his lonely old heart had been craving. Even the neighborhood dogs lost their fear and hatred of him. He had learned to like them, and they knew it.

Hard times came. McDonald had little money, and he was too old to earn a living by trapping. He was far too proud to take charity. The old trapper came less often into town. Then he stopped coming altogether.

Eventually people remembered that they had not seen the old man for some time, and some decided to look in on him at his isolated cabin, several miles out of town. They found him in pitiful shape, too weak from starvation to walk. Then they noticed that the dog was still plump. McDonald, the cruel and heartless, had gone without food so that his dog would not be hungry.

The old man never recovered from his ordeal. After his death he had one mourner whose howls of grief could be stilled only by a merciful bullet from the rifle of one of the neighbors.—*Our Dumb Animals*.



H. M. LAMBERT

"When a Feller Needs a Friend," His Faithful Dog Stands by Him

WAR COMMISSION

Deferment of Students

DURING recent weeks a voluminous correspondence has been reaching me regarding the possibility of student deferments. It is evident that many parents are being persuaded to take their sons to colleges and universities outside this denomination in order that they may have the advantage, or what is thought to be the advantage, of remaining in school by the process of enlistment in either the Army Enlisted Reserve, the Navy Enlisted Reserve,

the Navy V-1 Program, or some similar enlisted reserve program.

The General Conference Committee has considered all the possibilities of participating in these various programs, and has approached the Government with a request that we be allowed to participate in the preparation of pre-medical and pre-dental students only, with the understanding that this would not jeopardize our non-combatant status and position. The Government has refused to give us

this assurance. Consequently our colleges cannot participate in any of these programs without placing in jeopardy the historic noncombatant position of the denomination.

Our people generally, however, do not understand this. The result is a disposition to turn away from our own colleges and enroll in colleges where students can enlist in one or another of these enlisted reserve programs. I feel quite sure that such students and their parents are not aware of the fact that by such enlistment these students are surrendering their non-combatant status and are actually enlisting in the military forces.

Perhaps it will help to a better understanding of this situation if I quote from the letters received from the various branches of the War and Navy Departments on our request to retain our noncombatant status if our students enlisted in these programs.

It will be observed that invariably the Army and Navy insist that these enlisted reserve programs are for the purpose of obtaining a supply of officers for *combat* activities.

The Adjutant General of the United States Army, under date of August 25, 1942, answered my request with this explanation:

"The enlistment of college students in the Army Reserve was authorized by the Secretary of War in the belief that the training afforded by study in college is useful in their preparation for service in the armed forces and that a substantial number of those enlisted would prove qualified for selection as candidates for training as officers with combat troops. Thus, the prime objective of the Enlisted Reserve Corps is to supply the Army with a continuous flow of educated young men for combat duties.

"In view of the fact that Seventh-day Adventists have been non-combatants from the beginning of their early history, it is not considered advisable to include these students in the enlisted reserve program. However, the Army fully recognizes the service which the students in the Seventh-day Adventist colleges may perform in noncombatant service with the armed forces."

The Headquarters of the United States Marine Corps wrote me as follows:

"There are no units of the Marine Corps which perform purely non-combatant duties.

"In view of the foregoing, it is regretted that students in the category you mention may not be accepted by the Marine Corps under the college-student procurement program."

The Chief of Naval Personnel wrote me as follows:

"Individuals enlisted in Classes V-1, V-5, and V-7 of the Naval Reserve must be prepared to be sent anywhere in the naval organization and to perform any duties consid-

(Continued on page 20)

VOICE OF PROPHECY

Coast to Coast Broadcast Over Mutual System Every Sunday Evening

(Address all mail to Voice of Prophecy, Box 55, Los Angeles, Calif.)

	Station	Kc.	P. M.	Local Time		Station	Kc.	P. M.	Local Time
Atlantic Union					N. Pacific Union (Cont.)				
New York, N. Y.	WMCA	570	7:00		Seattle, Wash.	KOL	1300	9:15	
Rochester, N. Y.	WSAY	1240	7:00		Tacoma, Wash.	KMO	1360	9:15	
Syracuse, N. Y.	WAGE	620	7:00		Yakima, Wash.	KIT	1280	9:15	
Boston, Mass.	WNAC	1260	7:00		Everett, Wash.	KRKO	1400	9:15	
Springfield, Mass.	WSPR	1270	7:00		Aberdeen, Wash.	KXRO	1340	9:15	
New Bedford, Mass.	WNBH	1340	7:00		Olympia, Wash.	KGY	1240	9:15	
Lowell,					Long View, Wash.	KWLK	1400	9:15	
Lawrence, Mass.	WLLH	1400	7:00		Centralia,				
Pittsfield, Mass.	WERK	1340	7:00		Chehalis, Wash.	KELA	1470	9:15	
Greenfield, Mass.	WHAI	1240	7:00		Astoria, Ore.	KAST	1230	9:15	
Hartford, Conn.	WTHT	1230	7:00		Pendleton, Ore.	KWRC	1230		
Bridgeport,					Portland, Ore.	KALE	1330	9:15	
New Haven, Conn.	WICC	600	7:00		Eugene, Ore.	KORE	1450	9:15	
Waterbury, Conn.	WATR	1320	7:00		Klamath Falls, Ore.	KFJI	1240	9:15	
New London, Conn.	WNLC	1490	7:00		Marshfield, Ore.	KOOS	1230	9:15	
Providence, R. I.	WEAN	790	7:00		Roseburg, Ore.	KRNR	1490	9:15	
Lewiston,					Albany, Ore.	KWIL	1240	9:15	
Auburn, Maine	WCOU	1240	7:00		Pacific Union				
Rutland, Vt.	WSYB	1380	7:00		Los Angeles, Calif.	KHJ	930	9:15	
Laconia, N. H.	WLNH	1340	7:00		San Francisco, Calif.	KFRC	610	9:15	
Central Union					San Diego, Calif.	KGB	1360	9:15	
Coffeyville, Kans.	KGGF	690	6:00		Fresno, Calif.	KFRE	1340	9:15	
Great Bend, Kans.	KVGB	1400	6:00		Bakersfield, Calif.	KPMC	1600	9:15	
Emporia, Kans.	KTSW	1400	6:00		San Bernardino, Calif.	KFXM	1240	6:00	
St. Louis, Mo.	KWK	1380	6:00		Santa Barbara, Calif.	KDB	1490	9:15	
Kansas City, Mo.	KITE	1590	6:00		Santa Ana, Calif.	KVOE	1490	9:15	
Lincoln, Nebr.	KFOR	1240	6:00		Eureka, Calif.	KIEM	1480	9:15	
Grand Junction, Colo.	KFXJ	1230	5:00		Marysville, Calif.	KMYC	1450	9:15	
Denver, Colo.	KFEL	950	5:00		El Centro, Calif.	KXO	1490	9:15	
Columbia Union					Chico, Calif.	KHSL	1290	9:15	
Philadelphia, Pa.	WIP	610	7:00		San Luis Obispo, Calif.	KVEC	1230	9:15	
Pittsburgh, Pa.	WOAE	1250	7:00		Monterey, Calif.	KDON	1240	9:15	
Seranton, Pa.	WARM	1400	7:00		Merced, Calif.	KYOS	1080	9:15	
Washington, D. C.	WOL	1260	7:00		Redding, Calif.	KVCV	1230	9:15	
Baltimore, Md.	WFBR	1300	7:00		Riverside, Calif.	KPRO	1440	7:00	
Cincinnati, Ohio	WKRC	550	7:00		Phoenix, Ariz.	KOY	550	9:30	
Columbus, Ohio	WHKC	640	7:00		Tucson, Ariz.	KTUC	1400	9:30	
Cleveland, Ohio	WHK	1420	7:00		Bisbee,				
Fredericksburg, Va.	WFVA	1290	7:00		Douglas, Ariz.	KSUN	1230	9:30	
Richmond, Va.	WRNL	910	7:00		Salt Lake City, Utah	KLO	1430	5:00	
Norfolk,					Provo, Utah	KOVO	1240	5:00	
Newport News, Va.	WGH	1340	7:00		Price, Utah	KEUB	1450	5:00	
Roanoke, Va.	WSLS	1490	7:00		Southern Union				
Winchester, Va.	WINC	1400	6:00		Atlanta, Ga.	WATL	1400	7:00	
Lake Union					Albany, Ga.	WALB	1590	7:00	
Chicago, Ill.	WIND	560	6:00		St. Petersburg,				
Indianapolis, Ind.	WIBC	1070	6:00		Tampa, Fla.	WTSP	1380	7:00	
Wisconsin Rapids, Wis.	WFHR	1340	6:00		Gainesville, Fla.	WRUF	850	7:00	
Superior, Wis.	WDSM	1230	6:00		Columbia, S. C.	WCOS	1400	7:00	
Grand Rapids, Mich.	WLAV	1340	6:30		Wilmington, N. C.	WMFD	1400	5:30	
Battle Creek, Mich.	WELL	1400	6:00		Winston-Salem, N. C.	WAIR	1340	7:00	
Detroit, Mich.,					Chattanooga, Tenn.	WDEF	1400	6:00	
Windsor, Ont., Can.	CKLW	800	7:30		Nashville, Tenn.	WSIX	980	6:00	
Northern Union					Memphis, Tenn.	WMPS	1460	6:00	
Duluth, Minn.	WDSM	1230	6:00		Jackson, Tenn.	WTIS	1390	6:00	
Minneapolis,					Birmingham, Ala.	WSGN	610	6:00	
St. Paul, Minn.	WLOL	1330	6:00		Louisville, Ky.	WGRC	1400	6:30	
Albert Lea, Minn.	KATE	1450	6:00		Southwestern Union				
Aberdeen, S. Dak.	KABR	1420	6:00		Little Rock, Ark.	KGHI	1230	6:00	
Jamestown, N. Dak.	KSJB	1400	6:00		Texarkana, Ark.	KCMC	1450	6:00	
Minot, N. Dak.	KLPM	1390	6:00		Dallas, Tex.	WRR	1310	6:00	
Rock Island, Moline, Ill.					Houston, Tex.	KXYZ	1470	6:00	
Davenport, Iowa	WHBF	1270	6:00		San Antonio, Tex.	KABC	1450	8:00	
Des Moines, Iowa	KSO	1460	6:00		Abilene, Tex.	KRBC	1450	6:00	
North Pacific Union					Amarillo, Tex.	KFDA	1230	6:00	
Wallace, Idaho	KWAL	1450	9:15		Laredo, Texas	KPAB	1490	7:00	
Spokane, Wash.	KGA	1510	9:45		Sherman, Tex.	KRRV	910	6:00	
					Oklahoma City, Okla.	KOCY	1340	6:00	
					New Orleans, La.	WNOE	1450	6:00	
					Albuquerque, N. Mex.	KOB	770 10 a.m.		

North American Division Gleanings

Atlantic Union

The new Staten Island church building was dedicated Sabbath afternoon, August 1. This is a fine \$25,000 brick structure. The completion of this building fulfills a long-desired dream of the congregation. There has been a Seventh-day Adventist church organization in this vicinity for thirty years, but never before have the members had a house of worship of their own.

An evangelistic effort was started September 13 at Cortland, New York. G. A. Coon, of Syracuse, will conduct these meetings, assisted by Miss Mabel Vreeland, Bible worker.

On a recent Sabbath, 7 candidates were baptized at Brewer, Maine. Six of these united with the Corinna church, and one with the Troy church. Six were also baptized at Benton, Maine.

Canadian Union

A church building has been purchased at Creston, British Columbia, for the group of believers there. It is in one of the best parts of the city. Attached to the back of the building is a house which can easily be converted into a schoolroom. Fifteen persons were baptized at this town recently as a result of an effort held there by C. C. Weis.

The church building under construction at Burnt Lake, Alberta, is near enough completion that it is possible to hold services in it.

Elder and Mrs. Lloyd M. Seltzer have been transferred from the Alberta Conference to the Manitoba-Saskatchewan Conference.

Columbia Union

The fine, new red-brick library building at Washington Missionary College was dedicated on October 6. This building, equipped with all modern library facilities, will be a great asset to the school.

As a climax to the West Virginia camp meeting, 12 persons were baptized.

On September 27 an effort was started in Zanesville, Ohio, at the Municipal Auditorium, which seats almost 2,000. J. M. Hoffman is in charge, assisted by G. L. Stauffer, district leader; Lillian Halstead; Nellie McDowell; and Mrs. J. M. Hoffman.

Lake Union

On a recent Sabbath, 5 people were baptized at the Alton, Illinois, church.

A tabernacle effort was opened September 20 at Moline, Illinois. F. W. Avery and J. A. Dewald are associated in these meetings.

C. C. Kott, who has labored in

the Wisconsin Conference for a number of years, is now located in the Washington Conference.

Adelphian Academy, in Michigan, announces the following additions to its teaching force this year: A. H. Parker, from Bethel Academy, Wisconsin, takes the accounting work and teaches bookkeeping; Opal Van de Warker, a graduate this year of Emmanuel Missionary College, teaches American Government and the secretarial courses; Laurence Downing, also an Emmanuel Missionary College graduate, is dean of boys and history teacher; Barbara Phipps, from Berrien Springs, teaches French and English and has supervision of the library.

North Pacific Union

The Roseburg, Oregon, church was dedicated September 19.

A new elementary school building is under construction to ease the overcrowded condition at the Portland Union Academy. It will consist of 3 rooms, and will house the first 6 grades. It is hoped that this much-needed addition to the school plant will be completed early in the school year.

"The Hour of Prophecy Tabernacle" opened its doors to the public for a series of meetings at Pasco, Washington, on the evening of September 20. F. G. Roper is in charge.

Northern Union

The book, "The Bible Made Plain," in the Dakota Indian language, is receiving a cordial reception among the Indians of South Dakota, where this language is spoken quite extensively on the Indian reservations. A number of Indian colporteurs have signed up to sell this book among those of their own race and tongue. This is the first time in the history of our work that we have had a book printed in the Dakota language.

On September 20, an evangelistic effort opened at Pipestone, Minnesota, under the direction of Carl Sundin.

The Radio Chapel, which has been located at Minot, North Dakota, under the direction of W. R. Archbold, has aroused a great deal of interest, and the services conducted in it have made possible the addition of 46 members to the church. This evangelistic tabernacle has now been moved to Bismarck, where a series of meetings will next be conducted. On the lots where the Radio Chapel stood in Minot, adjacent to the present church property, a church school building is to be erected. This structure will also house rooms for the Dorcas Society and the children's Sabbath school.

Pacific Union

A formal opening for the new Long Beach, California, church was held September 19 and 20.

Las Vegas, Nevada, a town noted all over the country for its atmosphere of the old West, now has a fine new Seventh-day Adventist church within its limits. Inauguration services were held in this new house of worship on September 25 and 26.

Arizona Academy has on its faculty the following new teachers: Professor and Mrs. Leonard A. Horning, from Yakima Valley Academy, Miss Eleanor Maegle, Miss Anita Yates, and Mrs. O. B. Stevens, all from Northern California.

Southern Union

Thus far in the effort at High Point, North Carolina, 36 persons have been baptized.

Three more converts were recently baptized at Valdosta, Georgia, making a total of 26 who have now come into the church as a result of the effort held there by J. G. Thomas.

Paul C. Cardey, who has served efficiently in the home missionary work in Eastern conferences during the last few years, and who recently has been home missionary and Sabbath school secretary of the Georgia-Cumberland Conference, resigned from his work in order to take the medical course.

The Jackson, Tennessee, white church was dedicated September 26.

W. T. Smith opened an effort at Columbia, South Carolina, August 30.

C. R. Gibbs has baptized a second group from the effort at Miami, Florida. This brings the present total from this effort up to 29.

Southwestern Union

Though not officially listed on conference records, the Camp Barkeley church of Christian soldiers deserves special mention. It is composed entirely of men—our Seventh-day Adventist boys who are stationed at Camp Barkeley, Texas. The membership list on a recent Sabbath was 80. As there is no Seventh-day Adventist church building in Abilene, the town close to the camp, the services are held in one of the USO clubs. Because there often are a large number of newly inducted soldiers quarantined at the camp, a second service is often conducted simultaneously in one of the Army chapels at the camp. Vesper services are held each Friday evening in an Army chapel, and young people's meetings are held every Sabbath afternoon at the Y. W. C. A. in Abilene. The M. V. organization and arrangements for a meeting place were made by the soldiers themselves. R. C.

WORLD-WIDE FIELD

Report of the Deans' Council

DURING the month of August it was the privilege of the delegates to the Deans' Council to be the guests of Emmanuel Missionary College. Aside from the few short meetings that were held in 1937 in connection with the Blue Ridge Convention, this is the first time for many years that the deans of men and deans of women of the colleges have been privileged to study their problems together. All our senior and junior colleges of North America were represented in this meeting. Most of the sanitariums which operate schools of nursing were also represented by the directors of their nurses' residences. In addition to these delegates, we were glad for the presence of two former deans of women who have given of their lives without stint to this most important work—Miss Mary Lamson and Miss Hattie Andree. During the last few days of the meeting the college presidents joined the deans in making plans for the future.

W. H. Branson, general vice-president of the General Conference, was present during the last week end and gave the Sabbath sermon and the Sunday morning devotional talk. He and W. E. Howell met with the men of the Department of Education and the college presidents to discuss the part the colleges will take in developing the plans made by the Spirit of Missions Committee. The enthusiastic co-operation of all our college men in participating in this program was most inspiring. We anticipate that the introduction of the study of these mission languages in our schools will greatly magnify the interest in foreign mission work that already exists in all our schools.

The work of each day was begun with a devotional hour. The spirit and tone manifest in these meetings revealed the burden that our deans are carrying for those under their charge, as well as their sympathetic understanding of the problems of youth. The fact that all fully recognize the frailty of human methods and plans and look to God and His instruction for the motivation of all their work was apparent not only during the devotional hour, but in all discussion of details.

As we discussed the various problems that are common to this class of workers it became very apparent that the goals, standards, and achievements had only slight variations, but that processes, methods of administration, and manner of dealing with some of the problems, were built around the personalities involved.

It would have been a great blessing if every Seventh-day Adventist home could have heard these discussions, which truly manifested the spirit and purposes of these cities of refuge, where every Seventh-day Adventist youth should have the opportunity of obtaining his education. The interest and burden manifested by those responsible for the conduct of the school or sanitarium home were very impressive. Many times their responsibility goes beyond that accepted by the parents themselves, and one of their special anxieties was for that group of youth which come from homes not fully committed to principles of Christian education.

The conversation of the delegates among themselves between sessions, on the campus, in the dining room, and in the parlor, was helpful and inspiring.

The work of the deans of men and deans of women has not in the past been too attractive for our youth as they have made their plans for their lifework. It was heartening, therefore, to observe several who have been at this wonderful task for from ten to twenty-five years, and still more refreshing to hear many of them say that they were giving their lives to this work and would not exchange it for any other, because of the grand opportunities for service.

The administration of our institutional homes has made marked progress through the years, and the work has become very definite and concrete. The sanitariums and colleges are much more unified in their operations than they have been in years gone by. This meeting, I am sure, will contribute to further unification and help in both classes of institutions.

To enter upon this work one should be not only college trained, but also specially trained. Several of our experienced deans will conduct classes in their respective schools to train the youth who are adapted to this field of endeavor. We trust that some of our strongest, best, and most brilliant students will take advantage of such opportunity and so prepare for this important and delicate service.

At the end of the twelve-day meeting, we separated. Each left with new zeal and courage for his work. Each one was inspired anew with his opportunity, and he expressed a new devotion and consecration to the spiritual uplift of our youth.

As for me, my heart was never stronger or more courageous for the accomplishment of our schools. After having had the privilege of

close association with this consecrated group of workers, I was led to say that this denomination had nothing to fear for its youth in our schools whose lives are so closely touched and so greatly influenced by such characters of strength and spiritual power.

As we adjourned, all felt that the blessing of God had been with us in our meetings, and that He had guided us in our study of the instruction He has given us concerning the operation of our institutions. We pray that new strength and new power may accompany the endeavors of all our school workers as they concentrate their energies on training our youth to meet these troublesome times and on preparing them for Christ's soon-coming kingdom.

HARVEY A. MORRISON.

Chesapeake Camp Meeting

IN spite of the heavy rains that prevailed for the first seven or eight days of the period, and notwithstanding hindrances which grew out of the newly enacted restrictive regulations governing the use of gasoline and rubber, there was an excellent attendance at the Chesapeake camp meeting held at Catonsville, Maryland, July 23 to August 2.

The new pavilion, which seats 1,500 people, was almost filled the first Sabbath, although it was a rainy day, and the last Sabbath of the meeting, which was a fine, clear day, the tabernacle was filled to capacity. During the whole period of the convocation, the meetings were well attended, and according to the testimony of those who have been attending the camp meetings regularly through the years, this was the best camp meeting this conference has held. The workers reported that the attendance and interest of the people of the community surrounding Catonsville was greater than usual.

The encouraging reports rendered by conference leaders and workers showed that the membership of the conference stands at 2,300, a gain of 265 members for the biennial period.

The income of the conference in tithes and offerings for the two years was \$141,017.19, a gain of \$42,652.22 over that received for the previous biennium.

Good work had been done by those responsible for preparing the grounds for the meeting, and the campers and visitors greatly appreciated the arrangements made and equipment provided. For the first time the new auditorium,

erected at a cost of approximately \$6,000, and the new sanitary building, well equipped with modern conveniences including hot and cold showers, were in use. Additional new camp equipment had been secured, comprising a 50 x 70 foot tent, equipment for evangelistic services, and forty fine new family tents.

These new buildings and extra equipment had been provided at an approximate cost of \$14,500. The campers manifested their appreciation of the improved facilities and conveniences by subscribing \$2,000 in cash and pledges during the camp meeting to help pay for them.

The following officers and departmental leaders were elected for the ensuing term: President, C. V. Leach; secretary-treasurer, N. C. Van Horn; Book and Bible House secretary, Harold W. Bricker; educational and Y. P. M. V. secretary, F. W. Baldwin; field missionary secretary, C. F. Circle; religious liberty secretary, C. V. Leach; home missionary and Sabbath school secretary, E. L. Hanson.

A fine spirit prevailed throughout the camp, and an earnest attitude of devotion and of seeking the Lord was manifested in all the meetings. Our people responded wholeheartedly to appeals made for reconsecration of life and service, and the offerings made to missions, including the Sabbath school offerings, amounted to \$1,500.

It was a pleasure and a privilege to be associated in service at this good meeting with union and local conference workers and visiting brethren in attendance from the General Conference.

A. W. CORMACK.

Ohio Camp Meeting

BELIEVERS from the Ohio Conference who gathered for their annual encampment on the Mount Vernon Academy campus and adjoining conference grounds, enjoyed a rich spiritual feast. While the attendance on the week ends—reaching possibly 2,200—was larger than in the midweek, yet a large number remained through the entire encampment, and these especially testify of the rich blessings received.

On the whole, the weather was delightful. A spirit of earnest seeking after God in preparation for the soon coming of Jesus—which prevailed as a dominant theme of the camp—was witnessed. The camp was well organized, and all the interests of the work were represented in the departmental meetings held daily. The visiting workers joined with the local ministry in the public services and in carrying the spiritual burdens. This included workers from the General Conference, the Columbia Union Conference, the Review and Herald Publishing Association, the Wash-

ington Sanitarium, Washington Missionary College, the Southern Publishing Association, and the Oakwood Junior College. All shared in making the meetings an inspiration to old and young alike.

One of the most popular between-meeting gathering places—apart from the dining room—was the bookstand, where scores were to be found inspecting our display of attractive books and periodicals. During the camp the literature sales from the Book and Bible House exceeded \$6,500, of which \$4,400 was cash, the balance being in orders.

During the encampment fourteen persons were baptized. The offerings received, though not excessively large, were a source of real encouragement to the leadership. From the evening offerings, \$437.15 toward the expense of the camp was received. The offerings from the Sabbath schools amounted to \$1,530.24, and \$3,503.70 was received in other meetings for missions.

The leadership of the Ohio Conference, assisted by a strong corps of young workers, enjoys the confidence of the constituency, and the future prospect of our work in that conference is encouraging.

E. D. DICK.

Kansas Camp Meeting

THE annual Kansas camp meeting was held at the Enterprise Academy, August 14-22. The majority of the people who attended were given accommodations in the academy dormitories, and delicious meals were served in the school cafeteria. A new assembly hall, which is nearing completion, furnished a commodious meeting place for the young people. This new building, which will be used by the academy in its work, is a beautiful, well-constructed addition to the school plant. The tabernacle building and chapel afforded comfortable meeting places for the various sessions.

During recent years Kansas has suffered many crop failures, but 1942 gives promise of a bountiful harvest. This prospect has greatly encouraged our people, and increased prosperity is reflected in a substantial gain in tithe and offerings. The tithe increase for the first six months of 1942 amounted to \$10,201.34. Literature sales also show a marked increase over the previous year, and during the encampment the people stocked up on literature for missionary work and for personal reading.

The evangelists and district leaders conducted a symposium during the meeting. The calls from various places in the conference for meetings and the eighteen unentered counties, in which no Seventh-day Adventist representatives are proclaiming the message, appealed to the workers and laity alike, and

plans for a wider public evangelism were stressed. The baptisms for the first six months of 1942 exceed the baptisms in any twelve-month period for a number of years. God has blessed the evangelists in the Kansas Conference, and many victories have been won.

Representatives from the General and Central Union Conferences, Union College, Enterprise Academy, and Porter Sanitarium were present at the camp.

The ideal weather throughout added greatly to the success of the meeting. From the first session, when J. H. Roth, the president of the conference, sounded the keynote, until the closing service, a spirit of earnestness and unity and seeking after God marked every service. The attendance was good throughout. Full of good courage, the people returned to their homes with a new determination to live the life these stirring times demand.

Elder Roth and his associate workers in the Kansas Conference are working unitedly and earnestly to answer the many calls that are sounding, and to push forward with every line of denominational endeavor. It was good to be present at this important gathering of our people in Kansas, and to attend what all said was the best camp meeting ever held in the conference.

V. T. ARMSTRONG.

West Virginia Camp Meeting

THE West Virginia camp meeting held in Parkersburg was a season of great blessing and inspiration. The attendance was excellent, and the interest and support of those who attended were encouraging. We have a true and loyal constituency in West Virginia.

At this camp meeting the biennial conference session was held. This took but a very short time, the only changes made in officers being a few in the personnel of the conference committee. The brethren appreciate the leadership of W. B. Hill and his associates, who are carrying on a good, aggressive program in the conference. At the close of the second quarter of 1942 the membership stood at 1,175. Additions to the membership for the past biennium and to June of this year were 339. More than two hundred have accepted this truth through the efforts of the Boothby-Mansell company in the Bluefield district. Two new churches were received into the fellowship of churches, the Anawalt church in the Bluefield area, and the Elkins church—the result of the efforts of A. E. Holst and Stephen Pauly.

C. M. Paden pointed out the great need for evangelistic effort in the unentered portions of the State. One of the most hopeful and en-

couraging features of our work in West Virginia is the spirit of larger evangelism which seems to possess both workers and believers.

During the past biennium, tithe receipts showed a gain of 26 per cent over the previous period. This year the basic Ingathering goal was reached in three weeks, and by camp meeting time 177 per cent of the goal was in hand. This Ingathering record is representative of the leadership of H. E. Voorhees. The colporteurs working with Arva Nickless have attained sales of \$1,000 per week. For the first time since 1924 the Book and Bible House shows a gain. The book sales during the camp meeting were twice the sales of the previous year, a fact which indicates a desire on the part of the members to spend more time seriously contemplating eternal values.

The conference is proud of the permanent campground recently acquired. It comprises five acres on Dudley Avenue, formerly known as Terrapin Park. This pleasant location is an inspiring place in which to hold a series of meetings. Excellent publicity for the meetings was secured by the use of time donated by the local radio station.

One of the most stirring events of the meeting was the ordination on the first Sabbath of two of the workers, Stephen Pauly and K. H. Wood, Jr. These young men have had a number of years' experience and now will be carrying larger spiritual responsibilities. This conference is fortunate in having such a large proportion of young workers among its laborers.

The evening meetings were devoted to the preaching of the doctrines of the three angels' messages. Many friends from the city attended these sermons, and a fine response was received as appeals for decisions were made. The conference workers gave stirring messages that helped lift all upon a higher plane of Christlikeness; they ably assisted the General Conference and union workers present in preparing for a renewal of faith, a rededication of life, and a whole-hearted turning to God. Representatives from the Review and Herald were also in attendance.

The Spirit of the Lord was near throughout the meeting. The people returned to their homes filled with courage and a renewed consecration for the days of activity that lie ahead.

MARVIN E. LOEWEN.

Deferment of Students

(Continued from page 16)

ered in the best interests of the naval service which the exigencies of war may require."

The Office of the Chief of Staff of the War Department, with reference to the Enlisted Reserve

Corps of the Army air forces, wrote me as follows:

"The Army Enlisted Reserve Corps program for college students is designed primarily for the purpose of continuing the college training of those students who are potential officer candidates for the combat branches of the Army. When a student enlists in the Enlisted Reserve Corps, he is committed to a future combat assignment in the Army, and it is not considered advisable to guarantee noncombatant service to students in this classification."

From these letters it is plain why Seventh-day Adventist colleges cannot participate in the enlisted reserve programs of any branch of the military service. We are counseled by Army and Navy officials themselves not to do so. The General Conference feels that it cannot encourage our educational institutions so to participate without jeopardizing the historic noncombatant position of the denomination.

Although every individual is left to follow his own judgment and to adhere to his own conscientious conviction in matters of this kind, we believe that Seventh-day Adventist parents and students alike will be impressed by reading the foregoing quotations that our denominational position with reference to waiting for the draft rather than enlisting is the safest and best course for our men.

Immediately following the decision of the General Conference Committee with regard to nonparticipation by our colleges in any of these enlisted reserve programs, the Secretary of War announced that students who had enlisted in the Army enlisted reserve program, thinking thereby they would safeguard the completion of their professional training, must expect to be called into active military service at the end of the present semester or term. This indicates how entirely lacking in security is any participation in this or in any similar arrangement.

Our safety is to maintain our historic principles, refuse to change our position, and adhere to our conscientious convictions under any and all circumstances.

CARLYLE B. HAYNES.

APPOINTMENTS AND NOTICES

ANNUAL CONSTITUENCY MEETING OF THE RIVERSIDE SANITARIUM AND HOSPITAL

NOTICE is hereby given that the annual constituency meeting of the Riverside Sanitarium and Hospital will be held in connection with the Autumn Council of the General Conference Committee of Seventh-day Adventists, in the Gibson Hotel, Cincinnati, Ohio, on Friday, October 23, at 10 A. M. The purpose of this meeting is to elect a board of trustees to serve for two years, to receive reports, and to trans-

act any other business that may properly come before the membership. The membership of this corporation consists of the executive committees of the Southern and Southwestern Union Conferences of Seventh-day Adventists, the faculty of Oakwood Junior College, such members of the Executive Committee of the General Conference of Seventh-day Adventists as may be present at any regular or special meeting of the membership, the secretary of the Negro Department of the General Conference of Seventh-day Adventists, the president and the secretary of the Negro Department of each union conference of Seventh-day Adventists in the United States which has a Negro church constituency of not less than five hundred members, and the committees of the Negro departments of the Southern and Southwestern Union Conferences.

JOHN K. JONES, President.
LEWIS E. FORD, Secretary.

ANNUAL CONSTITUENCY MEETING OF THE OAKWOOD JUNIOR COLLEGE

NOTICE is hereby given that the annual constituency meeting of the Oakwood Junior College will be held in connection with the Autumn Council of the General Conference Committee of Seventh-day Adventists, in the Gibson Hotel, Cincinnati, Ohio, on Friday, October 23, at 10 A. M. The purpose of this meeting is to elect a board of trustees to serve for two years, to receive reports, and to transact any other business that may properly come before the membership. The membership of this corporation consists of the executive committees of the Southern and Southwestern Union Conferences of Seventh-day Adventists, the board of trustees and the faculty of Oakwood Junior College, the faculty of the Riverside Sanitarium and Hospital, such members of the Executive Committee of the General Conference of Seventh-day Adventists as may be present at any regular or special meeting of the constituency, the secretary of the Negro Department of the General Conference of Seventh-day Adventists, the president and the secretary of the Negro department of each union conference in the United States which has a Negro church constituency of not less than five hundred members, and the committees of the Negro departments of the Southern and Southwestern Union Conferences.

JOHN K. JONES, President.
JAMES L. MORAN, Secretary.

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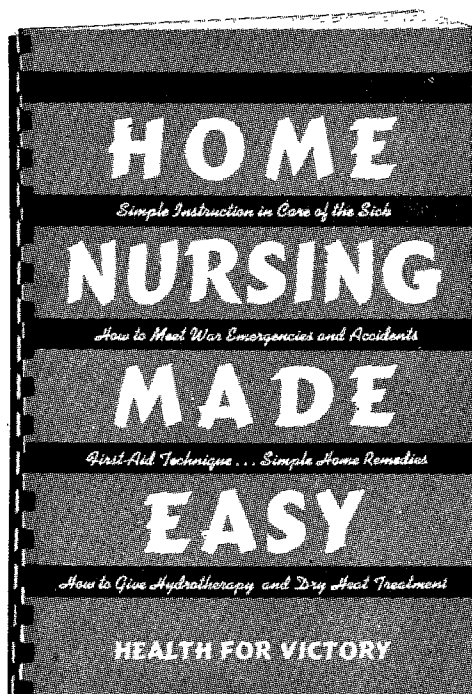
THE ADVENT REVIEW

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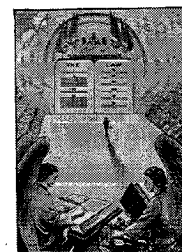
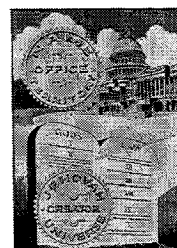
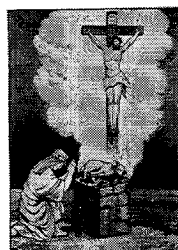
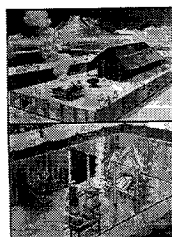
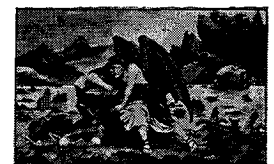
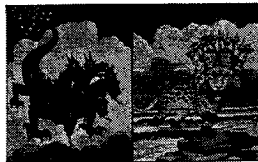
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The Advent Hope

I BECAME connected with the advent movement seventy-two years ago. As a young man, I was personally acquainted and actively associated with nearly all the early pioneers in this movement. I remember with pleasure many little incidents in my association with such workers as Elder and Mrs. James White, Elders, J. N. Andrews, J. H. Waggoner, Uriah Smith, G. I. Butler, S. N. Haskell, and several others.

The truth of the third angel's message came to me in a somewhat remarkable manner.

When I was a boy thirteen years of age, I repeated the ten commandments in a Baptist Sunday school without missing a word. The next day, while outside playing with my brother, Does, who now sleeps in a missionary grave in India, I dropped my part of the game, went into the house, seated myself on the arm of my mother's chair, and said very earnestly, "Mother, is Sunday the first day of the week?" "Yes, my son," she said. "Why do you ask?" Then I asked why we kept the first day of the week as the Sabbath when the fourth commandment says that "the seventh day is the Sabbath of the Lord thy God." She explained to me very patiently that the seventh day is the Jewish Sabbath—the day the Jews kept—and that when Jesus came He did away with all that was Jewish, and that now we keep Sunday to commemorate the resurrection of Jesus on that day. That settled it with me. Not seeing the falsity of such reasoning, and thinking that what my godly mother said was so, I did not encounter the Sabbath question again until later in life.

Seven years after that I left the parental roof, in New Brunswick, Canada, and went to New Hampshire. There were placed in my hands three little black-covered books, entitled respectively, "The Great Controversy," "Thoughts on the Book of Revelation," and "Thoughts on the Book of Daniel." These books were published under the imprint of the Steam Press of the Seventh-day Adventist Publishing Association, Battle Creek, Michigan, in 1870.

They were published at a time when Seventh-day Adventists were rejoicing that they were operating one steam power press.

The first of these books I read was "The Great Controversy." When I had finished reading it, I said to myself, The author of the book is inspired. I have never since changed my mind on that subject. When I had finished reading the two books on Daniel and the Revelation, and compared them with the Bible, I was fully con-

vinced of the truth of the third angel's message. While I was struggling under a deep conviction that I ought to keep the Sabbath, my attention was called to Isaiah 58:13, 14. I began reading, "If thou turn away thy foot from the Sabbath." I thought, Have I been trampling the holy Sabbath beneath my feet all these years? It seemed to me that the Lord was speaking to my soul in those burning words. Alone in my room on a Friday night, kneeling beside my bed, I promised the Lord that I would keep the Sabbath. I thought I would go down on Sabbath morning and tell Mr. Lamberton, the man for whom I was working, that I could not work that day. But the devil had a trap for me. The next morning before I was out of bed, there was a knock on my door. Then the door opened and Mr. Lamberton put his head in and said hastily, "Robinson, I am called away on jury duty today. I want you to take full charge of the work." The door closed and he was gone. I was left alone to meditate. I thought I could not disappoint that good man by neglecting his work.

Taking charge of the work for the day meant the operation of three teams in the lumber woods, piling logs. I worked that day with a heavy heart. Toward evening we loaded up the three teams with lumber to take home with us. I started two of the teams on ahead, and I knelt beside a hemlock log and poured out my soul in grief and tears. I felt that I was a lost young man, but I ventured to tell the Lord that if He could forgive me for that day's work, I would never again work on the Sabbath. I had no sooner spoken those words than the light and love and joy of forgiveness came into my soul. I arose from my knees a converted Seventh-day Adventist. And in all the seventy-two years that have followed, I have never violated that promise made beside a hemlock log up in the hills of New Hampshire.

I shall never forget the joy that filled my soul on the first Sabbath that I kept. I sat down and wrote, under the title of "The Holy Sabbath," the last two verses of Isaiah 58, followed by a jingle of five stanzas that were deemed worthy of a place in the REVIEW AND HERALD.

When the truth came to me seventy-two years ago, it was very precious, and it seemed to me that the coming of Jesus was very near, but as the days have lengthened, I have seen evidence piled upon evidence, that we are now very near the end of the way. The advent hope grows brighter as we near the end of the journey. I am happy in the Lord, while "looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." I am reminded of the words of Queen Victoria, as she lay on her deathbed. Addressing one of the lords of Par-

liament, she said, "Do you think my Lord will come soon? I wish He might come in my day, that I might lay my crown at His feet."

A. T. ROBINSON.

Opening Ukara Island, Lake Victoria

FOR a number of years the brethren have desired to open work more fully on the island of Ukara, Lake Victoria. Now the good news comes, informing us of such an entrance. From a letter just received from the Southern African Division office we quote:

"I also met with their district committee at Majita, and we made some far-reaching plans for that part of the field. Their full-time evangelist has been spending the last six weeks at Ukara Island, where there are 35,000 people living. He has brought back the names of sixty-seven adult people who have joined the Bible class. He is so enthusiastic about it that he would not go back home from the meetings, but went straight to the island again to continue his preaching. He is now begging us to send him an assistant, for he says the effort is getting beyond him. Then he is also begging us to take a trip over there to help him with a few extra meetings."

Surely the work of evangelism is striding on these days in the old Tanganyika Mission field, and we are very happy over what is taking place.

J. F. WRIGHT.

THE North Carolina *Christian Advocate*, in answer to the question, "Why This Panic?" says: "Our forefathers existed without sugar until the thirteenth century; coal fires were unknown until the fourteenth; buttered bread came along in the fifteenth; they did without potatoes or tobacco until the sixteenth; coffee, tea, or soap until the seventeenth; puddings until the eighteenth; gas and electricity until the nineteenth; canned food until the twentieth. If our sturdy forebears who blazed the way for the luxuries of life managed in many instances to get along without even the bare necessities, surely we can deny ourselves the nonessentials so as to contribute to the defense of our beloved democracy."

THOMAS CARLYLE spoke for many besides himself when he said: "You may hear it said of me that I am cross-grained and disagreeable. Dinna believe it. Only let me have my own way exactly in everything with all about me precisely as I wish, and a sunnier or pleasanter creature does not live."

OF SPECIAL INTEREST

Important News

Special News of Progress for Our
North American Members

LESS than one year ago the way was opened whereby from coast to coast the message could be broadcast over sixty-seven stations through the Voice of Prophecy.

In January, 1942, we actually commenced on eighty-nine stations.

In July, 1942, we were on one hundred twenty stations.

After negotiations covering the past few weeks, we are happy to report that from Sunday, October 4, we shall again greatly extend our coverage. With the exception of two or three stations which we are still attempting to get, we shall be on every Mutual outlet in North America. This will give us well over two hundred stations carrying our message. Thousands of our members will thus be added to those within the radius of the Voice of Prophecy, as well as millions of the public.

In the next number of the REVIEW AND HERALD we shall hope to publish the complete new log announcing all the stations and hours of broadcast.

We thank our members for what they have done to make this progress possible, both by their prayers and by their gifts. In this larger coverage, tell your friends and your neighbors to be sure to listen in each Sunday night to the Voice of Prophecy.

W. G. TURNER,
*Chairman, North American
Radio Commission.*

Evangelism in Tanganyika, East Africa

IN a communication just received from C. W. Bozarth, president of the Southern African Division, we learn of the excellent evangelistic work being done this year in every union field. In particular is the work in the Tanganyika Mission mentioned. Brother Bozarth quotes a paragraph from a letter he had before him from H. M. Sparrow, superintendent of the Tanganyika Territory. It says:

"Right now (July) all our teachers, evangelists, and pastors, and most of the Europeans, are out holding efforts, and this work will continue during August, for it is school holidays. So we shall have a much better showing for the last half of the year. However, we have held eight evangelistic efforts during the past six months, and 182 converts have been enrolled in the Bible classes. Most of these are on the Ukara Island, and all are adults.

Then we have several efforts in progress, directed by our full-time evangelists, reports of which have not yet reached us. That is our report up to the present time. There are twenty-three efforts in progress."

Surely this is a word of good cheer from East Africa. May these efforts win many precious souls for the kingdom.

J. F. WRIGHT.

A Win One Church in South India

AT the beginning of last year it was my privilege to attend a very interesting service in one of our small village churches in the Tinnevely district, South India. The service had a double significance in that we were celebrating the successful completion of a lightning Ingathering campaign and the launching of the "Win One," every-member-evangelism program for the Gurugattur church members.

After all the Ingathering money had been brought to the front of the church, each member's total recorded on a large blackboard, and the full goal totaled, we turned our attention to the important work of laying plans for every one of the twenty-one church members to work for someone during the ensuing year.

The Gurugattur church is a wide-awake group. Numbered among its members are four zealous lay preachers. Each year since they accepted the truth some years ago they have gone out to neighboring villages for preaching. The Lord has abundantly blessed Brethren Monickam, Arulprakasam, Sarganam, and Gabriel in their work, and today scores of people in South India rejoice in the truth as the result of first coming in contact with these brethren.

On this particular Sabbath all the members, including the four lay preachers, were present. After a short sermon on soul winning each member was asked to stand and tell some good experience of the past and to pledge his efforts for the coming year. It was a real inspiration to hear the thrilling stories the various members told. One needed but to look into their faces to be assured that they loved the truth and had a burden for the souls of those about them. Each member pledged to do his part and to work for at least one friend, relative, or neighbor during the remaining months of the year. Several set their goals much higher. It was agreed that the last Sabbath of the year we would meet again for a special "Win One" victory service.

To keep constantly before the members the goal toward which they were working during the year, a large "21" was placed up in the front of the church so that each time they entered their house of worship they were reminded that "each one should win one."

The year-end victory service was one long to be remembered. The lay preachers had been hard at work in different parts of the district, and the Lord had abundantly blessed them. Several very fruitful interests were discovered and fostered. After they had held efforts themselves, the mission committee sent regular mission workers to form Bible classes and to prepare the interested persons for baptism. This eventful service took place early the next year when, as the direct result of the labors of the twenty-one members of the Gurugattur church, fifty-one persons were baptized and one new church was organized with nearly forty charter members. The results of this "Win One" campaign are still being felt. Interests in all parts of the district have sprung up, and many more will be baptized this year as the result of interests created by our faithful lay workers from Gurugattur.

ROBERT H. PIERSON.

Fruitage in the Islands

THE comments in our reports about rich fruitage in the islands—fulfilling the prophecy of Isaiah 42:4—are perhaps more generally connected with reports of the Polynesian field of the South Pacific. Doubtless the reason for this is that those islands are more remote, and it is more spectacular as strange peoples with strange languages lay hold of the advent message, which works marked changes in their lives.

But near our doors are the great island populations of the West Indies, where the progress of the advent message answers equally to the prophecy concerning waiting isles. The growth in the Inter-American Division has been one of the phenomenal things in our missions. It has come in the English, Spanish, and French languages, among a literate and cultured people.

For instance, to mention but one island, I well remember when the fact that we had 2,000 members in Jamaica led us to feel that we could hardly expect many more to lay hold of the Sabbath in an island that had a population of only about 800,000. But year after year those truth-loving and studious people kept coming into the light. The 2,000 became 4,000, and 6,000, until now, I think, the figures in Jamaica alone are going on beyond the 7,000 mark.

Truly, the isles have been waiting for His law.

W. A. S.

(Continued on page 23)