

THE ADVENT SABBATH
REVIEW AND HERALD

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

CARRYING ON IN CHINA

Extracts Taken From a Personal Letter

I HAVE just returned from visiting three Miao companies, two days away from Kunming. Baptized thirty. It was about my roughest trip. The day I started out it began to rain. As I hiked along with my two Miao coolies, the wind began to blow; and by the time we got to the first pass, I was nearly frozen. Stopped for dinner of bitter buckwheat cake at a Chinese inn. Hugged the fire built at one end of the dark room. I took no food along, so ate just what the Miao eat. Their fare is not so good as Chinese food. About dark we had made the halfway place to Hsibotien, where we have a Miao church.

Next morning, I must have had indigestion, as my heart did not function correctly for some time. The road was terribly muddy. All day I slopped through it in my Chinese cloth shoes. The weather was still cold, and my feet were wet and chilled to the bone. The last half of the day was a drag. My legs were sore and aching, and my arches pained terribly, but I gritted my teeth and thanked God for the experience. Only through suffering can we in a small way appreciate what He has suffered for us. In those two days I must have covered three stages, because with every step forward I slipped back halfway.

About dark we turned off the main road onto a small path, and I heard singing coming through the pine trees. I took courage, for whenever you hear that in the Miao country, you know the journey is nearing the end. We made a turn and came upon the teachers and students of Hsibotien, who were out with a hearty welcome. Soon I was in the village, and hugging the fire in one of the Miao dwellings. The first two nights I slept in the chapel, but owing to the cold, I slept the rest of the time in their homes, choosing to bear the smoke so that I might at least be warm.

Our fare was steamed corn meal with pumpkins and mustard greens. In some of the homes to which we were invited to a meal, the folk were poor and we ate sitting on the dirt floor. The steamer of corn meal was placed in the center of the circle of eaters, and a sort of vegetable stew was poured into some small wooden troughs. Then everyone helped himself. After we had finished a meal in one home, the host said we were invited to a second meal at another place. We went there and were fed buckwheat cakes and honey. After we finished, the host passed a big wooden dipper full of cold water about the circle, urging us to drink if we were thirsty.

In December we will have two camp meetings among the Miao. Then at the end of the month I go to Chungking to attend the union meeting. After returning here, we head for Mokiang, to attend the camp meeting there. During November I will do Ingathering work. A Chinese merchant here in Kunming just gave us \$17,000 [national currency].

The folks in Mokiang are having to pay 45 cents gold a *gin* [one and a third pounds] for rice, and \$2.75 gold a *gin* for cooking oil. Their vegetables cost about one dollar gold a day; their fuel, about twenty dollars gold a month for a family. Pastor Ho and his family of six will soon be getting about the same salary as we get, but he declares he cannot live on it.

MILTON LEE.

Kunming, Nov. 1, 1942.

HEART - to - HEART TALKS by the Editor

This Is the Time

DECLARES the Sacred Record: "To everything there is a season, and a time to every purpose under the heaven." The Bible writer elucidates this general principle by the following enumeration of details:

"A time to be born, and a time to die; a time to plant, and a time to pluck up that which is planted; a time to kill, and a time to heal; a time to break down, and a time to build up; a time to weep, and a time to laugh; a time to mourn, and a time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from embracing; a time to get, and a time to lose; a time to keep, and a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak; a time to love, and a time to hate; a time of war, and a time of peace."

It requires the exercise of fine discernment, and of good judgment, to determine always the fitting time for the various and varied words, acts, and deeds which make up the sum total of life's experiences. Unfortunately, there are some people in this world who sadly lack this fine sense of discernment. To illustrate, a funeral is not an appropriate place for laughter and merriment; yet we have seen this indulged in by thoughtless persons in attendance at this solemn service. The occasion of a wedding is hardly a place for tears and sadness; but we officiated at a wedding some years ago during which the mother of the bride wept continually throughout the ceremony and the reception following.

It is always fitting that we should consider worth-while things, that we should place our emphasis on those things more and most important rather than upon small details. In the activities and affairs which shape our lives in such a day as this, what should we emphasize most? We say this is the time. What is this the time for? We might enumerate many things important and appropriate for this time, but our space will permit the mention of only a few.

1. This is the time for earnest, prevailing prayer in personal Christian experience. As never before, we need to know that our sins are forgiven and that we are accepted as the children of God. It is the time when the family altar should be revived, provided it has been broken down, and we fear it has been broken down in the homes of some Seventh-day Adventist families. Would it not be a fine thing in this beginning of a new year to gather our family together at least once a day, better morning and evening, and unitedly seek God for wisdom, for strength, for overcoming grace? We know that upon homes where this is done the rich blessing of the Lord rests.

2. This is the time for our ministers, as in the admonition given by the prophet Joel, to "weep between the porch and the altar, and let them

say, Spare Thy people, O Lord, and give not Thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?" Joel 2:17.

Great dangers threaten the church at the present time—dangers from without and dangers from within. In one of the countries of Southern Europe hundreds of our people have been in prison for a number of weeks because of their faith. Now, through the Religious News Service, word comes that in that same country all denominations, except the state church, have been suppressed, and church property has been confiscated. In other war-torn countries our brethren and sisters are suffering great distress because of the conditions which have been imposed upon them. We in this country know not what waits on the future in our own experience.

The demands of our Government for man power will take many of our boys into the service during the next few weeks. This will vitally affect the operation of our colleges and academies. These are some of the dangers that threaten us from without.

And the dangers from within, that spring from our own natural hearts, are even greater. There is the danger of the spirit of worldliness possessing the church, the danger of compromise, the great danger that comes from material prosperity, from good wages and creature comforts. Even in the days of war there is danger that we shall forget God. Surely our ministers need to cry to God, that He spare His church in these evil times. Indeed, this cry should ascend from everyone who senses the dangers which we face.

We have many comforting assurances in the word of God for a day like this. We quote this assurance, given in Volume IX of the "Testimonies," pages 91, 92:

"From age to age the Lord has made known the manner of His working. When a crisis has come, He has revealed Himself, and has interposed to hinder the working out of Satan's plans. With nations, with families, and with individuals, He has often permitted matters to come to a crisis, that His interference might become marked. Then He has made it manifest that there is a God in Israel who will maintain His law and vindicate His people."

3. This is the time to pray for our schools, for our school faculties, and for the young men and young women attending these institutions, that there may be imparted to the youth of this denomination such an education not alone in the subjects they may study, but in a knowledge of God and of His word that will enable them to stand in these evil days.

We should also remember in prayer the underprivileged youth of this denomination. Only about 40 per cent of those of school age are attending our schools today. Many who are denied this privilege are attending schools of the world. Some are underprivileged altogether, and are denied the opportunity for education. To these young men and women the world today holds out enticing inducements. The commercial world is bidding strongly and persistently for the services of our youth, offering them positions with

(Continued on page 8)



The Home of the Saved

Eternal Life—Now and Hereafter

By A. H. RULKOETTER

TO live with God, to live His life with Him throughout eternity, has been the desire, the aim, the motivating force, in the life of God's people through the centuries. The desire to live is normal. The desire to die is a symptom of abnormality. In his quest for life, a man will spend even his last dollar in order that he may prolong his stay on this earth a few years. How much more justifiable then that a man strive to live with God through eternity.

In "Testimonies," Volume IV, page 417, we read that "an aimless life is a living death." When He was upon earth, the Saviour challenged men with a worthy aim. He said that He had come that men might have life and have it more abundantly. (John 10:10.) Take that purpose from the child of God, and life ceases to be worth living. The masterpiece of creation was never made to be climaxed in death. Of a certainty, man was made for fellowship with God eternally. Upon this earth death may be inevitable, but it need not be the ultimate.

When Do We Receive It?

Any conscious and intelligent person knows that he is living, that he has life. But can we as readily tell when we have eternal life? When does eternal life begin? Do we begin the eternal life now, upon this earth, or do we receive that gift upon the morning of the resurrection, when immortality is bestowed? I can imagine someone's saying, "I am not so much concerned about when it begins as I am that with certainty I get it."

May I say to you that unless we understand when we get it, we may miss it entirely. For if one is of the opinion that the gift is obtained on the morning of the resurrection, when it must be obtained before the close of probation, that person suffers an eternal loss. He misses eternal life. He has failed in the purpose of life. Scripture answers the question with clarity. In the Gospel according to John, the third chapter, verse 36, we read: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." This text places eternal life in the present tense. Eternal life is in the Son; when we accept the Son, we have eternal life. The only life Jesus lives in us is the God life, or the eternal life.

It is interesting to observe that in this reference the terms "life" and "eternal life" are used synonymously. This use is made in other scriptures, for example, in 1 John 1:2: "The life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us." It is evident that the gift of life which God purposes to bestow upon men is the eternal life. This life is in His Son, and he that has the Son has that life. In order that men might properly understand this fact, the apostle John wrote his first epistle.

Thus he declared: "He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you, that believe on the name of the Son of God; that ye may know that we have eternal life, and that ye may

believe on the name of the Son of God." 1 John 5:12, 13. The phrase "that ye may know that ye have eternal life" reveals John's purpose and also confirms the fact that eternal life begins here. It begins on this earth. But let us examine another text. In Luke 18:18-30 we have the record of the rich young ruler who came to Jesus with the question, "What shall I do to inherit eternal life?" Jesus informs him that he must keep the commandments. This he has done from childhood. What else is necessary? The next requirement, that of selling his goods and giving to the poor, he is disinclined to do. So he leaves, sorrowful.

The disciples overheard the conversation with the young man. Among them were those who had already sold all they had; thus they had met the second requirement. "When do we get eternal life?" would have been a logical question for them to ask. Peter was not long silent. His question and Jesus' answer are recorded in verses 28 to 30. "Then Peter said, Lo, we have left all, and followed Thee. And He said unto them, Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting."

The Quality of Life

Jesus told His disciples that in the world to come they would receive everlasting life. Since there is no difference between everlasting life and eternal life, so far as duration of time is concerned, we might conclude from this verse that eternal life is not bestowed here but in the world to come. This may not seem to be in accord with the previous texts that have been read. Which is correct? Can there be agreement in this apparent disagreement? If one has received that which has been promised, he no longer lives in anticipation. The antithesis of this is also correct. Again, another problem faces us. If men secure eternal life here, how is it that they die?

Properly interpreted, there is no disagreement in the texts we have read. In the first text, John 3:36, a *quality of life* is referred to; in the last, Luke 18:28, 29, a *quantity of life*. When Jesus lives His life in men, it is the God life, the eternal life. The life He lives in us here is the life we will live in eternity, the eternal life. Even though death temporarily interrupts that life, it will be resumed on the morning of the resurrection.

When the rich young ruler came with his question, he was interested in quantity of life, not quality. Because life to him was enjoyable, he was interested in perpetuating it. The Saviour's answer pertains to quality of life, however. When the ruler realized that, he departed. But in reply to Peter, Jesus answers his question in its real intent, that of duration. The immortal nature, or life without end, is future; the quality of life is present. We must have the quality of life before quantity is given to us. Jesus came that we might

have life and have it more abundantly—quality preceding quantity.

Before developing the question of quantity further, let me read two quotations dealing with quality, which show that eternal life in its qualitative aspect begins in this life, while we are on this earth. In the book, "The Desire of Ages," we have the following significant statement:

"As through Jesus we enter into rest, heaven begins here. We respond to His invitation, Come, learn of Me, and in thus coming we begin the life eternal."—Page 331.

Eternal life begins when we surrender our lives to Christ. Here is another statement from the same book:

"Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as the manifestation of the power of Christ, but because, through faith, His life has become ours. Those who see Christ in His true character, and receive Him into the heart, have everlasting life. It is through the Spirit that Christ dwells in us; and the Spirit of God, received into the heart by faith, is the beginning of the life eternal."—Page 388. F

This reference, like the other, begins eternal life with the surrender of our hearts, with new birth. But there is another point in this quotation that must not be overlooked. When the Christian comes forth from the grave on the morning of the resurrection, his resurrection is accomplished by something more than the arbitrary power of God. "Christ became one flesh with us, in order that we might become one spirit with Him. It is by virtue of this union that we are to come forth from the grave,—not merely as the manifestation of the power of Christ, but because, through faith, His life has become ours."—*Ibid.*

The germ of eternal life taken into the tomb is a determining factor in the resurrection. Two seeds may be planted simultaneously. In the one is the germ of life; in the other it is lacking. The same factors of light, heat, and moisture act upon both seeds. One responds; the other does not. It is not the factors outside but those within the seed that make the difference. So it will be in the resurrection. It is not the arbitrary power of God that makes the difference, but the use we make of His grace while we live. It is what we take into the tomb that determines the resurrection. Christ in us is our hope of glory.

The Kingdom of God

The question of the kingdom of God was a vital one to the disciples, and it occupies a significant place in the parables of Jesus. Many of His parables begin with the introduction, "The kingdom of heaven is like unto—" and then follows the lesson to be taught. In the Gospel according to Matthew, the kingdom is mentioned thirteen times; by Luke, twenty times. Because the Pharisees, too, were concerned about the establishment of the kingdom, they sent a delegation to interview the Saviour. These men, in an unceremonious manner, asked Him whether He in-

tended at this time to restore the kingdom. He gave them the following reply: "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you." Luke 17:20, 21.

The kingdom was not to come outwardly, but inwardly; or, as the margin states, it was to be "among" them. In this answer Jesus reveals the need of *quality* of life before one is admitted to its quantitative privileges. Let me make this clear by illustration. In vaccinating for small-pox, the doctor takes an attenuated virus, a virus whose virility has been weakened by submitting it to a temperature beyond its optimum. By cutaneous injection this virus enters the blood stream. By the body there is then developed an antitoxin which greatly decreases susceptibility to the disease. Thus, from within, a resistance is built up. When a man is born again, God injects the life of His Son into the life of the candidate for immortality. During the earthly life of that person there is built up from within a resistance to sin that constantly, and in time permanently reduces susceptibility to sin. The *quality* of life is developed in preparation for the quantity.

The Formation of Character

If our deductions are correct, then a serious responsibility faces us. The changes we make in our character must be made before the close of probation, before the day that *quantity* is given. This fact is clearly evident from Revelation 22: 11: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

This same truth is forcibly expressed in "Christ's Object Lessons:"

"When the voice of God awakes the dead, he will come from the grave with the same appetites and passions, the same likes and dislikes, that he cherished when living. God works no miracle to re-create a man who would not be re-created when he was granted every opportunity and provided with every facility."—*Page 270.*

One is alarmed when he realizes that from the grave he is to bring with him the same appetites, the same passions, the same likes and dislikes, he cherished when living. It is very essential that we co-operate with God by permitting Him to make a clean piece of work in changing our characters. Bad habits, injurious appetites, the unlovely traits of character, must all be given up now. I recall visiting a church in Minnesota in which two members worshiped for twenty years, and during all that time one would not speak to the other. Often we console ourselves by believing that the other person will be more likable in the future life, that his obstinacies and his ornery ways will be gone. But the major change needs to be made in us, and that before the close of probation.

In anticipation, I hear one ask, "But what hope is there for such as the thief on the cross? That man had little or no chance to change after his surrender. Will he bring from the grave the degrading characteristics that made him a thief?" No! He will not. The quotation does not imply

that. There is one word in the quotation which clarifies that question. It is those things that we "cherish" when living, those things that we cherish after we have become Christians. If anyone makes a complete surrender to God, even at the eleventh hour, severing himself from everything sinful or wrong, his weaknesses will not reappear on the morning of the resurrection. God would have to work a miracle on the morning of the resurrection to shear from us those things we cherish, and we may be sure He will not do that.

The Record of Our Lives

What we are here is a reflection of what we will be there, for what we are in this life is accurately being transferred to the records above.

"The deeds done today are transferred to the books of heaven, just as the features are transferred by the artist onto the polished plate. They will determine our destiny for eternity. . . . Character cannot be changed when Christ comes, nor just as a man is about to die. Character building must be done in this life."—"Testimonies to Ministers," pp. 429, 430.

When we receive proofs from the photographer, how frequently we disown our likeness! We are confident that there is no resemblance, and we appeal to our friends to support us in our belief. We ask the photographer for another sitting. This time the photographer is wiser. He deftly retouches the proof, removing freckles and wrinkles. We accept the retouched picture with readiness, acclaiming at least a recognizable resemblance. Artificial work of this nature will not be done to give us passport rights into the life to come. What we are on that day, must be attained in this life, or it is not attained at all. And to accomplish the necessary changes requires more than experimental, spasmodic, or intermittent effort.

"It is sincere, experimental piety alone that can give you a pure, elevated character, and enable you to enter into the presence of God. . . . The heavenly character must be acquired on earth, or it can never be acquired at all. . . . Flatter not yourself that a time will come when you can make an earnest effort easier than now."—"Testimonies," Vol. II, pp. 267, 268.

"What we shall be in heaven is the reflection of what we are now in character and holy service."—"Christ's Object Lessons," p. 361.

COMFORT FOR THE WEARY

"Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls."

"He giveth power to the faint; and to them that have no might He increaseth strength. Even the youths shall faint and be weary, and the young men shall utterly fall: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."

It does make a difference as to our understanding of eternal life. It is essential that we realize that the quality of eternal life must be obtained on this earth, or it is never obtained at all. This brings us to a recognition and acknowledgment of the purpose of life. And what greater purpose could life offer us than to learn to live God's life here, so that we may continue to live it with Him throughout eternity? For emphasis I offer another quotation:

"What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our

characters; it only fixes them forever beyond all change."—*"Testimonies,"* Vol. V, p. 466.

"What we make of ourselves in probationary time, that we must remain to all eternity." Death fixes our characters beyond all change. Knowing this to be true, how should we like to live with ourselves throughout eternity as we now are? Let us not be discouraged by such a question, but let us remember that we can "do all things through Christ which strengtheneth" us. With all seriousness let us address ourselves to our task. Let us live the eternal life qualitatively now, that we may be privileged to live it quantitatively in the life to come.

The Power of Prayer—No. 2

By TAYLOR G. BUNCH

THE evangelization of the world is a super-human task requiring divine power. In giving the gospel commission, Jesus made it clear that if the disciples would preach the message, He would furnish the power, and that the supply was unlimited. The Father had placed all the power of heaven and earth in His hands, that He might dispense it to them for their world-embracing task. The keeping and witnessing power required for their work was to be obtained from Christ for the asking. This omnipotent power would be sent through the agency of the Holy Spirit. The asking began in the upper room, and the power was given on the day of Pentecost.

The power came "as of a rushing mighty wind." On a later occasion, "when they had prayed, the place was shaken where they were assembled together." The prayers of Paul and Silas in the Philippian jail brought "a great earthquake" that opened the prison doors. Wind and earthquake are the two greatest powers of nature. Prayer has cyclonic and earthquake power. It moves and changes things touched by its influence.

Prayer is one of the chiefest of those spiritual weapons that "are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." 2 Cor. 10:4, 5. The prayers of the apostles shook not only the place where they prayed and the prison where they were confined, but they also shook kingdoms. Pagan bulwarks and spiritual strongholds fell before their prevailing prayers. No barrier could stand before the triumphant march of the soldiers of the cross as they went forth conquering and to conquer. "The gates of hell" could not prevail against them.

Most of the wonderful answers to prayer recorded in the Scriptures came as the result of the supplications of one godly man or woman. Some of those prayers changed the course of human history. Israel was many times saved by the prayers of a single man of God. Joseph prayed, and God delivered him from the Egyptian dungeon, made him governor of the empire, and thus

saved both Egypt and Israel during the time of famine.

The prayers of Moses delivered Israel from Egyptian bondage and made of them a great nation. His prayers delivered them from destruction by the warlike Amalekites and again later from the wrath of an offended God at Mt. Sinai. The prayers of Elijah defeated the purpose of Jezebel and saved Israel from a terrible apostasy and possible extinction. The prayers of Asa brought defeat to an Ethiopian army of one million men and three hundred chariots. The earnest petitions of King Jehoshaphat brought victory to the small army of Israel when it was attacked by overwhelming allied forces. The prayers of Daniel, Ezra, Nehemiah, and others delivered Israel from Babylonian captivity and restored the nation in the homeland. It was the power of prayer that wielded the sword of the Spirit in the great Protestant Reformation and thus changed the history of the world.

The prayer of faith is the great strength of the Christian warrior. Nothing else so enrages Satan or so surely prevails against him. He hates the name of Christ and is always alarmed when we call on Him for help against his devices. Earnest, fervent prayer causes Satan's whole host to tremble and retreat. Though we belong to a defeated race, Satan our conqueror is a defeated foe. He has been defeated by Christ on every battlefield, and the victories of Immanuel are promised to those who ask in faith. Every child of God should learn to say with Paul, "Thanks be to God, which giveth us the victory through our Lord Jesus Christ." 1 Cor. 15:57. This triumph by faith is promised to the Christian "always" and "in every place." 2 Cor. 2:14.

"Satan dreads nothing but prayer. . . . The church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no change. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, but trembles when we pray."—S. Chadwick.

EDITORIAL

Why I Am a Seventh-day Adventist—Part XVI

Because I Wish to Belong to a Prophetic Movement Making Ready for Christ's Return—No. 2

THE evidence before us reveals clearly that one of the tragic characteristics of our day is a disbelief in God. The very idea of a personal God has vanished from the minds of multitudes. The relationship between this disbelief and the acceptance of the evolution theory is admitted by both secular and religious writers.

Now it is in the setting of these facts that I wish to quote a text found in the last book of the Bible. The inspired prophetic writer is looking down to the final hours of earth's history, and in symbolic language describes a mighty message that is to go forth to men as if an angel were flying in mid-heaven. The message is this: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

The call is to worship God, a personal God, the one "that made heaven, and earth," and to prepare for the judgment. What message could be more timely than this! Men have largely forgotten the great truth of the Creator who made heaven and earth, because they have accepted the evolution theory. They have increasingly allowed the idea of a personal God to fade from their minds and have accepted the vague evolutionary idea of an impersonal force as the explanation of the universe. But only a belief in a personal God

can give meaning to the very idea of a judgment.

Now if this prophetic message is to be given to men in its fullness, the question arises: How can there best be presented the truth of the Creator God who "made heaven, and earth"? Can we improve on the original plan that God Himself devised for this very purpose? The Sabbath commandment seeks, above all else, to bring to the hearts of men the truth of God as the Creator. Note the striking similarity in language in the command and in this prophetic message we are considering. The command describes God as the One who "made heaven and earth, the sea, and all that in them is." Ex. 20:11. The prophetic message for the last hours of earth's history calls on men to "worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:7.

Worship Associated With Sabbathkeeping

From the Sabbath commandment we conclude that central to the worship of the Creator is the keeping holy of the day that memorializes creation. And the long record of the Bible fully supports this conclusion. Therefore, when the prophetic message calls for men to "worship Him that made heaven, and earth," the most natural conclusion to draw is that here is a message calling, above all else, for a return to obedience to the Sabbath command.

Now, it would be strange, indeed, for any group of Christian people to conclude that they could give to the world the prophetic message we are here considering without using the Bible method for turning men's minds to the Creator. Again I ask, Can we hope to improve on God's own plan? What would we think of a man who might arise at some future time in America and seek to revive loyalty to the principles of liberty that created these United States, but fail to revive in men's minds the importance of that glorious day, the Fourth? We would all say that he had made a grave mistake and had failed to sense the great significance of a special day that the founders, or creators, of this government had set apart to memorialize the birth of this country.

Then is it not a thousand times more true that the man who would seek to revive loyalty to the God who created our world and who set apart a special day as a memorial of the birth of this earth, should above all else seek to revive the seventh-day Sabbath which memorializes creation?

This evident conclusion is reinforced by an ad-

The Lost Penny

BY ARCH A. O. DART

HE had DROPPED something IN THE AISLE—
a PIECE of MONEY.
IT was only a PENNY,
BUT it was MONEY.
It was STILL in the CHURCH,
But it WAS LOST.
It was HIS;
SO he LOOKED for it HIMSELF.
The MOMENT he LOST it,
HE began HUNTING,
and OTHERS joined in the SEARCH.
The PASTOR, TOO, took part,
For church was OVER.

They searched UNTIL THEY FOUND IT—
that LOST PENNY.
Then ALL were GLAD
and WENT home HAPPY.
IN the SAME church
was a BOY.
He, TOO, was LOST,
BUT NO ONE was LOOKING for HIM.

ditional statement regarding the final prophetic message for the world. Only a few verses farther on in the chapter there is a description of those who are making ready for the coming of Christ and who therefore believe and proclaim the message of God as Creator. The description reads thus: "Here are they that keep the commandments of God, and the faith of Jesus." Rev. 14:12.

Those who do not really understand why Seventh-day Adventists place an emphasis on the Sabbath command oftentimes mistakenly describe us as a religious body that simply preaches the law. While this is an incorrect picture, it is correct to say that Adventists have, as one of their distinguishing marks, the keeping of the commandments of God. And now when we turn to the Bible to read of a final religious movement that seeks to turn men to the worship of God as Creator—which most certainly calls for a preaching of the Sabbath commandment—we find this description: "Here are they that keep the commandments of God."

Seventh-day Adventists humbly believe that they are proclaiming the prophetic message that calls for men to worship the Creator and to make ready for the judgment. In the reasons I offered as to why I am a believer in the advent of Christ, evidence was presented to show that the advent is very near at hand. Therefore the prophetic message that calls for the worship of the Creator and for making ready for the judgment, should most certainly be heard in our very day, for Bible prophecy never fails.

Rise of the Seventh-day Adventist Movement

The Seventh-day Adventist movement began about the middle of the nineteenth century. Central to its preaching from the very first has been an appeal to men to make ready for the final judgment of God and to return to the keeping of the seventh-day Sabbath, which revives the truth of a Creator; and that is precisely what the prophetic movement is described as doing.

The evolution theory, which also began to take hold of the minds of men about the middle of the nineteenth century, is a direct attack on the doctrine of a Creator and creation, with all the apostasy from basic Christian truths that this involves. The prophetic movement forecast for our day appeals to men to worship the God that created heaven and earth.

Evolution has no logical place for a final day of judgment. But by our very preaching of man's personal accountability to God as Creator, and by our very emphasis on the second coming of Christ to bring an end to wickedness, we, as Seventh-day Adventists, most naturally and earnestly find ourselves calling on men to make ready for the day of judgment.

I am firmly persuaded, from the study of prophecy, that the coming of Christ is very near. I am similarly persuaded that these last days of earth's history are to witness the preaching of the prophetic message here described. Frankly, I wish to have a part in such a religious movement that is fulfilling prophecy today. Therefore, I am a Seventh-day Adventist.

F. D. N.

The Airplane in Peace and War

WHAT an astonishing thing it must have been to those South Sea Islanders to see the air navies at work in their skies. Quite a number of years ago C. M. Lee, of our Solomon Islands Mission, wrote of the visit of the first seaplane to the Solomons. It dropped into the harbor at Batuna, where we had a station. When it rose from the sea and took its flight onward, it was a marvel to our island teachers and all the throngs of watchers.

"What about Daniel 12:4 now, Rina?" our brother said to the leading teacher as they stood watching. They had been studying Daniel's prophecy of the time of the end, when men would be running to and fro, and knowledge would be increased. "What about Daniel 12:4 now?"

"It is fulfilled!" exclaimed Rina.

C. M. Lee added, "As the plane rose and faded from view, the natives with subdued voices would say, '*Hama na tina tamagu! Hama na tina tamagu!*'"

"*Tina* means 'thousand,' while *tamagu* signifies 'my father.' This exclamation literally means, 'Wonder, which a thousand of fathers or ancestors have never seen.'"

And still it is a wonder to us all. For years our missionaries, and at times our workers at home, have profitably used airplane travel facilities for spreading the message. In recent times, when the war has been projected under the seas and shipping lines for passenger travel have been often suspended, our Mission Board has had to make constant use of the airways to send missionaries out and to bring about conferences with field leaders.

When the old sailship was outmoded, the steamship came, and all the ends of the earth were brought within quick reach. And now when modern world wars have made steamship travel over certain routes impossible, the airways have provided means for keeping the message literally "flying through the midst of heaven." W. A. S.

This Is the Time

(Continued from page 2)

worldly honor and higher wages than they could obtain in our own work. Surely these need our prayers today.

4. This is the time to exercise faith in God, believing that He still rules in the affairs of men and that He watches over His own. He knows every one of His children by name. He knows where each one lives and the environment surrounding each one. He recognizes every hand outstretched to Him for help, every heart longing for divine comfort. Let parents remember this as they are required to give up their boys to the call of their country. Though these boys must separate from home, they need not separate from God. It is for the parent to believe that God will watch over His own, that He will bring these boys through experiences, even in Army life, which will solidify

their character and bring them strength of manhood, enabling them later on to enter upon the duties of peace and to accomplish a great work for God and for humanity.

5. This is the time for our Army boys to recognize that God has a work for them to do for Him, even during their military service. They will find among their associates a great field for missionary endeavor. This endeavor may not consist alone of giving out literature or holding Bible readings. It may embrace as well the exercise of a Christian experience, an experience of unselfish helpfulness, as our boys recognize that they may be living epistles of the gospel, known and read of those with whom they associate. Instead of their looking forward into the future with dread, it is their privilege to believe that God still leads in their life, and that if they will trust Him, He will permit nothing to come into it that will not work for their eternal good. If

our soldier boys can look upon their induction into the service as an opportunity to do missionary work for Christ; if they can stand, as did Joseph, or Daniel—representatives of Christ the Lord—it will inspire them with noble purposes and holy intents.

6. This is the time to seek for guidance of the Holy Spirit, which has been promised to the church.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26.

This Spirit will guide us into all truth. It will lead us to right conclusions. How earnestly we need to seek for this divine guidance, not alone in personal life but in every department of our church work! We need this guidance in our conference sessions, in our board and committee meetings. How prone we are to seek to solve difficult problems by argument and oratory! We talk much to each other, but little to God. In many of our meetings there is too little time spent in prayer. When we recognize that we know nothing as we ought to know it—the limitations of human wisdom—it will lead us to seek more earnestly for the divine guidance that is promised through the outpouring of the Holy Spirit.

7. This is a time for soberness and quietness.

"Thus saith the Lord God, the Holy One of Israel: In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." Isa. 30:15.

We need to spend less time in talk and more time in serious contemplation. This is no time to criticize our Government, to criticize the church, our neighbors, or the members of our homes. Men in high official positions in the state undoubtedly make mistakes. Who would not—facing, as the Government does, this great crisis in human affairs? We are admonished by the apostle to pray for kings and for those in authority. In this country we need to pray for our President, his Cabinet members, and the members of Congress.

We can see mistakes made by leaders in the church, by the heads of conferences, and institutions. We may well ask ourselves: In this crisis hour, facing the important questions which are arising daily, bearing the heavy responsibilities which rest on these men, could we do better than they? They also need our prayers that God will enable them to place a right mold upon our work.

And how greatly do the leaders of our work overseas—in Europe, Asia, Africa, Australia, Inter-America and South America—need our prayers daily! Many of them are isolated and have little opportunity to confer with others of wide experience. Oftentimes, on the spur of the moment, they must settle problems which confront them. They need divine help and guidance.

8. In conclusion let us say that this is the time for earnest prayer, the time for faithful study of the Bible and the writings of the Spirit of prophecy, the time when we need to keep near to our brethren and hold our confidence in them, the time for co-operation, the time for living Christ in our own homes. May God help us to measure up to the demands of this time in which we live.

A Prayer

While Traveling by Train Through the Siskiyou Mountains

LORD of heaven and earth, and of my poor life, fain would I be at worship in Thy holy house this sunlit Sabbath morning. But the groves were Thy first temple, and though borne along in jostling carriage, I adore my Maker here mid fragrant pines and giant firs, planted by Thy creative hand upon the mighty Siskiyou.

Elevate and edify my soul among these lofty spires that point me heavenward. Attune my spirit to the joyful song of rippling rivulets that bear their crystal waters, fed by everlasting snows, on to the restless sea, ever drinking but never filled. Grant me likewise copious potions from the never-ceasing stream of mercy that freely flows from Thy exalted throne of grace to slake the thirst of sinful men.

Here 'neath the azure sky that forms the canopy celestial over all Thy handiwork, refresh my spirit with the breath of heaven, like as the frosty mountain air revives corporeal vigor through my frail and weary frame. Exalt me, Lord, that I may live on higher plane, e'en as the trees on mountains tall.

My presence here in rumbling cars, three thousand miles from happy home and happier mate, is not of mine own choosing, Lord. My mission is for Thee, and for Thy needy cause. I heard the call. I quickly answered, Here am I, O Lord; send me. Thou bad'st me, Go. And here I am.

But, oh, my need! I'm looking up to heaven. I yearn for more of Thee, for more of sweet and all-availing grace, to cover all my coming short, and make me strong to do Thy will. Fail Thou me not, O God; then I'll not fail, but render all to Thee that Thou hast laid on me to do.

Yea, more I'll do—I'll go again for Thee, on mission difficult or not. I'll joy in this, that all things I can do that Thou dost ask, in Him who strengthens me in doing. Amen.

W. E. HOWELL.

BEACON LIGHTS

Tragedy and Faith in God

Out of the terror of Bataan came the now widely used expression, "There are no atheists in fox holes." When one is faced with a supreme crisis, and there is nothing he can do about it, the heart of the ordinary man turns instinctively to God for help and comfort. At such a time one cannot find sustenance for the soul in some cosmic law or pantheistic principle. Then it is that one desires to lay hands on a Being endowed with personality and power, whether for present deliverance or for future good. Only the educated cynics or the deliberate fatalists would deny this.

The widely publicized interview of Captain Eddie Rickenbacker on December 19 gives further point to these remarks. Cast off on tiny rubber rafts with seven companions in the middle of the South Pacific, without provision for food or drink except four oranges, their rescue well-nigh hopeless, Captain Rickenbacker said, "We organized little prayer meetings in the evening and the morning. [They used a New Testament which one of the men had in his jumper.] Frankly and humbly we prayed for deliverance. . . . Then we prayed for food." This famous airman felt free to attribute their deliverance, after twenty-three torturous days, to the intervention of One who hears and is able to answer prayer.

A chaplain of the United States Army writes in the *New York Times Magazine* (Dec. 20, 1942) on "The Soldier's Faith." He says, "The average soldier—be he in fox hole or training camp back home—is deeply cognizant of the existence of a Supreme Being and his utter dependence upon Him. It may require the proximity of danger in some form or other to make this manifest, but the belief is deep and sincere."

Acknowledgment of a Supreme Being who created us and rules over us should be accompanied by a recognition of responsibilities to Him. It is not enough to remember God and seek His deliverance or comfort when we are in trouble. Should we not live a life of constant obedience to His will in times of peace and prosperity as well as in times of distress and tragedy?

The Summons to Sinai

Hermann Rauschning, in his book, "The Redemption of Democracy" (1941), has a chapter titled "The Summons to Sinai." He says that it is against the *moral law* that man keeps rebelling, and declares that unless we have a distinction between good and evil, there can be no hope for mankind. This is the keynote that many are sounding today.

President Roosevelt, in his Christmas message, voiced similar sentiments in these words: "To all Americans I say that loving our neighbors as we love ourselves is not enough, that we as a nation and as individuals will please God best by showing regard for the laws of God. There is no better way at this Christmastide or any other time of fostering good will toward men than by first fostering good will toward God. If we love Him, we will keep His commandments."

Democracy and Religion

Democracy is a form of government that finds its roots in religion. Its ideas of equality and freedom stem from the teachings of Christ. Raymond Moley discusses this subject in his column in *Newsweek* (December 28). He says:

"Democracy, as the expression of the voice of authority in a state, is an eternal paradox. Men are equal neither in goodness nor in mental or physical endowments. But the principle of democracy teaches us that we must assume an equality which our material measurements tell us cannot exist. . . .

"Only in the teachings of religion is this paradox resolved. For religion tells us that in the scales of God all men are equal."

"It is noteworthy that Jefferson in the Declaration of Independence found authority in religion for the democratic state. He did not say that all men were equal. He said they were created equal. He said that the Creator had endowed men with certain inalienable rights.

"In law, as well as in political theory, this dependence upon religious principles has been recognized. The principles of justice, said Chief Justice Marshall from the bench, have been impressed upon the mind of man by 'the Creator of all things.' Justice Story in 1828 said, 'In ascending to the great principles upon which all society rests, it must be admitted that there are some which are of eternal obligation, and arise from our common dependence upon our Creator.'"

It is well for men to be reminded that the best of life has come to us through Christian teaching. Lord Halifax, in a radio address to the American people, declared (see *New York Times*, September 21): "Nearly everything of value in our lives has a Christian ancestry. The right of each man to worship according to his conscience is the Christian expression of man's relationship to God. The law, which protects from injustice, was in its beginning the Christian interpretation of human rights. The political claims, which secure our freedom, were developed within a Christian framework. The good neighbor of these days is the good Samaritan of the parable. The hospital, to which we go when we are sick, was in origin a work of Christian mercy. The school, to which we send our children, was the fulfillment of the Christian duty of education. The family, in which we find our private happiness, is the very heart of any sound society. And every one of these things is rooted in the Christian thought of the value of the individual human soul."

The Return to Religion

Today men in all walks of life are rendering lip service to religion and to God. Much that they say is commendable, and truly reveals a new trend in these times. Before this war and the revolution on the European continent, which threatens all that free men hold dear, worldly men had little time either for God or for religion. God was seldom in their thoughts, much less on their lips. They considered that the time had come when we could get along without such superstition. Now they realize that the best of life is centered in the spiritual concepts of Christianity. With this swing to religion some may think that this is an omen of a great religious revival which will bring in the millennium. It is well to ask just what kind of religion it is that the worldly-minded man is wanting. Some are frankly telling us.

A series of articles on philosophy and life which were written by leading university professors and men of letters have been appearing in the *Fortune* magazine during 1942. In these one finds a definite confession that during the last few decades men have been at fault in forgetting God. The need of a renewal of faith is emphasized. H. A. Overstreet, professor of philosophy in the New York City College, after reading this series evidently felt that he ought to make clear just what kind of religion we should return to. In a letter to the editors of *Fortune* (December) he wrote:

"What is needed now is not a return to the naive religious tradition in its naiveté (and expressed in its ancient idioms) but an advance to a spiritual assurance geared to what we now know about human life and the universe.

"This, I feel, is to be the great adventure of our century. I believe profoundly, with Noyes, that the fight is a spiritual one. But unless we see that it is a fight not only to regain old spiritual insights but to gain new ones in terms of new understanding of our world and ourselves—we shall simply be setting the clock of the soul back."

The present trend back to religion does not go back far enough. Let us keep our message clear. It is calling men back to the old paths, the keeping of the commandments of God and the faith of Jesus.

The Faith of an Evolutionist

Julian Huxley, widely known English biologist, the grandson of Thomas Huxley the friend and champion of Charles Darwin, witnesses to his faith in Darwinism in *Fortune* magazine (December). That which prompted him to write on the philosophy of evolution as it is defended today was the series of articles that appeared in the same magazine in which great leaders in Christian thought made an attempt to reconcile science and religion. Huxley at the outset declared, "These two ways [religion, with its belief in the supernatural, and science, with its appeal to factual tests] of approaching the universe are irreconcilable—as irreconcilable as is magic with scientific agriculture, witch doctoring with preventive medicine, or number mysticism with higher mathematics. Because our thinking still contains elements from both, it and we are confused."

Mr. Huxley challenges the idea that science is insufficient to all our needs, and declares that "the only cure for the insufficiency of science is more science." The trouble is that we have not been willing to continue with patience our pursuit of knowledge and to follow science to its final conclusions. "The supernatural is in part the region of the natural that has not been understood, in part an invention of human fantasy, in part the unknowable."

As to the question of redeeming the present world situation, the author states, "Man stands alone as the agent of his fate and the trustee of progress for life. To accept his responsibility consciously is itself an important step toward more rapid progress. . . . We have no longer either the intellectual or moral right to shift any of this responsibility from our own shoulders to those of God or any other outside power." "For a justification of our moral code we no longer have to have recourse to theological revelation or a metaphysical absolute; Freud in combination with Darwin sufficed to give us our philosophical vision."

This is indeed a faith for stout hearts. On what factual basis does Mr. Huxley find hope that man, without superior aid, can work out his own destiny? All he can appeal to is his belief that there has been "no break in the continuity of phenomena," "no break in continuity between man and remote premoebic ancestor; no break in the continuity between life and not-life."

Concerning his belief that "mind and matter are two aspects of one reality," and that "mind or some-

thing of the same nature as mind must exist throughout the entire universe," he declares, "This is, I believe, the truth. We may never be able to prove it, but it is the most economical hypothesis."

If Mr. Huxley can base his philosophy on something he confesses he may never be able to prove, then he should no longer condemn as superstition the trusting faith of the Christian in a personal God. How much more in accordance with the experiences of man is the belief in One who is endowed with conscious personality and who has power to rule and direct the works of His hands. How much more warming to the human heart, especially in times of distress, is the Christian teaching of a heavenly Father who is watching over all and seeking to redeem us from our troubles. I would rather be wrong in holding to such a belief than to wake up someday to find that I was wrong in trusting to a cold, impersonal mind to direct our destiny. I would feel that I had lost too much of real value out of life.

How our hearts thrill to such passages as this: "The Lord is a great God, and a great King above all gods. In His hands are the deep places of the earth: the strength of the hills is His also. The sea is His, and He made it: and His hands formed the dry land. O come, let us worship and bow down: let us kneel before the Lord our Maker. For He is our God: and we are the people of His pasture, and the sheep of His hand."

Pertinent Paragraphs

"The prevailing spirit of our time is one of infidelity and apostasy. . . . There is seen a spirit of opposition to the plain word of God, of idolatrous exaltation of human wisdom above divine revelation. Men have allowed their minds to become so darkened and confused by conformity to worldly customs and influences, that they seem to have lost all power to discriminate between light and darkness, truth and error. So far have they departed from the right way that they hold the opinions of a few philosophers, so called, to be more trustworthy than the truths of the Bible. The entreaties and promises of God's word, its threatenings against disobedience and idolatry,—these seem powerless to melt their hearts. A faith such as actuated Paul, Peter, and John, they regard as old-fashioned, mystical, and unworthy of the intelligence of modern thinkers."—"Prophets and Kings," p. 178.

"It is claimed by some that the human race is in need, not of redemption, but of development,—that it can refine, elevate, and regenerate itself. As Cain thought to secure the divine favor by an offering that lacked the blood of a sacrifice, so do these expect to exalt humanity to the divine standard, independent of the atonement. The history of Cain shows what must be the result. It shows what man will become apart from Christ. Christ is our only hope."—"Patriarchs and Prophets," p. 73.



BRITISH COMBINE

This scene in the heart of London, with St. Paul's Cathedral looming prominently in the distance, shows the terrible work of destruction that has been wrought in that great city through bombing. Though the debris and rubble has been somewhat cleared away, it will be many a year before these cruel scars wrought by war can be fully erased. But even then the mind and heart of man cannot soon recover from the hurt they have received by the present unprecedented collapse of the ways of peace. Only God can completely heal such wounds as these, and, thank God, He has promised to do it.

IN MISSION LANDS

Ingathering in Northwest Kenya Mission

By M. COCHRANE MURDOCH

I WANT to tell you about our African Ingathering work in northwest Kenya. I believe it will help to show you that "your labors are not in vain in the Lord." Having been opened in 1936 with a European in charge, our mission is the baby of the union field. The work was hard to begin with, but the Lord led the way before us. Gradually prejudice was broken down and interests were aroused.

By 1939 the church membership was forty-five, with a Sabbath school membership of 270. The new members, who gladly joined in the Ingathering campaign, brought in £3. This was over one shilling per capita and compared favorably with the other fields in the union.

In 1940, however, not satisfied with what had been done, we decided on new and larger plans for the campaign. The workers were called in, and the territory was divided. They were given receipt books, and school exercise books were improvised for the names of donors. The workers were sent out two by two for a few weeks during the school holiday. The lay members were also given their goals, and all set to work. Imagine our surprise and joy at the close of the campaign to find that they had brought in £33! Since the church membership had meanwhile risen to fifty, the per capita was over 13 shillings for the 1940 campaign.

Then came 1941 with its possibilities of doing still more. The workers and lay members were full of courage and confidence born of the success of the previous year. The goal was set this time at £50, though it seemed too high to some of us. Everyone worked lionheartedly, however, and when the campaign ended, the grand total was found to be £57 10s. The church membership had now reached sixty-four, but the Ingathering per capita was 18 shillings. (The European missionary did not help the Africans to reach this total; he had his own goal of £25 quite apart from theirs.)

Work of Two African Boys

Special mention should be made of two boys who were largely responsible for this achievement. One was Petro Chetambe of the Kabras tribe, who was among the first to accept the message when the new mission was opened in the district. His was a real triumph of grace, for he had put away a second wife and had given up smoking Indian

hemp. As he was untrained and not bright enough to be a teacher, we used him as headman to supervise the labor while we were building the mission station.

At the beginning of the 1940 Ingathering campaign I explained the work to the church and told them how it began and how much had been brought in for missions by our believers in the United States and also in the United Kingdom. Petro came to me afterward and said that since the Adventists in those countries had done so much for them, he in turn felt a burden for others and an urge to do more in the Ingathering campaign.

On his bicycle he visited some of the unentered tribes, created new interests in the message, and brought back £7 10s. When it came to the time of the 1941 campaign, he was fearless and said he wanted to solicit not only from Africans but also from Indian shopkeepers and European government officials. During that campaign he brought in £17 10s., which amount was £10 over that of the previous year. Thus, even in Africa, the Lord has those who are inspired by Him to take the lead among His people. Petro is now district evangelist and elder of the local church.

The other boy was Isak Kipchumba, a new convert from among the Nandi people. He was our garden boy and later became night watchman at the mission. Since he could neither read nor write well and seemed very quiet and retiring, we left him to carry on with his job when we organized the Ingathering campaign in 1940. When after a few weeks the workers returned with their Ingathering reports, he came to me and asked permission to leave his work, giving no reason at all. He was so insistent that I finally had to let him go.

The next thing I heard about him was that he had disappeared from our Nandi school and had gone Ingathering without permission. He had taken the permit and receipt book from our Nandi teacher, who was sick at the time. We sent run-



A Recent Picture of Elder and Mrs. W. H. Anderson, Pioneer Missionaries to Africa. They Hold the Service Record for Our Mission Group. Elder Anderson Went to Africa in 1895, One Year After Our First Mission Was Opened Among non-Christian Peoples

ners after him in all directions, for we were afraid the police would find him and take him into custody; but inasmuch as he could not be found anywhere, we just had to await developments. He eventually turned up at our camp meeting with £7 14s. collected. We tried to remonstrate with him over the permit, but he said, "The Lord, not man, called me to this work, and He protected me. I was afraid you would not let me go Ingathering if I asked, so I ran away to do it. I met a number of European and African police officers, and most of them gave me donations for the Lord's work."

The only thing to do in 1941 was to give Isak his permit and supplies. He brought in no less than £20 10s., and had many thrilling experiences. When you consider that that amount is equal to

his wages for three and one-half years, you have an idea of what Ingathering means to an African. If you could bring in during a campaign an amount equal to your salary for three and one-half years, would you not be happy?

These are only two experiences, but others did well also—some bringing in 100s. where the previous year they had brought in only 1s.

Much mission work remains to be done in these heathen lands. We believe that the Ingathering work is one way of spreading the truth among the unentered tribes of this territory. Through the campaign many are hearing about our message for the first time, and the funds brought in will be used to send evangelists and teachers to prepare them for the soon coming of Jesus.

A Message From Fiji

By IVAN WHITE

MUTINY on H. M. S. "Bounty" in 1789 caused Captain Bligh and his companions to be set adrift in an open boat. The famous voyage which Captain Bligh made back to civilization and safety took him through the cannibal islands of Fiji. He was unable to land to replenish his meager supplies of food and water, however, because of hostile natives who pursued him in war canoes. Since those days Fijians have learned better ways, and today, could Captain Bligh return, he would find a kind and hospitable race, ready to shower on him, as on any other, the courtesies of a well-mannered people. The great factor which has worked such a transformation is none other than the power of the gospel. Fiji has listened to the story of the cross for over one hundred years. For twoscore years and more her shores, mountains, and valleys have echoed the call of gospel messengers as they have preached this truth in all its beauty and fullness.

Today the heaving Pacific carries larger war canoes than those which chased Captain Bligh from the Fiji Islands. With them come the hostile birds of war, winging their way above in search of prey, on destruction bent. This is not very pleasant news, but so far, the days have lengthened into weeks and the weeks into months, and those dreaded canoes and birds of war have not harmed us. Though other South Pacific island groups have had to bid farewell to their European workers for a time, the staff of our Fiji Mission, with the exception of some families on sick leave, is still at work in the group.

Mission enterprise has been hampered somewhat by the military's taking over some of our mission properties for their use, but in the main our work goes on as usual. While other denominations and government schools have by force of circumstances been compelled to close, our two main schools are running a full program with a capacity enrollment. Village schools also continue their daily routine, and native teachers stand nobly by their posts. Native ministers continue at their allocated positions to shepherd the flocks and to guide other sheep within the fold. The Lord cer-

tainly blesses their efforts, for year by year there come those who, on hearing the gospel of truth, heed and turn their feet into the pathway that leads to life everlasting.

We are grateful for this, for as the years have passed, work for the Fijians has not grown easier. They have learned to love the things of this world, not only their own sinful native pleasures, but also those introduced by worldly Europeans. It would be difficult to name a vice not known to the Fijians today. However, the gospel is resounding through old Fiji, and many are answering the call to the clean church.

Back in 1867 an early Methodist missionary was murdered at the hand of a mountain chief in the heart of Fiji. Today I would that you could accompany me some Sabbath morning to the village near where this tragedy occurred. There you would meet the grandson of the slayer at worship, with his people gathered about him in Sabbath school—truly a triumph of the cross; and what is more, this chief's son is a teacher in one of our village schools in that same mountain country. Come a little farther with me over mountain trails and into another village, and listen to the songs of a boy blind from birth. Because of his infirmity he has never left his village, but he knows every song in the Fiji advent hymnbook, and his voice is lovely to listen to. Truly the message is sounding over the mountains and across the valleys of inland Fiji!

Meriseini is a young woman who loves this message very dearly. Though persecuted by her parents, she is determined to stand true to the message and to keep the Sabbath holy. So determined was she to follow her Lord that she walked many miles over rough mountain tracks to be baptized at a district meeting. This is all the more wonderful when you know that Meriseini is blind and had to be led every step of the way by another woman, who thought it no hardship to do this for her sister and her Master.

And so in these very perilous times the message goes forward in Fiji, and the Lord adds His blessing to the efforts of His workers.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

Sunshine and Shadows

By RUTH HASKELL HAYTON

ZEPHYR reached her twentieth birthday in March. Now it is June, and one of the many girls' summer camps in the San Bernardino range of California is in progress. Not a year since she was eleven years old has Zephyr missed one of these Junior Missionary Volunteer camping expeditions. She used to go as an excited, exuberant Junior. Now she is a camp counselor.

When she was a Busy Bee and a Helping Hand, Zephyr formed a set of resolutions for herself. These were part of her Friend requirements and, printed in a childish hand, with flourishes and curlicues for a border, read in part:

- I. I will always try to mind Mother cheerfully.
- II. I will say no cross words at home.
- III. I will read my Bible every day.

IV. I will say my prayers every night and morning, and always kneel down.

There were four other items, the whole list covering the obligations and courtesies that should be performed in the home, day school, and Sabbath school. Mother gladly gave her signature of approval to this pledge to faithfulness. As she looked into the animated face and happy brown eyes, she said, "Zephyr, dear, doing all these duties faithfully and well is your Christian service to God. It was also Christ's way of showing His love to His earthly parents and to His heavenly Father."

After she became a Friend, each succeeding year found Zephyr receiving more honors for added accomplishments. Knot tying, campcraft, trailmaking, swimming, rowing, and nature study—she had acquired skill in all these—but hiking—particularly overnight hiking—was her delight.

Through all these years it has been Zephyr's dream to be a Junior Missionary Volunteer leader sometime. And she determined to be as successful as were the leaders under whom she had received training—Christian young women

with ability to teach, trustworthy in the responsibilities placed upon them; women with happy, healthy dispositions, who knew how to render first aid in emergencies and how to do and glorify manual work. These were the leaders Zephyr loved and studied to be like.

But this summer is to be Zephyr's last camping season in Southern California's Junior Camp, and her dream of a career as a Junior Missionary Volunteer leader seems doomed to remain unrealized, because another work has called her. For there has come to her an ardent plea—not, as to Minnehaha from the young Indian warrior, Hiawatha, to go with him to the land of the Ojibways—but from a young Christian warrior, David by name, to go with him to the land of the Swahilis—far-off Tanganyika, in the heart of Africa.

"And the gentle, loving Zephyr
Said with voice that did not falter,
'I will follow you, my husband!'"

This June night at camp, under the stars and the moon, is very conducive to love-dreaming. The camp leader and all the Juniors are fast asleep. But Zephyr lies on her pallet of pine needles with ears and eyes alert to the beauty of her surroundings. The gurgle of the stream, the sighing of the branches, and the tinkle of the waterfall make music on the night air. The glow of the dying campfire embers is slowly fading when to the girl's mind come lines from "Hia-



BRITISH COMBINE

No, Not Ivy, but a "Two-Dimension" Pear Tree in Kent, England. The Tree Grows Against the Wall of the House, and the Resident Merely Reaches Out the Window to Harvest the Crop

watha's Wooing," as if written for her and David:

"From the sky the sun benignant
Looked upon them through the branches,
Saying to them, 'O my children,
Love is sunshine, hate is shadow,
Life is checkered shade and sunshine,
Rule by love, [beloved David]!"

"From the sky the moon looked at them,
Filled the lodge with mystic splendors,
Whispered to them, 'O my children,
Day is restless, night is quiet,
Man imperious, woman feeble;
Half is mine, although I follow;
Rule by patience, [gentle Zephyr]!"

Shade? Shadows? queries Zephyr. At present life looks all sunshine. How can anyone ever have bitterness or hate in his heart? And patience seems so easy. "Dear Lord," she prays, "help me to look beyond the shadows when they come—as come they will I know, for

'Into each life some rain must fall,
Some days must be dark and dreary.'"

It is an evening in early October at the Los Angeles Union Station. A bevy of young college

men and women is filling the waiting rooms with life and animation. In the center of the group are David and Zephyr, who, having united their lives and interests in behalf of the cause of missions, are leaving for Africa.

"Zephyr, do you really want to go to a mission field?" questions one of the number.

"Well, Jan, didn't we go through college with more or less expectancy that such might be our lot? So it was no surprise when the call came."

"What about your Junior Missionary Volunteer work, Zephyr? Must you give it up?"

"If my husband needs my help, that will be my work—whatever and wherever it may be."

Relatives, friends, and Juniors vie with one another in bringing to David and Zephyr tokens of their love and friendship. There are books and fruit, also stationery and stamps—for the letters they must "be sure to write." Nothing is forgotten that could add comfort to their journey. While there is a tug at the heartstrings in parting with loved ones, nevertheless the good-bys are happy ones. There are no shadows.

(To be continued)

Wool Clothes on the Mend

IN wartime, mending is often better than making; patching is patriotic; and a darn may save the day. With labor and looms almost entirely occupied with goods and garments for the armed forces, there is much less to supply civilian wardrobes. Many families now own garments that cannot be replaced for the duration. But the housewife who is skillful with needle and thread, and knows the secrets of mending, can keep clothes lasting and looking well.

Clothing of wool—which is a strategic material—deserves utmost care and prompt mending when needed. Home economists of the U. S. Department of Agriculture offer camouflage pointers on mending wool, so the mend won't catch the eye.

To begin with, they suggest that patching is usually best for a large hole, darning for a small hole, snag, or worn place.

Patching Pointers

Here are patching pointers: Cut the patch on the straight of the goods. Sew it in so its crosswise yarns meet the crosswise yarns in the garment, and its lengthwise yarns meet lengthwise yarns. This makes the weave of the material run straight through from patch to garment and hides the patch. If the material has a design—stripes, figures, or dots—the design must match in every detail, to conceal the patch. Patch a faded garment with a faded piece. Often a hem or a pocket can supply a piece that will match in color.

Disappearing Darns

Darns are well adapted to mending wool, especially small holes, tears, and worn spots. Make a good start by using thread of the right color. If possible, use yarns raveled from a scrap of the same cloth the garment was made from, or raveled from the inside of a straight-cut seam or hem. For looks and strength, use lengthwise yarns for

darning lengthwise and crosswise yarns for crosswise darning. The inside of the hem can supply crosswise yarns, the inside of the seams, lengthwise yarns. When raveling is not possible, use dull-finish thread that blends closely with the material. A slightly darker shade of thread often shows up less than thread that seems an exact match on the spool.

Work with a short thread because long thread pulled back and forth across a tear or hole tends to pull and stretch the darn out of place. As for the needle, have it fine to save pulling and stretching the material.

Study the weave of the fabric, and make the darning stitch as much like it as possible. Sit by a strong clear light to work. Some expert darners work with a magnifying glass.

Work for flatness, as in weaving. If threads are pulled too tightly, the finished darn puckers, but too loose stitching makes a darn look puffy. Usually it is better to darn on the right side of the material in order to see how the darn appears as you work. Draw the mending yarn in and out through the yarns of the cloth when possible, to blend darn with fabric. Take tiny stitches and go easy on the turns. Around the edge of the darn, run the stitches unevenly into the cloth so there is no definite line to show where the darn begins. Cut off the ends of the darning threads on the inside of the garment—and not too close. Be sure all raw edges of the hole are on the underside of the darn.

No darn looks perfect until it has a final pressing. Steam-press on the wrong side, then brush the right side lightly to lift the nap of the wool.

Different Holes—Different Remedies

Now some tips on mending different kinds of holes in wool. For most small tears in wool ma-

terial—moth holes, snags, and such—use a plain-weave hand darn. For a large tear use a patch that is darned in by hand, or set in by machine or hand stitching. The darned-in patch looks best on thick wool, the set-in patch on thin wool.

To make a darned-in patch, first trim the hole in the garment so that it is square or rectangular. Cut the patch exactly to fit the hole, also to match the pattern and grain of cloth. Now baste the patch onto a piece of net. Fit the hole down over the patch and baste, to hold the patch while you work. Use dull thread that matches or is slightly darker and darn each of the four sides of the patch as if they were straight tears. Let the darns overlap at the corners.

For the three-corner tear—the bane of every housewife—the tear Junior gets when he catches his trousers on a nail—darn by hand as though each side were a straight tear. At the corner the two straight darns will lap over each other. This gives extra strength. Working over net or over a piece of cloth will also give strength to this darn.

Sweaters, socks, mittens, and other knit garments may often be mended by a knit stitch that looks like the original knitting—provided you have matching yarn. A larger hole where the knitting can't be brought back, may be mended with a blanket-stitch mend which is strong but has no "give." Directions and illustrations for many mends for wool and other fabrics, too, may be found in a new publication—"ABC's of Mending," Farmers' Bulletin No. 1925. This bulletin is free from the U. S. Department of Agriculture while the free supply lasts.—*Bureau of Home Economics, U. S. Department of Agriculture.*

The Power of a Song

By ERNEST LLOYD

A RETURNED missionary recently told the romance of a song which he had heard a crowd of natives chanting as they traveled in their canoes and dugouts up the Zambezi River in Africa. They were a tribe that had absolutely no dealings with white men, and usually disappeared into the bush if a stranger appeared. The missionary wrote down the melody of the song, and later showed it to an eminent musician who was especially interested in old music.

The musician was amazed at the song, and questioned the missionary closely regarding the place and circumstance. Then he said that he believed it to be a bit of fifteenth-century music, practically intact, and that a record of it could be found in a certain museum. On seeking to trace the connection, he discovered that in 1586 a party of Portuguese missionaries had traveled up the Zambezi and, seeking to teach the natives, had made a home there. The climate, however, took swift toll of their lives; before long they were all dead, and little trace of their work was left.

The song was one of the melodies brought by these missionaries from old Portugal and used in their little services. It had been handed down by the natives from generation to generation, liter-

ally from mouth to ear, for over three hundred and fifty years.

The missionaries died, but their song lived on, for songs have a strange power of life. When all else is forgotten, they endure. It is the same today. When almost every other trace of religious work and influence is blotted out, as is the case in all too many modern lives, the hymns and melodies learned in childhood days often remain.

There have been many instances in which some infant's song, like "Gentle Jesus," has been the one kindly light to some prodigal's feet. Possibly we can never do finer, more enduring, or more helpful service than to teach the little ones about us the songs of Zion.

The Sturdy Camel

By MABEL IRENE SAVAGE

D ID you know that a camel can close his nostrils tightly or open them wide at will? During the terrific desert sand storms of Arabia the camel closes his nostrils to keep out irritating sand until the storm is over.

Did you know that camels sometimes fly into sudden fits of extreme rage? It is wise not to go too near a camel's head. Sometimes, for no visible reason at all, camels become so angry that they try to bite and kick the person nearest.

Did you know that an adult camel can carry 500 to 600 pounds of commercial goods for hundreds of miles across barren, sun-scorched deserts? About twenty-five miles a day is the limit for baggage camels, but riding camels, with only a light pack and rider, can cover up to eighty miles of desert country in ten hours. Starting their third year, camels will carry heavy loads for fifteen to twenty years, and are able to do light work until thirty years old or more. Some live to be fifty years old.

Did you know that, given a handful of dry beans or hard dates after a hard day's journey, the camel can fare very well? For his required green roughage he crops twigs, thistles, and thorny shrubs that grow here and there in the desert. He can actually go a whole week without a drink of water, because his stomach is a honeycomb of tiny cells that hold the moisture, allowing it to be released as needed by the camel's body.

Did you know that riding the camel—"ship of the desert"—will make you seasick? This is because he lifts both feet on one side at the same time, tilting his body sideways. To ride properly you must allow your body to roll over and back. Tossing and pitching, heaving and rolling, you might feel that you were in a sailboat on a rough sea.

Did you know that there are no records of wild camels? In the Bible we read that Abraham took on his journey "sheep, and oxen, and . . . camels." Job had at one time three thousand camels, and the Midianites and the Amalekites possessed camels "without number."

Did you know that in 1857 the United States tried to introduce the camel into Arizona and New Mexico?—*Our Dumb Animals.*

North American Division Gleanings

Atlantic Union

A large evangelistic effort was opened at Bangor, Maine, early in January. Branson Christpens and Benjamin Hartman are in charge of these meetings.

Mrs. Helen Armstrong, who has served faithfully as Bible instructor in the Portland, Maine, area for the last ten years, has now retired from active service. She is continuing to follow up various interests, however.

Mrs. Viola Carpenter recently joined the working force of the Northern New England Conference, and is now located in the city of Portland, Maine, as Bible instructor.

The Boston, Massachusetts, church has long needed a baptistry—a need which has finally been filled. The new font on the rostrum of the church was completed during the latter part of last year, and on December 12 was used for the first time in the baptism of 17 candidates. This baptistry is set in a concrete box, and is made of tile—the bottom and steps tiled with small, slide-proof buff-colored tile, and the walls and shoulders with white tile of a larger size. The door of the baptistry, which forms a part of the rostrum when not in use, turns back to form a backdrop for the baptismal scene. On this it is planned to have a painting of the river Jordan.

M. E. Munger, who for a number of years has been pastor of the Buffalo, New York, church, is now on a six-month leave of absence, necessitated by ill health.

The Sunday evening meetings which J. A. Nordstrom has been holding in the Swedish church at Jamestown, New York, are well attended.

Alexander Houghton, one of our ministers who broadcasts over Station WATN at Watertown, New York, reports that the manager of the radio station has arranged with the Associated Press to give him all religious news free each week. A special wire will bring it to him every Friday, so that he can use it in connection with his Sunday broadcast.

Central Union

The church at Lawrence, Kansas, has taken on a greatly improved appearance recently. The walls have been papered, the woodwork and pews painted, fluorescent lamps installed, and new draperies hung. The Missionary Volunteers did their share in improving their church by purchasing 30 copies of

the "Church Hymnal," for use in the services.

Columbia Union

It is believed that the Sligo Sabbath school, in Takoma Park, Maryland, holds the world record in its 1942 Sabbath school Investment. The members raised \$2,980.65.

D. F. Roth, who has been laboring for the past three and one-half years in Pittsburgh, Pennsylvania, has accepted a call to the German work in the Greater New York Conference.

Five candidates were baptized at Mount Jewett, Pennsylvania, on December 19. Four will unite with the Carter Camp church, and the fifth, with the Mount Jewett church.

Lake Union

The young people of the Lake Union have taken as their battle cry for the coming year, "Adventist Youth Dare for Conquering Church." In these days, when we can see events shaping clearly for a speedy consummation, don't you think we should all make this our slogan?

Ten young people were baptized during the last few weeks of last year at the Broadview (Illinois) Academy church. This brings to a total of 27 the members added to this church this year by baptism.

The Broadview, Illinois, church has recently organized a lay-evangelism band. Every Tuesday evening is devoted to instruction in the preparation and delivery of Bible readings, and Sabbath afternoons are dedicated to the systematic distribution of literature, which will serve to prepare the community for Bible work.

The Alma, Michigan, church is being repaired. When it has been put into first-class condition, E. R. Potter is going to hold a series of evangelistic meetings there.

The Milwaukee, Wisconsin, English church has bought property for a new church home in one of the best sections of the city. The building on the property, known as the Smith Mansion, is to be remodeled, and when completed will be admirably suited to the needs of the congregation. It will provide an auditorium seating 550 people, Sabbath school rooms, lecture room, public reading room, pastor's study, offices, and temporary quarters for a church school.

In the city of Merrill, Wisconsin, a building has been purchased for use as a church. It was formerly a church belonging to another denom-

ination, and was used by C. M. Bee and F. P. Clevenger for their recent evangelistic meetings. The building is in a fine section of the city. The auditorium will accommodate more than 200 people, and there is ample provision for Sabbath school rooms.

Two candidates were baptized at the Lansing, Michigan, church recently.

North Pacific Union

A double blessing came to the believers at Sweet Home, Oregon, on Sabbath, December 12. In the morning the group which began in 1935 as a Sabbath school was organized into a church of 51 charter members. In the afternoon, they dedicated their fine new church building, which was constructed during 1942, at a cost of \$5,500, plus donated labor, lumber, paint, and gravel.

The church building at Idaho Falls, Idaho, was dedicated on December 12.

The first fruits of the Jerome, Idaho, effort went forward in baptism recently. There were 13 new converts added to the church by this service.

A number of improvements are being made on the Weiser, Idaho, church. The building has been extended 16 feet in the back, a large basement room has been added, and a basement furnace is being installed.

Pacific Union

M. V. Tucker, formerly of the Southern Publishing Association, is now field missionary secretary of the Northern California Conference.

The Northern California Conference is recommending that each local church in its territory appoint, in addition to the Missionary Volunteer society officers, an adult member of the church as young people's sponsor. This, it is believed, will strengthen the work among the young people.

The Hawaiian Mission Academy, in Honolulu, has a student body now numbering 440. Additional calls are coming in every week from young people who would like to enroll, but as there is room for no more, these must be turned away until another year.

Southern Union

A new church building is being erected at Gadsden, Alabama.

J. M. Cox was recently transferred from the Carolina Conference to the Georgia-Cumberland Conference. To take his place in Carolina, W. O. Reynolds has become departmental secretary for the home missionary, Sabbath school, and radio work. R. C.

WORLD-WIDE FIELD

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

Newfoundland

AFTER our return from overseas mission service we were asked to connect with the Maritime Conference. Then, just as we were laying plans for public meetings for the fall and winter, the officers of the Canadian Union urged us to connect with the work of God in the Newfoundland Mission. After prayer and due consideration, we accepted the invitation, and in the providence of God arrived here just one week before the S. S. "Caribou" went to the bottom. Had we remained a week longer and come on that boat, as we were advised to do, we should doubtless have gone down. But something seemed to urge us to take the boat we did, and Providence seemed to indicate that we should. We thank God for His guiding hand.

We supposed that we were through Ingathering when we left Canada, but upon our arrival in this mission, the director, J. A. Toop, asked us to lead out in the Ingathering on the west coast. In response, we organized our territory and divided it up among our little band of believers. We then asked God's blessing upon our efforts and went to work. One sister who is not very well was the first to gather in \$5; another brought in over \$50; and still another gathered in \$195. This was no easy task, for the territory she chose is very mountainous and rough and necessitated much climbing up and down through the icy rain, wind, and snow. But with a heart filled with love for lost souls and a desire to do something for Jesus, this dear sister pressed on in true Newfoundland spirit until she had used up all her papers, even after she had sprained her ankle and the weather had become biting cold. She says she will make it an even \$200 before she is through, and she will.

Not all were able to bring in large gifts, but all who could, took part in the work, and God greatly blessed their efforts. Others would willingly have gone out and done their bit, but family problems made this impossible; so they stayed home and helped by their prayers. The writer's experiences with the Jews and businessmen were very pleasant. They responded to our appeals liberally. The Lord helped us to gather in approximately \$672 on

the west coast. This should mean something over \$2,500 for the whole mission. We thank God for this money and for the missionary contacts made.

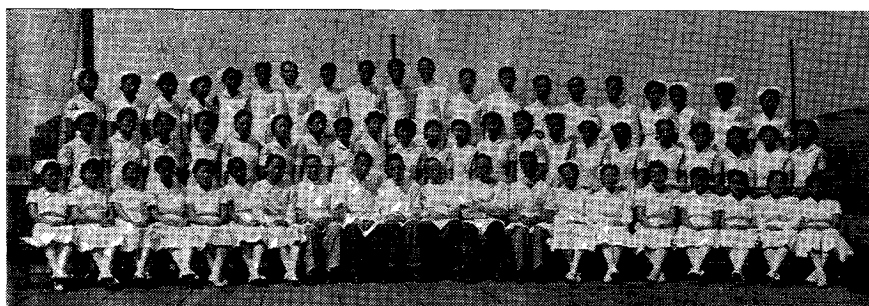
While Ingathering, one of our sisters told about a small company of believers that had not been visited by one of our ministers for several years. She urged me to visit them. There was no way to reach them, except by walking twenty miles over the ridge of mountains through mud and rain and then hiring a motorboat and traveling twelve miles farther down the coast. As I stepped up to a home to make inquiry concerning our people, the woman of the house asked, "You are a Seventh-day Adventist minister?" I replied, "What makes you think so?" and she answered, "I am a Seventh-day Adventist; I have not seen one of our ministers for seven years, but I have been thinking about one all day, and I believe that you are one." We had a pleasant visit together, and then I went on from Point Lemington to New Bay, where I spent the Sabbath and Sunday with the brethren. One sister there told me that she was away when the last minister visited them; hence she had not seen one of our mission ministers for eight years.

Since our church building there was closed, the brethren were not having any meetings and were a bit discouraged, but all seemed to be keeping the Sabbath. We held two services on Sabbath and two on Sunday. Between times we visited and had a very profitable time together. The Lord came very close to us all. We left the brethren much refreshed in the Christian life, their only regret being that the visit was so short. One family of believers, Brother and Sister Manual, who were very kind to me while I was there, have a daughter attending school in South Lancaster. Brother Manual's brother was at one time in charge of the Newfoundland Mission.

Monday morning we parted, and after having crossed the bay in a motorboat, I saw Sister Woodworth in a small boat. I beckoned to her, and she rowed in to shore, where we knelt in prayer. This lonely sister on the bleak shores of Newfoundland is holding steady in the faith. It is unfortunate that many of our dear people in Britain's oldest colony have been left alone year after year without a visit from any one of our faith until their light has flickered and gone out. Travel here is slow and difficult, and it has been quite impossible for the director of the mission to get around to all these little places and attend to all that needs to be done. But now we must try to serve our own people better.

The last three years have made many changes in this colony, because of its strategic position in a war-torn world and because of the newly acquired American naval and air bases. Now everything everywhere is astir, every available building is in use, and prices have run wild. Money seems to have lost its purchasing power; and it is a problem to live within the budget, but missionaries must do this. There are many towns and villages where this message should be preached, although the problem of securing halls or theaters is no easy one. We are in a town of 10,000 inhabitants, and hope to hold a public effort here in January. We have the money on hand to do it, but we are unable to secure a hall. We are praying God to help us overcome this difficulty, and we believe that He will, since there are doubtless many honest men and women here who will embrace this truth if they are given the opportunity. There are many other towns and villages in which the situation is similar. As you pray for the work of God around the field, remember the 300,000 Newfoundlanders scattered along the bays and fjords of this rugged island in the North Atlantic and pray God to help us gather in His dear children for the heavenly kingdom.

L. ASTLEFORD.



Staff of Shanghai Sanitarium Clinic, Range Road, Shanghai

Shanghai, China, Clinic

A LETTER from Dr. L. H. Butka, of Pomona, California, who for a number of years was connected with our medical work in China, gives an encouraging report regarding the work of Dr. Charles Dale, one of the very few of our missionaries remaining



Nurses' Graduating Class, Shanghai Sanitarium Clinic. Doctor Charles Dale Seated at Right

in Shanghai, China, since the United States' entry into the war. Doctor Dale has been able to work quite freely in Shanghai, despite the fact that he is, of course, an enemy alien, and he is kept busy operating our Shanghai Sanitarium Clinic on Range Road. Doctor Rutka writes:

"A few weeks ago I received a letter from Dr. Charles Dale, in Shanghai. He sent me a photograph of the staff at the sanitarium clinic and another of the 1942 nurses' graduating class.

"It was very encouraging to me to see this staff of nurses and workers and this large graduating class. This shows that Doctor Dale is doing a big work there regardless of the difficulties under which he is laboring. In his letter he did not dare write very much, but he suggested that he was allowed to go to and from his work and carry on at the clinic. He said that he has three Chinese physicians who were graduated under his instruction there in Shanghai."

Northern California Conference

THE Northern California Conference serves all California north of San Francisco and Stockton to the Oregon border, and includes such centers of our work as Pacific Union College, the St. Helena Sanitarium and Hospital, Oakland, Berkeley, Sacramento, and Lodi. In this territory are seventy-two churches, with a total of 8,195

members, and a working force of more than sixty, including ministers, Bible instructors, and other workers. There are twenty-nine elementary schools in the conference, with a force of fifty-nine teachers. Incidentally, there are more than five hundred paid workers serving the conference and all the institutions.

All lines of work in the field are going forward. The tithe shows an increase of 44 per cent, mission offerings, 29 per cent, and publishing house sales, 100 per cent. A far-reaching program of evangelism, which should produce some good results, is under way. At the present time twelve evangelistic efforts are in progress. Seven workers are broadcasting

the message every week. All interests from these broadcasts are being followed up by the Radio Bible Correspondence School, which is operated from the conference office. Four thousand names are now enrolled, and others are being added every day. This is all in addition to the Voice of Prophecy work. The brethren are now launching plans to place the message, through twenty-one prepared articles, in all the newspapers of the conference, these to tie in with the Radio Correspondence School.

The conference will undoubtedly reach fifty cents a week per member for missions and has already attained its goal of \$10,000 for the Sabbath School Investment. It now holds the General Conference Sabbath School pennant, having raised twenty-nine cents a week per member.

Early in 1942 the conference was fortunate in being able to purchase, at a very low cost, a beautiful home to serve as a conference office. The building contains seventeen large-sized rooms, and was so well adapted to the needs of a conference office that very few alterations were necessary. The grounds have been greatly improved with a large garden and shrubbery. With its wide, beautiful green lawns and flowers, the building makes an imposing picture. The Book and Bible House occupies one side of the downstairs, having a commodious display room. The committee room, with offices for the president, the secretary-treasurer, and their helpers, is located on the first floor. All the departments, with their secretaries and stenographers, are on the second floor. In these enlarged quarters the conference is able to carry on its rapidly growing work much more efficiently.

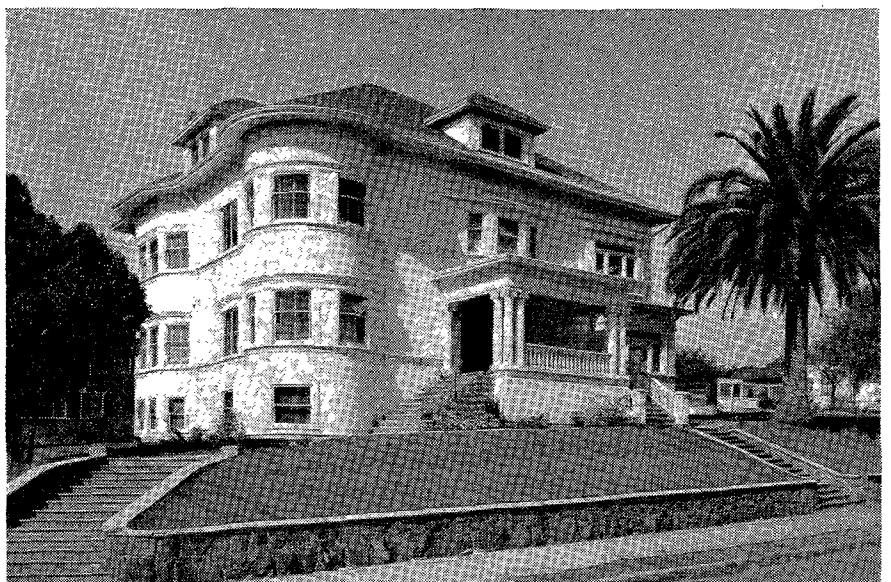
Our Main Business

WE live in such a busy time and there are so many items which demand our attention that we are likely to lose track of our main business, which has been clearly marked out for us in the commission from our great General, as set forth in Matthew 28:19, 20. It is summed up in just four words—"Go," "teach," "make disciples."

Leading people to obedience constitutes the very heart of all evangelism. This is a science from which no one has ever been graduated, but one in which every worker may be constantly improving.

During the winter term at the Theological Seminary a new course will be given in this vital matter of leading the interested to a decision for obedience. The following is a list of the seventeen lessons which comprise this course:

1. The Most Important Part of a Minister's Work
2. The Operation of the Holy Spirit and the Use of Prayer in Securing Decisions



New Northern California Conference Office Building, Oakland, California

3. The Use of Progressive Expressions for Step-by-Step Acknowledgment of Truth
4. Leading People Over the Line a Step at a Time
5. The Technique of Altar Calls
6. The Bible Class as an Aid in Obtaining Converts
7. Place and Technique of the Aftermeeting
8. How Arousing Desire and Conviction Results in Decision
9. How to Apply the Method of Graduated Appeals and Calls
10. Securing Decisions for the Sabbath
11. Securing Decisions for Church Membership
12. Value of Personal Effort in Securing Decisions

A Study of Nine Principles Which Especially Govern the Securing of Decisions by Personal Effort:

13. The Right Approach, Building on Responses of Agreement, Learning What Hinders, and the Direct Personal Appeal
14. Progressive Effort, Concentrating for Decision When the Individual Is Under Conviction, Using the Texts Which Fit the Individual's Case, and Persistence of Effort, Concentrating on Full Surrender

A Study of Certain Principles of Preaching Which Help the Hearers to Decide for the Message:

15. Clarity and Convincement
16. Christ-centered and Heart Appealing
17. Earnestness, Forcefulness, and Cross-concentric

This course will be taught on Mondays and Wednesdays, between 4 and 4:55 P. M. from January 31 to March 31. Any worker who can arrange to attend the class will find it profitable in his work for the Lord. Laymen and Bible instructors, as well as any of our ministers and evangelists, who are working with souls to lead them into the truth, will find special help in this course.

J. L. SHULER.

Record of "Review" Subscriptions

ALL our readers know that an earnest subscription campaign in behalf of our church paper was begun on December 1. Most encouraging reports are coming from every field. Our conference and church leaders are putting forth earnest efforts to materially increase the circulation of the paper in their respective conferences. We present herewith a record of Review subscriptions for the week ending January 1.

The December expirations which were not renewed by the end of the month do not appear in this report. A large percentage of these will be returned to the list before January 16, along with many new subscriptions.

Atlantic Union	New Subscriptions	Expirations
Bermuda	1	1
Greater New York	28	106
New York	82	110
N. New England	40	93
S. New England	28	155
Total	178	146
Columbia Union		
Chesapeake	8	103
East Pennsylvania	23	206
New Jersey	46	146
Ohio	39	322
Potomac	65	227
West Pennsylvania	38	187
West Virginia	17	50
Total	236	1,241
Lake Union		
Illinois	48	161
Indiana	41	279
Michigan	117	335
Wisconsin	19	160
Total	225	935
Northern Union		
Iowa	31	115
Minnesota	39	132
North Dakota	13	52
South Dakota	13	53
Total	96	352

Central Union		
Colorado	17	109
Kansas	54	183
Missouri	42	122
Nebraska	12	111
Wyoming	9	55
Total	134	580
North Pacific Union		
Alaska	3	6
Idaho	15	49
Montana	12	43
Oregon	77	314
Upper Columbia	100	222
Washington	155	349
Total	362	983
Pacific Union		
Arizona	10	43
Central California	15	255
Hawaii	1	1
Nevada-Utah	6	31
Northern California	59	262
Southeastern California	76	239
Southern California	97	467
Total	264	1,297
Canadian Union		
Alberta	1	35
British Columbia	19	68
Manitoba-Saskatchewan	8	19
Maritime	4	19
Newfoundland	1	4
Ontario-Quebec	13	54
Total	44	199
Southern Union		
Alabama-Mississippi	14	113
Carolina	12	152
Florida	45	208
Georgia-Cumberland	47	163
Kentucky-Tennessee	24	144
Total	142	780
Southwestern Union		
Arkansas-Louisiana	10	161
Oklahoma	48	146
Texas	57	199
Texico	12	46
Total	127	552
TOTALS	1,808	7,384
Previously reported	3,789	2,179
GRAND TOTALS	5,597	9,563
Net Loss	3,966	

PLEASE renew our Family Group for another year. We could not get along without the inspiration of these wonderful papers. We have

had them in our home for more than thirty years, and I like them better all the time. The instructions help in my church work, and I can recommend the full set to any church worker.

W. E. HANSEN.

NOTICE

REVIEW AND HERALD PUBLISHING ASSOCIATION BIENNIAL MEETING

NOTICE is hereby given that the first biennial meeting (38th meeting) of the constituency of the Review and Herald Publishing Association of Washington, D. C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D. C., at 9:30 A. M., February 9, 1943, for the election of seven trustees for the period of two years to take the place of those whose term of office expires at that time, and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.
F. M. WILCOX, President.
L. W. GRAHAM, Secretary.

WAR SERVICE COMMISSION

"HEADQUARTERS CAMP MAXEY

"Camp Maxey, Texas
December 21, 1942

"Mr. Carlyle B. Haynes

General Secretary
Seventh-day Adventist War Service
Commission
Takoma Park, Washington, D. C.

"DEAR SIR:

"Reference your letter of December 14, 1942, the following has been inserted in the Camp Daily Bulletin this Station December 21, 1942:

"RELIGIOUS PASSES. Bona fide members of the Seventh-day Adventist faith, when there is no military reason to the contrary, may be granted 24-hour passes from sunset Friday until sunset Saturday for the purpose of devoting this time to religious worship. Individuals so excused will be available for duty on Sunday."

"Yours truly,
"(Signed) Millard W. Rice,
"Captain, Infantry,
"Adjutant."

"HEADQUARTERS FORT JACKSON
"Fort Jackson, S. C.
December 12, 1942

"MEMORANDUM)

:"
"NUMBER 134)

"RELIGIOUS HOLY DAYS

"1. At the present time, persons of all religious faiths are working seven days a week when necessary.

"2. Commanding officers are authorized to excuse from duty bona fide members of religious organizations who observe a day other than Sunday as their Sabbath, to worship as their Sabbath day, provided no serious interference with their military duties is occasioned thereby, and provided that men so excused are held available for duty on Sunday.

"3. All members of all religious faiths of nondivisional units will be required to perform military duty seven days a week when it is deemed a military necessity.

"4. It is recommended that the divisions at this post adopt the above policy.

"For the Commanding General:

"(Signed) A. T. Murphey,
"Lt. Col. F. A.,
"Adjutant."

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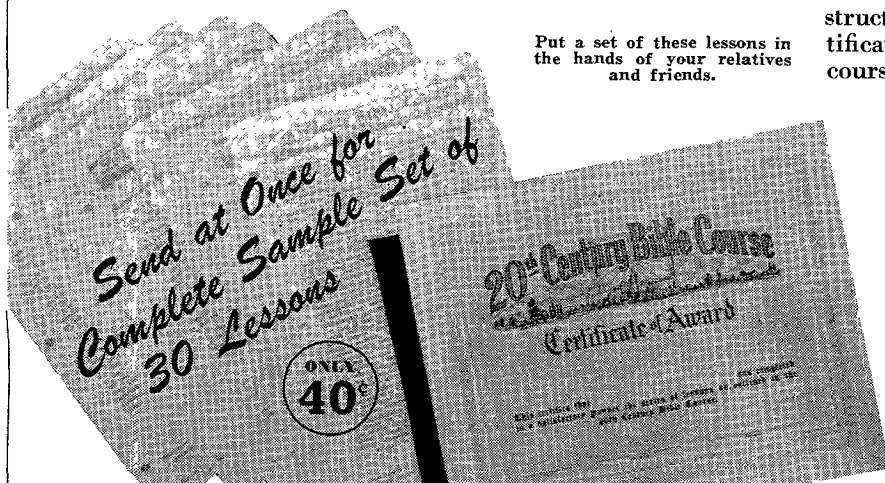
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Pioneers of the Advent Movement

PIONEERS are men of courage, men of initiative, men of force, of zeal, of fortitude, men of manly characteristics. They are adventurous men, daring to blaze new paths, daring to follow paths where other men have failed to make progress. They are men who dare to snatch success out of failure, who venture into seemingly barren fields and reap from them a harvest, who refuse to acknowledge defeat. They are men to whom obstacles and difficulties are spurs to ambition. Pioneers are willing to "go it alone" or to travel and work with others.

Gospel salesmanship is a man-sized job; yet crippled men and women have made good at it because they possessed the spirit that rises superior to bodily ills. It is not the job for a quitter. The pioneers never were quitters.

"How many orders have you secured today?" asked one colporteur of another as they met at three in the afternoon.

"I have two orders," was the reply.

"Then your day's been a poor one."

"My day isn't finished," was the brave answer. "I've still a good portion of it before me."

Of such stuff the true colporteur is made. He labors for God in giving the message, and for his own good, for the good of his family, for the good of his community, although he may not be conscious of it.

Nothing daunts the spirit of the pioneer, and nothing can daunt the spirit of the real colporteur. The pioneers of the colonies faced the barren desert as indomitably as they faced the teeming forest, or the game-covered prairie. Their slogan might well have been that of the heroes in World War I, "Carry On!" At times they met with plenty, at times with scarcity, at other times with utter barrenness, but they kept on just the same. So with the colporteur. He has hours when he makes many sales; he has hours when he makes few; he has hours when he makes none, but still, with courageous spirit, he "carries on," acknowledging no setback, but carrying with him the conviction that by his persistent efforts he will make things even up.

Pioneers, like colporteurs, are lifters-up of stones. There is a Hebrew proverb that reads, "If I had not lifted up the stone, you had not found the jewel." The jewel of success lies beneath stones of pessimism and inertia. Optimism and energy can raise those stones, and the colporteur, like the pioneer, is possessed of both. These are two qualities for which there can be found no substitutes—there can

be no substitute for energy; there can be no substitute for optimism.

It was the spirit of adventure that appealed to the red blood of the pioneers; it is the same spirit that appeals to red-blooded men in the colporteur work. But whereas in pioneering there was danger to limb and to life, in the colporteur work there is no such danger. However, a number of our colporteur evangelists have sacrificed their lives while pioneering the way. The blood of the martyr is the seed of the church. Yet, selling is an adventure. Each day the colporteur may be called upon to enter new homes, new factories, new territory; every hour he is obliged to make new contacts with men or women whom he has never before met; each day he meets with obstacles to the advancement of his work which may be overcome only by quick, logical thinking and cool, effective demonstration. Every hour of the day he receives the challenge, "You've got to show me." Upon the way in which he meets that constant challenge depends his success as a colporteur.

It is the spice of adventure in gospel salesmanship that makes it so attractive. Then, too, there is that appeal to the independent spirit of "going it on one's own." No man who has made a success of the colporteur work ever wanted to work at another job. In that respect the colporteur is similar to the pioneer—that restless, independent soul who could not stand ties or shackles; who, when confined, fretted his heart out.

The pioneers did not conquer the continent in a day. Some days they pushed back the frontier several miles; other days, only a few feet. But they made gains. So with the colporteur.

Experience taught the pioneers many useful things; indeed, in many instances, experience was their only teacher. The pioneer colporteur can learn, if he will, from the experience of others, and save himself many hard knocks. Veteran colporteurs who have trod the paths are not unwilling to impart their knowledge to the less experienced, either by word of mouth or through the printed page.

Pioneering in the olden days required robust health. The pioneer colporteur acquires it, and with it—courage, fortitude, and self-assurance. No individual can enter the colporteur work without becoming physically strong and mentally more alert.

The early pioneers had to be able to shoot straight and quickly with the rifle; the colporteur shoots straight with his talk; the old pioneers carried a keen knife; the colporteur carries a keen mind. The literature ministry offers him the opportunity to improve both his physical and mental well-being and to become one of the outstanding pioneers. Not only is the pioneer colporteur able to make a good liv-

ing, but he is performing the grandest work ever committed to men; namely, that of presenting the last message of mercy to a dying world, preparing men and women for the soon coming of our Saviour. May many of our brothers and sisters respond to the call of the hour to help finish the work of God in these closing days of the message!

J. J. STRAHLE.

"Review" Campaign

Wisconsin Rapids, Wisconsin

You can count on me to stand behind the REVIEW in this December campaign—and in the other eleven months of the year, too.

ERLING CALKINS.

Nelson, Minnesota

IN every church where I have presented the REVIEW so far, the people have responded with 100 per cent subscriptions. We praise God for what we see.

H. V. REED.

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Dedicated to the Proclamation of the Everlasting Gospel

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Missionary Departures

ELDER and Mrs. Hans E. Kotz left New Orleans, December 31, returning from furlough to their work in Tanganyika, East Africa.

T. J. MICHAEL.

North Malayalam

"O happy day! that fixed my choice
On Thee, my Saviour and my God;
Well may this glowing heart rejoice,
And tell its raptures all abroad."

A WAITING congregation is singing this hymn as I write. We are in the Vadavathur church, where the annual meeting of the North Malayalam field is being held. Two days of the meeting have already passed, and rich blessings have been enjoyed. It is now Sunday morning. We are waiting for the opening hour of the Bible study which O. A. Skau, formerly of Burma, is to take. Some of the believers have come early and have quietly taken their places in the church. Now desiring to use the waiting time profitably, they have started to sing, and this is the song they have appropriately chosen.

Many of these believers have come to us from among the Syrian Christians. They like to trace their origin back to the time when the gospel first found its way to India. They believe, and perhaps on fairly reliable evidence, that it was St. Thomas who brought it here, and that here in this very section of India (Travancore) his time was mainly spent. Our own message has found a ready response in their hearts, and now they rejoice, not so much in the history of the past as in the future hope that the advent message has brought.

Brother Alexander, an Indian, is superintendent of this field, and has planned very carefully for this meeting. Brother Osmunson was formerly here, having been superintendent of the territory now covered by the North and South Malayalam fields. Since his departure the field has been divided, and Indian superintendents have been appointed. Brother Crussiah, whose meetings we shall later attend, is the superintendent of the South Malayalam field.

But now the first hymn is ended, and the congregation is singing to the beat of a large drum which has been handed in through a window, "When the Roll Is Called Up Yonder." The numbers are increasing, and more voices have joined in the hymn, but they are still singing in

unison—the Indian people do not, as a rule, sing in any other way. The tune is not always immediately recognizable, but after a bar or two the strain usually becomes familiar; and though it may be lost at times, it always comes back and in the main is the same as that sung by advent believers all over the world.

The next hymn that someone has started is "Toiling On." Again the drum adds emphasis, or shall I say, reality, to the determination expressed in the words. One cannot help thinking of the tremendous magnitude and the many ramifications of the work that confronts these Indian believers. The warning of four hundred million people, steeped in superstition and heathen philosophy and entrenched in the fastnesses of a religion that has for centuries stubbornly challenged the religion of the true God, can well justify the fervor with which these words are sung:

"To the work! to the work! there is
labor for all,
For the kingdom of darkness and
error shall fall;
And the name of Jehovah exalted
shall be
In the loud swelling chorus, 'Salva-
tion is free!'"

This is the task that demands, now more than ever before, the consecrated and wholehearted service of an Indian constituency, whose responsibilities always were immeasurably great.

But now another hymn is being sung, "Sing them over again to me, wonderful words of life." The one who started this hymn may have had in mind the words of truth that have already come to us at this meeting—messages presented by E. M. Meleen, the acting division president, E. D. Thomas, the home missionary and Sabbath school secretary, and others. Or he may have been thinking in a more general way of the living, transforming power of God impregnating His word, which marvelously triumphs over the forces of evil and brings glorious liberty to the prisoners of hope. During the singing of this hymn O. A. Skau and two Indian workers have taken their places on the rostrum. One worker is to act as his interpreter, and the other is to assist in the service. With their coming, the service begins and these notes must end. Yet the spirit of the hymns which we have sung while waiting have impressed us anew with the many ties that bind the Christian family together, not the least of which is the singing of our good old hymns, which, in India as elsewhere, arouse to new zeal and determination as we face our gigantic task.

A. F. TARR.

IN the city of Georgetown, British Guiana, O. P. Reid has been conducting a series of evangelistic meetings in our large church building, which seats about one thousand people. From the opening service his meetings have been well attended. Much of the time the church has been packed to its utmost capacity. A recent letter from Elder Reid stated that he had just baptized fifty-three candidates, and that a few days later four more followed their Lord in this sacred ordinance.

In his baptismal class he had more than one hundred preparing for baptism. We hope that more than this number will eventually be baptized as the result of this effort. Among those baptized was a minister of another denomination. A few others of considerable prominence have shown a deep interest in the message, and we hope that they will be led to surrender all to Christ.

The church took hold well in the Ingathering campaign, and raised more than \$1,000 for missions.

At this time above all others the hearts of the people seem to be deeply moved. They are anxious to know what these things mean. From various parts of the union, from the Virgin Islands in the north to Dutch Guiana in the south and east, we are receiving excellent reports of progress.

E. E. ANDROSS.

DR. W. T. GRENFELL was great as a physician, great as an explorer, great as a pioneer. His testimony concerning prayer is worth while. He said: "The privilege of prayer to me is one of my most cherished and loved possessions, because faith and experience alike convince me that God Himself sees and answers, and His answers I never venture to criticize."

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