

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

"An Anchor to the Soul"

By the HONORABLE GEORGE A. WILLIAMS

MORE than fifty years ago I began reading the REVIEW AND HERALD. From its pages I gained my first knowledge of the advent message. My wife and I accepted this message through reading the REVIEW and the *American Sentinel*. We became thoroughly converted and were full-fledged Seventh-day Adventists before we ever heard an Adventist sermon or met an Adventist minister.

All through the years for a half century the good old REVIEW has been our constant companion, and its helpful influence in our lives cannot be measured or told. Through all the vicissitudes of life it has been a powerful factor in helping to mold our lives and characters. Never in all that time have we ever had cause to question the soundness of the doctrines and teachings set forth in its columns. Its messages are calculated to inspire confidence in the advent hope and to confirm the reader in the faith which was once delivered unto the saints.

The REVIEW is truly an anchor to the soul. It strengthens the weak and fortifies against the enemy. It keeps one alert and interested in the progress of the message and guards against carelessness and indifference, one of Satan's most successful weapons. The faithful and constant reader of the REVIEW has no inclination to listen to the false and deceptive religious teachings heard on every hand and that fill the air about us. One of the strongest safeguards of this denomination is the REVIEW AND HERALD in every Adventist home.

HEART - to - HEART TALKS by the Editor

Looking Back and Looking Forward

1942

WE have come to the season of the year when we naturally review the events of the past few months and look forward, wondering what the future will bring to us.

Many who read these words will look back with deep sorrow upon the year that is gone. Their hearts have been sorely grieved for the loss of loved ones. We are glad, however, that time is a great healer. If it were not so, our accumulated load of sorrow would crush us. God, in His infinite mercy, permits the passing days to lessen our grief and heal the wounded heart with the balm of His own comforting grace.

We may look back with regret. All of us have made mistakes. We have all sinned against God, perhaps sinned against our fellow men. This is occasion for sincere regret on our part. But if we have made the sins right, as it is our privilege and duty to do, then we can rejoice in God's forgiveness.

Is there remains one single wrong that we have not righted, then let us hasten to square the account, so that we can enter upon the new year with a balanced record. Let us remember our failures only to learn from them needed lessons, and make of the lessons learned steppingstones to future success.

We may look back with thanksgiving. We can say in the words of the prophet, "It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness." We have had sufficiency of food and clothing and shelter. When we come to compare our temporal blessings in this country with conditions under which others live in the war-stricken regions of earth, surely the contrast should cause us to thank God for His great grace.

We have received unnumbered blessings in many ways. The Lord has kept us from sickness or sustained us in the hour of affliction. He has comforted us in our sorrow, that we may be able to comfort others with the same comfort where-with we ourselves are comforted of God. He has given us the assurances of His love and forgiveness, the hope of eternal life. Truly, we have received many blessings during 1942—much for which to be thankful.

1943

As we enter the portals of the new year, we may look forward with hope and expectancy, with faith and confidence, with peace and joy. It is for us to expect and believe great things of God, and to attempt great things for Him. There are many worthy objects for which to strive, many great and noble purposes to enlist our interest. There are many things for which we should

earnestly and devoutly pray. Let us enumerate a few of these:

Victory over sin, and the daily consecration of life and service to our heavenly Master.

Sweet communion with Christ in prayer and Bible study.

Charity toward all men, especially toward those of the household of faith.

Power to lead others to Christ the Lord.

The guidance of the Holy Spirit in our service for Christ and in all the affairs of life.

Higher ideals, nobler purposes, purer thoughts, holier lives, and an unselfish, generous, Christlike spirit.

Willingness to spend and be spent upon the altar of Christian service.

That the terrible war now being waged in every quarter of the world will soon come to an end.

That our boys called to the colors may have wisdom and strength to be true to God and to their country.

That wisdom may be given to the President and to the Congress in this day of national crisis.

That the gospel message, notwithstanding the ravages of war, will be hastened in its spread to all nations. God can cause even the wrath of man to praise Him, and the remainder of wrath He will restrain.

That we shall have that measure of health and strength to carry on for the year to come, to perform the duties that fall to us physically, mentally, and spiritually.

We may enter upon the new year with faith and courage. The Lord Jesus is able to make all grace abound according to our need. If we will fully commit to Him the keeping of our souls and the molding of our lives, He will cause all things to work together for our good.

Some experiences, when we are passing through them, may appear to be against us. We measure values by the gauge of human perspective. We are inclined to evaluate experiences from the viewpoint of present convenience or pleasure and temporal gain, whereas God, in His infinite wisdom and foresight, measures these experiences from the viewpoint of eternity.

Many are the assurances of divine help and guidance found in the blessed Bible. Note the following:

"Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:9.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

"Forgetting those things which are behind, and reaching forth unto those things which are before," let us "press toward the mark for the prize of the high calling of God in Christ Jesus."

Let us therefore trust and believe, love and obey, hope and rejoice, knowing that Christ doeth all things well.

We wish for all our readers a happy and blessed new year.

F. M. W.

"He Purgeth It"

By P. E. BERTHELSEN

It happened years ago in a Bible classroom in one of our academies. The general topic considered was the life of Christ, and the lesson study for the day was based on John 15. When verse two was considered, the question was asked what the Saviour meant by the expression, "He purgeth it." For a little while there was silence in the class; no answer seemed to be forthcoming. Finally a rather young boy timidly raised his hand and, when asked for his reply, said, "He trims it up." The answer was fitting and unique for a boy of his age.

After Jesus' departure a great work lay before His disciples, for the successful accomplishment of this, their spiritual union with Him, the True Vine, must be maintained. This was all to be wrought out in their lives through the aid of the Holy Spirit. Apart or severed from Christ they could do nothing. He was to abide in them and they in Him. They experienced the purging process He mentioned. The Acts of the Apostles contains the record of what God wrought out both in and by human lives completely surrendered to willing, loving service for Him.

Abiding in the Vine

According to the Saviour's own words, fruit bearing in the branch is dependent on abiding in Him by faith. There must be a constant flow of life from the Vine to the branch. Then fruit will appear to the glory of God. An off-and-on connection with the Vine cannot accomplish this. We must not invite Jesus into our hearts and lives as a stranger, a wayfaring man, just to sojourn over

a day or night. (Jer. 14:8.) Our sincere prayer should be: Saviour, remain with us, leave us not. It is the fruit-bearing branch that the Father in heaven, the Master Vinedresser, purges. The term "purges" is very significant. The American Revised Version reads, "He cleanseth it." And indeed that purging is a cleansing process, a spiritual cleansing.

Everything impure, incongruent, foreign, or superfluous, that interferes with fruit bearing, must be removed. It is interesting to watch the experienced vinedresser working in a vineyard. Very deftly his trained hand glides in and out among the tendrils and branches, trimming and cutting away here and there. To the unskilled eye it may seem that in places he is cutting too close, leaving little or nothing. But he has his eye on the vintage and the large, luscious fruit that will then appear.

In reference to the spiritual purging referred to by the Master we are told: "Jesus with solemn tenderness explained the purpose of the husbandman. The pruning will cause pain, but it is the Father who applies the knife. He works with no wanton hand or indifferent heart. There are branches trailing upon the ground; these must be cut loose from the earthly supports to which their tendrils are fastening. They are to reach heavenward, and find their support in God. The excessive foliage [pretentious profession and piety] that draws away the life current from the fruit, must be pruned off. The overgrowth must be cut out, to give room for the healing beams of the Sun of Righteousness. The husbandman prunes away the

h a r m f u l growth, that the fruit may be richer and more abundant."—*"The Desire of Ages,"* p. 677.

In Scripture God's people, His church, are in a spiritual sense likened unto a vineyard. (Isaiah 5.) When Jesus was on earth, He cursed



The Sturdy, Giant Stalk of the World's Largest Grapevine, in Carpinteria, California, Pictured Here, Brings Forcibly to Mind Christ's Words, "I Am the Vine"

the fig tree because it had a vast display of leaves, but no fruit. "While the graft is outwardly united with the vine, there may be no vital connection. Then there will be no growth or fruitfulness. So there may be an apparent connection with Christ, without a real union with Him by faith. A profession of religion places men in the church, but the character and conduct show whether they are in connection with Christ. If they bear no fruit, they are false branches. Their separation from Christ involves a ruin as complete as that represented by the dead branch."—*"The Desire of Ages,"* p. 676.

The Fruit of the Spirit

The fruits of the Spirit, every one of them (Gal. 5:22, 23), are the fruit to be borne to the glory of God. Those who have a vital connection with Christ are also soul winners. And here is a word to our aged, retired brethren in the message. The psalmist David says, "They shall still bring forth

fruit in old age; they shall be fat and flourishing." Ps. 92:14. There is no time in life, then, when Christians should cease bearing fruit. Old age seems to be the best time for it. Our heavenly Father's pruning, cutting, and trimming is accomplished by trials, adversity, hardships, and suffering, which He in His wisdom permits.

We are living in a time unprecedented in the history of the world—a time of trouble that affects and afflicts God's waiting people. May they not chafe or murmur under trials. "The trials of life are God's workmen, to remove the impurities and roughness from our character." "If received in faith, the trial that seems so bitter and hard to bear will prove a blessing."—*"Mount of Blessing,"* p. 23.

If thus endured, this pruning and purging will accomplish God's divine purpose in the lives of His people, and in the time of vintage, the world's harvest, they will come with rejoicing, bringing their sheaves with them. (Ps. 126:6.)

The Ten Lost Tribes

(Continued from last week)

By W. G. TURNER

THE children of Israel were now all captives in the territory of Babylon. In the thirtieth chapter of Jeremiah, we find the Lord recognizing this and making the following prophecy. The marginal date is 606 B. C. That was the year when the first captives of Judah were taken to Babylon by Nebuchadnezzar.

"Thus speaketh the Lord God of Israel, saying, Write thee all the words that I have spoken unto thee in a book. For, lo, the days come, saith the Lord, that I will bring again the captivity of My people Israel and Judah, saith the Lord: and I will cause them to return to the land that I gave to their fathers, and they shall possess it." Jer. 30:2, 3.

They were all in captivity. They were all in Babylon—one group having gone there between 749 and 721 B. C., while it was Assyria; the other, between 606 and 586 B. C., while it was Babylon. The people of Judah were there for seventy years; the ten tribes of Israel had been there longer. Now the Lord says, according to the prophecy given in 606 B. C., that He would "bring again the captivity of My people *Israel and Judah*," and would return them "to the land that" He "gave to their fathers, and they shall possess it." We do well to note how specific God is in the promise.

How loving God is! As soon as He saw these people united, even as captives, the first thing He desired to do was to restore them to their former land. Sin had divided them; adversity united them. God's love and mercy would bring them from the land of their captivity, and would restore them to their former land if they were willing to go. We find in the first chapter of Ezra this fulfillment of the prophecy of Jeremiah, chapter 30, verses 2 and 3, in which God said He would re-

member them that were in captivity and would bring them again to the land of their fathers.

The Call of Cyrus

"Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him a house at Jerusalem, which is in Judah. Who is there among you of all His people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem."

Note, "Who is there among you of *all His people*?" Not Judah only, but all His people. Among whom were they? First there was Assyria, then Babylon, then Medo-Persia. That which was formerly Assyria was absorbed by the expanding power of Babylon. That which was formerly Babylon became Medo-Persia. Here was Cyrus, king of Persia, named of God more than a hundred years before he was born, called of God to issue an edict for the release of *all* the people who were in captivity in the land of Babylon, which included Assyria and continued to the time of Medo-Persia.

"Who is there among you of *all His people*? his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel, (He is the God,) which is in Jerusalem."

Israel is united now in captivity, and the message goes to all of them to return to the land of



Gleanings

BY IRMA RAGNHILD BERNER

THIS year is harvested.
Its failures prick
Like stubble in the field.
I count but seven sheaves—
So lean the yield—
Yet these are seven sturdy ones
Which richer reaping seldom leaves.
They will be meat
When comes a sterner fast;
And I shall bless the year
That grew them,
To the last!

their fathers and build in Jerusalem the house of their God. We find in the second chapter of Ezra, the seventieth verse, the response of the people to the direction of Ezra and to the freedom that was accorded them through the edict of Cyrus. Not all returned. Indeed, the great majority undoubtedly remained. But evidence that representatives from all twelve tribes returned to their own land is found in the seventieth verse of the second chapter of Ezra, which reads as follows:

"So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *all Israel in their cities.*"

Reference to All Israel

The reference to "all Israel" dwelling in their cities makes it appear that representatives of *all* tribes went back—the ten and the two. The marginal date in the Bible is 536 B. C.

We read in the sixth chapter of Ezra, in the sixteenth and seventeenth verses, these interesting words:

"The children of Israel, the priests, and the Levites, and the rest of the children of the captivity, kept the dedication of this house of God with joy, and offered at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he-goats, according to the number of the tribes of Israel."

The marginal date for this is 519 B. C.

Thus when the children of Israel offered sacrifice, they did it for all twelve tribes. While, apparently, comparatively few of the ten tribes returned, the call of God was for all; all might have gone. The ten tribes were not lost. The Bible tells us where they went as captives; they are certainly not to be found today in the

British Empire merely as the ten *lost* tribes of Israel.

We turn to the eighth chapter of Ezra and find there in the thirty-fifth verse, these words:

"The children of those that had been carried away, which were come out of the captivity, offered burnt offerings unto the God of Israel, twelve bullocks for *all* Israel, ninety and six rams, seventy and seven lambs, twelve he-goats for a sin offering: all this was a burnt offering unto the Lord."

And this was in 457 B. C., according to the marginal date.

Prophecies of Division and Restoration

Now the facts are these, as we understand them. In 980 B. C. a prophecy was given by God that the twelve tribes would be divided. The fulfillment took place in 975 B. C. In 721 B. C. the ten tribes were taken into Assyrian captivity. In 606 the two remaining tribes were taken into captivity by Babylon, which nation later absorbed Assyria. In 606 the Lord made a promise that Israel and Judah would be restored to their own land. In 536 the representatives of the twelve tribes, according to the promise of Jeremiah, were restored to their own land. In 457 we find a record stating the offerings of the representatives of the twelve tribes. In 519 we find another record of the offerings of the representatives of the twelve tribes. Subsequent to 457 B. C., there is no prophecy anywhere in the Bible for the restoration of the people of Israel, either as the ten tribes or as the two tribes.

Almost every idea extant today for the restoration of the supposed children of Israel is based on the prophecy of Jeremiah, chapter 30, which was fulfilled in the years 536-519 and 457 B. C., according to Ezra. Men fail to recognize that fact. It is astonishing that any man should be so ignorant of his Bible or so mistaken in Bible prophecy as to believe that there should be a restoration of the Jews as a nation, with their ultimate residence in Palestine.

There is a promise of restoration for the Israel of God, but not for the Israel of the flesh. Israel as a people, the fleshly sons of Abraham, will never again be a nation. God said He would scatter them. There was a movement a few years ago, backed by Lord Balfour, for the restoration of the Jews to Palestine, and some went there. But those who returned to Palestine at that time were fewer than those who now live in the city of New York alone. The Jews as a nation will never go back to Palestine.

God's Love for Israel and Judah

God said He had done all He could for His people. In the fifth chapter of Isaiah, the first seven verses, He makes this very plain. He speaks of the vineyard He had planted, expecting it to bring forth grapes, but it brought forth wild grapes. He speaks here of Israel and Judah. The marginal date is 760 B. C. That was while the tribes were divided. His words are:

"The vineyard of the Lord of hosts is the house of Israel, and the men of Judah His pleasant plant: and He looked for judgment, but behold oppression; for righteousness, but behold a cry."

In the twenty-first chapter of Matthew, the Lord speaks of the householder who planted a vineyard, and hedged it, and dug a wine press in it, and built a tower, and let it out to husbandmen, and went into a far country. Then later he sent his servants to gather the fruits from the vineyard. But the husbandmen maltreated the servants. Finally he sent his son, but they slew him. Then Jesus said, What will the householder do to these wicked men? The Jews replied, "He will utterly destroy them." When they perceived that Christ was speaking of them, they sought to lay hands on Him.

In Daniel 9 there is an interesting note which is worthy of consideration at least. You will find it in the margin. The twenty-sixth verse reads:

"After threescore and two weeks shall Messiah be cut off, but not for Himself: and the people of the prince that shall come shall destroy the city and the sanctuary."

With reference to this scripture, the margin adds: "The Jews they shall be no more His people."

If you turn to Daniel 11, you will find no suggestion anywhere in the closing verses that the last scenes in the world's history will occur when the Jews are in control of Jerusalem.

There is just one other point we might note in passing—the apparent impossibility of the people of the British Empire to be the supposedly ten lost tribes. It is a recognized fact that the Israelites are sons of Shem—Semites. It has been a generally recognized fact that the Anglo-Saxons are descendants of Japheth. If this is so, how could the ten lost tribes be found in the Anglo-Saxon race? If this is right, as we have all been taught, one springs from Shem and the other springs from Japheth.

The Spiritual House of Israel

But God still loves the Israelites, still loves the Jews. Jesus Himself was a Jew. All the apostles were Jews. Salvation is of the Jews. Today He gives them an opportunity for salvation. The Scripture speaks of the people who shall be saved as being of the Israel of God. There are, of course, a fleshly Israel and a spiritual Israel. Jesus made that plain. We shall refer to that only briefly, as recorded in John 8:33, 37, and onward, where the Pharisees were discussing with Christ their father, Abraham. They said, "We be Abraham's seed." But Jesus said to them, "Ye are of your father the devil." Now, they were of Abraham, and yet Christ said they were not. So far as flesh and blood was concerned, they were. So far as their relationship to God was concerned, they were not. Christ made it very clear that the sons of Abraham would do the works of Abraham. We remember that the Scripture says that if we are Christ's, then are we Abraham's seed, and heirs according to the promise. (Gal. 3:29.) The Israel of God is not the fleshly seed of Abraham. The Israel of God is the spiritual seed of Abraham, through whom Christ came.

Now note this statement in Romans 11, the first five verses:

"I say then, Hath God cast away His people? God forbid. For I also am an Israelite, of the seed of

Abraham, of the tribe of Benjamin. God hath not cast away His people which He foreknew. Wot ye not what the scripture saith of Elias? how he maketh intercession to God against Israel, saying, Lord, they have killed Thy prophets, and digged down Thine altars; and I am left alone, and they seek my life. But what saith the answer of God unto him? I have reserved to Myself seven thousand men, who have not bowed the knee to the image of Baal. Even so then at this present time also there is a remnant according to the election of grace."

And beginning with the fifteenth verse, he continues:

"If the casting away of them [the fleshly Israelites] be the reconciling of the world, what shall the receiving of them be, but life from the dead? For if the first fruit be holy, the lump is also holy: and if the root be holy, so are the branches. And if some of the branches be broken off, and thou, being a wild olive tree, were grafted in among them, and with them partakest of the root and fatness of the olive tree; boast not against the branches. But if thou boast, thou bearest not the root, but the root thee. Thou wilt say then, The branches were broken off, that I might be grafted in. Well; because of unbelief they were broken off, and thou standest by faith. Be not high-minded, but fear: for if God spared not the natural branches, take heed lest He also spare not thee. Behold therefore the goodness and severity of God: on them which fell, severity; but toward thee, goodness, if thou continue in His goodness: otherwise thou also shalt be cut off. And they also, if they abide not still in unbelief, shall be grafted in: for God is able to graff them in again. For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches be grafted into their own olive tree?"

This is the picture. Anyone who is acquainted with horticulture knows that when an apple branch is grafted into a pear stock, one gets apples, not pears. It is the graft that produces, not the stock. Here Paul speaks of the Gentiles' being grafted into the stock, which is of Christ and of Abraham. But in this graft, he says, contrary to nature, instead of the Gentile, which is grafted into the stock of the true Israel, producing Gentile, this Gentile grafted into the stock of Christ and Abraham, becomes an Israelite, and produces the fruits of righteousness according to Christ and Abraham.

The Jews today, having rejected Christ, may be grafted into the stock of Abraham and Christ, and they may produce the works of Abraham. The Gentiles, producing the works of unrighteousness by nature, may be grafted into the stock of Christ, who is all righteousness, and contrary to nature, they will produce the works of righteousness. That is the picture which Paul brings us in the eleventh chapter of Romans. The way is open for all, whether they be Gentiles or the Israel of the flesh, to be grafted into Christ and through Him to become children of Abraham and Christ, heirs according to the promise. There is no other way.

Heirs of the Promise

Today, if we are to be the heirs of Abraham, heirs of the promise, we must know what it is to be grafted into the stock which is Christ Jesus, that we may produce, contrary to nature, the fruits of His own blessed life, the fruits of righteousness. And so it is also with every Jew, or Israelite according to the flesh. Every Jew today may find the way open in Jesus Christ. If, having

been cut from the stock through his own rejection, he will go to Him, he may again be grafted into the stock and, like the Gentile who accepts Christ, become a true son of Abraham.

Those who enter the New Jerusalem are those who have upon them the names of the twelve tribes of the children of Israel. In the twenty-first chapter of Revelation, verse 12, we read:

"And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel."

If we are members of the kingdom of God, we will go through one of those gates. Thus we must become Israelites indeed, through being grafted into the stock of the life of our Saviour Jesus, so that through Him, from Him, and by Him we shall bring forth fruits unto righteousness. So shall all Israel be saved.

I trust that in these serious closing days we shall not be deceived by any movements that are now sweeping this world, seeking to deceive many and lead them into error with ideas of prophecies yet to be fulfilled that are neither Scriptural nor historical.

There are no lost tribes of Israel. There is no restoration of the people of fleshly Israel to the land of Palestine. There is no promise for the restoration of their earthly kingdom. There is but one promise of such a coming kingdom. Christ is the ruler of that kingdom. He is coming soon, and everyone who becomes a citizen of that kingdom will be an Israelite indeed, receiving Him, revealing Him, glorying in Him, having ultimately His name on his forehead, and seeing Him face to face.

I trust that as we sometimes fraternize with the members of the children of fleshly Israel, we

may find it possible to talk with them. We find them as we travel from place to place. According to one of the statements of the messenger of the Lord, there is to be in the closing days a large influx of these people into the remnant church.

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth. As the Old Testament Scriptures are blended with the New in an explanation of Jehovah's eternal purpose, this will be to many of the Jews as the dawn of a new creation, the resurrection of the soul. As they see the Christ of the gospel dispensation portrayed in the pages of the Old Testament Scriptures, and perceive how clearly the New Testament explains the Old, their slumbering faculties will be aroused, and they will recognize Christ as the Saviour of the world. Many will by faith receive Christ as their Redeemer. To them will be fulfilled the words, 'As many as received Him, to them gave He power to become the sons of God, even to them that believe on His name.'

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*"Acts of the Apostles," p. 381.*

This is a striking statement. We do well to ponder it.

We are living in the days of the closing proclamation of the gospel. It is time for the sons and daughters of Abraham to turn to Christ. Let us help them along the way as we can. Let us remember them in our prayers, that God may give them a heart of faith and belief, a longing for the truth as it is in Jesus; that, finding Him, they may follow in Abraham's way, Christ's way, the only way; that they may indeed be of the Israel of God, for His own name's sake.

Dangerous Art

By ROBERT M. ELDRIDGE

A PICTURE is second only to the actual subject it portrays in the interest it holds for men. This fact gives to pictures high rank as a medium of influence upon the human mind. Mental impressions received through the eyes are acknowledged to be more permanent than those received through other senses. But since limitations of time and space prevent the seeing of myriads of actual subjects and scenes, pictures of the same are naturally next in bringing the matter effectively to the consciousness. Thus pictures assume a place of profound importance in human life. From the infant on his mother's knee, receiving his earliest impressions, to the aged person's album of memory in the sunset of life, pictures are the cogent teacher and the faithful reminder.

As all of God's best gifts to man have been taken by Satan and degraded to his own vile purposes, it is not strange that so potent a gift as pictorial art should be sin-warped and devil-distorted in these last days. So-called "modernism" in art, as expressed in surrealism, impressionism, Dadaism, cubism, etc., which receive such wide publicity

today, is simply an outcropping of that rebellious spirit which permeates the soul of a lost world.

Fortunately, the genuine appeal of this type of picture, judged by the prominence given to it, is not so general as one might suppose. This fact is made evident in practically every public art display by the popular choice of a painting, as contrasted with the choice of the "experts." The popular choice is invariably a picture of real merit, while the "experts'" choice has been known to hang upside down, with no one the wiser. This situation would be wholly amusing if it did not indicate a corrupting downward trend in art standards generally. More subtle and dangerous, however, is the prostitution of realistic art which has a strong general appeal. The display of nudity, and the depiction of immorality and crime as it is flaunted from every newsstand today, is not only a sign of the times but a real menace to the Christian. Satan baits His traps with skillfully executed pictures, done in the brightest colors, and throbbing with action.

(Continued on page 14)

EDITORIAL

The Spirit of Prophecy—No. 8

Fruits Attest to Divine Credentials—II

THE life and writings of Mrs. E. G. White certainly produce sufficient evidence that she was called of God to do a special work. Any candid and unprejudiced person would have to admit, after a study of all her activities from early youth to old age and the circumstances that surrounded her long life, that the wise counsels she gave concerning weighty matters, the keen discernment she had of future events, the remarkable literary style of her writings, the strength that sustained her amid great physical weakness, her mysterious visions and dreams, her godly life in spite of strong opposition, cannot be accounted for by any human reasoning. Many of those outside our faith who had contact with her writings or had personal dealings with her during her lifetime, have borne testimony to her remarkable character and exceptional ability.

We first meet this woman as a frail girl who had been wounded by an untimely accident and who found it necessary to cease her schoolwork for some years. Never was she able to pursue a course of study as other youth have done. Her education was not directed by worldly teachers; yet her general knowledge was remarkable; her interpretation of human events, astonishingly accurate; and her understanding of human nature, often astounding.

Used of God at Early Age

W. A. Spicer, in his book, "The Spirit of Prophecy in the Advent Movement," tells some of the things which this youth faced and how she met them after she had been called of God to the prophetic office. We read:

"At seventeen this young woman was facing mesmerists, rebuking fanaticism, warning against the setting of a new time [for the end of the world]. . . .

"At eighteen and nineteen she was laboring in Vermont and Massachusetts. She bore important testimonies regarding the work of Christ in the heavenly sanctuary, and regarding the Sabbath truth, which had just come to her attention. The full advent movement was taking shape.

"At twenty-two her messages were pressing the leaders to launch definitely a publishing work [and she foretold the world-wide extent to which it would develop].

"At twenty-five most important instruction came regarding organization and church order. At that time much sentiment among the believers did not favor organization, and there was no way to keep disorderly elements from pressing in."—*Pages 68, 69.*

Who except God could qualify a frail young woman to give counsels that later proved to be so wise and timely? Physical weakness and suffering accompanied Mrs. White all through her life. Much of her writing was done under handicaps that would have proved a serious hindrance to others who were not so definitely conscious of divine aid. The volume and content of these writ-

ings very evidently have no relation to the physical condition or outward circumstances of the writer. Thus we read of work that was done over a certain period in Australia:

"With the writings that shall go in this mail, I have since leaving America written twenty hundred pages of letter paper. I could not have done all this writing if the Lord had not strengthened and blessed me in large measure. Never once has that right hand failed me. My arm and shoulder have been full of suffering, hard to bear, but the hand has been able to hold the pen and trace words that have come to me from the Spirit of the Lord."—*"Life Sketches," p. 340.*

It was during this time of intense suffering that Mrs. White wrote many chapters of that wonderful book, "The Desire of Ages." Though for long years she labored under severe physical affliction, her writings and counsels were full of cheer and courage. They never reflected the human weakness of the writer. God chose to use this frail body through which to deliver messages to His people.

Unconscious Eloquence of Expression

In her published "Testimonies" are many letters which were written under varied circumstances, while at home in her study, while traveling by train or steamship, or in homes where she was visiting. Her pen was constantly writing personal messages to workers or members of the church. In these are found some of her choicest paragraphs, which are frequently quoted today.

This is a remarkable fact. Here in these letters, which were written out of a burden of heart for the church in general or for some particular person, we find no conscious effort to frame words according to some literary style that had been learned or inherited, but an overflow of eloquent phrases that expressed the deepest longing of her heart. Thus it was with much of her writing. There was no plotting of books followed by conscious effort. She merely gave expression to the things which God had revealed to her from time to time. She wrote from a desire to put into words the thoughts which filled her heart and mind like a reservoir which is constantly replenished by hidden springs.

In her public addresses or committee counsels she was equally eloquent. She spoke with keen understanding of serious problems. She knew what was in the hearts of men and spoke accordingly without fear, but without harshness. She seemed to be a tender mother in Israel, weighed down with the waywardness of her children but ever anxious to give them sympathetic aid. She often pointed out the hidden sins of strangers whom she had never met, leading some to repentance, while others thus exposed were unable to continue their wrong course of action.

Able Counsel in Difficult Situations

One of our early leaders in Europe, D. T. Bourdeau, wrote of the marvelous understanding Mrs. White had of situations in fields which she had never visited before. We read of her first visit to Europe and the part she took in the first council there.

"Never was the gift of prophecy more needed and its service more timely, than on this occasion. Errors and difficulties that had baffled human wisdom and effort were pointed out, corrected, and removed, with that tenderness, plainness, faithfulness, and impartiality which have characterized this gift during the entire period of its manifestation among us. . . .

"How interesting and wonderful it was to hear Sister White correctly delineate the peculiarities of different fields she had seen only as the Lord had shown them to her, and show how they should be met; to hear her describe case after case of persons she had never seen with her natural vision, and either point out their errors or show important relations they sustained to the cause, and how they should connect with it to better save its interests!"—*Review and Herald*, Nov. 10, 1885.

One of the strange things in Mrs. White's experience was that her life, which was unreservedly given to God and which evidenced saintly traits and sympathetic interest in the eternal welfare of men and women everywhere, should stir up deadly opposition. From her earliest years she was many times abused and falsely accused. At times she wished to be delivered from the responsibility of having to point out sins and errors, but she continued to speak the things that God had revealed to her. Often it meant that she had to rebuke her dearest friends, not omitting her own husband. But every message of rebuke or warning was accompanied by sympathetic words of entreaty and encouragement. Nevertheless her messages seemed to stir up the wrath of the dragon. Uriah Smith once expressed this peculiar situation thus:

"They [Mrs. White's writings] tend to the purest morality. They discountenance every vice, and exhort to the practice of every virtue. . . . They have aroused and rearoused us to greater consecration to God, more zealous efforts for holiness of heart, and greater diligence in the cause and service of our Master. . . . Yet with all this array of good fruit which they are able to present, with all this innocency of any charge of evil that can be brought against them, they everywhere encounter the bitterest opposition. . . . Why is all this?

Whence all this war against that of which no evil can be said?"—*Review and Herald*, June 12, 1866.

We who know the prophecy concerning the remnant people know whence this evil comes. It comes from that fallen angel who seeks to hinder the work of those who have a special message to deliver to a perishing world. The Scripture declares that the dragon makes war with those who keep the commandments of God and have the testimony of Jesus Christ. It is little wonder then that this enemy of God's people set about his task of false accusation as soon as the gift of the Spirit of prophecy was manifested in the remnant church. But none of this hindered the gift in doing its appointed work, and wonderful have been the results.

God Has Spoken to His People

Much more might be said of the fruits of this gift and the proofs of its divine credentials. In the early days when the full fruits were not yet manifested, God in a miraculous manner attested to the divine endowment of His messenger. In open visions in which the subject was like one dead, even as the prophets of old, God revealed His power to speak through human clay even in these times. Events and situations were revealed and foretold in dreams that could not have been known otherwise. In later years it was not necessary for God to prove through such miraculous demonstrations that He was working through a divinely appointed messenger. The fruitage manifested in so many ways through seventy-one years of faithful and arduous labor even more fully attests the divine credentials of the Spirit of prophecy which has operated in our midst.

God has spoken to His people in no uncertain tones. We are not left to walk in darkness through the midnight hour of human destiny. The torch which has been lighted by the Spirit of prophecy has not been shrouded, but is still available. Let us be sure that we are following its guidance as it leads us on to the eternal day. Only thus may we avoid the pitfalls that lurk on every hand, and press on victoriously to the city of God.

F. L.

Why I Am a Seventh-day Adventist—Part XIV

Because I Believe the Sabbath Command Means Exactly What It Says—No. 3

AS noted last week, the Puritan theory of the Sabbath soon took fast hold upon devout Sunday-keeping people in the English-speaking world. Certainly there need be no question as regards their devoutness, but there must be a very serious doubt raised as to the correctness of the theory by which they sought to give a "Thus saith the Lord" to Sunday. What shall we say to the claim that the fourth commandment means simply one day in seven when it speaks of "the seventh day"?

Certainly one of the first things that may ap-

propriately be said is this: The interpretation is a new one. Its sponsors waited 1500 years after the Bible was all written before they formulated and adopted it as the basis for a doctrine. Seventh-day Adventists, contrary to popular belief, are not the promoters of new, strange interpretations of Scripture. We stand for the ancient, time-honored, undisputed interpretation which, through all the long ages past, has been given to the phrase, "the seventh day," in the Sabbath command. Thus, to say the least, a very heavy burden of proof rests upon those who hold the new view.

Historical Setting of Command

It is certainly not strange that the world waited a long time for this interpretation, for there are overwhelming objections to it—objections that quite demolish it. In the first place, take the very historical setting in which the command is found. The Sabbath was made on the seventh day of creation. It came at the end of a cycle; it completed creation week. From the very earliest records of the Bible we discover that the ancient Hebrews had the time cycle known as the week, and unquestionably that cycle owes its origin to the seven-day cycle of creation. The record in the second chapter of Genesis tells us that God rested “on the seventh” day. We naturally and properly understand that in relation to a definite time period preceding. How strange it would have been if the record had said instead that God rested on “a seventh day.”

The Westminster Confession, which crystallized the Puritan theory, declares that God “hath particularly appointed one day in seven for a Sabbath, to be kept holy unto Him: which, from the beginning of the world to the resurrection of Christ, was the last day of the week.” The question right here is this, How could these learned Westminster divines discover that the Sabbath from creation to the resurrection should be the last day of the week? Their sources of information are the record in Genesis and the text of the fourth commandment in Exodus, which declares “the seventh day is the Sabbath of the Lord thy God.” Now if “the seventh day” command meant “the last day of the week” for four thousand years, how could words suddenly change their meaning so that immediately upon the resurrection of our Lord “the seventh day” in the command meant instead “the first day”? This is precisely the problem that presents itself to those who hold the Puritan theory.

A Singular Situation

Now take the matter a step further. How did all believers in God in Bible times discover that they ought to keep a weekly holy day on the seventh day of the week? And how have the Jews until this day been able to know what day of the week they should keep holy in harmony with God’s command? The answer is in the words of the command itself, “the seventh day is the Sabbath of the Lord thy God.” Here, then, is a singular situation. Holy patriarchs and prophets, inspired men of God and humble believers, to say nothing of the whole Jewish race throughout the Christian Era, and certain Sabbathkeeping Christians, have all unitedly and unquestioningly agreed that “the seventh day” means the seventh day of the week.

We should remember right here that the significance of this uniformity cannot be minimized in any degree by the claim that all these good people of ancient times were simply finite and fallible. God had a line of holy prophets through ancient times to guide men and to interpret to them the will of God and the word of God. These prophets all alike gave one interpretation to the fourth command. What is still more significant, in all the controversies which these holy prophets

had with rebellious Jews, whose chief offense sometimes was the violation of the Sabbath, no offender ever challenged the claims of the Sabbath on the ground that it meant simply one day in seven. How easy it might have been for an avaricious merchant of the long ago to contend that it was perfectly proper for him to keep his shop open on the seventh day of the week because the command simply meant one day in seven and he could close on some other day in the week. The Bible has no record of any such controversy. Would men stiff-necked and resourceful in rebellion, as the Bible pictures many of them, have been slow to think up this escape from the Sabbath if they had thought it had even a semblance of plausibility?

The Test That Ends All Discussion

In addition to all this evidence, which in itself would be sufficient to settle the question fully, there is a text in the New Testament that provides a clear and sufficient answer in itself. We need read only this one text in order to have a clear-cut, inspired answer to the question, Which day of the week is the Sabbath day according to the commandment? In the Gospel according to Luke, we read of certain devout women who, on the crucifixion day, laid plans to anoint the body of our Lord. The record declares: “They returned, and prepared spices and ointments; and rested the Sabbath day according to the commandment.” Luke 23:56. Now when was our Lord crucified? On Friday, we all agree. And when was He raised from the dead? On Sunday. Now here is an inspired Bible record concerning these women who prepared their ointment on Friday, then rested “the Sabbath day according to the commandment.” And immediately afterward, as the following verse reveals, they came “upon the first day of the week . . . unto the sepulcher, bringing the spices which they had prepared.” Luke 24:1.

Unquestionably then, these women rested on the seventh day of the week, between Friday and Sunday, and that day, declares the Inspired Record, is “the Sabbath day according to the commandment.” Could a statement be more plain? Luke followed the unbroken record set by inspired writers throughout all the Old Testament times, and the unbroken practice of all holy men in the preceding ages, declaring that the seventh day of the week is the “Sabbath day according to the commandment.”

We should always remember that these Gospel writers wrote quite a few years after the resurrection of our Lord, when the Christian church was more or less well defined and looked to the writings of these apostles for guidance and for a proper understanding of the commands of God. Luke gives no qualifying statement in the record. He does not say to the Christian believers, who would be reading that record for all the centuries to come, that the Sabbath day on which the devout women rested, was simply the “Sabbath day according to the commandment” as interpreted in the ages before Christ, while Christians are to interpret it differently. He said nothing of the kind; yet was it not imperative to make some such

comment if it were really true that for Christians since the death of Christ, the Sabbath day according to the commandment is not the seventh day of the week but the first day of the week? As the brief and simple record stands, surely no Christian reading the story set forth by Luke can come to any other conclusion than that the Sabbath day according to the commandment is the seventh day of the week. To that conclusion Seventh-day Adventists come.

No Time Lost

But there is one further matter that is settled with certainty in this brief statement in Luke's Gospel. There are some who would seek to take the force out of the explicit command, "The seventh day is the Sabbath of the Lord thy God," by declaring that we cannot know which was the true seventh day in the long ages before Christ. They hold that perhaps time was lost; therefore there is no point at all in insisting on any special day. Of course, it might be simply replied that in that event we have nothing by which to determine the true first day of the week either, and hence there is no point in keeping Sunday. However, we need only turn to this record by Luke to settle the whole

matter. We need not seek to peer along the millenniums preceding the time of Christ to discover whether the unbroken cycle of seven has come down through the ages. Luke tells us that the day between crucifixion Friday and the resurrection Sunday is "the Sabbath day according to the commandment." Therefore we have the correct day anchored down at the time of our Lord. From that time onward there is certainly no difficulty in determining the true cycle of the week. Astronomers and calendar makers are emphatic in declaring that time can be accurately traced back through all the Christian Era.

But the Sabbath command does not turn altogether on the question of a certain day in the week. The command is equally concerned with the event to be memorialized on that particular day, namely, the creation of the world. Seventh-day Adventists are concerned with the Sabbath commandment in its entirety, and see a vast significance in the event memorialized by the command, which, indeed, is the first and chief reason for that command.

The significance which Seventh-day Adventists attach to the creation of our world in connection with the Sabbath command will be considered next week.

F. D. N.

Electricity and Life

UNDER this head a New Haven (Connecticut) news dispatch recently reported some interesting researches in plant growth:

"Electricity and life processes were given a new hookup by researches of Professor Harold S. Burr, Yale University anatomist, who simultaneously took motion pictures and electrical records from growing corn plants. His results are set forth in detail in the new issue of the Yale Journal of Biology and Medicine."—*Washington Daily News*, Aug. 11, 1942.

I looked up this Yale journal, but found the professor's paper, accompanied by diagrams, too technical to supply even a brief quotation. Let the newspaper dispatch further sum it up:

"It had been known for some time that all living things give off minute electrical currents, but Professor Burr's experiments have shown for the first time that these variations in intensity correspond exactly with changes in the rate of growth, and with internal structural developments.

"Voltages as measured by Professor Burr were low—from 25 to 75 thousandths of a volt. Some of the changes detected by the delicate instrumental setup were quite abrupt. The more rapid fluctuations in plants, accompanying internal changes, are stated to be 'curiously like brain waves in animals.'"

It was about 1934 that scientific research got hold of the idea of electrical action in animal life. Much was said on every side about experiments showing that in thinking, for instance, the brain of a man was giving off electrical energy that could be measured. The more intense the thinking the

greater the measure of electrical power. Now this Yale professor finds electrical energy measurable in the growing plant. It is all new to scientific research. But we are bound to hark back to instruction that was given us by the Spirit of prophecy over forty years ago, dealing with the life-giving word of God in natural forces, working with electrical energy in the human brain and in seed and plant. For instance, here is a paragraph from that old volume, "Christ's Object Lessons:"

"There is life in the seed, there is power in the soil; but unless an infinite power is exercised day and night, the seed will yield no returns. The showers of rain must be sent to give moisture to the thirsty fields, the sun must impart heat, electricity must be conveyed to the buried seed. The life which the Creator has implanted, He alone can call forth. Every seed grows, every plant develops, by the power of God."—Page 62.

W. A. S.

It is not what men eat, but what they digest, that makes them strong; . . . not what men read but what they remember, that makes them learned; and not what we profess, but what we practice that makes us Christians.—*Bacon*.

GOD will work a work in our day that but few anticipate. He will raise up and exalt among us those who are taught rather by the unction of His Spirit, than by the outward training of scientific institutions. These facilities are not to be despised or condemned; they are ordained of God.—"Testimonies," Vol. V, p. 82.

IN MISSION LANDS

Rhodesian Camp Meetings

By J. M. HNATYSHYN

DURING July, August, and September it was my happy privilege to attend four camp meetings in Northern Rhodesia and four in Southern Rhodesia.

My first camp meeting in Northern Rhodesia was at a place called Munenga, where about six hundred were present. Our campgrounds were well arranged under large trees, with a grass enclosure to protect us from the wind. Since it was very cool at night, the fourteen companies kept their campfires going all night. The singing of the natives was heard into the late hours and again in the early morning. This was a nightly occurrence throughout the camp meeting.

On Sabbath we had a special feast, and the Holy Spirit was certainly with us; for at the consecration meeting when I made the call for those to come who had not accepted Christ as yet, I was surprised to see men, women, and young people direct from heathenism come forward. More than forty took their stand for the first time, and all others who were Christians reconsecrated themselves anew to serve Jesus.

In the afternoon these people brought their Annual Offering. As we sang those appropriate hymns, "They Brought Their Gifts to Jesus" and "Bringing in the Sheaves," it was touching to see these poor African people, who for several years have not had any rain, begin to make their sacrifices. An offering goal had been set for them, but they went well above it. For Sabbath school they gave over £5 in cash value, and at this meeting they gave over £35. Most of this was in currency, but several oxen and some grain were given. Each company made certain that it reached its goal. Years ago before these natives became Christians, it was their custom to bring an annual offering to their chief, but now what a change has taken place! They are much happier to give their gift to the One who in turn gives more than they ask.

We baptized seventy-three at this place and were happy to listen to the different companies give their reports of how they were busy working to win others. They told of how they have organized strong Missionary Volunteer groups and visited different villages. Their reports showed large numbers who have been won by their efforts. They were deeply thankful for W. H. Anderson's early pioneering days and the efforts made to bring them the gospel.

The second camp meeting was at a place called Nadezwe. Here we were happy to welcome about two hundred fifty believers. At first, when I saw the country with hardly any villages, I wondered where the people would come from, but to my surprise a sizable company attended. These

also were a happy group, and by their singing and earnestness one could see that Jesus is their personal Saviour. Over thirty-five took their stand, and about fifteen were baptized here. It was also of interest to see this small group make their sacrifice. Although they are poor, they, too, brought a large offering in cash and kind.

Opposition to Work Overcome

One of the African workers told us that in the early days it was very hard to get the people in this area to listen to the gospel. He himself learned the truth by reading a book he had received from one of our missionaries. He then tried to use literature, but the people would run away. He decided to sell cloth, therefore, and managed to get a little extra money with which he bought a gramophone. Then as people came to listen to the music, he would sell his cloth; and as he gained their interest, he would then give them the gospel story by preaching and circulating tracts. Thus he was able to win many.

At this place one person came many miles to camp meeting. He was terribly crippled and disfigured, but he came to be baptized. With him he brought fifteen others who were almost ready for baptism, all of whom had learned of Christianity through him. Friends, this is what I call having Christ in one's life and letting one's light shine. Let us all learn the lesson and do more in soul winning. We are told, "Intense earnestness should now take possession of us. Our slumbering energies should be aroused to untiring effort."—*"Testimonies,"* Vol. IX, p. 44.

One company at this place reported that 180 members are studying in their Sabbath school. At first the chief of this village resented their coming and chased them away, for he did not want his people to give up their idol worship and witchcraft; but now a change has come, and the Missionary Volunteer groups are doing good work there.

The third camp meeting was held at a place called Mutama. Here we had a gathering of about three hundred fifty. A group of forty-eight took their stand, and we baptized twenty-five. The Annual Offering goal was reached, and here also the people gave freely of their little. I wondered more than once how they were able to give and where they obtained the money to give. But I finally had to satisfy myself with the answer that when a heart is consecrated to God, the Lord provides His child with an offering to bring.

A teacher at this place reported that since last year's camp meeting he, with his few older Missionary Volunteers, had a class of over fifty studying the truth. In every camp meeting I found

that all the members were very active and were carrying the gospel to their villages. The only sad part is that at this place three different chiefs with their delegates earnestly pleaded for a school, but the brethren had to tell them to wait, because of shortage of teachers and funds.

The last camp meeting in Northern Rhodesia was held at a place called Dimbwe, near one of our day schools. The road for some twenty miles was extremely poor. We followed a bicycle path through jungles and ravines and tall grass that made me think we would see neither people nor camp meeting, but this time I was ready for the surprise. When we reached the place, over five hundred people were gathered, some of whom had come long distances. The country was dry, and people and cattle were suffering for need of food and water. There were six companies here—a happy lot. Of all the camp meetings the singing at this place was the best. It seemed to me that the people here preferred singing to eating or sleeping.

Consecration of Life and Substance

When I made a call at the consecration hour, over eighty-three came to the altar to take their stand and forsake the world. The Spirit of the Lord was certainly present in abundant measure. During the afternoon meeting the people came with their offerings. They had very little to give in kind, but they had saved, and when I saw that in Sabbath school they gave £2, I said, "If they do that well in the afternoon, it will be wonderful." But the friend who was with me informed me that their camp meeting goal was £6.16. Again I was eager to see what would take place.

Soon the men, women, and children in each company began to bring their pennies, and although it takes a long time to get them all to come and bring all they have saved, a total of £10 was received. The director of this place, Brother Strawberry Jam, is an energetic person who has won the confidence and support of the people. The Missionary Volunteer Society in each group reported excellent results from their efforts in giving the gospel in their respective areas. Several delegates pleaded for teachers and schools. I trust their needs will soon be granted.

Now we shall go to Southern Rhodesia. My first camp meeting was at Que Que, or Gunde school. The attendance here was over five hundred. In this area the people are also suffering from drouth, but not from spiritual interest. As in the north, the people in their camps, from early morning till late at night, would sing and praise the Lord for what they had.

At this place over forty-seven took their stand and joined the baptismal class. There was real searching of hearts, and many took a firmer hold on God. Even the chief of this area became interested and is making arrangements to put away his wives and study the truth. We baptized sixty-three at this place.

At this camp meeting there were thirteen groups, or companies, and as the Sabbath school goals and camp meeting goals were presented, they all made a strong effort to reach them. Without much persuasion the people brought their of-

fering. The goal for the Annual Offering was set at £24. Before we knew it, they had brought in over £19 in cash. Then the different groups gave in kind, and we received 3 oxen, 1 calf, 2 donkeys, 2 sheep, 3 goats, 21 fowl, 12 bags of corn, and 5 bags of millet. When these are all sold, their offering will amount in all to over £61. I wish some of you readers could have witnessed how these folk gave. I learned many precious lessons from these poor people. They really enjoyed making a sacrifice, and they are filled with joy that they are able to give. Surely it is the sacrifice of Christ that saves men. Only the gospel of Christ crucified can draw such people and help them to give as these do. I found that as we lift up Christ crucified, these people are attracted to Him. Let us all "lift up Christ" more to the people who have forsaken God or know Him not.

Special Baptism of the Spirit

From here we went to a place called Bushtick, where some three hundred ten were present. A group of young people who attend our school here were present. The chief at this place, who is a believer, was of great assistance in helping the people make their surrender. We baptized thirty-four, and there were twenty-six others who surrendered themselves to God. At first it seemed that no one was going to come to the altar, but as we prayed and made the appeal, finally one young woman broke loose from her sinful life and came, loudly weeping. Her example started all the camp weeping, for there were many who were struggling to make up their minds. The Spirit of the Lord touched their hearts and they began to come. Oh, what great joy there was in the camp when we saw several special cases of surrender to God!

The offering goals at this camp meeting were reached and an overflow was received. Their goal was £15, but some £17 was received in cash, besides one goat and one sheep.

The seventh camp meeting I attended was the largest of all. Here we had over seven hundred present. This was at Filabusi, or Insimbiti, Mission. The campgrounds were well arranged, and excellent organization was seen in all plans. At this place we baptized fifty-five people, and over twenty-six others took their stand and joined the baptismal study class. There were seventeen companies at this place. The singing was excellent; the offerings, very good. Each group put forth marked effort to exceed its goals both for Sabbath school and for the Annual Offering. Some of the children and grownups would come to the offering basket half a dozen times to bring a little more. In this area the people are very poor also; yet though their goal in Sabbath school was only £5.12, they gave £6. Similarly, with a camp meeting goal of £34, they exceeded £38. I understand that even more is to come in before the year closes. This is a larger offering than they have given in the previous two years.

The last place was at Buhwa, where I think the surroundings are excellent. Buhwa nestles among small hills and valleys. Here lives our faithful chief, Ellison, a believer. Here, too, we have a fine company of church members and a school.

Dangerous Arts

(Continued from page 7)

It was a small camp meeting with an attendance of only about one hundred twenty-five. The weather was cold and rainy, but this did not dampen their spirits. The people were happy and of good courage. I found a sweet, uplifting spirit among them all. In addition to the thirty-five who took their stand for the first time, there were twelve candidates for baptism.

Here I had a new experience, for when I asked if there was enough water in the river for baptism, the people replied that there was much water in the pool, so much that a big hippopotamus and a number of crocodiles were in it. This information shook my courage a bit, and I felt a little shaky about baptizing here. But since there were no others to officiate, I saw no way out of my duty. I then sent the deacon to look for another place. He found another pool which was not so deep, and suggested that we use it. He informed me that there were no hippopotamuses in it, but he was not sure about the crocodiles. He thought that they had all been chased away into the other pool. Needless to say, I was very thankful when the service was finished.

Our offerings from the small group of one hundred twenty men, women, and children, were exceptionally good. Since there was only one group at this place, the ones in charge set separate goals for fathers, mothers, young men, young women, and one for the children. They wished to see who would give the most. It was interesting to see what a struggle there was, for mothers, children, and young people had to get their money from the head of the house. They all went over their goals. Their total Sabbath school goal was £1.11, but they received £2. Although the camp meeting offering goal was £8, they received over £8 in cash, besides 3 young oxen, 1 sheep, 1 chair, and 1 bag of corn. When these are sold, their offering will total nearly £16.

In looking over the records for last year, when times were not so pressing, I find that in practically every camp meeting this year the financial goals have been exceeded. The people at every camp meeting took an active part in the consecration service, and all were earnest in saving not only their own souls but others' as well. Many interesting experiences were given of how some studied and prayed with others and helped the sick. Concerning what church members should do, we read in the Spirit of prophecy writings: "By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work you can do."—*Id.*, p. 41.

I trust that this account may inspire many to do more in winning souls, to make a real sacrifice in giving to the cause of God, to help finish the task before us while time still remains.

"And so I rouse, and see a widening vision;
A harvest field with ripening grain appears,
All ready for the sickle of the reapers,
Who labor long and toil with many tears.

"O Lord,' I cry, 'accept my humble service!
I feel so weak, and inefficient, too;
I can do little—I am just a worker;
Cleanse Thou my heart, and make me over new.'"

"Satan is continually seeking to overcome the people of God by breaking down the barriers which separate them from the world. . . . Familiarity with sin will inevitably cause it to appear less repulsive."—"The Great Controversy," pp. 508, 509. How the angels must weep as they see their charges overwhelmed by the flood of brilliantly illustrated evil literature that is pouring from the world's presses.

This situation is the more distressing because there seems to be so little that can be done to combat it effectively. How to be in the world and not of the world becomes daily a more difficult problem. This is according to the devil's plans. He knows that by beholding, we become changed and that, if he can place enough of his brand of pictures before humanity, the resulting decline in moral fiber will ensure an easy victory for the forces of evil. This plan of campaign is far from new. From the earliest times the illustrative art has been used to further Satan's aims against mankind. The Lord sought to spare Israel from the insidious effect of even the "borderline" pictures of the Canaanites by instructing His people to "destroy all their pictures." Num. 33:52.

The development of photography has greatly implemented the devil's lethal armory. Canaanitish art is rampant in the world today, and it is a question of some import how much of it can be safely tolerated in our own home magazine racks. To pluck the offending "eyeful" and cast it from us might mean eliminating some otherwise excellent journals, but there are other ways of keeping well informed without poring over these dangerous mixtures of good and bad. The gains are too small and the risks are too great.

The "comics," those grossly misnamed strips and books, are a special temptation to the youth. Older folks often fail to realize why this type of reading matter is enthralling to the young. With one's feet on the solid ground of reality such giddy flights of imagination as these cheap books offer have little appeal. But youth revels in fantasy. The artist's pen and brush, coupled with an agile and perverted imagination, can produce things and situations never seen in heaven or earth. The weird, the horrible, the wildly fantastic, is depicted and captioned with convincing realism, and the young mind is thus inexorably led into satanic channels. If the reader feasts on a page-by-page menu of perfidy and murder, seasoned with coarse epithet and profanity, his spiritual perception is dulled and moral values are lost.

How can parents face the inevitable accounting unless they have exhausted every means of combating this danger that threatens the children? With love, prayerful tact, and the substitution of the good for the bad, our "beautiful flock" must be shepherded away from these poison pastures.

As members of the remnant church, "not having spot, or wrinkle, or any such thing" before Jesus comes, should we not, by word and especially by our example, exert a positive influence against this pictorial scourge that is deluging the earth?

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Maurice Finds the Golden Key

It was New Year's Eve. Maurice threw down the book he had been reading, and stretched himself. Then he settled back in the easy chair before the fire and began to think. The book he had just finished was about the life of a great man, full of interest and excitement, even for a boy of twelve and, thought Maurice, He began his life just like me, on a farm, miles away from everywhere. I wonder how he became so famous.

"He used the right keys and unlocked the right doors," said a voice at his elbow, and he saw an old man standing beside him. In his hand he held a large bunch of keys, which he put down on the table as he spoke.

"Who are you?" asked Maurice, looking from the old man to the keys on the table.



A Happy New Year

JUST at the turn of the midnight,
When the children are fast asleep,
The tired Old Year slips out by himself,
Glad of a chance to be laid on the shelf,
And the New Year takes a peep

At the beautiful world that is waiting
For the hours that he will bring;
For the wonderful things in his peddler's pack;
Weather, all sorts, there will be no lack,
And many a marvelous thing!

Flowers by hosts and armies;
Stars and sunshine and rain;
The merry times and the sorrowful times;
Quickstep and jingle and dirge and chimes,
And the weaving of joy and pain.

When the children wake in the morning,
Shouting their "Happy New Year,"
The year will be started well on his way,
Swinging along through his first white day,
With the path before him clear.

Twelve long months for his journey!
Fifty-two weeks of a spell!
At the end of it all he'll slip out by himself,
Glad of a chance to be laid on the shelf,
At the stroke of the midnight bell.

—Margaret E. Sangster.

"I have come to say good-by," said his visitor. "I am the Old Year. In a few minutes you will see me no more, but I shall leave these keys with you for your use. Some you will not need until you are older. They are too heavy for your use at present. Some will open doors which you are already longing to enter. Some I hope you will never use; but one among them," and his voice became very earnest, "is of great value. See to it that whatever others you miss, you do not fail to use that one."

He turned away, and Maurice, too much surprised to speak, watched him leave the room in silence. Then he turned his attention to the keys.

First of all he picked up a heavy key which looked as if it might be very old, and yet had evidently been kept bright by constant use. He weighed it up and down in his hand and wondered what door it would open.

Then he noticed a tiny label attached to it, and read the word "Knowledge." This is one of the keys of which the old man spoke, thought Maurice. It opens a door I am longing to enter. I shall certainly use that, and he laid it aside and took up another.

This was a large, shining key, which had many smaller keys attached to it. He searched for its name, which was written in rather obscure characters and took some little time to read. At last he made out the word "Self-seeking." He held the key in his hand for a moment and looked at it thoughtfully. Was this one of the keys that the old man had hoped he would never use? He would look and see what the others were that were hanging on to it.

The name of the first he looked at was "Pride." He let it go quickly. "I don't want that," he said, and took up the next; on it he read the word "Success." "I think I should like that," he said, and kept it in his hand while he read the name of another; it was "Wealth." "And that too," he said, and added it to the key that was already in his hand.

Two more keys completed the set that were attached to the key labeled "Self-seeking." These bore the names of "Fame" and "Popularity."

"Success, wealth, fame, popularity," he said. "I will have those;" and he began to try to detach them from the larger keys labeled "Self-seeking" and "Pride." But they were firmly fixed by a steel chain which with all his efforts he could not sever.

At last he gave up the attempt and put the bunch to one side while he examined those still left on the table. Many of them had almost unknown names; some, he knew, would have little interest for him until he was older; others he picked out at once as ones that he needed, and put them with the heavy key, "Knowledge." Among them were

those labeled "Physical Fitness," "Usefulness," "Health," and "Happiness."

"I wonder which is the one that he said is of such great value," said Maurice thoughtfully as he looked from one to the other of the keys now scattered over the table. "Somehow, I don't think that I have found it yet; I must look again."

After a very careful search, he saw, lying all by itself, a tiny key. At first glance it did not attract his interest, but as he gazed at it, it seemed to shine with a wonderful light, and picking it up, Maurice saw that it was made of the purest gold. Attached to it was a tiny golden label in the form of a cross which bore the inscription: "The kingdom of God." Maurice gazed at it reverently. Then he clasped it in his hand. "This is it!" he

exclaimed; "this is the one that is most precious; whatever I do I must enter this door."

He unclasped his hand, and found that a strange thing had happened. The tiny key had grown into a large one very beautifully engraved and studded with gems, and attached to it were numerous tiny golden keys, almost too many to count. He looked again at the cross-shaped label and, turning it over, read on the reverse side, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

Maurice awoke with a start.

"That was surely a strange dream," he said. "But there's a good lesson in it, which I shall remember all my life. Seems as if I can feel that golden key in my hand now."—*Author Unknown.*

Books and My Children

By A CONTRIBUTOR

LAST Tuesday was a red-letter day. The children went with me to the public library and applied for their first library cards. But imagine my surprise when they announced the books they wished to take out! The little girl's was a fanciful tale by a well-known author, decided upon during the short time I had let the children browse while I went upstairs to another section to see about some books of my own.

"I want —," Sonny announced, mentioning a highly imaginative adventure story. "I saw it over at Jack's house. Someone gave it to him for a present."

Now I could have made a scene and forbidden this classic but bloodcurdling tale for my eight-year-old son. But ever after, perhaps, it would have held for him an enticing fascination. I think I decided upon a more diplomatic course. The children brought home the books they had selected. But I proceeded to ignore these books, and I made it a point to praise and read to them other books about the house which I knew would be of genuine interest to them. Sister found the book about the lost dolls interesting but has not mentioned it since the next day. The adventure story was deserted after a sentence or two. "It's a little too hard to understand," I heard Sonny explain to Sister. Their mother resolved then and there that *she* would make the next trip to the library and get some books of travel, biography, and nature stories. This she did. A lovely book of wild-flower illustrations appealed to Sister. A book all about inventions fascinated Sonny. We are now reading the book on travel in Alaska.

Before the children are let loose in the junior library room again, we will have a little talk about books—good books, bad books, and books that merely waste time and, like the little foxes that spoil the vines, may eventually waste so much that many precious days of our lives are gone. I think it will be well to draw out the children's interests and tell them how I select my own reading for a winter. I decided a year or so ago that the three topics I was most interested in were music, furniture, and child training. Except for an excep-

tional new book or two and my religious and periodical reading, therefore, my reading was confined to those three fields.

From infancy my children have had a great deal read to them. The chief reading matter has been their little Bible stories. Their Sabbath school lesson has been as much a part of the evening routine as taking off the play clothes and putting on the sleepers. The lesson cycle was just beginning with the New Testament when little Sister was barely old enough to enjoy the story of the baby Jesus. It was told and sung before it was read. Other little Bible stories appealing to children, especially those of the baby Moses and little Samuel, were told over and over, and then told back to us by the babies, whose diction delighted us doting parents.

The Bible has continued to be the center around which our children's literary life is growing. Now school lessons also are drawn from its pages. Worship is based upon it—now in the form of books. Stories told from it still fascinate the children. Character lessons come from it, daily, in bits as needed, and it is the source on Sabbath afternoons of that unfailing delight, the Bible guessing game, which begins, "I am thinking of a man whose name begins with J—."

From the children's earliest childhood we have tried to make a decided difference in the type of reading for the Sabbath. Sabbath books may be read any day. But everyday books are not for Sabbath. By putting away the newspaper and having only religious papers and books about and in hand on Sabbath, we set an example without making any great point of it, I presume.

We have a number of profusely illustrated books which we call Sabbath books. They include the Conflict Series, "Our Wonderful Bible," and certain nature books when we have them from the library. All religious papers are in the group, especially *Our Little Friend* books. I have about twelve of these now. I get loose-leaf binders from the dime store, punch the *Friends*, put reinforcements over the holes, then insert them in chronological order. Each binder holds six months' is-

sues of *Friends*. These books are now enjoyed more than ever as the children are beginning to read for themselves.

When the children were old enough to be taken to church and still not old enough to understand the significance of the ordinance of humility and the communion service, I was fortunate in finding a book with over nine hundred illustrations of famous paintings, entitled "The Bible in Art." It is not a very bulky book either. This I took along to church and in a very low tone explained to the children, as I showed them the pictures of "Jesus Washing the Disciples' Feet" and the "Last Supper," just what the ceremonies meant that were going on in the church. From quarter to quarter I repeated this procedure. There was no running about, as children sometimes disgracefully do during these solemn services. Furthermore the sacredness of the rite was impressed upon their minds. Now Father takes Sonny and I take Sister to each service.

When my children were about six and seven each, I was faced with the problem of something different and interesting to read to them one rainy Sabbath. I saw a book on the shelves and said, "I really think this book is too old for you, but would you like to have me start reading it to you? It is 'Pilgrim's Progress.'" Whether or not it was because my opening statement was a challenge I do not know, but they both begged for it. I read only a little at a time. Always they begged for more. Off and on for almost a year we kept that up until the book was finished. The interest never abated. Recently my little son asked for it to be read again. I think he liked the battles with dragons and giants. He seemed to grasp what generations of people have proved, that Christian's life is like that of all of us: a series of struggles in our upward but retarded progress toward the Celestial City.

I was a little surprised at a friend's remark one day when we were lunching together. She said, "Those children beg for 'Pilgrim's Progress'! Imagine it!" I mention this to show that when children are still very young, they often understand and enjoy great books.

Poetry has been indirectly taught by the knowledge of many hymns. Ours is a musical household, and sacred music is a part of every Sabbath as well as of other days. I believe that the words of hundreds of hymns are familiar to the children. This winter we shall definitely talk about the poetry of some of the loveliest, such as, "How Beautiful the March of Days," "O Sacred Head Now Wounded," "What Child Is This?" and "There's a Song in the Air." Then there are definitely denominational ones which reflect the spirit of the early days of this movement, as "The Judgment Has Set."

For years now there has always been a copy of "A Child's Garden of Verse" about. The other day Sonny thought of one of the poems in this collection as his selection to take to school when his third-grade teacher asked for a poem in their little English class. The children are familiar with other good collections of poetry, as well. I believe one of my aims for this winter will be to

help them appreciate more poetry. I do not want to make their later assignments stale and uninteresting as higher school grades are reached, however. Through the years many nursery rhymes and bits of nature poems have been repeated in connection with the rainbow, the daffodils, the various birds. The feeling for rhythm more than for rhyme is the desired reaction to be developed in childhood. Poetry is beauty and truth in brief. It is to the ear what painting is to the eye. I want my children to feel this.

The Primary Reading Course books have been a part of our children's mental food since the years of comprehension arrived. Now they are taken up at church school. These books are always well chosen, worth while, and worthy to be accepted without question. I feel that the selection of such a course is truly a valuable service to parents of young children, and we appreciate it very much. I augment the list with other good publications.

Among these are the Deutscher and Wheeler biographies of great musicians. Since we had read and loved them as library books, we were delighted to have them as gifts recently.

Through the years animal and bird books have been at hand most of the time. When the children were mere tots, they looked at illustrated bird books and could identify most of the birds of our neighborhood. Flower and other nature books have helped to center their interest in things of the out-of-doors.

Books about children in foreign lands bring about a feeling of the brotherhood of man so essential in our religion. Travel and mission stories help to give this international viewpoint.

Magazines, too, are of great interest to our children. We try to have only the ones that the children themselves can look through. We also have one other magazine definitely for children. We regret that most magazines these days are filled with whisky and cigarette advertisements. The children speak of them with great contempt.

The *National Geographic* is now a great favorite. It also helps to bring about a feeling of oneness with children in other parts of the world and of our own country, too. In future years, if bombs leave us any peace for reading, I hope to have a science magazine for Sonny and a handwork magazine for Sister.

Now that the children have their own library cards and will soon be taking out books for themselves, I plan to talk over their interests with them. I also plan to use a rule my mother used with me when I was a child. Each book was first shown to her, and she would say, "I have not had time to look that over yet. Wait until I do;" or, "I like that book. I know you will, too;" or, "That book is not suitable for you now. You will enjoy it more later on." But if that cannot be achieved, or if an undesirable book has already been started, I hope to read the book myself either alone or with the child and then discuss its merits and faults. For taste in reading must be formed. To date I have tried to develop it naturally and happily so that the best books will through life be the ones my children most enjoy.

OUR BOYS IN THE ARMY

Prayer Changes Things

I WAS inducted into the Army at a camp in the Middle West. My first thought was to ask for Sabbath off and for permission to go to church. I went to the head chaplain, who was a fine Christian man. He was very much interested in my story. He said he knew all about Adventists and that I could rest assured that he would do all he could for me. After he had talked to the commanding officer over the telephone, I was granted permission to attend Missionary Volunteer meeting on Friday evening, as well as church the next day.

Friday night, when I went to get my pass, there was a different man in charge who said I could not go on pass, as I was awaiting orders to travel. I felt rather discouraged, but prayed that, if it were God's will, the way would be opened for me to go. About fifteen minutes later, over the public-address system, this man called me back, and I was given the pass. I was the only one of about five hundred boys who was granted leave from the post that week end. I feel sure that God had a hand in that.

I was soon transferred to another camp. I promptly secured permission to see the commanding officer. I told him my story, but he said that he could not possibly arrange for me to have Sabbath off, as Saturday was a fully scheduled day in training camps. I felt discouraged again, but by now I had grown to learn that prayer can change anything. I prayed earnestly, then went back to see this officer on the following Friday. He was not very glad to see me, but when I explained to him again that I wished to be released from duty on my Sabbath, and that the keeping of God's commandments was more important to me than anything else, he bent his head a minute and then said, "All right, you can be off from sundown Friday to sundown Saturday, but I'll see that you work hard every Sunday." I had already told him I would be more than glad to do that.

He kept his word, and I did work hard every Sunday for two months. Then he went on a furlough, and the officer in charge gave me Sabbath privileges. He also said he thought it unfair for me to work every Sunday. Thus I was relieved of that. Again I know God heard my prayers. I was respected by all in that camp, and had many occasions to speak for my Saviour.

Since then I have been in two more camps and have had no trouble at all about getting Sabbaths off. Because most of the officers had already come in contact with some of our boys, they understood my position.

Afterward I learned why I had

had so much trouble in that one camp. There had been a Seventh-day Adventist boy who had done routine work on Sabbath. He had also smoked and done other things which are contrary to our principles. This one boy's example made it hard for many of us in that camp.

If we truly live the life of a Christian, we can claim all the promises of God and be respected by our fellow men. I thank God for what few experiences I have had, as I am much better grounded in the truth than I ever was before. My faith has also increased, and I have learned that the privilege of prayer is the most wonderful gift we have.

With Our Boys in Service

IT is truly a great privilege to be associated with such a fine group of noble young men as those represented in the accompanying cut, who are engaged in the service of our country here in the Canal Zone. It would be hard to find anywhere a finer lot of young men than those who meet with us here in our regular Sabbath services at Balboa.

In these days of uncertainty and unrest in the world, it is comforting to find such trustworthy and true men as we have, not only serving their country in a time of crisis such as the present one, but being true and loyal also in the service of their Creator. Truly, we have young men as steadfast and noble as were Joseph, Moses, and Daniel in their day. We look to these men of the past as worthy examples of fidelity to God and His standards of truth and righteousness, but there are such men in this our time who also recognize the claims of God as paramount—pure, clean, worthy men, upright in character, noble in all their purposes and ambitions. Though surrounded in this world by the miasma of sin and wickedness, they are living up-



A. R. Ogden, With a Group of "Our Boys" in Military Service in Balboa, Canal Zone

rightly and above reproach before God and man.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—"Education," p. 57.

Not only the God of heaven but the governments of earth honor such men. The Army needs just such men. The people of the world in general respect men who are loyal to their conviction of right, men who can be relied upon to perform their every task and duty faithfully, however hard and trying may be the surrounding circumstances and conditions; men who are willing to sacrifice even life itself, if necessary, for principles of right and justice. Thank God that we have many such men in the service of their country in these perilous days upon which we have fallen. Those of the accompanying group are but a few of such noble Seventh-day Adventist boys in service, now scattered in all sections of the world.

A. R. OGDEN, *Camp Pastor.*

Making Friends Among Associates

ON October 16, I had to register, and not long after that, I received my questionnaire. I knew I would have to go into training, and I prayed that God would help me to be placed where I could worship Him.

The day came when I was inducted. I had been taking the Medical Cadet Corps work, which helped me to get into noncombatant service.

I first asked my sergeant for Sabbaths off. He finally permitted me to speak to the company commander, who granted my request.

In about two weeks I was moved. I arrived at my new camp on Sabbath morning. We were taken first to the supply depot and given blankets and sheets and other things we needed. Then we were taken to the barracks, where we made our beds and had inspection.

After inspection I asked my platoon sergeant if I could have Sabbath off or if I could have his permission to speak to the company commander. He told me to speak to the chaplain. I did this. But while I went to see the chaplain, the sergeant spoke to the company commander and arranged for me to be off duty on Sabbath. I was very happy about this, and thanked God for answering my prayer. I went to church each Sabbath, and spent my Sabbath afternoons in parks, reading my Bible and "Steps to Christ."

(Continued on page 25)

WORLD-WIDE FIELD

The Bible in Wartime

By GEORGE DUGAN

Religious News Service Staff Writer

THE Bible is still a best seller—whether it be in the prison camps of Europe or on Main Street, U. S. A.

Distribution of Scriptures in 1942 will undoubtedly be much greater than last year and “possibly the greatest in the history of the United States,” according to the American Bible Society—this despite the fact that in 1941 the Society distributed 8,096,977 volumes of Scripture, the largest total of any year since 1931 and 35 per cent over 1940.

Bookstores handling the Bible are maintaining their stocks with great difficulty. Publishers of the Bible are running their presses overtime. The American Bible Society’s printers have set up a special “assembly line” for the production of Scriptures. For the past five months

they have been turning them out at the rate of 10,000 or more a day.

This boom in Bible sales is no flash-in-the-pan development.

According to the Bureau of Census, nearly 2,500,000 more Bibles, Testaments, and parts of Bibles were published in 1939 than in 1937. In the latter year 5,579,137 Bibles, Testaments, and parts of Bibles were published as compared to 7,947,848 in 1939. The same report revealed that the publication of fiction had dropped off nearly 50 per cent—from 25,454,135 in 1937 to 13,511,181 in 1939.

In Europe the demand for Bibles is far outstripping the supply.

Dr. Samuel McCrea Cavert, general secretary of the Federal Council of Churches, who recently returned from a six-week trip to the continent of Europe, reports that

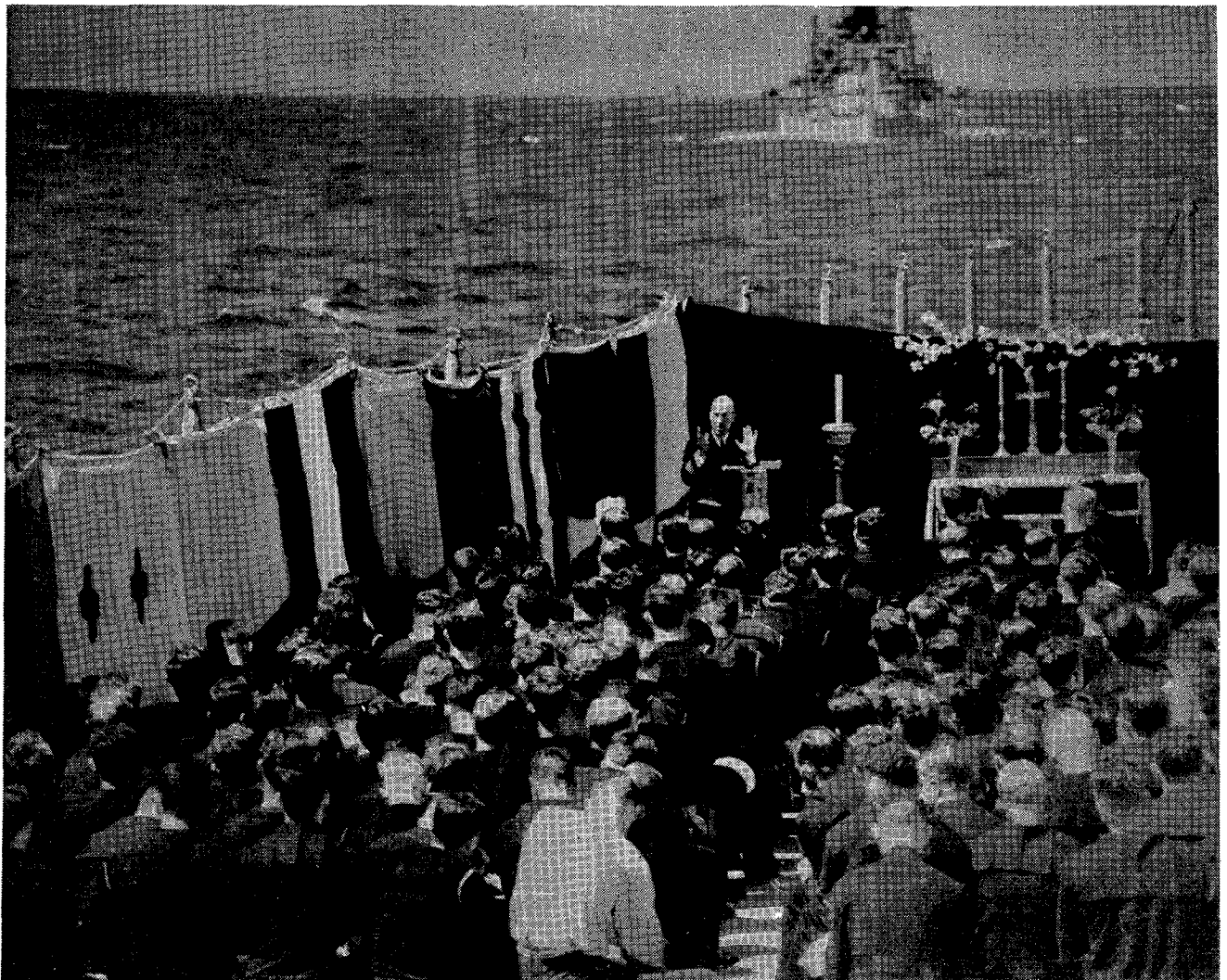
almost every European country is faced with a shortage of Scriptures, due in some instances to governmental regulations and in others to scarcity of paper.

Editions of the Bible in Italian are exhausted; in Rumania the supply will last only three months; the Czech supply will last about a year. A shortage of German Bibles has appeared in Alsace.

Until certain governments clamped down on the printing of Bibles, the rise in sales was phenomenal.

In the Third Reich the Bible has been at the top of the best-seller list—“*Mein Kampf*” notwithstanding. Vatican sources report that, despite religious persecution in Germany, sales there are increasing. While no figures are given, the rise since the war started is described as “considerable.”

The demand for Bibles among German Protestants has increased 50 to 70 per cent every year since 1934, *Die Furche*, a Berlin publication, reports. The publication notes that ten times as many Bible com-



PRAYER AT SEA

Religious Services for the Men of the American Navy Are Held on Shipboard, as Illustrated in This Picture Taken on a Battleship Somewhere on the High Seas. Men in the Armed Forces and Civilians Alike Feel as Never Before the Need of Bible Study and Prayer

mentaries were printed in 1939 as were printed five years ago. It reports a similar trend among Roman Catholics, who are being encouraged to study the Bible in special courses.

The activities of the American Bible Society in foreign fields alone would fill volumes. Here are just a few high spots:

Some 400,000 Scriptures have gone, principally through the *Eglise Réformée de France*, to destitute churches in France and Belgium. In other European areas, formerly served by the British and Foreign Bible Society, have gone still another 27,000 volumes. The Slovak Bible, completely sold out, has been reprinted by the Society in Prague.

The Society has forwarded funds, or has applied for permits to forward funds, to print Russian Scriptures in Finland; Hungarian Scriptures in Hungary; and Malagasy Gospels in France and Madagascar. In Switzerland it has arranged for the printing of Scriptures in French and other languages; and it is planning to print in Bulgarian, Greek, Hungarian, Polish, Russian, and Ukrainian in Europe when the funds are available.

Last year the Society supplied tons of paper and binding materials to the Netherlands Indies, and is ready to make a further shipment as soon as this territory is again opened. Some 1,200 additional Bibles and 500 New Testaments were packed and ready to go to the Gilbert Islands when the fateful December 7, 1941, dawned. They are still in storage in New York.

The demand for Bibles and religious literature among prisoners of war is widespread, according to reports received in New York from the International Christian Press and Information Service of Geneva.

In a recent dispatch, summarizing reports from prison camps in several countries, the press service stated that the religious life of war prisoners has attained a "remarkable intensity."

One English prison chaplain sent a rush order to a Bible distributing agency requesting 2,000 New Testaments and "as many prayer books, Bibles, and hymnals as you can provide."

The Ecumenical Commission for Chaplaincy Services to Prisoners of War has sent out more than 46,000 Bibles, New Testaments, Gospels, and other religious books.

Nazi prisoners in Canada are asking for the Bible. About 20,000 copies were supplied to prison and internment camps in 1941 by the British and Foreign Bible Society in Toronto. Last year 150,000 Russian New Testaments and Psalms were printed by the American Bible Society and were sent to Geneva for distribution among Russian prisoners.

For the past two years, according to Dr. Francis Carr Stifler, editorial secretary of the Society, Bibles have been passing through the barbed wire for war prisoners and refugees

in Germany, Italy, France, Egypt, India, South Africa, the West Indies, Canada, and the United States. Up till the first of September the total had reached almost 300,000 volumes in twenty-five different languages.

During 1941, Doctor Stifler said, the Geneva office supplied Scriptures to 156 camps in Germany, eleven in Italy, six of which were for British men and five for Greeks, nineteen camps for internees in France, and one camp in the Netherlands for internees formerly detained in Germany. Before the Japanese entered the war, the Society was also able to supply Scriptures to camps in the British and Netherlands Indies.

Independently of the Geneva office, the Society has also furnished Scriptures to Italians in camps in Egypt, the Sudan, and India, and to the Germans in Canada. There is also a growing list of internment camps in this country to which Scriptures have gone, mostly in German and Japanese.

The list of languages in which these volumes have been distributed includes English, French, Dutch, Norwegian, Slavic, Greek, Rumanian, Russian, Polish, Yiddish, Finnish, Italian, German, Serbian, Spanish, Hebrew, Amharic, Arabic, Armenian, Bulgarian, Czech, Ethiopian, Galla, Hungarian, Lithuanian, and Portuguese.

Added to the foreign and purely domestic work of the Bible Society, is the growing demand for Bibles among men in the armed forces.

The Society, which has supplied Scriptures to America's fighting men in every war since the conflict with Mexico one hundred years ago, has just placed its second order for 2,000,000 New Testaments especially prepared for soldiers, sailors, and marines.

The Gideons (Christian Commercial Men's Association) have purchased four million Bibles for the sole use of the armed forces of the United States.

Our Seminary

OUR ministry is increasingly better qualified educationally than in the early history of the denomination. Few of our ministers in those days were college graduates; now the educational standard for the ministry is sixteen grades. Our Theological Seminary provides additional work beyond the college course in fields that help the student do original research in Scriptural interpretation and in church history.

It goes without saying that education alone does not make a good preacher; nor does it make a preacher a Christian. But few will deny that training and education do help one to be a better preacher than he would be without these advantages. Native talent and in-

herited ability are advantages; but none are so abundantly endowed that they do not need to study. We improve by applying our native talents to difficult subjects, and our teachers not only impart knowledge to us; they also inspire us to higher ideals and increased endeavors.

Our Seminary is doing a good work. The faculty is made up of teachers of ability and training, well qualified for their line of instruction—noble, loyal Seventh-day Adventists. They are devout Christians who are giving their lives to the training of workers.

In our early denominational history the need of special education for our young people grew upon our leaders. As our membership increased, schools were provided for our young people as well as for those entering the ministry. The Seminary's objective from the first has been to provide an advanced school where the graduates from our colleges who desire to enter the ministry can secure special work in Biblical interpretation, homiletics, religious history, and the languages in which the Scriptures were originally written.

Our Seminary is not intended to be a competitor of our colleges for students. It takes college graduates and tries to give them a training beyond what they have already received.

Not all preachers can hope to take a full Seminary course. Only college graduates will plan to do this. However, younger preachers who have not finished a college course will find it helpful to take one or more terms in the Seminary for the inspiration they will receive. Such contact will give a new vision, and will be like a prolonged ministerial institute, quickening the dormant mental faculties for years to come.

A university graduate who was attending the Seminary, told me in answer to my question regarding the work at the Seminary compared with the required work for his doctor's degree in the university, "There is really little basis for comparison. I have never had to study so hard to do the required work in any school as here. This term has helped me more than any other term of school I have attended. The Seminary does excellent work."

Another college graduate told me that he had never had to work so hard, nor had he ever had such an inspiration to study, as at the Seminary.

The General Conference established the Seminary for the benefit and inspiration of those who plan to devote their lives to the preaching of the gospel. It is not operated for profit; its sole objective is to make better preachers, capable of expounding the word of God correctly in its true setting, in clear, plain language, so that the people can understand the written word. This training will make better preachers of nearly all who avail themselves of its help. It is a rare privilege

to sit in the Seminary classrooms, and listen to the lectures and discussion of the themes.

Many preachers should put themselves on vantage ground in their ministry by attending the Seminary. As compensation for permitting workers to attend this school, the conferences will receive better labor from those they may send to the Seminary.

I. H. EVANS.

God Heard and Healed

OUR colporteurs carry a message of healing for both body and soul. Healing of the body often results in the acceptance of truths that heal the soul. The following experience related by M. Pereau, a God-fearing colporteur from the island of Martinique, French West Indies, tells a story of conquest for the Lord.

"While canvassing in the country near Fort-de-France, I showed a woman the small book, '*Vers la Délivrance*' (Seeking Freedom). Since she herself could not read, she asked me to read some statements to her. As I read the table of contents, a sick daughter in a near-by room heard what I said. When I mentioned the chapter on 'The Coming King,' she called her mother and asked her to let me show her the book. The mother brought me into her room, and I found the girl suffering with a high fever. The sickness which had brought on the fever, had failed to respond to various treatments, and the doctors were not able to help the girl.

"As soon as I showed her the book, she asked, 'Who is this coming King?'

"I replied, 'It is Jesus, the Saviour of the world.'

"At some length I talked with her about Jesus' love for suffering humanity, about His healing power, which is equally efficacious for both body and soul, and about His soon coming.

"Sighing, she said, 'I wonder whether Jesus can heal me?'

"I answered, 'If you believe in Him with all your heart, He can and will heal you.' After calling further attention to His power to liberate us from sin and sickness, I continued, 'If you wish me to, I shall be glad to pray to the Lord for you.'

"She and her mother gladly accepted the offer, and together the mother and I knelt by the girl's bedside. In my petition, I prayed for the girl and for the entire family. Both mother and daughter were greatly moved by the prayer. The mother purchased the book, and I left with her the Gospel of St. John also.

"Eight days later, when I passed that way, I found the girl enjoying the best of health. With indescribable joy she told me that my prayer had been answered and that the

fever had left her on the very same day that I prayed. Both she and her mother had broadcast the 'miracle of healing' all around the community, so that everywhere I went, the people told me how the girl had been providentially healed. Doors were wide open to welcome me wherever I went, and I sold our message-filled books in every home, including the home where the girl had been healed. These 'silent preachers of the message' did their work well. Many became interested in the third angel's message and asked me to visit them on Sundays for the purpose of explaining the truth to them. This I did to the best of my ability. Soon the most prominent family there, a man and his wife, walked fourteen kilometers (nine miles) to attend our Sabbath school in Fort-de-France. A few months later they were baptized. It brought joy to my heart to be present at this ceremony. They were the first fruits of a great harvest to be reaped in that vicinity. Indeed, their testimonies and the literature scattered throughout the territory did not fail to arouse a great interest.

"For three months I have met with a group every Sabbath in response to their request. At present nine of us meet every Sabbath for Sabbath school study, and there are also many visitors. On Sabbath afternoon I teach a baptismal class of three who will be baptized before long. Those attending Sabbath school have been faithful in their tithes and offerings, and they joyfully enter into the various activities of the church. Surely, the colporteur work is an effective way to lead souls to Christ. Do not forget us in your prayers."

C. A. EDWARDS.

"Sing Unto the Lord"

HOW can we learn new hymns? How can we get our congregations to sing some of the unfamiliar hymns in the "Church Hymnal"?

There are two parts to every hymn—the words and the music. In all the best hymns the words and the music are in harmony with each other; that is, the music seems to convey the same impression that the words do. The mood of each is the same.

The first approach to a new hymn is to study the words. Read over carefully all the stanzas and get the meaning of the hymn. Note its beauty, its spiritual message. It is effective if a minister has the entire congregation read in unison the words to a hymn. The significance of the words is of the greatest importance. Sometimes our singing covers up the meaning of the words. This may be true of some of the songs with an obvious rhythmical swing.

After the words are in mind, the

music can be learned. The organist should play the tune through at the proper speed. It may be well to play over just the melody. Where a choir is available, it can sing the hymn through, or a soloist may do it. Then the entire congregation can try it over. Do not be discouraged if it takes some time to learn the hymn. Sing it for several Sabbaths until it is learned.

It sometimes adds interest to know the background of the hymn. Not all hymns have interesting stories connected with their writing, but that fact does not make them less valuable to us. The best way to approach hymns is to learn them because of their own intrinsic value, rather than because of some incident in connection with the writing of the hymns. Hymns become of most value to us when we have our own experiences wrapped up in them. Texts of Scripture which become a part of our lives mean most to us. So the hymns may become a part of our own experience.

A hymn of real experience is "God Moves in a Mysterious Way," No. 84. We have often heard this hymn quoted, but not so frequently sung. Every stanza is packed with meaning and came from the heart of the poet, William Cowper. Anyone who has gone through trials victoriously can understand the meaning of this hymn. The music is very appropriate to the words, not detracting in any way from their sincerity. If this hymn is unfamiliar, it will prove a good one to learn. It is an excellent closing hymn for a sermon on trials, or the providences of God, or some similar topic.

Another beautiful hymn with the same general thought is "Lead Us, Heavenly Father," No. 87. Read the three stanzas over carefully. Note the first stanza devoted to God the Father, the second stanza to the Saviour, and the third stanza to the Holy Spirit. Notice the masterly summary in the last two lines of the entire hymn, "Thus provided, pardoned, guided, Nothing can our peace destroy." There is beauty and spiritual power in this hymn. It has a comforting message for today.

In "Christ in Song" there is a song (No. 529) entitled "Pillar of Fire." There is nothing wrong with this song; it has brought comfort to many throughout the years. A hymn containing the same message, but clothed in much greater beauty, however, is "O God of Bethel," No. 88 in the "Church Hymnal." It is true that it is easier to get a congregation to sing "Pillar of Fire." Judged on the basis of rhythmic swing and enthusiasm, this hymn may be successful, but "O God of Bethel" is a deeply spiritual hymn with a genuine message. Its spiritual values will outlive the other.

Beautiful hymns for the first advent of Christ are: "There's a Song

in the Air," No. 106; "The First Noel," No. 108; "All My Heart This Night Rejoices," No. 110; "As With Gladness Men of Old," No. 112. Three hymns on the life of Christ are: "The Hidden Years at Nazareth," No. 114; "When the Lord of Love Was Here," No. 115; "Dear Lord and Father," No. 116. There are many hymns of exceptional beauty on the sufferings and death of Christ. A few of these are: "Go to Dark Gethsemane," No. 122; "There Is a Green Hill Far Away," No. 126; "Into the Woods My Master Went," No. 128; "Behold the Lamb of God," No. 129; "O Sacred Head, Now Wounded," No. 130.

All these hymns may be new to our congregations, but they will be well worth the time spent in learning them. It is only after we possess a treasure as our very own that we realize its value. As these hymns become a part of our lives and our own experience, we will prize them highly.

H. B. HANNUM.

The Law of Service the Spirit of Dorcas

OUR Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,—service to God and to their fellow men."—"Christ's Object Lessons," p. 326.

This law of service is made manifest through the proper use of the talents God gives to man. "To one He gave five talents, to another two, and to another one; to every man according to his several ability." No one needs to become jealous toward the one who has more talents. Our salvation is not dependent on the number of talents we possess, but it depends altogether on the way these talents are being used.

Again we read: "To His servants Christ commits His goods,"—something to be put to use for Him. He gives to every man his work. Each has his place in the eternal plan of heaven. Each is to work in co-operation with Christ for the salvation of souls. Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Id.*, pp. 326, 327.

What brings greater appreciation than a deed of kindness or sympathy, or love expressed in a material form? You are best remembered by your personal helpfulness to those in need. Your words may soon be forgotten, but your deeds of mercy will linger long in memory as a benediction.

Years ago while canvassing for magazines, I saw at the end of a city block an ambulance stopping in front of the corner house. On both sides of the street of the entire

block, women were standing in their yards with eyes fixed on the ambulance. Some were weeping in deep emotion. I made inquiry from several, who told me that they feared their neighbor would never return.

"Is she a relative?" I asked.

"Oh, no," was the reply, "but she is kind and helpful to all. When any of us is sick or in need in any way, she always finds a way to help us. We do not know how we could get along without her. She is sympathetic and loving in her service." There is a real Dorcas, I thought to myself, and her service will be missed should God see fit to permit her acts of love to cease.

When Phillips Brooks died, the people on the streets of Boston did not talk of his fine sermons, his great oratory, or his powerful preaching; they recalled his ministry to the sick, his interest for those in need, his service to those in trouble, and his comforting words to the dying and those who mourned. He lived his life in serving others.

A selfish man receives little or no praise, whether he is wealthy or poor. He who renders the most willing service, without hope of recompense, will receive the greatest reward, both here and hereafter.

"That man may breathe, but never lives,
Who much receives and nothing gives;
Whom none may love, whom none may
thank—
Creation's blot! Creation's blank.

"But he who marks from day to day
By generous act, his radiant way,
Treads the path the Saviour trod—
The path to glory and to God."

When Dorcas died, the church at Joppa mourned, the helpless wept. Through the power of God Dorcas was raised back to life, and courage and hope were restored. It still takes the power of God to sustain the work of Dorcas in the church today. The Dorcas Society gathering is not a place to gossip, nor a place for banqueting, nor simply for a social time. "In Joppa there was a Dorcas, whose skillful fingers were more active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes."—"Testimonies," Vol. V, p. 304.

While the Dorcas Society is thought of in general as one which looks after the material and physical needs of those in the church, there is a further responsibility. It must think also of eternal values and the saving of souls. After the physical needs have been supplied, the Dorcas member must be mindful also of that greater need of the soul. The one whose pain has been eased, whose hunger has been satisfied, or whose suffering has been relieved, is now in the frame of mind to listen to the truth, to receive the message that brings hope and courage—the message of salvation. C. S. WIEST.

Voice of Prophecy

From the Radio Mailbag

San Antonio, Texas

"For three years I have prayed for my husband, and my prayers are being answered. He was in a railway station and found one of the programs of prophecy. He read it through, and now he wants to enroll in your Bible course. Please keep on praying for him."

Pearl Harbor, Hawaii

"I have had the privilege of listening to the Voice of Prophecy several times now, and I do consider it a privilege. I receive such a blessing from it. Being in the service, I often find it impossible to attend church services; so you see, it sort of makes it up to me. I would be more than pleased to receive the Bible course offered. I shall enclose each time air-mail postage, which will speed the lessons up a little. If possible, send two or three lessons. In this way I shall always have something to work on in the event mail is delayed."

Memphis, Tennessee

"I just want to tell you how I enjoy the program. It is the finest I have ever heard. There is something about it that is different from any others I've ever heard. It just seems there is a voice from heaven speaking to us, and a solemnity and reverence seem to pervade the atmosphere. I do thank you so much

for these Bible lessons. Remember me in your prayers."

Chester, Pennsylvania

"Since a friend dialed your program accidentally one Sunday, I've been a regular listener. Your program has been very helpful to me. You see, I have been a Christian just one year today. The Bible and its teachings were utterly foreign to me, and your program has been very helpful in simplifying the precious word. I pray and tell others about it. May your program continue, and I pray God's blessing upon you."

Ovid, New York

"I listen to your program every Sunday evening. It does something to me. I never missed Sunday school and church until I came up here to New York to work at the naval training station. Since I now have to work seven days a week, I don't get to church very much. I'm sure your program touches many hearts. Continue your good work. I would like further information concerning your Bible course. Use the money I'm enclosing to make possible the spread of the gospel."

Baltimore, Maryland

"There are so many voices beamed at us over the air these days one hardly knows which one

to believe. There is the Voice of the Bible, the Voice of the Open Word, the Voice of Experience, the Voice of the City Fathers, etc. Then we tune in on your program and find, as a friend in the city told us, that when you say so earnestly, 'Have faith in God, dear friend, have faith in God,' there is an arousing shock of deep emotion that sweeps over us, and we feel the need of faith in God, and that there is a power in your message that is lacking in many of the other programs. We never enjoyed a sermon more than yours tonight. We like your preaching, and the singing is soul stirring. We remember you in our prayers and send this dollar bill along, hoping that God's blessing will multiply its usefulness.

Camp Pickett, Virginia

"I'm planning to join the Seventh-day Adventist Church as soon as I can. I am at Camp Pickett now and not near an Adventist church, but I believe this truth. I have studied the Bible and I believe all the lessons. Christ has converted another boy through my efforts, and he wants to be baptized. We are hoping to be where we can be baptized together."

Salem, Oregon

"I listen to you on the radio and enjoy it so much. I will be ninety-three the ninth of February. I live alone, and do all my work—had a victory garden. Yesterday I came over to my daughter's to spend my seventy-fourth wedding anniversary. Sunday I am going back to my home that I call 'Justamereplace.' Hope I get the free literature you mentioned on the radio. Your radio friend."

Johnson City, New York

"We have listened to your broadcast for two Sundays, and must say we were much impressed. Both my husband and I are Christians, and we think you are doing a wonderful work. We wish to learn all we can. Please send us the book 'How Men Are Saved,' as we like to read and then pass on anything that may help us and others to live better lives. We enclose \$1 to help pay postage, and perhaps later we can help you more."

Hicksville, Long Island, New York

"In your last letter you offered to put me in touch with someone here in the East whom I could meet and of whom I could ask questions. I should be glad for that opportunity. There are many things I would like to ask about. This keeping of God's holy day is not as yet a joy to me, for I have been a Sunday keeper all my life. God is going to need to use a lot of patience with me. I am having to keep a rigid hand on myself to keep the Sabbath as I should. I am alone all day, and I read till I can't read more; then I just have to sit and think. I do not know of any church in this locality which worships on the Sabbath. If you'll let

me know, I'll be only too glad to meet someone with whom I can converse regarding these things."

Charles City, Iowa

"I was reared in a Christian home by devout parents in the Methodist Church. We were taught, my parents believing it absolutely, that at death we go to heaven or hell. My husband's father spoke to his dead wife on his deathbed, believing he saw her in heaven. I never studied the Bible enough to learn the truth until I started these lessons. Now I wonder how my parents could have failed to understand. My whole belief has changed, and I am so thankful that the truth has been made plain."

Denver, Colorado

"Please accept my grateful thanks for your satisfying answers to my questions. I have read and reread the answers and the printed matter you sent. In regard to Lesson 15, 'The Sabbath,' my membership is in a church that observes Sunday. I have always wished we kept Sabbath, the seventh day. My friends tell me that all we need to do is keep one day sacred to the Lord, but it seems to me that is like saying, 'No, I'll not keep your day, Lord; I'll keep the one that will do just as well.' What an awful thing to say! Since I expect to keep God's day in eternity, I think I should begin now. And this I will do."

Greeley, Colorado

"I am a widow up in years and all alone. I would like to enroll in your Bible School to study the prophecies. Please pray for me that God will supply all my needs, and give me much wisdom from His word. I want to live my life for His glory. I am lonely for real Christian fellowship and for someone who can live and teach the Bible way."

Scottsdale, Arizona

"I am a young housewife, married not quite a year, and I want to live my new life as Christ would have me live. I want to be a real Christian in word and deed. Please pray for me that I may be able to understand God's holy word. I love my Bible and read it every day. As soon as I am able to do so, I will contribute to your radio ministry. Your broadcasts have been a blessing to me. Pray for me and for my husband. God bless you!"

Cedar Park, Texas

"I have had a visit from the pastor of the Adventist church in Austin. A dedication service will be held there on November 21, at which time the ordinance of baptism will be administered. I should like to be baptized at that time. Will you please send all three of the last lessons, so that I may be through by that time."

St. Petersburg, Florida

"Just heard your broadcast and would appreciate a copy of the same.

Truly it was the old-fashioned Bible message that I heard as a boy. Now I'm in the Army again, having served in World War I with the Rainbow Division. How I thank God for His many blessings to me and for the opportunity to tell others of His love for us! May I please have information concerning your Bible study course? At this time I can only continue to pray God's blessings for you."

Oakdale, California

"A dollar, and a prayer that God will bless you and your dear ones who are in this service. We have become baptized Adventists since listening to your program. Have been keeping the Sabbath for three years."

Fort Custer, Michigan

"I happened to drop into a studio and saw a copy of the Voice of Prophecy. It interested me; so I am writing to get the first of the Bible course. I am a colored man and a Christian. Was saved before I came into the Army of the U. S. A. I am always glad to learn something about God and the Bible. I hope you all's work will stir up and interest more young men in the Army."

Appreciation of "Review"

I DO appreciate the REVIEW so much. Sometimes I reread it after it comes back from the other two families to whom I have the privilege of lending it.

MRS. IOLA E. PATTEN.

THE spiritual uplift and help I get from the good old REVIEW as I read it from week to week makes me eager for its return, and I crave it as I do good food. I have taken it or had access to its wonderful pages now for over sixty years; and I feel that aside from the Bible and the writings of the Spirit of prophecy, it is the one thing (when carefully and prayerfully read) that keeps our souls stayed on God.

How can anyone who believes this truth think he can do without it? I fear many are losing their faith and hold on God because they neglect this wonderful source of inspiration and strength.

I praise God for it.

A. G. ANDRUS.

JUST a word in appreciation of the REVIEW. I can't remember when I haven't had access to it; that is, for long at a time. Sometimes we've found it difficult to get the price, and have let it lapse for a time; but we have usually had access to it, and I surely appreciate it. I love the mission experiences, and I think "By the Family Fireside" is very interesting and helpful. I've been reared in the message, and I remember when I thought *Our Little Friend* was the one and only

paper. Then as I grew older, I became interested in the *Instructor*, and I couldn't see how people could enjoy the REVIEW. But as I became older, I learned to look forward to its weekly visits. Even though I so much enjoy the REVIEW, I hope I never grow so old that I cease to enjoy the *Instructor*. I am a grandmother now (not an old one), but still must have the *Instructor*, and like it so much that I find it hard to part with the copies even after I have read them through. . . .

I have urged many a person to take the REVIEW. I consider it a very important factor in keeping us in touch with the progress of the message.

MRS. P. B. GREGG.

I DO not wish to be without the REVIEW or miss any number. I believe I am among your oldest readers. I have been reading it for at least sixty-five years. It seems to be more interesting and better every year.

H. B. TUCKER.

DEAR OLD REVIEW AND HERALD:

We do not feel that we could get along without you, without the uplifting articles you give in your weekly visits. The reports from the different mission fields tell us how swiftly this message is flying to all the world, and our hearts thrill with rapture as we see Matthew 24:14 so near fulfillment.

You have faithfully paid your visits to our home for a long time—between fifty and sixty years. I cannot think of any time when you have failed us.

MRS. MARY C. WILSON.

THANK you for extending my subscription to the REVIEW AND HERALD. . . . I appreciate the good REVIEW AND HERALD, which my mother subscribed to for twenty-five years. . . . I like the editorials and the special articles.

OLIVE PIPPY.

Camp Meetings in India

MY heart is bubbling over with blessings." Thus spoke an Indian worker during a testimony service at Hapur this evening. The service appropriately closed a five-day annual meeting for the workers and members of the United Provinces Mission, and the testimony of this worker seemed to voice the sentiments of all present. All had enjoyed a real spiritual refreshing. O. O. Mattison, superintendent of the Northwest India Union, had charge of the arrangements and was assisted by workers from the division, the union, and the local field. Encouraging reports were presented from all parts of the United Provinces by workers who spoke of progress despite depleted forces and unsettled conditions.

A paradoxical statement heard at a meeting of the workers was this: "The illiterate people of India are excellent readers." The speaker then proceeded to explain that the book the illiterates read was the epistle that the apostle Paul re-

ferred to when he wrote: "Ye are our epistle, . . . known and read of all men." The illiterate people of India watch very carefully the life and example of those who preach the gospel, and their decision for or against Christ depends largely upon this living epistle which the worker presents in his life, and which all are well able to read.

Following the service this (Sabbath) morning a camp meeting offering was taken in which the workers and members responded enthusiastically and generously.

In the afternoon the hearts of all were made glad as nineteen new members were added to the church by baptism. When the ministers had extended the right hand of fellowship to those who through much labor had been won to the truth, it was touching to see the missionaries' wives follow their husbands in welcoming these dearly bought souls into their new relationships. How great their share had been in gathering this hand-picked fruit perhaps eternity alone will reveal, but the joy that lighted their countenances as they shared in the welcome, made it evident that behind this occasion was a genuine partnership of earnest, loving service.

During our attendance at this camp meeting we have enjoyed the hospitality of the Hapur workers, Brother and Sister H. C. Alexander and Brother and Sister T. R. Torkelson, whose faithful service in this part of India, and at this time, is deeply appreciated.

A. F. TARR.

THE MAN Is only half Himself

"The man is only half himself," said Emerson; "the other half is his expression." And he told the truth. The knowledge we have acquired with considerable effort is of little account unless we can convey it to others in language at once correct, pleasing, and forcible. A man is known by the words he uses.

Ability to use words well is largely a matter of training. Rhetoric and Public Speaking taught through the mails have developed excellent speakers and writers. There is no subject that lends itself better to the Home Study plan. A large number of church and Sabbath school officers and M. V. leaders are studying these subjects through the mail, and finding the experience most enjoyable. For further particulars write now to the—

HOME STUDY INSTITUTE
Takoma Park, Washington, D. C.

WAR SERVICE COMMISSION

Sabbath Rulings

"HEADQUARTERS WELLSTON
AIR DEPOT

"ROBINS FIELD
"WARNER ROBINS, GEORGIA

"October 11, 1942

"MEMO)
: Commanding Officers, All
"TO) Units

"SEVENTH-DAY ADVENTISTS

"1. Bona fide members of the Seventh-day Adventists may be excused, so far as practicable, consistent with performance of essential duties, from duty from sunset Friday to sunset Saturdays, so that they can observe their Sabbath day. Those excused for this purpose are available for full-time duty on Sundays.

"By order of Colonel Thomas:

"(Signed) Joseph E. Cheek,
"Major, Air Corps,
"Adjutant."

"A TRUE COPY:

"(Signed) Sam L. Brister,
"Capt., Medical Corps."

NOTE.—The above order was obtained as a result of the efforts of Elder W. E. Lanier with Major Cameron, commander of the Medical Division.

Paul Whitlow has sent in these interesting lines in connection with a Sabbath ruling he was able to obtain, when interceding for one of his church members who had been sent to Camp White, Oregon:

"One of 'my boys in the truth,' —, a young man who is really an 'example' (to) as well as 'of the brethren,' encountered difficulty when he was sent to Oregon from Denver's Camp Fitzsimmons. The commander of Camp White granted him the first Sabbath to 'gain a concession from his church.' From then on no one would be excused from duty on any day. He wrote to me as pastor of his home church, Centerville, Iowa, and leader of the district. I immediately wrote to the commanding officer of Camp White, and received the accompanying reply.

"In appreciation for his kindness to our boys I thanked him and sent him a copy of 'Seventh-day Adventists—Their Work and Teachings.'

"The young man wrote to me soon afterward, stating that while doing work in the commander's office, he noticed that the commander was absorbed in reading the booklet I had sent."

THE ADVENT REVIEW

"DETACHMENT HEADQUARTERS
"77TH GENERAL HOSPITAL
"CAMP WHITE, OREGON
"October 7, 1942

"Pastor Paul Whitlow
1402 Marion
Knoxville, Iowa

"MY DEAR SIR:

"I am in receipt of your letter and literature of October 5, 1942, and in reply thereto I wish to state that all bona fide members of the Seventh-day Adventist Church are automatically excused from duty on their Sabbath day.

"The above policy will be adhered to unless military exigencies compel a change therewith.

"Members of the Seventh-day Adventist Church must, however, be considered first for Sunday details when necessary.

"Very truly yours,

"(Signed) Lawrence L. Lavalle,
"Captain, Medical Corps,
"Detachment Commander."

"HEADQUARTERS CAMP HOWZE
"Office of the Camp Commander

"Camp Howze, Texas
"November 25, 1942

"Seventh-day Adventist War Service
Commission

Takoma Park
Washington, D. C.

"GENTLEMEN:

"You are informed that the Station Complement troops at Camp Howze, Texas, were notified as follows:

"Bona fide members of the Seventh-day Adventist Church of the Station Complement will be excused from military duty, as far as military necessity makes it advisable, from retreat on Friday to 8:00 o'clock on Saturday, so that they may observe their Sabbath day.

"Those excused for this purpose will be available for full-time duty on Sundays. Where they are so excused they will be considered as first on the list for any fatigue or other duty that is found necessary on Sundays."

Yours truly,

"(Signed) Clarence R. Pearson,
"1st Lt., Infantry,
"Adjutant."

Making Friends Among Associates

(Continued from page 18)

When I had been at this camp thirteen weeks, I was sent to a new fort. Friday noon I asked my sergeant if I might have Sabbaths off duty. He was very kind and told me he thought it could be arranged, but that I should report to him the next morning. This I did. I was asked a few questions, and after answering them, was told that I had permission to be off duty from sunset Friday evening until sunset Sabbath evening.

I get along well with the boys. I cut hair, and many of the boys have their hair cut "on time," and

AND SABBATH HERALD

pay me on payday. This service helps to build up friendship.

I go to church every Sabbath morning. After church I am often invited out for dinner, and can thus spend the Sabbath with Seventh-day Adventists.

I can say that God has been very near to me and has blessed me and answered my prayers. I am the only Seventh-day Adventist in my fort. It is my desire to live so that God can use me in His service.

APPOINTMENTS AND NOTICES

SPIRIT OF PROPHECY READING PROGRAM—1943

THREE years have now passed since the Spirit of Prophecy Reading Program was launched. During this period many of our workers and church members have derived much help from the daily reading of the selected books written by the messenger of the Lord. Expressions of appreciation have been received from hundreds.

With the evidence of such benefits the plan for 1943 is being commenced with added confidence. The works chosen are but two. The first is that excellent and timely book, "Education." This is suitable for all, whether they be conference workers, heads of families, or young people. The content is clear and simple. In these days when much that is claimed to be educational is destroying the faith of the youth, our members are most fortunate in having access to the counsel and instruction so beautifully expressed in this work. Leading educators of other lands have frequently said, after reading this book, that in their opinion this is the finest work ever published on the true principles of education. We heartily commend it to all for their reading and study for 1943.

In order to place this book in every home, the publishers have made available a special edition which may be purchased at a greatly reduced price if ordered early in the year.

The second work selected is Volume I of "Testimonies for the Church." This book will bring to us many of the counsels of the early days, which have lost none of their force with the passing of the years.

The plan of publishing assignments in leaflet form and through the columns of the REVIEW AND HERALD, the Youth's Instructor, and union conference papers will be followed as in former years.

We trust that all who have followed the Spirit of Prophecy Reading Program in former years will continue during 1943. We hope, too, that many others will be led to join the large body of regular readers, that the help which comes through proper and regular study may prove beneficial to them also.

W. G. TURNER.

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR FIRST WEEK

January 1, 2

Volume: "Education"
Pages 13-19

Jan. 1 13-16 Jan. 2 16-19

ASSIGNMENTS FOR SECOND WEEK

January 3-9

Volume: "Education"
Pages 20-41

Jan. 3 20-22 Jan. 7 33-35
Jan. 4 23-25 Jan. 8 35-38
Jan. 5 25-27 Jan. 9 38-41
Jan. 6 28-30

ASSIGNMENTS FOR THIRD WEEK

January 10-16

Volume: "Education"
Pages 41-61

Jan. 10 41-44 Jan. 14 54-56
Jan. 11 45-47 Jan. 15 56-58
Jan. 12 47-50 Jan. 16 58-61
Jan. 13 51-54

ASSIGNMENTS FOR FOURTH WEEK

January 17-23

Volume: "Education"
Pages 61-83

Jan. 17 61-64 Jan. 19 67-70
Jan. 18 64-67 Jan. 20 73-75

Jan. 21 75-78 Jan. 23 81-83
Jan. 22 78-81

ASSIGNMENTS FOR FIFTH WEEK

January 24-30

Volume: "Education"
Pages 84-101

Jan. 24 84-86 Jan. 28 93-94
Jan. 25 86-88 Jan. 29 94-96
Jan. 26 88-91 Jan. 30 99-101
Jan. 27 91-93

The JOURNEY'S END

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25

GEORGE L. WILKINSON

George Llewellyn Wilkinson was born at Blencoe, Iowa, Nov. 10, 1890. His parents, Charles and Jennie Wilkinson, were faithful Seventh-day Adventists, and George grew up in a Christian home. He was baptized in Des Moines, Iowa, in 1900. He attended church school at Blencoe, and later went to Union College. He was graduated from Pacific Union College in 1915, and entered the organized work as a licensed minister that summer in the Nevada Mission. In 1917 he was united in marriage with Nellie Buchanan. He was ordained to the gospel ministry at the General Conference in 1918. When the call came for Elder and Mrs. Wilkinson to go to China, they willingly accepted, and arrived in Shanghai in May, 1918. He was appointed director of the South Chekiang Mission, where he labored faithfully for fourteen years. The work grew and prospered under his leadership. Before they left that mission, there were representatives of this truth in every county.

In 1932 Elder Wilkinson was called to the West China Union, as superintendent, where he labored for seven years. Returning to China for a fourth term of service in 1940, Elder Wilkinson responded to the call to labor as director of the Honan Mission in Central China. On account of war conditions, and for health reasons, Mrs. Wilkinson returned to the United States. For months Elder Wilkinson labored on alone, making frequent and extended trips through Honan. In June, 1942, Brother and Sister I. V. Stonebrook joined him in service, and this brought great joy to him.

The work of the Honan Mission has been wonderfully blessed during the past year, in spite of war and bandits. Twice during the year the armies came through certain portions of that province, and for a time occupied a number of the cities where our chapels are located. In some places our workers were compelled to evacuate for a time, but the work has gone forward. These conditions did not discourage Elder Wilkinson, but rather spurred him on to greater activity for his Master. During the year 1941 the baptisms in the Honan Mission were 189, which is the record year in baptisms for that mission. During Elder Wilkinson's twenty-four years of ministry in the China Division, he baptized over 1,000 persons.

On Aug. 6, 1942, Elder Wilkinson started out alone on a trip to visit churches. He was riding a bicycle. Honan was experiencing one of the hottest summers in many years. Practically every day for over a month the temperature was from 100 to 120 degrees in the shade. Elder Wilkinson had already made two trips to different parts of his field. Brother Stonebrook urged him to wait a few days until the heat had broken before making this trip to Hsiao Yao. But Elder Wilkinson replied, "I have written that I am coming, and so I guess I will go on." He was not feeling very well, but started out. He stopped several times along the way to rest, but grew weaker as he pushed on toward his destination. At four o'clock in the afternoon he could go no farther, and lay down beside the pathway, never to rise again. He passed away about five-thirty in the afternoon. Several of our workers from Hsiao Yao arrived at his side about twenty minutes before he died, and did everything they knew how to do for him.

It had been Elder Wilkinson's desire to reach Hsiao Yao, where he could receive help and rest. He had also planned to hold a baptism there, and unite with our Chinese believers in the quarterly meeting. At the request of the Chinese believers in that city, Elder Wilkinson was laid to rest beside the chapel at Hsiao Yao, and there our dear brother awaits his Saviour's return.

Funeral services at Hsiao Yao were conducted by Pastor Wang Ching-no, Evangelist Wu, and Brother Chao Lien-yuen. A

memorial service was held at the church at Yencheng, the headquarters of the Honan Mission.

Elder Wilkinson was a Bible student and a kind and godly man. A prince in Israel has fallen. China and this cause have lost a valued worker and an experienced leader. He loved the people and the work, and was loved by the people. He gave his last full measure of devotion to the cause of God in China, and his life of faithful service will long be remembered. "He being dead yet speaketh," and his works do follow him. He was faithful unto death.

He leaves to cherish his memory, his companion; two sons, George, of Pacific Union College, and Melvin, who is attending Auburn Academy; also his mother, his brother, Harry, both of Modesto, Calif., and his sister, Mrs. Edith Robbins, of Loma Linda, besides a large circle of other relatives and friends.

N. F. BREWER.

MARTHA E. BORG

Martha Elizabeth Borg was born April 16, 1889; and died Nov. 9, 1942. She was born in a log house in the wilds of Wisconsin, which her father, Peter Borg, coming to the New World from Denmark, had built, and in which he and his betrothed, Stina, who came over later, were married. Also four others of the eight children of the family, began life in this primitive place in the woods.

It was in such association and environment that Martha grew up. After she was graduated from the Waupaca County Normal School, she began her work as a grade school teacher. Then she attended Madison College, Tennessee, for a time, and in 1913 was graduated from the Hinsdale School of Nursing. Sometime after this she studied at Washington Missionary College, earning the degree of Bachelor of Science in Nursing Education.

That she was industrious and progressive was evidenced by her repeated attendance at postgraduate schools. She was thorough and efficient, and always a teacher. First she taught pupils in the grades, then student nurses in the classroom, then in the various hospital or sanitarium departments as supervisor. She was assistant director of the Loma Linda School of Nursing. Later she was director of the White Memorial Hospital Nursing Service and the White Memorial School of Nursing at Los Angeles. This last position she held from 1918 until she gave up her work a few months ago. More than 500 student nurses at the White Memorial Hospital alone passed under her supervision and training. She was able and capable and was held in high esteem by her colleagues in the nursing profession and by others as well. At the time of her death she was president of the California State Board of Nurse Examiners.

From those most closely associated with Martha Borg in her active life, and those who knew her best, comes the unanimous testimony that she was always honest in her opinions, frank in her expressions, and sincere in all her work.

CHARLES A. WYMAN

Charles Albion Wyman was born in Argyle, Wis., Sept. 16, 1856. While still in his teens, he began his career as a teacher. During these early years of his life, he was influenced by atheism and unbelief, but through his deep interest in astronomy he became a believer in a living God.

He was married to Alice Eva Loomer in 1879. Mrs. Wyman accepted the Adventist faith through reading literature, and both joined the Seventh-day Adventist Church about the year 1883.

In 1886 Mr. Wyman moved his family to Portland, Oreg., where he became secretary of the tract missionary society. After a period of three years in Minnesota, he returned to Portland, this time to conduct a mission for the Chinese.

Elder Wyman began his public ministry about 1894, raising up several churches along the Columbia River. Later he worked in what is now the Washington Conference. After a term of service at Laurelwood Academy, he moved to the northwestern part of Washington, where he served as pastor of a number of churches, including the church at Tacoma, Wash.

In 1923 the family moved to Auburn, Wash., where Elder Wyman spent the remainder of his years. Previous to his retirement, he served Auburn Academy in various capacities, including that of pastor and Bible teacher.

He is survived by five children: Mrs. Mabel Davis, Mrs. Ellis Warnell, Elder F. A. Wyman, Mrs. George Harrington, and Mrs. Homer Bissell. Mrs. Wyman passed away about three years ago.

Funeral services were held Dec. 3, 1942, in the chapel of Auburn Academy.

N. F. PEASE.

GEORGE H. SMITH

George H. Smith was born in New Hampshire, May 6, 1849, and fell asleep in Jesus, Nov. 11, 1942, at San Fernando, Calif.

With his parents, Harvey Healey Smith and Lucinda M. Perry Smith, he came to

Wisconsin in his early childhood days. He accepted the Seventh-day Adventist faith at the same time his parents did, and rejoiced in it till the end.

After receiving his education, he was united in marriage with Anna Hallock, also of Wisconsin, and to this union were born two children, Duane and Etta. Soon after their marriage, the couple moved to Kansas, where Mr. Smith entered the ministry at the age of twenty-seven. He continued his labors until a few years ago, when, because of failing health and strength, he retired from public effort. His fields of labor included the States of Kansas, Nebraska, South Dakota, Colorado, Washington, and California.

Elder Smith's records show more than a thousand converts won to the third angel's message during his ministry. His work was largely that of a pioneer—raising up new companies and erecting new church buildings. He ever manifested a personal and sympathetic interest in those for whom he labored, and saw that they were thoroughly indoctrinated in every phase of the message.

He is survived by a sister, Mrs. Rosa B. Sones, of Long Beach, Calif.; a son, Duane, of Glendale, Calif., and other relatives.

He was laid to rest in Inglewood Park Cemetery, where he awaits the call of the Master whom he served.

ERWIN E. POWELSON

Erwin Eugene Powelson was born in Kent County, near Grand Rapids, Mich., March 18, 1861, and passed away at his home in Mountain View, Calif., Nov. 15, 1942. Born of Seventh-day Adventist parents, he united with the church at an early age, and in 1882 left his home in Michigan to come to Oakland, California, where he connected with the Pacific Press Publishing Association. For many years Brother Powelson served as foreman of the foundry, and continued with the Press until his retirement in 1931, with the exception of a period of service in Basel, Switzerland, and another period with the Review and Herald Publishing Association, on his return from Switzerland.

On March 27, 1886, Brother Powelson was united in marriage with Lillian E. Caldwell. Three days after their marriage they sailed for Europe, to answer the call for help in the publishing house at Basel.

Six children were born into the Powelson home, four of whom are still living to cherish their father's memory: Doris Irene Powelson, Mrs. Iva Rose Hayes, Russell E. Powelson, and Florence Beth Powelson. Besides these, Brother Powelson is survived by his wife, four grandchildren, four great-grandchildren, and one sister.

McCAULEY.—Mrs. Margaret McCauley, of Waldron, Ind., passed away recently at the age of eighty-five. She had been a faithful Seventh-day Adventist for fifty-six years. Her life was one of toil and hardships; yet in every adversity she showed a true, faithful Christian spirit.

UMBAUGH.—Emma J. Umbaugh passed to her rest in Toledo, Ohio, June 19, 1942, following a prolonged illness. She accepted the third angel's message under the labors of Carlyle B. Haynes in Washington, D. C., and remained faithful until death. Remaining to cherish her memory are her sister, Marie, and a nephew, Howard Brown.

WOLFE.—Jennie Florence Wolfe, nee Marshall, was born at Uniontown, Pa., March 2, 1885. Later the family moved to Readsboro, Vt., where her girlhood days were spent. About the year 1900 they returned to Pennsylvania. In 1904 she was united in marriage with Frank J. Wolfe. To this union were born six children, five of whom are now living. Mrs. Wolfe died at her home in Takoma Park, Nov. 15, 1942. Her husband preceded her in death by ten months.

JAYNE.—Mary R. Jayne, nee Burtleigh, was born June 17, 1867, at Clay, N. Y. In 1885 she was united in marriage with J. E. Jayne, and together they started conference work in Bloomington, Nebr. Mrs. Jayne spent an active life with her husband in the cause of God. In addition to assisting her husband in his ministerial labors, she was for a time Sabbath school secretary of the Greater New York Conference. Returning from a period of service in England, Elder and Mrs. Jayne settled in Acushnet, Mass. After Elder Jayne's death, Mrs. Jayne moved to Philadelphia, to live with her daughter. She passed away Oct. 10, 1942. Cherishing her memory are three daughters, three sisters, three grandchildren, and two great grandchildren.

RANDALL.—Samuel Randall, a lifelong Seventh-day Adventist, faithful to the last, fell asleep in Jesus Nov. 15, 1942, in his ninetyeth year.

HAMMOND.—Mrs. Lelia Poole Hammond was born in Raleigh, N. C., Aug. 17, 1910; and passed away Dec. 9, 1942, at Durham,

N. C., as the result of a severe burn. She was very active in all the work of the church, and was widely known for her consecrated Christian life. At the time of her death, she was a member of the Durham church. Her husband, James Hammond, her mother, one sister, two brothers, and three small children survive her.

SAXBY.—Cornelius Allen Saxby was born Feb. 1, 1863, at Bordoville, Vt.; and died Oct. 13, 1942, at his home in Springfield, Mo. When thirteen years of age he moved with his parents to South Dakota, and at the age of sixteen he united with the Seventh-day Adventist Church. In 1886 he married Inez DeWolf. They later moved to Missouri, and then to Louisiana, where his wife died in 1904. In 1906 he was married to Nettie Dunn. His faithful companion and three children survive him.

McALISTER.—Fred G. McAlister was born Sept. 7, 1870, at Rossie, N. Y.; and died at his home in Moline, Ill., Aug. 7, 1942. In 1919 he married Celia Koenig, and they moved to Illinois that same year. He joined the Seventh-day Adventist Church in 1892. He is survived by his widow and one sister.

CARRICK.—Lewis Alfred Carrick was born at Attica, Ohio, April 8, 1853, and died Nov. 10, 1942. In 1878 he was united in marriage with Catherine E. Leonhart. In 1884 they moved to Kansas. In 1900 he first heard the third angel's message, and became identified with Seventh-day Adventists, remaining faithful until death. Left to cherish his memory are his wife, two daughters, and three sons, as well as one brother, and other relatives.

ELMLUND.—Theodore Elmlund was born March 20, 1871, in Skane, Sweden; and fell asleep in Jesus at the Hinsdale Sanitarium, Illinois, on July 14, 1942. Forty-nine years ago he was united in marriage with Ida Johanson, at Malmö, Sweden. To this union eight children were born, seven of whom survive. Brother Elmlund gave his heart to God in his early youth, and accepted the advent message forty-five years ago. He was a faithful member of the Chicago Swedish Seventh-day Adventist church for twenty-eight years, and served as local elder there for the past twenty-five years. He leaves to cherish his memory, his wife, four sons, three daughters, eight grandchildren, and one brother, besides many other relatives and friends.

EPPS.—George B. Epps was born at St. George, New Brunswick, on April 13, 1862; and passed to his rest March 19, 1942, at Anoka, Minn. He was one of the oldest residents of the community, having lived there since he was fifteen years of age. In 1900 he accepted the third angel's message, and became a member of the Anoka Seventh-day Adventist church. He loved the truth, and was a loyal and faithful member. Those left to cherish his memory are his companion, two adopted children, and other relatives.

CHAMBERLAIN.—Mrs. Maud Anna Chamberlain was born at Houlton, Maine, Aug. 6, 1858; and died at Roseburg, Oreg., Nov. 13, 1942. She was a faithful member in the remnant church for over fifty years. She is survived by six sons and other relatives.

ABEL.—Mrs. Sarah Jane Abel was born in Tennessee, and died at the age of seventy-nine at her home in Keene, Texas. She and her husband moved to Keene in 1904 for the purpose of giving their children a Christian education, and since that time they have made Keene their home. All their six children were given the advantage of an education at Keene Academy and Southwestern Junior College. She is survived by her husband, A. L. Abel, four sons, and two daughters.

HEALD.—Linda Emily Heald, nee Austin, was born Oct. 26, 1862, on a large dairy ranch near Petaluma, Calif.; and died in Takoma Park, Md., Oct. 13, 1942. In 1881 she was baptized into the advent faith in Los Angeles. In 1884 she was married to George Henry Heald, who later became a physician, and was for many years editor of *Life and Health*. Mrs. Heald had lived in Takoma Park since 1904. She leaves to cherish her memory, a daughter, Lenora Atress, an adopted daughter, Vivienne, and other relatives and friends.

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vidual member in the local congregation through the local and union conferences, the divisions, and the General Conference. The duties of ministers and conference executives, and the authority of committees and conference sessions, are discussed. The principles of leadership are made clear. The policies of the Seventh-day Adventist denomination are revealed and explained. The writer is an administrator of wide experience. His book is readable, up to date, reliable, indispensable to every worker, and valuable to every church member.

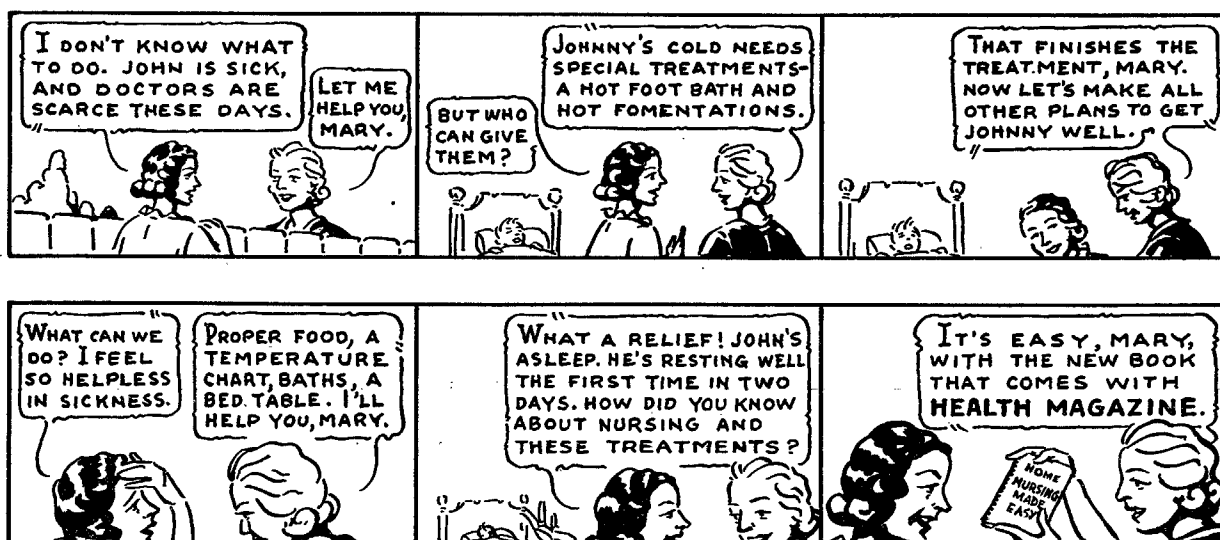
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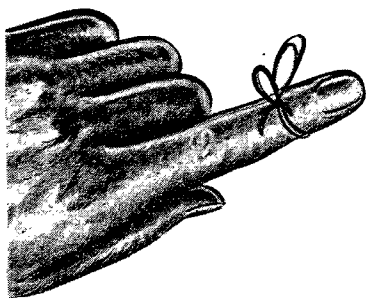
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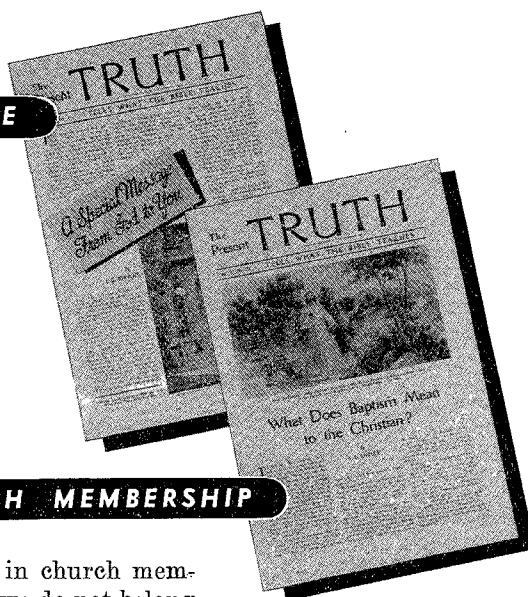
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Number 72—BAPTISM AND CHURCH MEMBERSHIP

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Answers to questions on the state of the dead arising out of Scripture references to "soul" and "hell," with explanations of texts hard for many to understand. No. 56 will help you make these truths clear.

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A chart in No. 59 concerning the moral and ceremonial laws, showing what the Bible says,

and also presenting the opinions of commentators.

"Twelve Facts Regarding the Sabbath," in No. 60.

"Catholic Claims in Regard to Sunday Keeping," in No. 62.

Chart explaining the 2300-year prophecy, with pictorial illustrations, in No. 65.

Bible study in question-and-answer form in every issue, suggesting a well-organized plan for presenting the subject under consideration.

Have you preserved these and other good things in Nos. 49 to 72? If not, you can have them now in the 1942 PRESENT TRUTH bound volume for

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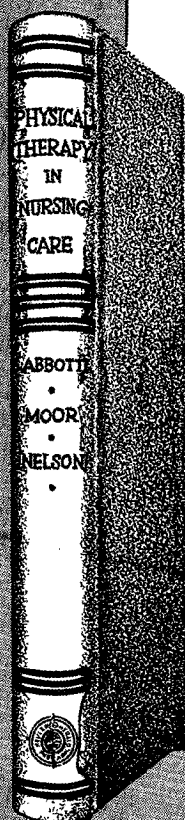
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From Our Conference Presidents and Church Pastors

Southern California Conference

TRULY the REVIEW is a good shepherd that keeps watch over the flock of God, and does a work that no other periodical can do. It talks to our people in the privacy of their own homes, and I earnestly hope that every family may be supplied this year. I am thinking especially of our new converts, who have never formed the habit of reading the church paper, and of our own neglectful church members who have failed to establish this vital connection with our denomination.

We had a substantial gain last year, but even so, we lacked fifty-five subscriptions of reaching the goal that was set. This year I am forgetting all goals excepting the one goal of a REVIEW in every Sabbathkeeping family. This really should be the goal in every field.

This has been a wonderful year in our conference in many ways. You will be happy to know that our *Signs* circulation has advanced from 10,000 to 23,000 in two years. Our *Liberty* circulation has grown from 4,000 to 12,000. Our Big Week book sales have increased from 10,000 of two years ago to 23,000 this year. Our Ingathering netted an overflow of \$26,000 over our \$44,500 basic goal, or a grand total of \$72,000 in this one conference. We are now in the greatest temperance campaign we have ever launched, and I am sure you will rejoice to know that the number of Temperance *Signs* used in our conference during the last few weeks totals 266,000. We are trying to cover every home within the geographical limits of our conference.

We feel that the Lord has been

very near to us in our work this year, and we have greatly rejoiced to see precious souls won to the truth. You will be happy to know that the number of souls won through our laymen totals three hundred and ten. We have an army of lay workers who are making a grand contribution to the evangelistic program in this field. The members of the Alhambra church have distributed 15,000 tracts systematically from house to house in their territory.

We look forward to the new year as a time when we may reap an even greater harvest from the magnificent seed sowing of the last two years. We have circulated tracts by the millions in this conference during the last two or three years, and we know that God has promised that when we sow abundantly, we will reap abundantly. It is a joy, I assure you, to pass on the information that this spirit of evangelism is reaping a harvest in our field.

ADLAI A. ESTEB.

Parkersburg, West Virginia

I HAVE started a strong campaign for the REVIEW in both the churches of which I have charge. Last Sabbath evening at Parkersburg we arranged for one of the church officers to visit every member in a personal effort for the REVIEW. It has been my experience in the past that those who are faithful readers of the REVIEW seldom fall away from the church. I feel that by getting the REVIEW into the homes of our people, I am helping them as much as by my personal ministry, if not more.

L. V. FINSTER.

The "Review and Herald" Campaign

ALL our readers know that an earnest subscription campaign in behalf of our church paper was begun on December 1. Most encouraging reports are coming from every field. Our conference and church leaders are putting forth earnest efforts to materially increase the circulation of the paper in their respective conferences. We present herewith in our first report a record of REVIEW subscriptions which have come in from the beginning of the campaign until December 11. It is gratifying to see that the subscriptions received outnumber in every instance the expiring subscriptions. This is a very wholesome sign. And this, too, in view of the fact that the campaign has only just begun. We believe that we shall receive thousands of additions to our regular list before January 18.

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Atlantic Union		
Bermuda
Greater New York	17	1
New York	15	2
N. New England	9	..
S. New England	21	2
Total	62	5
Columbia Union		
Chesapeake	3	1
East Pennsylvania	8	1
New Jersey	8	1
Ohio	22	1
Potomac	24	1
West Pennsylvania	4	3

West Virginia	9	1
Total	78	9
Lake Union		
Illinois	17	4
Indiana	14	5
Michigan	43	8
Wisconsin	17	1
Total	91	18
Northern Union		
Iowa	21	2
Minnesota	15	..
North Dakota	10	1
South Dakota	4	1
Total	50	4
Central Union		
Colorado	9	5
Kansas	11	..
Missouri	11	1
Nebraska	5	1
Wyoming	4	2
Total	40	9
North Pacific Union		
Alaska	7	..
Idaho	8	1
Montana	4	1
Oregon	47	6
Upper Columbia	16	3
Washington	9	2
Total	85	13

Pacific Union		
Arizona	4	4
Central California	27	1
Hawaii	1	1
Nevada-Utah	6	1
Northern California	40	6
S. E. California	28	6
Southern California	33	10
Total	139	29
Canadian Union		
Alberta	7	1
British Columbia	13	..
Manitoba-Sask.	7	..
Maritime
Newfoundland	1	..
Ontario-Quebec	5	..
Total	33	1
Southern Union		
Alabama-Miss.	5	..
Carolina	9	1
Florida	20	..
Georgia-Cumb.	18	4
Kentucky-Tenn.	5	3
Total	57	8
Southwestern Union		
Arkansas-La.	8	1
Oklahoma	6	2
Texas	12	2
Texico	4	1
Total	30	6
TOTALS	665	102
Net Gain		563

REQUEST FOR PRAYER

A sister in New York desires prayer for physical and spiritual healing, that she may the more effectively serve in the Lord's work.

Are You Moving?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

Missionary Departures

DR. D. H. ABBOTT left the United States early in December, returning from furlough to the Southern African Division. On account of restrictions due to the war Doctor Abbott's family could not accompany him, but must remain for the time being in the homeland.

Elder A. H. Roth, returning to the Inter-American Division from furlough, left Miami for Havana on November 16. Brother Roth's family is remaining in the States a little longer.

Elder and Mrs. N. H. Kinzer and their son, Robert Leroy, returning to the Inter-American Division from furlough, left Miami on December 18 for San José, Costa Rica.

Elder and Mrs. W. E. Read left Miami on December 15 for Port-of-Spain, Trinidad, Elder Read having accepted a call to the presidency of the Caribbean Union Conference.

E. D. DICK.

pires, not knowing of Brother Lowry's death, and in an endeavor to inform the brethren in India through us of the welfare of these students, have included that sentence. The message has been relayed to our Southern Asia Division office.

All the relatives and friends, we feel sure, will be cheered by this good word, as were we here at the General Conference headquarters.

We solicit the prayers of our people in the homelands that the Lord will sustain each one of those separated from home and loved ones, and in His own good time restore them to us and to their families again.

E. D. DICK.

Mission Giving in South Africa

OFTEN the inquiry is raised, "Do the African (or native) church members really get under the burden of mission giving?" We have always been happy to reply in the affirmative. Here is just another example of how loyal these believers are.

We glean from the *Field Tidings* of the Southern Rhodesian Mission field that whereas the tithe receipts for the first nine months of 1942 totaled \$2,549.40, the mission offerings were \$3,666.60. These figures do not include any European tithes or offerings.

Most of our teachers receive only from \$15 to \$18 per month in this field. The highest-paid minister receives less than \$30 per month. Hence the giving power of these workers is not very great. They truly give from their poverty. If all Europeans would contribute equally as well, the treasury would overflow with means with which to advance the cause. Thank God for the loyalty of our African believers.

J. F. WRIGHT.

Emergency Relief Fund

THE General Conference is in receipt of a cablegram from our China Division requesting \$5,000. (U. S. currency) for much-needed relief for our starving brethren in famine-stricken and war-torn China. From time to time we have received gifts of money from our people for war and refugee relief. A total of \$23,983.55 has been received since September 16, 1938. This has been distributed as follows:

British Union, bomb damage	\$2,000.00
Central European Division, Sec. II . .	2,775.69
China Division, regular	1,542.69
China Division, provisional	4,554.80
Inter-American Division	48.32
Northern European Division	5,137.60
Southern European Division	7,808.12
On hand October 31, 1942	116.33

\$23,983.55

Letters of appreciation have been received for the relief this money has brought to our needy brethren. The ravages of war are still abroad in our world. Many of our dear brethren are destitute and need further help. Will you not send help to the needy again?

The following has been contributed to the Emergency Relief Fund since November 1, 1942:

Southern African Union	\$ 9.45
A friend	500.00
C. N. Cross	5.00
S. A. Cashing	53.75
J. A. Maker	10.00
Effie Martin	25.00
No name	5.00
M. A. Calvin	2.50
Ruth Underwood	10.00
Jennie de Young	20.00
Ohio Conference	1.00
Central Union	82.92
Columbia Union	4.50
Canadian Union	10.00
North Pacific Union	1.00
Pacific Union	30.00

Total \$770.12

Mail your contributions to W. E. Nelson, Treasurer, General Conference S. D. A., Takoma Park, Washington, D. C., marked for Emergency Relief Fund. The funds will be reported through the REVIEW AND HERALD as formerly.

W. E. NELSON, *Treasurer of the General Conference of Seventh-day Adventists.*

Africa Sets a New Record

FOR several years the Southern African Division has done wonderfully well in its Ingathering. When the membership in that territory secured the large amount of \$74,674 during 1941, we were certainly thrilled. Such an achievement was far beyond the fondest hope or expectation. However, now comes a greater achievement for 1942. A letter from C. W. Bozarth bears to us this cheering message: "I know you will be interested in the success of our Ingathering this year. Here is the latest. I feel confident that the final report will place us over the £21,000 [\$126,000 U. S. currency] mark for the campaign just closed."

Indeed this is a wonderful report, is it not? All we can say is, "Well done, fellow workers and lay members in South Africa!" In it all we recognize earnest toil, unstinted service, and the rich blessing of the Lord upon the effort put forth. Such achievements as this cannot help inspiring us all to larger undertakings as we press on toward the completion of the task, both at home and abroad.

J. F. WRIGHT.

Our Missionaries

WE gladly share with our brethren and sisters throughout the field further good news concerning our workers in the Philippines, which has come to us through our State Department, and reads as follows:

"Frost and associates released.

"Gentry Lowry. Indian students in good health.

"Bonny Wilcox. Everyone in good health and send love. Daddy and Mother.

"Please inform relatives that I am in good health. Atwell.

"... (personal matters). I am in good health. Blake.

"Please inform Irvine, Enterprise, Kansas, that I am in good health. Blake.

"Ocker, Atlanta, Missouri. Everyone in good health, including Harrington, Kenney Warren Marion. Kindly inform Honors and Kathryn. Vera.

"Birthday greetings from Clinton Lee to George Lee."

Possibly an elaboration of some of this might be helpful to a fuller understanding to those who are not in continuous contact with this work. By "Frost and associates," we understand this to mean those of our China Division staff who were in Baguio in a concentration camp.

The reference to Gentry Lowry and the Indian students is to be explained thus: Six Indian students went from our Southern Asia Division to the college in Manila, and were there at the time war broke out. The brethren in the Philip-