

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

Why Are We Here?

By MARGARET LOCKE

*W*HY are we here, where the flowers all die,
Where the hearts feel the pain, and the lips breathe the
sigh;

Where there are tumult without and distresses within,
And all nature groans 'neath its burden of sin;
Where the funeral dirge day by day greets the ear,
Where the stoutest of men quake and sicken with fear—
Oh, why are we here as lone pilgrims to roam,
When our Saviour is longing to carry us home?

Why are we here, when up yonder 'tis fair?
No moans of the sufferer sadden the air;
No trials, no sickness, but joy, love, and peace,
And the songs of the ransomed, which never shall cease.
The journey is hard; the rough stones cut our feet,
And nothing is pleasing—no, nothing is sweet—
Save the hope of release from the trials we've known,
The hope that our Saviour will carry us home.

Then why are we here, when we long so to see
The wonderful things there for you and for me?
Ah, we know—yes, we know—we have clung to the sin.
The heart must be free from all blemish within.
We have cried to the Potter when molding His clay,
"The wheel is too hard—do not fashion this way."
We've not fully yielded to plans of His own,
So how can our Saviour now carry us home?

But He will—yes, He will—when we calmly endure
The wheel to make perfect, the fire to make pure.
Then when fashioned and clarified after His will,
His promise to come He will quickly fulfill.
Are we ready to yield now, whatever the pain,
A life with our Saviour forever to gain?
No more as lone pilgrims this dark earth to roam?
O come, precious Jesus, and carry us home.

McMinnville, Oreg.

Sabbath Service

BY GEORGE CLARENCE HOSKIN

IN Thee this Sabbath day we sweetly rest,
Bathed in the favor of Thy tender care.
In glad, refreshing praises we attest
Our happiness; in confidence we share
The faith and trust in Thy blest holy name,
That lifts above discouragement and woe
And banishes all fear. We humbly claim
The Sabbath blessedness these hours bestow.
Grant to each worshiper that stern desire
To shun reproach, to make his life secure.
With ardent zeal to persevere, inspire
And fill our hearts with longing to endure.
Each waiting soul persuade to harbor more
Of Thy sweet fragrantcy, we do implore.

The Cleansing Power

BY STELLA MERYL COBB

ALTHOUGH oppressed by guilt and shame,
The cleansing power I claim, I claim,
By faith the Lamb of God survey;
He beareth "all my sins away."

Away! Away! O happy thought,
O word with blessed comfort fraught!
Away! within the briny sea,
Like East from West, away from me.

Away with all their crimson stains;
Away with all their binding claims.
The stream of life that flows for me
Bears them away, and I am free!

O Lamb of God, I look to Thee,
Each day and hour to keep me free,
To take the throne and reign within
And keep Thy kingdom free from sin.

Beautiful Things

BY HELENE SUCHE WOLLSCHLAEGER
"He hath made everything beautiful in His time."
Eccl. 3:11.

BEAUTIFUL icicles, beautiful snow,
Beautiful colors in sunset glow,
Beautiful whitecaps on beautiful seas—
What a Lover of beauty created all these!

Beautiful forests on beautiful hills,
Beautiful rivers and beautiful rills,
Beautiful clouds borne aloft on the breeze—
But the Author of beauty is fairer than these.

Beautiful songs sung by beautiful birds,
Beautiful pastures with beautiful herds,
Beautiful fruit on the beautiful trees—
But the Source of all beauty surpasses all these.

Beautiful sunshine and beautiful rain,
Beautiful harvests of beautiful grain,
Beautiful gardens with vistas that please
But the Maker of beauty is richer than these.

Beautiful silver and beautiful gold,
Beautiful ferns that in beauty unfold,
Beautiful blossoms and beautiful bees—
But the Giver of beauty is lovelier than these.

Beautiful Saturn with beautiful rings,
Beautiful angels with beautiful wings,
Beautiful prayers from saints on their knees—
But the King in His beauty far outshines all these.

A Guiding Hand

BY GERTRUDE PATTERSON RODMAN

I CANNOT see the hand divine,
And yet I feel its clasp in mine.
It's led o'er many a weary mile,
And smoothed the path for aching feet.
I know 'twill still lead on, the while
My journey's here, until I meet
Him face to face.

Perplexing problems grip with fear
The hearts of men; yet He is near
To speak sweet peace; that still small voice
Is heard above earth's din and strife.
It bids the saints look up, rejoice—
Ahead awaits a crown of life
For faithful ones.

Though kingdoms fall, kings be o'erthrown,
Yet God keeps watch above His own.
His hand keeps perfect order where
To us is only doubt and fear.
He'll straighten out what seemed despair
To finite minds. His people dear
Are in His hands.

"Like as a Father"

BY OLIVE M. CLARK

You folded your little one close to your breast.
You rubbed aching feet that you knew needed rest.
He had cried to go with you; a kiss touched his brow.
Strong love surged within you; he knew it not now.
Just so does your Father love you.

His sorrow was written in lines on his face.
He came to you sadly, his loss to replace.
Your heart swelled and melted, as you wiped off his
tears.
How small was all else, till you smothered his fears!
Just so bends your Father o'er you.

And then, darling boy! he was your helping hand,
Though you knew that your work he could not under-
stand.
Do you know how you felt as you thanked him that
day?
Mistakes must not rudely his joy take away.
Just so does your Father need you.

You knew just how hungry boys get through the day;
'Twas hard to eat dinner; your boy was away.
You saved him the best, and to look at him eat
Made your work a fresh pleasure; to watch him, a
treat.
So offers your Father to you.

And that night he felt guilty, avoiding your eye;
Would not eat his supper, to bed went to cry.
You know how you followed him, wept with him, too.
Then he told all to father, the way boys will do.
Just so, He's a Father to you.

Then he faced that decision; your heart turned to
stone.
You talked it all through, and then left him alone.
How you ached! How you chilled! And your temples
were hot,
As you longed in your soul to share with him, his lot.
Just so yearns the Father o'er you.

Do you take Him your sorrows, the cares that will
fret?
Do you leave in His hands every little regret?
Do you pain Him by hugging your load for an hour,
When He pleads for the privilege of showing His
power?
Let Him now be a Father to you.

"The Lord Will Do Great Things"

By G. B. STARR

NOTWITHSTANDING all the great things that the living God has already done, the prophet promises greater things in the future. The created universe, including our little world, unfolds marvelous revelations of the invisible thoughts of God. His love of the beautiful, as seen in the innumerable flowers of every hue, conceived in His own heart and mind, is a revelation of the loveliness of His character. That God is *love*, is proclaimed by every shrub and flower and by the creation of man and angel.

But all this, we are told, is but the beginning of what He has in mind to reveal in the future. The kingdom of Christ is to be ushered in with the most magnificent display of light and power that has ever been seen. "The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God." He will be accompanied by millions of angels, who will lighten the heavens with rainbow colors. All this is to reveal the magnitude of the complete triumph of Jesus over sickness and suffering, sin and Satan, forever.

In the home of the redeemed there will be no tears, no funeral trains, no badge of mourning. "The inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven their iniquity." Isa. 33:24.

"One rich tide of happiness will flow and deepen as eternity rolls on."—"Testimonies," Vol. IX, p. 286.

This eternal, deepening happiness of the redeemed in their earth made new will include the "greater things that God will do." Thus love, reverence, and perfect obedience to His expressed will, will increase in the hearts and lives of all the universe. The happiness of the inhabitants depends upon this. They truly say,

"To do Thy will, yes, that is all;
To hear Thy voice, obey Thy call;
To follow, Lord, where Thou dost lead;
To know Thy will is all I need."

Faith grasps these promised blessings and thus secures, even now, a foretaste of their loveliness and sweetness.

The Hour of Judgment

By J. E. FULTON

WE are in the hours of the investigative judgment. In 1844 our great High Priest passed into the second apartment of the heavenly sanctuary to complete the great work of atonement. The prophecy of Daniel 8, concerning the cleansing of the sanctuary, was now to be fulfilled. That great time prophecy of the 2300 symbolic days marked the beginning of the advent movement—a world-wide movement which declared, "The hour of His judgment is come." It was now the crisis hour. The angel Gabriel, commissioned to instruct Daniel in regard to the vision of time, declared in a solemn and momentous statement, "Come, I will let you know what is to happen during the closing days of wrath divine, for the vision relates to the crisis at the close." Dan. 8:19, Moffatt's translation.

Surely we are in the "closing days of wrath divine," for, says the messenger of the Lord, "The storm of God's wrath is gathering." "In quick succession the judgments of God will follow one another—fire, and flood, and earthquake, with war and bloodshed."—"Prophets and Kings," p. 278. "A great crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us."—"Testimonies," Vol. V, p. 711.

In harmony with these solemn statements, Paul exhorts: "That, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand." Rom. 13:11, 12. Paul suggests that the church is to know "the time," and of all the people of all the

ages Seventh-day Adventists have, through the prophetic forecasts, evidences of "the times and the seasons." We are a people of prophecy. "Such subjects as the sanctuary, in connection with the 2300 days, the commandments of God and the faith of Jesus, are perfectly calculated to explain the past advent movement, and show what our present position is, establish the faith of the doubting, and give certainty to the glorious future."—"Early Writings," p. 63. By the "sure word of prophecy," therefore, we all should know that this is the crisis hour.

When Jesus gave His great prophecy of the advent, He spoke of signs in the earth, the sea, and the sky; and in introducing His parable of the fig tree, He said that by the signs we may "know that He [margin] is near, even at the doors." It would seem, from the many signs about us, that His feet must be at the very threshold. Surely, it is "high time;" yes, it is the "crisis" hour. Goodspeed's translation of Romans 13:11 says, "It is the critical time." "It is far on in the night, the day is almost here." Rom. 13:12, Moffatt's translation.

All this Seventh-day Adventists know and believe, unless they are asleep. Just here is our danger. Hence Paul exhorts, "It is high time to awake out of sleep." It is the church of the Laodiceans that is dazed, dull, or lukewarm, and fails to rouse when God sounds the alarm. The enemy of our souls casts his spell over many, so that they may be held back from apprehending the seriousness of the hour. At the very time that Christ exhorts His church to fasting, praying, and weep-

ing, too many are found feasting and playing and sleeping.

How solemn, how heart searching, is the fact that through all these long and eventful years since 1844, Jesus, our high priest, has been occupied in the investigative judgment.

"O solemn thought! and can it be
The hour of judgment now is come,
Which soon must fix our destiny,
And seal the sinner's fearful doom?
Yes, it is so; the judgment hour
Is swiftly hastening to its close;
Then will the Judge, in mighty power,
Descend in vengeance on His foes."

"Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. . . . Soon—none know how soon—it will pass to the cases of the living. In the awful presence of God our lives are to come up in review. At this time above all others it behooves every soul to heed the Saviour's admonition, 'Watch and pray: for ye know not when the time is.' 'If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.' Mark 13:33; Rev. 3:3."—*"The Great Controversy,"* p. 490.

Complacency is sometimes the bane of a nation at the hour of peril. Destruction from sea or air or with land forces may come unexpectedly, bringing terror and destruction. So an indiffer-

ent, lukewarm attitude is the danger of the church in this, our hour of peril. God's word tells His people that even at a time when the crisis is most apparent, they are lukewarm, and in heart are saying, "My Lord delayeth His coming." And when they are in spirit saying, "Peace and safety," sudden destruction will surely overtake them. Sometimes as one drives upon the highway, sleep overcomes him. At such a time the driver must arouse, or death and destruction are sure to result. Some method to drive off the languor or sluggishness must be found. So sloth, apathy, and indifference must be driven out of the life, or we are lost.

"I saw that the testimony of the True Witness has not been half heeded. The solemn testimony upon which the destiny of the church hangs has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance; all who truly receive it will obey it, and be purified."—*"Early Writings,"* p. 270.

"We are now living in the great day of atonement. . . . Solemn are the scenes connected with the closing work of the atonement. . . . The judgment is now passing in the sanctuary above. . . . Silently, unnoticed as the midnight thief, will come the decisive hour which marks the fixing of every man's destiny, the final withdrawal of mercy's offer to guilty men."—*"The Great Controversy,"* pp. 489-491.

Let us not fail at this most critical hour of the soul's peril.

The Word of God and Prayer

By TAYLOR G. BUNCH

THE church is engaged in a warfare in which she must "fight the good fight of faith." Every member is a soldier clothed in armor and equipped with weapons for defensive and aggressive fighting. The soldiers of the cross who put on the whole armor of God are assured of victory over the unseen hosts of darkness under the leadership of the prince of devils. "Therefore put on the complete armor of God, so that you may be able to stand your ground in the evil day, and, having fought to the end, to remain victors on the field." Eph. 6:13, Weymouth. Christians are not on a playground, enjoying a picnic. We are on a battlefield, engaged in a fight to the finish. It is an all-out war. We occupy a fortress, not a pleasure house. The reward is promised only to "him that overcometh."

In Paul's picture of this spiritual conflict, the word of God and prayer are the only weapons for offensive, or aggressive, warfare. The various parts of the armor are for defensive purposes only. The mighty "weapons of our warfare," therefore, which pull down "strongholds," "fortresses," and unholy "imaginings," and which bring "into captivity" straying and reprobate thoughts, are the word of God and prayer. These two weapons of the Christian warrior are inseparable in the all-out battle for victory. One

cannot be used effectually without the other. The word is powerless without prayer, and prayer is ineffectual without the word. The word of God is "quick, and powerful, and sharper than any two-edged sword" only when it is wielded by effectual, fervent prayer.

The program of the apostles is stated in Acts 6:4: "We will give ourselves continually to prayer, and to the ministry of the word." The result of this plan is stated in verse 7: "The word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." The same program will bring the same results today. The modern ministry is spending more time in serving tables than in study and prayer. No man can properly minister the word without spending much time in the study of the word, and the word ministered will produce little or no results unless seasoned with much prayer. When the church returns to the apostolic program, we will see pentecostal results. Again the sword of the Spirit will be edged with power and bathed in the lightnings of heaven, so that it will cut its way through doubt and unbelief and produce thousands of converts in a day. This experience will be repeated when leaders again give themselves "continually to prayer, and to the ministry of the word."

Prayer and the study of the word must be properly balanced, in order that they may be effectual. Too much study and too little prayer lead to formalism and legalism, to a cold, hard, dead, Christless religion. This produces a critical, exacting, self-satisfied, pharisaical spirit. On the other hand, the overemphasis of prayer to the neglect of the study of the word of God creates extremes and fanaticisms. Such persons are not controlled by the reason and judgment that come only from a knowledge of the Scriptures. Like many of the Jews, they have an enthusiasm for God, but, as Paul says, it is an unenlightened enthusiasm. If we would be well-balanced Christians, we must rightly proportion study and prayer.

Prayer is communication, or conversation, and calls for a division of the time between the two who converse. It is always impolite for one person to do all the talking and monopolize all the

time. The same is true in our communings with God. He talks to us through His word; we talk back through prayer. The Lord does not want to do all the talking, nor does He want us to be so rude as to consume all the time and refuse to listen to His voice.

The apostle Paul speaks of a class of professed Christians in the last days who have "a form of godliness," but deny "the power thereof." Religion must have form and organization, but form without power is like a body without life. It is God's word that gives us a knowledge of true religion. It tells us what He requires of us and what our conduct should be. But it is prayer that puts life and power into our religious experience. It puts the spirit of Jesus into the doctrines of Jesus. Otherwise our spiritual experience is like a valley of dry bones. Prayer makes us kind and sympathetic toward others. It subdues the nature and gives us grace to live out the golden rule.

A Challenge for Simplicity

By LOUISE C. KLEUSER

A RECENT editorial on "Character Appeal," by the editor of the Methodist weekly, *Zions Herald* (Sept. 9, 1942), should bring encouragement as well as caution. After commenting on the fact that "war is not all evil," but that it also has its by-products, and that it has "the virtue of forcing men and women to face the realities of life," the editor states that war is revolutionary.

"Of all the changes wrought in our ways of living by the present world conflict, none is more noteworthy than the transformation that has taken place among the women of the world. The war is redeeming them from paint and powder, ribbons and frills, dances and bridge, and is stirring in their hearts new and serious purposes in life. They are beginning to take their places at the side of men in the struggle to preserve human freedom and to save the race from totalitarian slavery. Gone is 'sex appeal.' In its place there is among women a world-wide development of character appeal. The momentous change bids fair to reduce the divorce rate, increase the number of happy marriages, and furnish a new and sounder basis for home life."

Comment is then made on the observations of the editor of the weekly newspaper of Amherst College, who claims that the new purposefulness of women is illustrated in the WAVES of the Navy organization for women. He welcomed these "sailorettes" to his community, where these young women are in training. His statements are a direct challenge to collegiate glamour girls. He wrote:

"To contemplate the shock of females as God made them, free of lipstick, fuzzy sweaters, and \$40 sport coats, is very pleasing indeed. For our time, the era of collegiate glamour girls has lost its punch. The sight of blue jeans, bare legs, and headkerchiefs will henceforth leave us listless and unimpressed."

Then commenting on the observations of this college paper, the editorial makes these significant statements:

"The Amherst editorial is highly significant, for it registers the deep, though generally well-concealed,

contempt of men for the false and superficial in women. It is the handwriting on the wall. The editorial marks the end of an era. Henceforth, during these days when humanity is fighting for its very life, attractiveness in women will consist more in character appeal than in the tricks and devices of the beauty parlor and the fads and fancies of the fashion show.

"The stress and strain of these momentous days offers a superb opportunity for women to be just themselves, to express their souls, to reveal their true characters. They naturally possess, as men do not, the highest intuitions of truth and righteousness. Their capacity for self-sacrifice and generous love is proverbial. The religious sense, likewise, is more highly developed in them than it is in men, as a rule. In addition, women are in many respects far more efficient than men, for they know how to take pains with their work and to give attention to the minute details of their task. They are less likely to grouch and find fault, and seemingly are better able to 'take' discomforts and long hours without grumbling than are their fellow workers of the male sex. Why is it, then, that so many women, particularly young women, in recent years have thought it necessary to resort to artificial devices to enhance their beauty, when they have such rich resources of ability and charm within?"

We are not surprised at the remarks of this Methodist editor, for Methodism shares the views of Seventh-day Adventism on these principles; but we were perplexed, however, when a former missionary for another denomination raised a question relative to these practices by our own denominational women workers. While we know there is no need to sound a note of general alarm, we trust that these observations will provide food for thought and caution.

Our Bible instructors and other women workers, generally, are models of sensible dress reform, but we must not ignore the fact that the practices of the world have made some inroads into our own ranks. Again, what might be excused on the part of a laywoman is seriously scrutinized when a worker goes to extremes. There is danger always that the standards we have in our lives may serve

to lower the standards of those we help to bring into the faith. For that very reason our women dare not start a practice for which they may advance the most reasonable of excuses, but which is definitely out of keeping with our principles of true Christian simplicity. We must interpret these principles in our lives with even greater carefulness than does the average Christian.

Again we can agree with the editor of *Zions Herald*, when he states in the same article:

"Character appeal, which now has the center of the stage in the relation of women to the so-called 'sterner sex,' will work a much-needed transformation in the life of the nation. By their example, by their devotion, their courage, their loyalty, expressed not only in words but also in deeds, women have the power to transform the ideals of men, to change their lives, to give them new ambitions, new purposes, new hopes. Women are coming into their own once more, into a new place of influence and of power. They are the idealists of the race, and they must not abandon their throne."

I Was a Stranger

By RUTH BEE LADD

IN one of our large cities a young man of foreign nationality, a stranger in the city, found his way to a church of his own belief. He was just out of college, accustomed to the warmth and friendliness of the college atmosphere. He hoped, in his loneliness, to find something of the same spirit in this church.

He was employed in an institution which was interested only in financial success, and among ungodly fellow workers who considered him something of an "outsider" because he would not join in their revelry and dissipation. At the church he would find peace, rest, friends.

On the Sabbath, therefore, he went to the church and took his place among the worshipers. The hymns and words from the pulpit spoke to his heart, but none of the worshipers took notice of this strange young man in their midst. Except for a polite "good morning" from the deacons at the door as he left, they had not given any evidence that they were cognizant of his presence.

Disappointed but not discouraged, he tried again. For several Sabbaths he visited that church, until finally the realization dawned upon him that he could never hope to be anything among them except a stranger. Discouraged now, he visited other churches in the city. On Sunday he attended one of the large popular churches on a

fashionable avenue. There, to his surprise, he found the friendliness and warmth for which he yearned. It is not strange, is it, that he continues to meet with those people? They do not believe as he does in many things. The truth is still precious to his heart, but he has found something which has satisfied his urgent and immediate need for sympathy and friendship.

In a small city of the Middle West a young Chinese decided to visit one of the churches in town. He was a man of Christian principles; but since he was unacquainted with any of the churches in that locality, he picked one at random. When he entered a pew and sat down, the others sitting near him moved to another seat. Suspecting that his presence was neither appreciated nor desired, he never attended that church again, or any other of the so-called Christian churches in the town.

These incidents lead me to think of some words spoken by the Master Himself long years ago, "Depart from Me; . . . for I was an hungered, and ye gave Me no meat: I was thirsty, and ye gave Me no drink: I was a stranger, and ye took Me not in." And again, to another class of people He said, "Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

Steadfastness

By P. E. BERTHELSEN

IN the world surrounding us there is an abundance of evidence of mutability. The shifting wind, the rising and dropping of the thermometer, the extremes of weather, are familiar manifestations of it. Because of sin many changeable, adverse experiences have entered into the mundane existence of mankind. Love has given way to hate and hostility; faith and confidence, to distrust and fear. Hope has been replaced by despondency and despair. Thus many of life's most precious values have been ruthlessly destroyed in many lives. In our physical being, certain changes, both constructive and destructive are going on. In speaking of this, the apostle Paul writes: "Though our outward man perish, yet the inward man is renewed day by day." 2 Cor. 4:16.

Friendship in the world is fickle, may change

overnight. "A true friend is one who knows all about you, and loves you just the same." Such a friend is Jesus, "the same yesterday, and today, and forever." Heb. 13:8. He is the hope, both sure and steadfast, to which the Christian may anchor his soul; then he shall not be moved. (Heb. 6:19.) David prayed: "Create in me a clean heart, O God; and renew a right ['steadfast,' margin] spirit within me." Ps. 51:10. Here the great need of the Christian life is expressed—a steadfast spirit firmly fixed in faith and devotion to Christian duty. Such a spirit has stability, is fixedly directed to one end, the salvation of souls and eternal life. Too many in their Christian experience depend too much upon feelings; they are unstable; they change. "It is not in man that walketh to direct his steps." Jer. 10:23.

What we ourselves naturally cannot do, Christ, abiding in our lives by faith, can accomplish.

A Christian does not, cannot, cater to an evil, sinful environment, either in association or in reading. He is a new being, having a new nature, which does not find pleasure in taking part in worldly practices. He is a partaker of the divine nature. If he should permit such things, he would be denying Christ and compromising thereby. There is a vast difference between choosing, and enjoying an evil environment, and as a Christian having it thrust upon one. God does not co-operate with an evil choice.

Daniel and Joseph are notable examples of steadfastness. There was no wavering or compromise in their experiences. Daniel purposed in his heart that he would not "defile himself with the portion of the king's meat." With him it was a matter of choice. God honored that choice. Environment was thrust upon him; he did not choose it; but it did not change his purpose. Environment itself does not save. It is the purpose of the individual, the power of resistance within, that keeps one in the hour of temptation.

When severely tempted, Joseph replied: "How then can I do this great wickedness, and sin against God?"

God honored and blessed that choice and co-operated with it, because it was a choice in harmony with His divine will. May our young men, now in the service of their country, be just as steadfast, just as true and loyal to God in the hour of temptation and trial. May their faith in God not waver. God will honor that choice. "Everything depends upon the right action of the will."

"So long as we do not consent to sin, there is no power, whether human or satanic, that can bring a stain upon the soul. A man whose heart is stayed upon God is just the same in the hour of his most afflicting trials and most discouraging surroundings as when he was in prosperity, when the light and favor of God seemed to be upon him. His words, his motives, his actions, may be misrepresented and falsified, but he does not mind it, because he has greater interests at stake."—*"Mount of Blessing," pp. 52, 53.*

"Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." 1 Cor. 15:58.

"Let good or ill befall,
It must be good for me,
Secure of having Thee in all,
Of having all in Thee."

Give Some Flowers Now

By C. L. PADDOCK

WHEN visiting a large hospital recently, I noticed one of the nurses busy fixing up bouquets, rearranging the flowers, taking out the wilted ones, so that the flowers could go back to the patients' rooms again.

"Your patients are getting a lot of flowers, aren't they?" I asked.

"Yes," she replied, "some people get their flowers before they die." She emphasized the word "before."

Her remark came back to me a few days later. I was in an Adventist home on Sabbath morning. The members of the family were all busy, trying to get ready to leave on time for Sabbath school. As usual, the mother seemed to have more than her share of duties. The husband noticed this, and, while his wife was busy putting a few finishing touches to the kitchen, he slipped into the bedroom. I walked past the bedroom door and saw that he was making the bed. He moved the bed out from the wall, and with a very happy expression on his face, in his clumsy way, he was smoothing out the covers. He finished the task and came out into the living room again. He felt that she would be surprised. He was wondering what she would say when she found the bed made.

Finishing her work in the kitchen, the mother hurried into the front bedroom to make the bed. I heard her pull the bed out from the wall again. A look of disappointment crept over his face. He had tried to help; he had done his best. She was making the bed over. No, he didn't get any words of praise.

I thought to myself, Well, sister, that bed may

not have been made as well as you would have made it, but I think I would have left it as it was. She might have said, "Thanks so much, Fred, for making the bed. It was a real help." I tried to imagine what was going through his mind and whether he would ever again try to be of help.

At another home I visited the housewife had gone to a great deal of trouble to prepare a very appetizing and palatable meal for her family and her guests. We all enjoyed the dinner. The other guest and I expressed our appreciation of the different dishes. The baked potatoes were just right. The pumpkin pie was as good as we had ever eaten. The salad was tasty, and healthful too.

A light came into our hostess's countenance. I seemed to read in her face an unspoken remark, "It is surely a pleasure to hear someone express appreciation of my efforts. I'm not accustomed to this."

Her husband, like thousands of others, ate the food. In fact, he thoroughly enjoyed it, but never once did it occur to him that he ought to express a bit of appreciation.

So many words of appreciation are left unsaid—words which mean so much but cost so little. We can bring joy to hearts, we can lighten burdens, we can encourage, by words of thanks and praise. And it is possible that we may be held responsible for words left unsaid.

"A KIND heart and a genial smile of cheerfulness is a fountain of gladness."

EDITORIAL

Will Your Profession of Faith Bear Investigation?

ON one occasion when Christ was a popular personage in Galilee and many people were professing to be His disciples, He asked them, "Why call ye Me, Lord, Lord, and do not the things which I say?" Luke 6:46. This was a pertinent question then, and it is one that is of even greater importance today.

Not only does Christ expect more than mere profession from His followers, but the world expects it as well. More than once our people have had experiences which reveal the fact that men with no profession whatever hold us to a higher standard than we may hold ourselves.

Seventh-day Adventists make great claims. They claim to interpret the Scriptures correctly. They claim to have gathered up all the truths given to men and to have accepted them as necessary to their salvation. The truths which they accept take in the whole range of life. They have to do with eating and drinking, keeping the seventh-day Sabbath, payment of tithe, proper relations to God and earthly government, the imminent return of Christ, the need of separation from the follies and fashions of the world, the highest standards in social relationships and business dealings, and the certain fact that God is even now investigating the case of everyone who makes such a high profession.

Peter, the fervent disciple who proclaimed so boldly his loyalty to Christ, must have felt greatly ashamed when the little maid pointed him out as he stood among the enemies of Christ. She knew that that was no place for a disciple of Christ to be. Why was he not standing by his Lord in an hour like that?

Enemy Seeks Examples of Disloyalty

The enemy of truth is glad for examples of disloyalty and compromise on the part of any Seventh-day Adventist. At the proper time he will use them as evidence against God's people, or in breaking down the integrity of others. There are two ways which are being used today to undermine the stand of those who must face the issue of their high profession. One is to point out how others who once took such a stand have weakened and given in to the demands made upon them. The other is by investigating one's profession to see whether there is evidence of any flaw in it.

When young men claim special privileges of noncombatancy and Sabbath observance, the officers in charge legitimately desire to know whether they are sincere in their stand, and whether their daily life is in harmony with their high profession.

The man of the world knows that one who is seen smoking or drinking, or attending questionable places of amusement, or who loses his temper

and swears, or who is tricky in business deals or indifferent to law enforcement, is not a true Seventh-day Adventist. And he holds us to our claims. We wonder what would be the result if a body of men outside the church who knew our standards should have an opportunity to go over the membership records and recommend what should be done in the light of our profession. Today the lives of many are being investigated by those outside the church to determine whether through the years since they joined the church they have consistently followed the truths we proclaim to men.

The day will come, no doubt, when the life of every member of the remnant church will be as an open book not only to God but to men as well. When we come to the final crisis for God's people in the very last days and we find ourselves having to take our stand against certain popular movements, every man's profession will be questioned to see of what substance it is made. If it is found that there is weakness, insincerity, inconsistency, dishonesty, double-dealing, in the life at any time, not only will the one concerned have to answer for it, but the church which has harbored these things will be reproached because of it. The enemy will endeavor to find the flaws in our armor, and he will seek them, not in the truth which we profess but in the lives which we live in the light of that profession.

Much Expected of This People

God's people will not be dealt with as ordinary men. More will be expected of them, no doubt. As our standards of life and conduct are higher than those of the world and higher even than those of some Christian churches, we will be measured, not as others are but with our own measuring rod.

These are thoughts that should give every member of the remnant church grave concern that his life be consistent with his profession. This is not a question whether or not a loving God may overlook our faults and finally give us an entrance into the heavenly courts. This has to do with the judgment by human minds. If we cannot pass this investigation, how can we expect to pass the one that God shall make?

We have a good example in the experience of Daniel of what, no doubt, will take place one day in the lives of those who are to pass through the time of trouble. Daniel seemed to have special preference before the king. He did not mingle with the unholy crowd of pleasure seekers; he prayed openly to his God while others offered prayers to another god; he was granted certain privileges that others did not have. All this aroused jealousy. In fact, Daniel's high profes-

sion condemned those who did not agree with him. It was unnecessary for Daniel to condemn them by word of mouth. His way of life did that. Thus he was a constant thorn in the flesh of his enemies.

The leaders and princes probably said among themselves, "Who is this fellow who evidently thinks he is so much better than we? Why should he be treated with such favor when he is an alien among us?" Thus we read: "Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion nor fault; forasmuch as he was faithful, neither was there any error or fault found in him." Dan. 6:4.

What a wonderful testimony is this! But even then Daniel could not escape their vengeance, and he was saved only by the miraculous intervention of God. The point here emphasized is that his enemies had to admit they could find no fault in him, and thus they finally had to admit before God, when they saw his deliverance, that they were the ones at fault. Furthermore, the fact that they found no fault in him gave Daniel an added reason for confidence and trust in the deliverance of God.

Finding No Fault in Them

Thus it will be with the saints who shall be delivered in the last days. Men of the world will have to admit that they have found no fault in them, for even God says of them, "In their mouth

was found no guile: for they are without fault before the throne of God."

To be a true, consistent Seventh-day Adventist is not an easy profession to make. It calls for continual pressing toward a mark that is high above us. We wonder why it is that so many seem ready to make it, and still are so reluctant to live up to it. But we know that anyone with an unstable, wavering attitude toward this profession will be in grave danger when special tests are brought to bear upon him.

We thank God for the numerous evidences of loyalty to truth and righteous living that are coming to the attention of the church at this time. Large numbers of our young people, and others as well, are acting nobly and are showing us the way they can bear up under severe tests. This is a happy symbol of what will be found among us when the great and final tests shall come upon God's people. A remnant *will be* delivered. This is the promise of the Lord.

We are all poor, infallible creatures of the dust. Though our profession be high, we can claim attainment only through the grace of Christ. When failure overwhelms us, we can always make it right through confession to Christ and confession and restitution to the one we have wronged. Thus our consciences may always be clear, and anyone who might look into our life will have to admit that one who has lived such a consistent, God-fearing, though faulty, life, is blameless. Dear reader, God grant that your profession may bear investigation.

F. L.

Men Who Discussed the Sabbath

Charles II, of England, and His Effort for Religious Toleration

THE English people had tired of the Puritan Commonwealth that followed the deposing and execution of Charles I. They called for Charles II to return and head the royal order again (1660). He was not a religious man—far

from it. Green, in "A History of the English People," says: "It was difficult for Englishmen to believe that any real danger to liberty could come from an idler and a voluptuary such as Charles the Second."—*Vol. III, p. 339.*



King Charles II, of England

And there might even have been a nearer approach to religious liberty if the Puritan Protestants had not rebuffed the king's proposals. Charles submitted a plan as follows:

"We declare a liberty to tender consciences, and that no man shall be disquieted or called in question for differences of opinion in matters of religion which do not disturb the peace of the kingdom."—"Cambridge Modern History," Vol. IV, p. 558.

But the spirit of intolerance on the part of all the great Protestant churches—state church and Nonconformists—rejected the king's plan. Church of England people, the history says, "regarded Catholics with hatred and suspicion, and Presbyterians felt a similar aversion for the extreme sects of Protestant Nonconformists," such as the Baptists and the Independents. Good men—men like Richard Baxter, author of "The Saints' Everlasting Rest" and a preacher of spiritual power—were so involved in the theory of regulating religion by law that they turned the country back into more years of cruel persecution. The prisons and the gallows were religious agencies again. It was under Charles II that John James, Sabbathkeeper, was executed at Tyburn. The Sunday law enacted under Charles II was set into colonial charters, and from the American colonies it passed into various of our

State codes, still law today, in part, at least. It has put more than one Sabbath observer into prison in the United States. Under the Sunday statute of this reign a Seventh-day Adventist was convicted in the early days of our evangelistic work in far Australia. An officer showed the magistrate that the old law of Charles II prescribed the leg and arm stocks, for failure to pay the fine. Our record runs:

"The magistrate said he could not alter the act, and must administer the law. Looking at the defendant, he said: 'No doubt you were actuated by conscientious scruples. You are fined two shillings, sixpence, and costs, or in default to be set publicly in the stocks for two hours.'"

"Defendant: 'I will prefer the stocks to paying.'"

"Police Sergeant: 'All right, you will find them ready for you.'"

"But when it came to execution, the authorities were very loath to have a part in setting up the ancient stocks, symbol of the days of intolerance, in the land of free Australia. The Crown officers found that no smaller fine than five shillings was prescribed under the act. The fine imposed was but half that. So the whole matter was thrown out."

Sir Walter Besant, of London (1836-1901)

In 1882 Mr. Walter Besant, London literary man, wrote a book entitled "All Sorts and Conditions of Men." It made history in its time. It was a study in story form of conditions in generally impoverished and crowded East London. It started many enterprises for the betterment of the people. One direct outgrowth of the book was the establishment of the great People's Palace enterprise in the Mile End road, as a center for education and culture for the working people. Mr. Besant's efforts in social uplift and his all-round literary output led to his being knighted in 1895.

In his search over London's East End for material for "All Sorts and Conditions of Men," Mr. Besant had found the secluded place called Mill Yard, center of centuries-old Sabbath promotion by the English Seventh Day Baptists. Under fictitious names, he worked the little Sabbathkeeping group into his story and described the Mill Yard buildings. Of the Sabbath teaching of the Seventh Day Independents, as he named them, Mr. Besant had one of his book characters say:

"As for the position taken by these people, it is perfectly logical, and, in fact, impregnable. There is no answer to it. They say, 'Here is the fourth commandment. All the rest you continue to observe. Why not this? When was it repealed? and by whom?'"

"If you put these questions to the bishop or presbyter, he has no reply, because the law never has been repealed."

"Yet, as the people of the Connection complain, though they have reason and logic on their side, the outside world will not listen, but goes on breaking the commandment with light and unthinking heart."

So, in that decade of the 1880's, just as we were opening the work of this advent movement in old London, multitudes of readers of Sir Walter

Besant's most famous book were set thinking and wondering about the generally unexplained change of the rest day from Sabbath to Sunday.

Sir Richard F. Burton—Orientalist

Sir Richard F. Burton (1821-1890), an officer in the Indian army, became famous first for his pilgrimage to Mecca, in the disguise of an Indian Pathan. He was later an explorer of Somaliland, East Africa, with Speke, and as a brilliant writer brought out books on African, South American, and North American travels off the beaten paths. An Arabic scholar, he made a translation of the "Arabian Nights," in sixteen volumes. A London journal quoted the following footnote to a paragraph in this translation, in which an Arab referred to the Sabbath, *es Sabt*, as the Arabians from ancient times have called the seventh day of the week. Sir Richard Burton wrote of this usage:

"The Arab *Sabt*, from *Sabata* (he kept *Sabt*) and the Hebrew 'Sabbath,' both mean Saturday, transferred by some unknown process throughout Christendom to Sunday. The change is one of the most curious in the history of religions. If there be a single command stronger than all others it is, 'Keep the Saturday holy.' It was so kept by the Founder of Christianity: the order was never abrogated, and yet most Christians are not aware that 'Sabbath' means Saturn's day, the *Shiyar* of the older Arabs. And to complete its degradation, 'Sabbath' in French and German means a *criail-lerie*, a 'row,' a disorder, an abominable festival of hexen (witches). [A designation originating in the Dark Ages.] This monstrous absurdity can be explained only by aberrations of sectarian zeal and of party spirit in religion."—"Arabian Nights," Vol. II, p. 305, footnote.

W. A. S.

Roman Catholic Churches and Gambling

It is a strange twist of circumstances that produces such a news item as the following: "Bingo and similar games of chance will be barred in churches as well as in motion-picture houses and the rooms of fraternal organizations if Police Commissioner Lewis J. Valentine follows a broad ruling laid down yesterday by Mayor La Guardia in his weekly radio 'Talk to the People.'"—*New York Times* (November 30).

While the mayor has been putting on a strong campaign to clean up gambling in the city of New York, and has forced moving-picture theaters to stop such gambling methods as bingo and screeno, certain Catholic churches continued to feature bingo as a method for raising church funds. It is hard to understand what quirk of religious thinking could cause a church to contend for such a questionable practice even after it has been condemned by State law.

The *Christian Century* (December 16) states: "Archbishop Spellman could put a stop to gambling in Catholic churches if he wanted to. Archbishop Stritch cleaned it out of his diocese when he was bishop of Milwaukee. All the New York diocese has done, however, has been to call for a temporary suspension, pending appeal to the courts. Cincinnati is another hotbed of ecclesiastical gambling. The city council has been friendly to the practice, which is in violation of State law, but the city manager is of a different mind, and a recent raid on St. Paul's church [parochial school building] netted thirty slot machines and interrupted the bingo game, according to our correspondent in that city."

IN MISSION LANDS

Kamagambo Training School

By MISS C. J. SCHUIL

KAMAGAMBO TRAINING SCHOOL is situated in Kenya Colony, East Africa, in the southwest corner, about forty miles north of the Tanganyika border, and nearly the same distance south of Kisumu, the port at the northeast tip of Lake Victoria. It was in this corner of Kenya that our mission work began among the Luo tribe, and was later extended to the adjoining Kisii tribe. The boundary between these two tribes runs through the middle of the compound—the school buildings, girls and evangelists' compounds being on the Luo side, and the boys' compound on the Kisii side. The school is on hilly ground at the foot of the Kisii hills and can be seen for miles around.

For a number of years we had only Luo and Kisii students, but since our work has spread into other parts of the colony, we have several tribes represented, though these are still in the minority. This year in the boys' school we have students from nine different tribes; that is, without counting Negassa Aga, an Abyssinian who is at present a member of the staff. Men from three other tribes are in the evangelists' class, and these make the thirteen tribes represented in the accompanying photograph. The boys of these various tribes live together harmoniously, considering that the days of tribal warfare and enmity are not very distant. When some trouble does arise between boys of different tribes, it is usually among those in the first year, who have not yet learned to understand each other.

The training school consists of a primary school and a teachers' training class. A primary school consists of grades six to eight. The girls who are in the primary school take their literary subjects with the boys. While the boys are taking subjects like carpentry, handwork, agriculture, geometry, the girls take such things as child welfare, sewing, and housewifery in the girls' school. The teachers' training class is composed of those who have passed the seventh or eighth grade. This year, for the third time, we have girls in this

class. It is a new thing in this part of Africa for girls to teach; yet they make good teachers, especially for the younger children, and the training will help them a great deal in knowing how to train their own children after they are married. At the end of the year the members of this class are examined by His Majesty's inspector of schools, and those who pass receive the government certificate for elementary teachers. Last year there were nineteen in the class, all of whom passed except one, and he failed in only one of the three sections. Some were mentioned as having done well indeed.

When these young people leave us to take up work in the field, they are expected to take a prominent part in the church life of their districts. They direct services, hold baptismal classes, and lead out in the Sabbath school. It is our great endeavor to show these young people how great is their responsibility as they go out as ambassadors for God.

The African is eager to be educated or, if he is too old for that himself, to educate his son. In many cases his desire is not by any means a thirst for knowledge, but simply a realization that education is a means of getting better wages—and as is true of mankind elsewhere, the love of money is the African's besetting sin! Since the boys and girls who start in the sixth grade are on an average only about fourteen years old, they do not come with a view to preparing themselves as workers in God's work. With the exception of one or two of the older ones, they come because their fathers have sent them. It is our constant duty as teachers, therefore, to seek to lead these boys and girls onward to the place where they desire not only to give themselves to the Lord, but also to consecrate themselves to His work. Besides those who are teaching in this district, there are some who have gone from this school and are now acting as missionary teachers in the newer fields where the work is young.

Although the war has so far not come near to us, we feel its influence. There are many opportunities to earn higher wages in the army and in government work than is possible in mission employ. We are glad that those who succumb to this temptation are few.

Evidences of Conversion

As has been said, the majority are very young when they come to the school. It is interesting to watch these children develop from year to year,



Representatives From Twelve Different Tribes in Attendance During 1942 at the Kamagambo Training School. Negassa Aga, in Center, Is a Teacher From Abyssinia Who Is on the Staff

physically, mentally, and spiritually. We are always glad when our pupils can compare well with those of other schools physically or mentally, but the greatest joy comes when we see their expressions changing as they allow the Holy Spirit to work in their hearts. One of the surest signs that a boy is changing is that he admits a fault without first telling many lies about it. Sometimes he comes and confesses something wrong without having been found out. Toward the end of last year, some cooking oil was stolen from the food

store, but we could not discover the culprit—till the Week of Prayer, and then he came of his own accord and told that he had taken it. The work of the Spirit to convict of sin is the same in the hearts of all, whether they are black or white.

The older students learn to take responsibility by acting as prefects. At times they have difficult boys to deal with. A prefect came to me one day after I had been talking in morning



Patroba's Baptism in the Little Stream
Where the School Baptisms Are Held at
the Kamagambo Training School

worship for some time on 1 Corinthians 13. He said that as he thought of what I had said, he realized that love was lacking among the boys in his house, and he wondered what he could do about it. When I asked him about the various ones in his house, he told me their characteristics. I suggested that we make it a matter of daily prayer and that he seek for opportunities to talk to each boy individually. I asked him to come to me again after a week or two, to tell me how he was getting on, even if he saw no change. Some weeks passed, however, and I feared that he had forgotten or was discouraged. Then one day he came, his face beaming, and told of the marvelous way in which God had answered prayer and changed the atmosphere of his house. I trust that if he forgets every other lesson we taught him, he will never forget that experience and that our God is a God who answers prayer.

Patroba was a boy who came to us from the north side of the lake, who had had some contact with Christians. He was not very bright, but he always showed a good spirit, and was baptized while in the school. Before entering the teacher-training class, he went to do a year's practice teaching. During this time he did good work, not only in the school, but in the church. When he returned to the training school last year, he was a great help in the school, as he not only set a

good example, but did his best to influence the older as well as the younger boys to do what was right. He is now teaching, and is engaged to one of the girls who has spent some time in our girls' school, the daughter of an evangelist. We trust that he will continue to let his light shine and be the means of bringing many to the Lord.

There are many problems in this work, and many disappointments, especially in these days when the African's outlook is changing so rapidly; but since it is the Lord's work and not ours, we believe He will bless it. Though the school has been understaffed since it began, the Lord has blessed in many ways. We pray, and we ask that you will remember us in your prayers, that God may continue to bless and to rule by His Holy Spirit in all that is done. We know that then, despite the disappointments, success will crown our labors.

As Others See Us

By H. A. CAMPBELL

WHEN we left New Guinea, our mission gardens were a striking picture. A government officer who called on us one day remarked to a fellow officer when looking down from our house: "Those are the finest gardens I have seen in New Guinea." We feel that the Lord has blessed them. Overlooking these gardens is what another district officer referred to recently as "one of the finest houses in New Guinea." We are not boasting, but we share these remarks of encouragement, for, after all, these things have a common interest to us connected with this message. Another man lately referred to our native teachers as being "out of the box." He said, "There is no doubt about it; you people have the boys all right. One feels he can shake hands with them, and they are courteous, too." A visitor made a similar remark to Brother Fowler also. Of course, we have our little trials with the boys, as God does with all of us, but the gospel has made a remarkable transformation in them.

About the same time two Europeans stayed overnight with D. Brennan on their way inland. The next morning they attended the school and tried out some of the students, and were more than surprised to find what some of the Ramu and Bena Bena boys could do. They told Brother Brennan that they did not realize there were such missions in all New Guinea, and urged that we go out west.

LIFE is very like a picture puzzle in which we each have only a little bit to deal with. If we put that into its right place, we can trust God to complete the picture in His own time and way. He will fit our little bit of loyal living into it. Was not that what Christ meant when He bade us seek first the kingdom of God, and all else would follow?—*James Reid, D.D.*

No evil propensity of the human heart is so powerful that it may not be subdued by discipline.—*Seneca.*

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

"Choosing Rather"

By MRS. C. R. BALDWIN

TED'S mother was a native of Switzerland; his father, an American. They met while attending an American university, and subsequent to graduation and marriage they established their home in Paris, France, where the young man was employed for a period of ten years in the European branch of an American banking company.

From the time Ted was five he was placed in one European boarding school after another, until he had attended seven, variously located in France, Italy, Switzerland, and Germany. When he was seven, a motherless little fellow who could speak very little English, Ted came with his father to America. They settled in a large Western city, where his father continued to work for the bank

which he had served in Europe. Ted lived with his father and his aged grandmother, and attended the public school.

When Ted was nine years old, my husband and I met his father through a mutual acquaintance. We were urged to care for Ted during the summer, so that he might have the advantages of country life. We hesitated to do this, but finally, when vacation was almost over, we consented to let him come. It would be for only two weeks, and perhaps we should be willing to share our home with the lonely little lad for that long. There was a pony for him to ride and a swimming hole for him to enjoy. And perhaps we could interest him in Bible stories. Ted's father had told us that the child disliked Sunday school, and that he seemed apathetic toward spiritual things. He said that he wanted Ted to be informed, so that he could "choose in the light."

When Ted came, he was very tiny—not larger than an ordinary seven-year-old—and we felt our heart strangely drawn out to the child. Quickly adapting himself to the activities of ranch life, he was soon right at home. He loved the little colts, the calves, and the chickens. He spent hours watching the antics of some wild mallards as they played in a canal less than a hundred yards from the house. Someone had given him a copy of the book, "Mallards and Their Neighbors." This he read and reread as he watched the ducks play.

During rest hour the first day I suggested a story and told a simple



H. A. ROBERTS

On the Choice a Boy Makes in Early Life Often Depends His Entire Future

Bible narrative. I never had to repeat the suggestion. I was literally besieged with pleas for Bible stories. I was reminded of the Bible text, "Thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

At bedtime, before I tucked Ted in for the night, I heard him say his prayer:

"Thank you, God, for home and a bed,
May your bright angels watch over my head.
Please bless those who are dear to me.
May I healthy, happy, and loving be.
Make me noble, kind, and true,
Worthy someday to live with you.
Amen."

Although Ted's father apparently had given us plenty of leeway in his spiritual training, we knew that he did not expect us to teach the boy anything that would conflict with his own theological views. He was a Unitarian. In order to keep faith with him we therefore determined to confine our teaching to simple Bible narratives, with emphasis on the characteristics or virtues which we should emulate. The plan worked to our satisfaction.

After a happy two weeks, Ted returned to the city for school, but not without first expressing an urgent desire to come back next year for *all* summer.

The next spring Ted's father wrote, stating that Ted would have two months' summer vacation, and asking whether we would be willing to take him for that time. We readily consented, and were happy when the time came for Ted to arrive.

We were determined to limit ourselves to the plan of the previous summer with regard to religious instruction. There were a few things, however, that we did not take into consideration. One was that, regardless of what we thought about our duty to Ted's father, the Lord had sent Ted to our home to hear the truth. Another—Ted was not now just a little boy, hungry for stories, but a thinking individual, with keen powers of observation, ever on the alert to grasp any new truth. His intelligent questions were a source of both delight and consternation.

One day, for instance, he said to me, "Auntie, tell me about heaven." So that was the subject of our stories for that day, based on Isaiah 35 and Revelation 21 and 22.

When I had finished, he asked, "What will it take to get there?"

My answer was, "Fear God, and keep His commandments: for this is the whole duty of man" (Eccl. 12:13); "blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. 22:14.

Then he wanted to know, "What are the commandments? and where are they found?"

I referred him to Exodus 20. I trembled to educate his conscience beyond what I thought he could perform. But what could I do?

One Sabbath morning I rose early, and as I passed Ted's open door, I discovered him sitting up in bed, reading "Feet of Clay." He had read

three chapters already, and it was not yet six o'clock! When he saw me, he said, "Oh, Auntie, why didn't you tell me that you had all these interesting books?" The books to which he referred were a few Crisis books, which he had found on the top of a chest of drawers in his room. He read these avidly, and from that time on he was able to discuss intelligently such subjects of Bible prophecy as the four kingdoms—Babylon, Medo-Persia, Grecia, and Rome—and the ten divisions of Western Rome. And he was only a little ten-year-old boy, with three years' experience in using the English language!

I told Ted one day that we had arranged for him to spend the next Sunday with his father. We were going to the city to see my sister, who, with her husband, was leaving for the mission field, and we would take him along. He seemed happy at the prospect of seeing his father, but in a minute he hurried away to his room. He soon returned with his Bible.

"Auntie," he said, "tell me quickly where I can find all about the Sabbath question. I must tell my father. He will have to know about it."

I was surprised at this request. True, Ted had attended Sabbath school with us the few Sabbaths he had been in our home. But we had never discussed the Sabbath truth with him, except to read the Sabbath commandment, along with the others, in answering his questions.

I gave him a text or two, and then told him that it might be better if he waited until he went home to stay to discuss the matter with his father. Secretly I was afraid the father would not let his son return with us if he learned the boy was becoming interested in our religious beliefs. But Ted came back with us, and stayed until the end of the summer.

Ted also spent the summer that he was eleven at our ranch. In midsummer we took him to camp meeting with us. One day in the big tent a call was made for those to come forward who desired special help either for themselves or for others. Along with others, I went forward. In a few minutes, Ted was by my side. Though I was sure he had never before been in a consecration service, he was definitely under conviction. He whispered to me that he had been very unhappy since a few days before, when he had slapped the ranch hand's little girl for bothering his toys. He wanted to be forgiven, and wanted the Lord to help him to do right in the future.

One day that summer, Ted asked, "When Sunday laws are passed in this country, what will I do if someday my father says, 'See here, Ted, you have to cut out this Sabbath business'?"

Although his question came as a surprise to me, I answered as casually as possible, "Ted, I think that if you continue to do what you believe is right, your father will be keeping the Sabbath with you by that time. But if not, you will have to stand as did Peter and John when they said, 'We ought to obey God rather than men.'"

At another time, Ted said, "Auntie, you know my father is off from work Sabbath afternoons, and that is the time he gives me. He always takes me to a movie. Is it wrong to go with him?"

I knew that up to this time movies were the most important thing in the boy's life. I had seen him write, without hesitation, the names of sixty shows he had seen. I asked him whether the things he saw at the theater were true.

"Of course not," he answered.

Then I quoted a part of Revelation 22:14, 15, in which we are told that "whosoever loveth and maketh a lie" will be outside the city. I told him that he must decide his course of action for himself, but I stressed the fact that his love for Jesus should make him more thoughtful, kind, and obedient to his father.

Before he left for home that summer, Ted asked for the address of the Seventh-day Adventist church in the city. I wrote it on a slip of paper, which he placed in his Bible.

Some weeks later I received this word from his father: "Ted is a good boy—so thoughtful and helpful. He has discovered the Adventist church here, which is within walking distance of our home, and is regular in his attendance. He reads his Bible daily and tithes meticulously."

Our next word was an announcement that Ted's father was married, and we knew that in the future Ted would probably spend his summers at home with his new mother.

We heard no more for six months at least. Then my husband's sister, who lived nearer to the city than we do, went to see Ted and met his mother.

The mother, a woman of refinement and culture, visited pleasantly for a time, and said that she had roomed with an Adventist girl while attending the university. She said she admired Adventist beliefs in many ways.

"But," she continued, "Adventists are extremely narrow-minded in regard to amusements.

We judge ourselves capable of choosing things suitable for Ted to see. If you folk would only tell him that it is all right to go to some motion-picture shows, he might go with us once in a while. But as it is, he refuses to go at all."

My sister-in-law answered quietly that we did not attend theaters.

"They are educational and fine," the mother contended, "and we want Ted to see them."

During all this time the boy stood close by, a meek little listener to the conversation. But his mother's arguments had no effect on him.

When we learned how Ted was standing alone, we felt that we must have a short visit with the child and strengthen his hand in God. We wrote to the father, requesting that he lend his boy to us for a week, and enclosed a railway ticket. Since he could scarcely refuse, Ted came. While he was with us, we received a letter from his father.

"Your friendship," he wrote, "has meant a great deal to Ted and me from the first. I feel that your influence has been good for the youngster, and that you have been true to your expressed desire not to have Ted intolerant of beliefs held by his family. But, to be frank, there are times when I feel that the religious question casts a small shadow over the old intimacy and affection that existed between Ted and me. I shall be reluctant to see Ted so absorbed in religious zeal that he feels apart from his family and associates."

We have heard no more, except a brief thank-you note from Ted when he arrived home. But we are continuing to pray for this twelve-year-old boy, who is "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

Sunshine and Shadows

By RUTH HASKELL HAYTON

(Continued from last week)

As a girl, Zephyr had always planned to be a Junior Missionary Volunteer leader. However, as she grew older, other responsibilities beckoned, and when she was twenty years old, she was united in marriage with a Christian young man. Together they sailed for Africa, for mission service in Tanganyika. In letters to the folks at home, Zephyr tells some of her experiences in the mission field.

MOMBASA, EAST AFRICA
November 26, 1938

DEAR ONES AT HOME:

We reached the end of our long sea voyage several days ago at Mombasa, and are now waiting for transportation to our mission station in Tanganyika.

Sitting here in a delightful room of the superintendent's home, I can look out over a stretch of green lawn and shrubbery, with the Mombasa railroad tracks just beyond, and the beautiful green bay in the background. The mission is located in a grove of coconut palms and banana trees. Numerous native huts, with sun-dried brick walls and palm-leaf roofs, are scattered under the trees. In these the boys of the school live. Oh, if you could only see how beautiful it is here!

Last evening we followed a hedge-bordered path, leading from the superintendent's house to the church. The church is a simple structure—hardly what you at home would consider a house of worship. But if you could sit on one of the wooden benches and watch those mission boys, you would realize that sincerity and reverence, not elegance, make a church. The boys, ranging in age from eight to twenty-five years, listen intently to every word that is said, their eyes glued to the speaker. Not one word do the boys speak from the time they enter the church until they leave. They are polite, clean, and earnest.

The curse of the natives in this section is the intoxicant which they get from the coconut palm. The government has laws against it, and temperance societies attempt to abolish it, but to no avail. Natives under the influence of this intoxicating drink fight with each other and sometimes commit murder. But the superintendent told us that when they become really converted, they never touch it again.

TANGANYIKA, EAST AFRICA
December 27, 1938

DEAR HOME FOLKS:

The question we have been asking ourselves for almost six months, "What will our home be like?" has been answered.

Wednesday, at noon, we started on a long motor ride to our new abode. I wish, dear ones, you could have seen the interesting spectacle we made: A 1929 pickup Ford piled high with boxes, trunks, buckets, oil and gasoline tins, blankets, a bed, and a great deal of other equipment; three people packed on the front seat, and a native squatting on the floor in the corner.

For six hot, dusty hours our little car chugged along over the rolling country, which was covered with short grass, relieved by an occasional low tree. There are no bridges in this section. We negotiated ten dry river beds, and crossed one broad river on a pontoon bridge pulled by natives.

Finally, in the distance, we saw our station, surrounded by a grove of ironwood trees. As we drove up the tree-lined roadway and came into the clearing, we were greeted by about thirty mission

girls, shouting, "*Jambo wote,*" meaning, "Hello, both of you."

"That's your house over there." Our fellow worker pointed it out. This is what we saw: A long, low, white-plastered house on a raised cement platform. It had a hanging roof and a large porch. On three sides of the porch were immense, beautiful sword ferns.

The house is finished on the inside with mud plaster, painted white. The rugs, pictures, and curtains we brought from home give it a cozy appearance, and we are very happy in it. Hanging on our dining room door is one of our wedding presents, an embroidered panel which reads:

"Dear House, you are really very small,
Just big enough for love—that's all."

This tells you, dear family, the best thing in our home. Even though it is very simple and is far from many of the conveniences of civilization, there is no house in all the world where there is more love than in our little African mission home.

(To be continued)

LANES OF LIFE

A Concrete Lesson

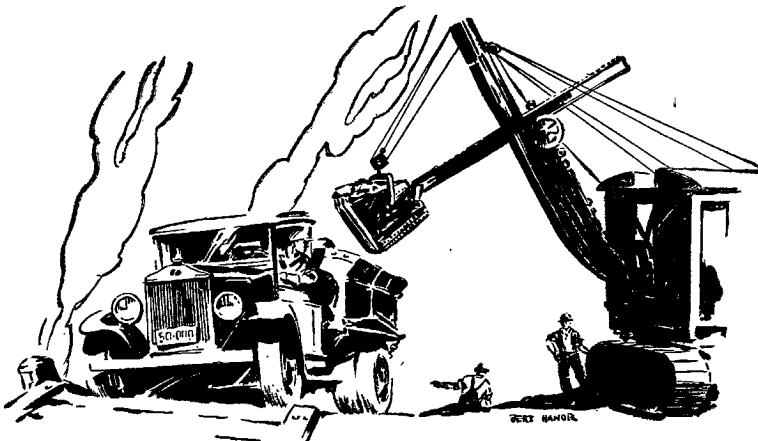
OUR teachers in life are not always the flesh-and-blood people who stand before a class and help their students to understand the mysteries of mathematics and history, grammar and psychology. We can often learn worthwhile lessons from the most unusual pedagogues. The new addition to our Review and Herald office building has taught me a lesson which I find very applicable to myself.

When this addition, which extends out from the rear of the building, was under construction, I used to like to stand at my third-floor window and watch its progress. It is a concrete structure, steel reinforced, and its completion required a long time. But not all this time, by any means, were the workers pouring concrete. After the foundation was laid, there were days and days when the sound of hammers filled the air, as wood was laid, board upon board, to form the mold for the concrete.

"When are you going to put the concrete in?" I asked the contractor a number of times.

"Before the concrete can be poured," he replied, "we must make an entire shell of wood. Then we must put up temporary steel forms for the pillars. There's a great deal of preliminary work necessary in building a structure of this kind. These wooden and steel forms, of course, will never show in the finished building. They will all be taken away after the concrete has dried. But we certainly could not have a concrete building without these temporary forms."

So the hammers went on merrily pounding, as the wooden molds rose higher and higher. Eventually the steel forms were put into place. Then, one morning, when I came to work, a new sound greeted my ears. From my observation window I



saw a whole line of concrete mixers, their large circular bodies whirling. Huge cranes hoisted great bucketfuls of concrete high above the building, and discharged it into the wooden molds.

By the end of the day the concrete was all poured—only one day to do the lasting work on those walls, whereas the temporary forms had taken many days to erect. Yet, in the words of the contractor, "We cer-

tainly could not have a concrete building without the temporary forms."

The last remnants of those wood and steel forms have long since disappeared. They were torn down two or three days after the concrete was poured. But the building itself stands strong and solid and useful—"concrete" evidence of the value of a careful preparation.

A Missionary Volunteer spent several hours in preparation for a talk which took just ten minutes to deliver. Was it time wasted? No, indeed, for the principles he was able to lay down in those few minutes of public utterance were solid and strong as concrete, and reared a structure of character in the minds of the hearers which will inspire them long after they have forgotten the exact time and place of the talk.

Long years in the classroom—hours upon hours spent by a housewife in household duties—the routine of managing a press, operating a linotype, using a typewriter—they may be as unnoticed in the great structure of life as are the temporary wood and steel molds for a concrete building, but they are just as necessary. And the amount of care which goes into these behind-the-scene activities means the difference between the success and failure, not only of an individual, but, in a larger sense, of the organization with which he is connected. R. C.

OUR BOYS IN THE ARMY

Standing Alone

AS time presses on toward the end, I find myself in unforeseen circumstances. My Selective Service number was among the first to be drawn, and as I desired very much to get into the hospital division of the Army, I enlisted in that branch of the service. To get into that division through the draft was practically impossible at that time.

Arriving at my post of duty, I was somewhat bewildered and not a little frightened as to what the future might bring. The routine was so vastly different from what I had been used to that it was very difficult for me to adjust myself to it.

Upon first being inducted into the Army, every man is supposed to go through a certain amount of basic drill and common labor, called "fatigue duty." Such work is assigned on Sabbath as well as on week days. I knew that when the Sabbath came I would be confronted with a serious problem. That thought kept going through my mind day and night. I prayed about it. When Sabbath came, I was informed that I was to go to work in the hospital that night. Surely it was an answer to prayer, because, out of some thirty men, I was the only one asked to go on duty at that time. The Lord surely made it easy for me to do the right thing on the Sabbath. Even though I could not get the Sabbath off, I still was able to keep it by doing good.

During my three months of night duty in the hospital there, it was my good fortune to have the opportunity to tell several people of the truth, some of whom became very much interested.

Soon after I arrived at the camp, one of our ministers began holding Friday night and Sabbath meetings at the post chapel. All the Adventist boys who were able to attend counted this a blessing, and we thanked God for the privilege. Those meetings were a great help to us spiritually. After about five months of enjoyable Sabbaths I was transferred to a new post. Again I wondered just what the future might bring. I prayed that God would be with me and help me. He surely did, for again I was immediately put on duty in the hospital.

By this time I was beginning to realize that my hardest battle was going to be to keep up my own personal spirituality. I have offered many prayers to God for His help, and He has surely kept me strong in this time of need.

I can count my experience in the Army as one that has made me realize more and more every day my need of God's help to sustain my

spiritual life. The Army puts a man out on his own, because there is no one who is going to look out for him. He has no one to lean on but his God. As I look at it now, I see that back home I was keeping warm by the fires of others, as many others are still doing. But here in the Army, where we do not have those fires to keep us warm, we must kindle some of our own. With God's gracious help that is what I have tried to do, and I believe I have succeeded. It is my daily prayer that God will be as merciful and good to the other boys in the Army as He has been to me.

Please remember in your prayers all our boys in uniform. Pray that they may remain faithful and true to the end. We have a daily fight to remain on top, and prayer is the only support that is strong enough to enable us to retain that position.

Won Respect by Conduct

I DO not know that my humble experience will be of any help, but I am glad to pass it on at your request.

I had lived a Christian life according to the best light I had until last fall, when I saw the light of the third angel's message and accepted it. I was in the National Guard, however, and as my good wife is self-supporting and my youngest child is a son of nineteen, who was graduated from high school with top honors and one year's scholarship to any college he chooses, I had to go on a year's intensive training. I am fifty-five years old, but in good health, and I look and feel thirty.

I was stationed at a camp on the Pacific Coast. Here I joined the Seventh-day Adventist church in a town eleven miles from my camp. I asked my captain if I could go to my church on the Sabbath. I told him that if he had any work for me on Sunday, I was willing to make up the time. He said that as he could see that I was not trying to get out of work, he would give me permission to go every Sabbath without asking again, unless circumstances caused him to change his mind, and then he would notify me differently. I have thus been able to attend church regularly. Since I was given a class "A" pass, I could go to prayer meetings and special tent meetings, and I do not have to be back until reveille if I do not want to.

I hope to be able to get an honorable discharge at the end of this month, because of my being over the age limit of twenty-eight. Then

I will go home, and help the little church in my home town. I had my discharge once last month, but it was rescinded. However, it is promised to me again now; so I still have hopes of going home soon.

I hope I have been able to do some good here at the Army camp. My fellow soldiers have taken notice of my way of life. I receive five copies of the *Signs of the Times*, four of which I put on the reading table in the recreation hall, and so cast some bread upon the waters.

Sabbath Experiences

WHEN one of our soldiers requested a Sabbath pass, another soldier complained that he did not have a pass on Sunday. The officer made the statement very plainly, "These Adventists are willing to die for their religion. They may have passes to go to church on Saturday."

* * * *

A camp pastor called on a company commander to seek Sabbath privileges for one of our soldiers. He was referred to the battalion commander who granted the request after a few questions were answered. "But," he said forcefully, "if your man doesn't live like a Seventh-day Adventist the other days of the week, I will put him on K. P. every Saturday." (K. P. is work in the kitchen.) The camp pastor was willing to accept the challenge, and to pass it on to the other boys in the camp.

* * * *

In one camp, three Adventist trainees were told that they must attend classes on Saturday. They replied courteously that they could not do so. Classtime found them worshipping in one of the chapels with some other Adventist boys. Their sergeant found them there, took them from the chapel, and placed them under quarters arrest. At noon they were released, and the next Sabbath they were granted passes to attend the services in the neighboring town.

* * * *

Several Adventist boys were out on bivouac with their battalion. They expected to observe the Sabbath in the field. Friday afternoon they were delightfully surprised. They were told that a truck would return to camp, leaving at two o'clock, and Adventist soldiers could leave with it to attend Friday evening vespers in the camp and the Sabbath services.

A. M. RAGSDALE,
Camp Pastor.

WE never "find" time for anything. To "have time," we must make it.

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.

The Inter-American Division

THE work in the Inter-American Division is going forward with ever-increasing rapidity. The year that is just drawing to a close, records some of the most forward advances ever made in soul winning in the history of this division. For this we are profoundly thankful to God, who through the medium of His Holy Spirit has made these attainments possible.

According to the latest figures that are available, we have nearly 55,000,000 people living in the twenty-three different countries making up the Inter-American Division. In these many different countries, with their separate governments, currencies, and regulations, problems are continually arising; but we find everywhere an increasing friendliness on the part of the people, as well as on the part of the government officials, toward the work of Seventh-day Adventists.

At the close of the third quarter of 1942, we had more than 43,000 baptized church members, with more than 75,000 members in our Sabbath schools. During 1941 there were 5,302 baptisms in the division.

For the first three quarters of 1942, we are just a little ahead of the same period of 1941. We are anticipating, therefore, that when the final report for the year is completed, we shall have equaled, if not exceeded, last year's excellent record of baptisms.

We are very happy for the five thousand and more who were baptized during 1941, but we are not at all satisfied. We think we should be baptizing ten, fifteen, or twenty thousand a year. If only we had more workers, we could easily accomplish this. The records show that we have only 122 ordained ministers, both foreign and national, and about seventy-five licensed ministers. With the opening providences that are on every hand, if we could double or treble the number of workers, we would more than double or treble the number of believers baptized.

Training Centers in Inter-America

One of our difficulties has been to develop a well-trained national ministry. The task has been the more

difficult because of the lack of schools. This, however, is being rapidly remedied, as we now have several fine training centers. The West Indian Training College, at Mandeville, Jamaica, an institution of junior-college status, is doing a noble work, under the leadership of M. J. Sorenson, in training our Jamaican young people for places of usefulness in the work of God.

In Medellín, Colombia, South America, we have completed the first two units of a school for the large Colombia-Venezuela Union Mission. Under the leadership of G. W. Chapman, this institution is doing much to prepare young people for important places in the work in those two large South American republics.

At Maracas, a little village about twelve miles out of the city of Port-of-Spain, Trinidad, is located the Caribbean Training College, which is operated under the direction of C. E. Stenberg. We are grateful for the facilities that we have in this college, and for the efficient work that is being done by the faculty in preparing young people to fill places of responsibility in the cause of God.



STUDENTS OF CHINESE AT WALLA WALLA COLLEGE

Our Spirit of Missions first-year class in Chinese at Walla Walla College, in Washington, is shown here, with the teacher, S. H. Lindt, in the center of the standing row. These young people have voluntarily set their faces toward service in the vast field of China and where Chinese may be spoken. They have shown their sincerity of purpose by entering upon the study of a difficult language as part of their regular schoolwork and credit toward graduation. They range from sophomore to senior years in their courses.

At Santa Clara, Cuba, where we have a beautiful farm of 235 acres, we are just completing the construction of the buildings for the Antillian Union training school. I wish all might have the privilege of visiting it, for I am sure each visitor would be thrilled with the things his eyes would behold at Santa Clara.

Not only do we have a beautiful farm and some excellent buildings, but we have also a fine group of young people, of whom we are justly proud and to whom we are looking for future leaders in the work of God here in the Antillian Union Mission. J. S. Marshall and his capable faculty are to be congratulated on what has been accomplished at Santa Clara.

In Mexico we have been very backward in the development of educational work through the years. This slowness of growth has been due largely to adverse governmental restrictions; but under the present friendly administration in the republic, the laws are more liberally interpreted. We have been impressed by the Spirit of God to move forward in establishing a training center for workers among the 22,000,000 people of Mexico. We were fortunate in securing a fine 235-acre farm on the International Highway in the state of Nuevo León. Every foot of the 235 acres is tillable and under irrigation, and this excellent school site is located in the heart of the finest orange-growing section of that beautiful state.

Funds have been provided by the General Conference and the division to erect the preliminary units of a training school. Already the student body has moved into the first units, and the new school is under way.

A. G. Parfitt has been the leader of our little school in Tacubaya, Mexico City, where he and others associated with him have nobly carried on with only meager facilities at their command. Now, with the new school farm and with the excellent buildings that are being erected, I am sure that he and others making up the staff will be able to do even greater things for God.

Ivan Angell, who has been connected with the school in Santa Clara, Cuba, is leaving to join Brother Parfitt as the leader of the school in Mexico.

We are looking forward also to the development of other training centers. One is greatly needed in Haiti, where we have more than 8,000 Sabbath school members and nearly 5,000 baptized church members. Surely we should have a good training school to provide workers for that very fertile field. We have a small school in the city of Port-au-Prince, but it is very inadequate to meet our need of trained workers for that field.

In Puerto Rico we need another training school, and are looking for-

ward to the time when it can be provided. All these needs weigh heavily upon our hearts; but we know that God is opening the way before us, and we rejoice in the progress that is being made as the weeks and months go by.

Lay Preachers' Efforts

The large number of baptisms recorded year by year in this division is due very largely to the wonderful work being done by our faithful lay preachers and their associates. In these various countries there are hundreds of loyal men and women who are giving their time to preaching the message. Many of them are doing so under great personal sacrifice and persecution. Scores of them have been beaten. During recent months some have even paid with their lives for their faith in the message they were proclaiming.

And still the work goes on. Last year in Jamaica, for instance, there were 113 lay efforts held by practically the same number of lay preachers; and as a result of their labors, 505 persons were baptized and joined the church.

In Mexico, in Guatemala, in Venezuela, we find the same kind of work being carried forward. In fact, in all the countries of this division our lay members are rallying to the task of proclaiming the gospel message to their friends and neighbors. If it were not for the faithful lay preachers, and the earnest efforts of our great army of colporteurs, the thin line of ordained and licensed ministers could not possibly hope ever to complete the task. The few ordained and licensed workers that we have are kept very largely occupied with the work of binding off efforts, examining for baptism candidates that have been prepared by the lay preachers and the colporteurs, and organizing them into churches.

Personal Observations

Ever since I have been connected with the organized work of Seventh-day Adventists, I have been interested in mission work. Now for the past year and a half or nearly two years, it has been my privilege to be connected with one of the most fruitful mission fields in all this world and to see with my own eyes and hear with my own ears the wonderful things that are taking place. There is nothing that will

bring a thrill to one's soul like knowing that he has a humble part in such a great and glorious work.

GLENN CALKINS.

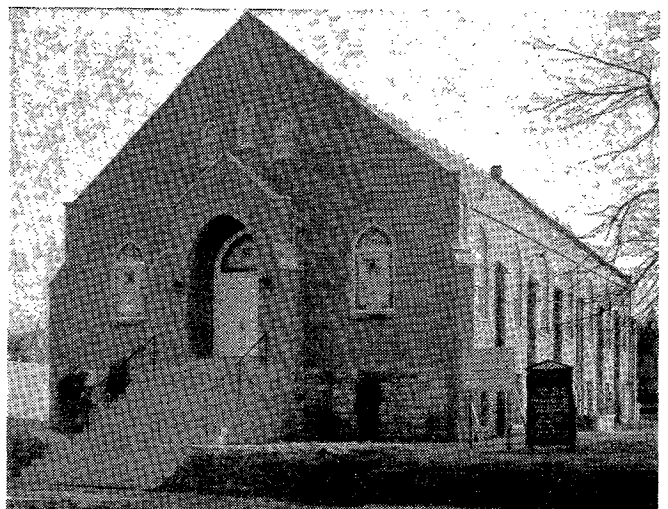
Louisville, Kentucky

A FEW weeks ago our colored membership in Louisville, Kentucky, had the privilege of meeting to worship and dedicate a brand-new brick church on 1942 Magazine Street. It was a high day in their experience. The brethren there had been praying and planning for such an edifice for a long while. Impetus was unexpectedly given to their desire one Sabbath day more than a year ago, however, when a fire broke out in the old church and did several hundred dollars' worth of damage.

The church was inadequate. It needed repairs and was altogether too small. It was crowded in between other buildings and did not rightly represent the message we are to give to the world.

The brethren were fortunate in getting a large, spacious lot, and a fine church edifice is now standing on that location, the picture of which is enclosed. The membership in Louisville at the present time is close to two hundred, and they have every reason to believe that it can be doubled before long. H. J. Miller has been doing faithful work during the past two or three years. He has added a number to the membership, and has also been instrumental in raising a large sum of money to make this fine church possible. It has cost about \$15,000, but was dedicated free of debt. The church building is a credit to the cause of Adventism in the Southern Union.

Our people in the colored church in Louisville are proud to worship in this edifice and wish to express their thanks to the General Conference, the Southern Union Conference, the local conference, and also to friends both inside and outside the church, for loyal support and devotion. We solicit the prayers of God's people. C. V. ANDERSON.



New Colored Church
in Louisville,
Kentucky

North American Division Gleanings

Atlantic Union

Mrs. F. D. Myers has recently come from Reading, Pennsylvania, to take up work as Bible instructor in connection with the Washington Avenue church in Brooklyn, New York.

H. W. Peterson has become pastor of the Newburgh district, in the Greater New York Conference, taking the work Lester Pratt relinquished when he came to the Theological Seminary to study the Arabic language, preparatory to entering mission service. F. M. Larsen, formerly field secretary of the Greater New York Conference, took Elder Peterson's former post of pastor of New York's Danish-Norwegian church.

Mrs. Henrietta Immergut, who has been a member of the German New York City church for a number of years, has recently accepted the position of Bible instructor in connection with that church.

In accordance with the swiftly moving events of the present day, Atlantic Union College has planned its curriculum so that a student can enter school this second semester and complete a full year of college in one semester plus the summer term. This plan is made available to high-school seniors of high scholastic standing, who are planning to take medical, dental, or theological courses. In this way they will not have to wait until the close of the school term, but can enter immediately on their specialized training. In addition to this, the college has planned a specialized medical administrative course of outstanding value to future Army inductees.

Canadian Union

G. O. Adams began a series of evangelistic meetings in Victoria, British Columbia, on the evening of November 22.

George Freeman opened an effort in New Westminster, British Columbia, on Sunday evening, November 22. Approximately 700 were present at the first meeting. Associated with Elder Freeman in these meetings are Mrs. Thelma Smith, Mr. and Mrs. D. Tinkler, and Mrs. F. O. Blake.

Philip Moores launched an effort at Yarmouth, Nova Scotia, on Sunday evening, November 22.

Central Union

Fifteen were baptized as a result of the Pueblo, Colorado, effort, which was conducted by C. L. Wickwire and H. D. Jeffries.

Columbia Union

Eighty new believers have been baptized as a result of the Zanes-

ville, Ohio, effort, conducted by Jay M. Hoffman, with the assistance of G. Lester Stauffer.

Lake Union

Medical Cadet instruction was given to 97 young men at the Grand Ledge, Michigan, campground in an intensive course conducted November 1 to 17. A number of those in attendance were from outside the State of Michigan. Over a thousand of our young men in the State of Michigan alone have now completed Cadet Corps training.

The Missionary Volunteer Department of the Michigan Conference is sending a letter every month to the Michigan boys in the service. One of the recent letters which went out to them was made up largely of excerpts from the letters they themselves had written in to the conference office. The boys in the camps very much appreciate hearing from the home conference, and enjoy knowing what their friends in the other camps are doing.

The members of the Alpena, Michigan, church have bought an old school building and have moved it into town, preparatory to remodeling it for their meeting place. When this is completed, it will be an attractive and comfortable church building.

A baptism, held at Evansville, Indiana, on December 12, in which 10 new converts took part and one person was rebaptized, was the third such service in Evansville as a result of G. E. Vandeman's work there. It brought the total of those taken into the church to nearly 50.

The two churches in Indianapolis, Indiana, are carrying on extensive literature distribution campaigns. The members of the South Side church have been handing out 900 sets of Good News leaflets at Beach Grove, whereas those of the North Side have been calling on 1,200 homes in the northern part of the city.

On December 19, 22 candidates were baptized at Cicero, Indiana. Twenty of these were students at the Indiana Academy.

North Pacific Union

The church building at Enterprise, Idaho, has been completed, and the members are happy indeed with their new church home.

L. A. Reynolds baptized 8 candidates at Chewelah, Washington, recently.

Northern Union

The Greenway, South Dakota, church has been remodeled, and on December 12, was rededicated, free of debt.

The Hot Springs, South Dakota, church is being redecorated.

After an intensive three weeks' evangelistic effort in the church at Centerville, Iowa, 10 adults were baptized.

Pacific Union

Three candidates were baptized at Pomona, California, on December 19. This makes 43 persons who have been taken into this church by baptism since the first of the year.

On the last Sabbath of 1942, 18 persons were baptized at the Mountain View, California, church, and 2 were received on profession of faith.

Southern Union

Fifty-one have been added to the Birmingham, Alabama, colored church, as a result of the effort held there last summer. The church there is now too small to accommodate all the members, and new quarters must be found.

J. C. Gaitens, who has had charge of the educational and Missionary Volunteer work in the Florida Conference, is now taking up service in the Kentucky-Tennessee Conference.

A church is being built for the new colored believers won to the truth during the past summer at Clarksdale, Mississippi.

Miss Marion Seitz is transferring her field of labor from the Alabama-Mississippi Conference to the Georgia-Cumberland Conference.

The first baptism in connection with the effort at Winter Haven, Florida, under the direction of F. F. Schwindt, was held December 26. Nineteen converts were baptized at that time.

R. H. Libby is the new educational and Missionary Volunteer secretary of the Florida Conference.

Southwestern Union

The attractive white stucco church at Big Spring, Texas, was completed recently and dedicated on November 28.

At the time of a gathering of representatives from a number of Louisiana churches, at Grand River, on December 19, a baptismal service was held, in which 13 candidates participated.

The Shreveport, Louisiana, colored church recently received three new members by baptism, and one former member who had drifted away returned to the fold.

To take the place made vacant by the transfer of R. A. Nesmith to the Illinois Conference, Wayne Andrews, of the Texico Conference, took over, on the first of January, the duties of Oklahoma Conference educational and Missionary Volunteer secretary.

R. C.

Rome, New York

SABBATH, December 19, 1942, was a great day in the Rome, New York, church, for on that day the sixty-fifth anniversary of the church was observed with appropriate services. Prayer was offered by A. E. Place, a former president of the old Eastern New York Conference, who had just returned to make his home in Rome.

M. L. Rice, president of the Atlantic Union Conference, presented a timely message from 1 Kings 8:57. He closed his message with an appeal for each one's rededication to the Lord.

The anniversary service was continued on Sunday night, with O. T. Garner, president of the New York Conference, delivering the message of the evening.

Portions of the history of the church, as it was read at the service on Sabbath, may be of interest.

"This city is memorable in the history of the great second advent movement. For many years it was the headquarters of the Eastern New York Conference. Prominent workers in the cause of Seventh-day Adventists have made their home in this city. Among these, mention might be made of B. L. Whitney, who succeeded J. N. Andrews as leader of our work in Switzerland and in Europe; E. W. Whitney who also went to labor in Switzerland; and G. B. Thompson, who later served in the Sabbath School Department of the General Conference and as secretary of the North American Division. Rome has the distinction of having in it the second oldest Seventh-day Adventist church in the present New York Conference—the oldest church being located at Roosevelt, New York.

"The Seventh-day Adventist church in Rome was organized March 4, 1877, by D. M. Canright and B. L. Whitney. While Elder Canright later apostatized from this message and became a bitter opponent to it, it is of interest to have this church in Rome as a living testimony to the fact that the message he taught while he was faithful to this cause has weathered the tempest and still stands firm to the truth once delivered to the saints.

"Thirty-one persons signed a covenant sixty-five years ago. There are no charter members left in this church. They have all gone to their rest.

"A Biblical institute, led by Uriah Smith, was held in this church, April 1, 1878. Most of the leading workers attended this gathering.

"On December 7, 1882, the General Conference held its session in this church. It is marvelous to notice the growth of this denomination since that general meeting, when this movement was yet a mere child. Now the largest auditoriums in the nation must be se-

cured for a General Conference session of this people.

"This church is now one of six churches in the Utica district pastored by one minister. Of good courage, earnest in missionary activities, and co-operative with their leaders, the members are 'looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.' Titus 2:13, 14." A. S. ANDERSON.

Attending the Theological Seminary

AFTER spending nine weeks in the Seminary, the student will have a broader, deeper understanding of our doctrinal teachings. What once seemed to be merely a crevice in the rocks may prove to be the entrance to wonderful caverns containing rivers of peace and indescribable formations of truth and beauty. How wonderful these explorations of the great foundation truths of revelation under the leadership of our heavenly Guide, the Holy Spirit!

Taking part in discussions carried on by leading workers from all parts of the world field, naturally results in a more comprehensive personal view of our task. Any worker in a factory who is interested in and knows something about the plant as a whole is far more valuable than the one who knows only his own routine task. Just so the Bible instructor should see our world-wide work as it really is.

The background of our denomination as given both in class and in chapel lectures will inspire confidence that is followed by fresh enthusiasm. To feel that although the world considers us of little importance, we are in reality the spiritual descendants of the great spiritual leaders of all times adds greatly to our denominational self-respect. And self-respect is necessary to success.

Association in and out of class with others of her profession develops in the Bible instructor a professional spirit and tends toward unity of action throughout the field. The spirit of consecration, earnestness, general friendliness, and adaptability is contagious. She could not avoid being affected by it.

But the Bible instructor will perhaps feel that she has been benefited most of all by the Bible instructor's training class. There she will receive the specific instruction she needs in her daily work. Different methods of approach and appeal are studied. Anyone who might have had a tendency to get into a rut will find that that rut will disappear. Instruction given by the Spirit of prophecy is prepared and

carefully studied. Questions are asked. Answers are given by a number of persons who have had a variety of experiences. Each mind helps to polish, and is polished by others. Some outstanding problems are discussed by workers who have had good success along certain lines. Difficulties that at one time seemed insurmountable appear to vanish in mid-air.

While to spend nine weeks at the Seminary means that time away from the field and the expenditure of a certain amount of money that could well be used in other ways, still the wise man said, "If the iron be blunt, and he do not whet the edge, then must he put to more strength; but wisdom is profitable to direct."

When the value received by attending the Seminary is even partially understood, we shall realize that it far exceeds the cost in both time and money.

JOSEPHINE HOLMES.

El Salvador

ON September 17, 1942, F. I. Mohr and I arrived in the city of San Salvador from Guatemala, with the purpose of holding departmental conventions. While the republic of El Salvador is the smallest country in our Central American Union Mission, being seventh in size, it is second in population. We have ten organized churches and five groups, and a strong evangelistic program is now in progress to increase our membership.

Peter Nygaard, who for over six years has directed the work in Salvador, has recently been called to the Honduras Mission as director. During Elder Nygaard's term of service in Salvador, he has built a fine church school building and two large churches. One of these churches is in the city of Santa Ana and the other is in Sonsonate. We are proud of these buildings and consider them among the very best that we have in our union.

Since Elder Nygaard has left the field, Eduardo Acosta, from Puerto Rico, has been appointed acting superintendent of the Salvador Mission. Mrs. Margaret Acosta is doing excellent work in the young people's department. Thomas Galliano, the secretary-treasurer, is also carrying the responsibility of the Sabbath school department. Victor Printemps and Rafael Sagastume, field workers, are actively engaged in evangelistic efforts, and in constructing new chapels.

Our first meeting was held on Friday evening, with more than two hundred fifty in attendance. The one hundred ninety-seven delegates who were present from out-of-city churches represented all ten churches and five companies. Thirty-five of our delegates, from the department of Chalchuapa,

walked a distance of thirty kilometers in order to take the train from Santa Ana to the capital.

During the convention the delegates were furnished only meager accommodations. All slept on *petates* (straw mats) placed on the floor. A kitchen was improvised in the patio of the mission compound, and simple food was served in earthenware dishes. Even though the fare was simple, we heard no complaints; on the contrary, we found everyone of good courage and eager to be a more efficient laborer in the cause of Christ.

One of our most pressing needs is for church school teachers. Our members from Santa Ana, where there are more than fifty children of school age, are desperate in their call for a teacher. In the city of Sonsonate a school building has just been completed, and all is ready for a church school if only we can find a teacher.

We have a fine group of workers in Salvador, and are thankful to have been with them. Some declared that this was the best-attended convention in the history of the field. HARRY LARRABEE.

The Scriptures in Time of War

AT the end of two years of its war-emergency program the American Bible Society is receiving an increasing number of requests for Scriptures.

Scriptures for Men in Service

The largest single service rendered by the Emergency Fund has been the supply of Scriptures to the men of the armed forces of the United States. During the last year there were issued to Army and Navy chaplains, without charge, 8,504 Bibles, 382,530 Testaments, and 169,113 portions, at a cost of \$57,597. The testimony from the chaplains given in their letters to the Society is most warmhearted and encouraging in its indication of the attitude of multitudes of men toward religion. The total number of Scriptures supplied in the two years of the fund is 11,375 Bibles, 483,719 Testaments, and 272,394 portions.

In addition to the number of Testaments granted to Army and Navy chaplains, some 220,727 have been sold to churches and communities for the supply of their own men or those in near-by camps. The total number of Testaments has been, therefore, 604,792. The price has been maintained at fifteen cents each. The Society has printed and bound 1,564,500 Testaments, and has placed printing orders for 500,000 copies to date.

For the Army chapels erected by the Government, the Society has supplied 626 pulpit Bibles; for ships of the Navy, 26 pulpit Bibles.

Quite a number of shipments of Scriptures have recently been going overseas through the port chaplains and the Army Transport Service. Shipments have also been made to the Society's offices in Cairo, Beyrouth, and Baghdad. An Army chaplain recently called at the Baghdad office with orders from his men for more than one hundred Bibles.

Scriptures for Prisoners of War

Although the Scriptures provided for the armed forces of the United States have been the largest number of all those supplied by the Emergency Fund, probably no

Scriptures have ministered more deeply to those in need than those which have been sent to prisoners of war. The exact quantity which has reached prisoners of war in the last twelve months cannot be stated because of the delay in receiving reports from the Geneva office of the Society, but there have been sent out from the Society's stocks, or purchased in Switzerland for this purpose, during the last year 3,687 Bibles, 17,431 Testaments, and 48,862 portions in 25 languages. The total for the two years is 9,582 Bibles, 52,340 Testaments, and 145,913 portions. Reply cards received in Geneva, acknowledging the receipt of packages sent by the Ecumenical Commission for Chaplaincy Aid to War Prisoners, indicate that at least 95 per cent of the packages have reached the prisoners. Brief as their communications necessarily are, a depth of interest and great gratitude are shown which indicate the great need that is being filled.

During the spring the greatest development was the supply of Scriptures to Russian prisoners of war. Arrangements were made by the Geneva office to print New Testaments and portions in Russian in Finland, and a number of thousands of Testaments and many thousands of Gospels have been reported received in Berlin and on the way to the camps. In addition, 8,000 Russian Testaments and 40,000 Gospels were sent by mail from the United States to Geneva, and orders were issued within the last month to send 5,000 more Testaments and 260,000 more Gospels.

Scriptures have also been furnished to German, Japanese, and Italian internees in the United States; and editions of Japanese Gospels and Testaments for further distribution are being printed.

Among the new books published for prisoners of war were 20,000 Russian New Testaments, 400,000 Russian Gospels, and 50,000 Modern Greek Gospels.

Scriptures for European Civilians

In addition to the Scriptures for prisoners of war, an important service has been rendered to the

distressed peoples of Europe by the Society's efforts to maintain the supply of Scriptures for civilians in Europe. In France the French Evangelical churches were largely cut off from their normal supply in Paris. The Society sent to them either from New York or from Geneva in the year just closed, 4,807 Bibles, 6,104 Testaments, and 2,000 portions, making a total for the two years of 6,977 Bibles, 17,965 Testaments, and 24,700 portions. These figures include 2,000 French Bibles sent to the churches of Belgium, which have been paid for by the Belgian Gospel Mission.

Through the efforts of the Geneva office, the Bible bookstore in Rome, formerly under the direction of the British and Foreign Bible Society, has been kept open. Funds have been supplied for the reprinting of the Slovak Bible, probably published in Prague, and contact has been maintained with the Bible offices in Vienna and Budapest and some funds supplied for republication. The Geneva office has tried to keep in touch with the other Bible forces in Europe.—*American Bible Society.*

Literature Evangelism

ON Sabbath, September 26, the members of the Pacific Union College (Angwin) church were led to subscribe for 3,500 *Signs of the Times*, to be used by the College Literature Association in conducting a widespread literature evangelism campaign. The prosecution of the plan calls for the services of a leader and two associates, a secretary and two associates, a librarian, and nine unit leaders to carry out the effective functioning of the nine units which meet each Sabbath for wrapping, stamping, addressing, dispatching, and personally distributing the literature, and to write letters incident to this work. These leaders are assisted by one hundred fifty to two hundred volunteer helpers.

In carrying out the plan, the following procedure has been worked out. First of all, the 3,500 *Signs* are sent out weekly for three months, at the conclusion of which, a form letter written in a personal style is sent to each one who has been receiving the literature. In this letter, inquiry is made regarding how the literature has been received and whether or not more is desired, and an invitation is given to enroll in the Radio Bible School. An opportunity is also given those who wish to be dropped from the mailing list to make this fact known. Reply to this letter is made easy by the enclosure of a printed card which needs only to be filled out and mailed without postage. All who reply favorably to this letter are enrolled in the Voice of Prophecy Radio Correspondence

Course. To this group a second letter is written explaining that they have been enrolled, and encouraging them to study each lesson carefully and return it to the Bible School.

At the beginning of the second three-month period a new mailing list will be used, and at the end of this period the above procedure will be repeated.

In carrying out a plan of this magnitude, there is, of course, a great deal of expense involved for mailing, postage, printing, stationery, reply cards, wrapping paper, and many other supplies incidental to its successful operation. To support this program over a period of six months not less than \$500 will be needed. To meet this expense, the M. V. Society has rallied to pledge individual monthly amounts totaling over \$300 for the year. This is in addition to a general Missionary Volunteer pledge of \$97.50 and the regular offerings, which will amount in the aggregate to about \$125. When added together, these figures make a sum sufficient to meet the expense of this important effort.

Over a six-month period, the *Signs* will be placed in 7,000 homes. Assuming that there is an average of about four members in each home, nearly 30,000 individuals will be reached. If the Lord is true to His word, as we know He will be, we can confidently expect a rich harvest of souls, for He has said, "He which soweth bountifully shall reap also bountifully." 2 Cor. 9:6.

We sincerely solicit your prayers and your co-operation in carrying out this great work for the Lord.

FRANK F. SWEARINGEN.

Zanesville, Ohio

WE have worked hard; we have prayed long and earnestly; and God has rewarded our efforts. Payday has come at last. How happy we are to send the thrilling report that already eighty new believers have been baptized into the advent faith as a direct result of an outpouring of the Spirit of God on the hearts and minds of both men and women in Zanesville, Ohio—this despite the fiercest and most determined opposition of the enemy. The power of God has shaken and stirred the entire city. Surely the Lord is in this place—eighty new Seventh-day Adventists in Zanesville! Truly a worker's payday! Jay M. Hoffman and our entire company wish to thank our believers who have prayed in behalf of the work here. We have felt the power of your prayers, and we are sending along this report so that you, too, may share in the joy of the rich reward.

We think so often of the joy there is in heaven over these souls who have made a complete surrender of their all to God. The Bible tells us

that "there is joy . . . in heaven over one sinner that repenteth." What rejoicing there must be up there today as angels, returning from the earth, tell of the thousands who are being won to God's truth through evangelistic meetings and personal work all over the world. How glad will be the day in which we meet these dear ones in the earth made new, and listen to the joyous expression of their heartfelt appreciation for our part in extending to them the Saviour's gracious invitation, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest."

G. LESTER STAUFFER.

The "Advent Review and Sabbath Herald"

THE year 1942 stands out as one full of startling events—not only this devastating war, which has been gathering momentum, but terrible catastrophes and holocausts of almost weekly occurrence in our civilian life. While the world looks on apprehensively, helplessly, the people of God go forward in faith and holy zeal in their God-given task of fulfilling Christ's commission as found in Matthew 28:19, 20. We cannot all attend the conference meetings and councils which are so important in these solemn times, but we are thankful that we all can subscribe for the *REVIEW AND HERALD*, our church organ, which comes to us punctually every week, bringing us soul-stirring messages which strengthen and encourage, giving us joy as we read the accounts of the progress of missions throughout the world. How different the papers and magazines of the world! Many contain slang, even oaths, and evil illustrations that leave us disappointed and shocked. In order to keep informed regarding current events these days, it is, indeed, necessary to choose wisely.

With voice and example let us encourage all our people to subscribe for the *REVIEW AND HERALD*, so that we may be more united in this glorious message into which God has called us. We can do this honestly, with the assurance that this is pleasing to the Lord.

F. A. STAHL.

Paradise, Calif.

We represent Christ wherever we go. He is not here today in human form, but He sends us in His place. We are to act for Him, speak the words of kindness He would speak if He were here, do the deed of love He would do if He were in our place. We must be faithful to our mission. We must never be silent when we ought to speak. We must never speak when we ought to be silent.—J. R. Miller.

The JOURNEY'S END

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

GEORGE WILLIAM SCHUBERT

George William Schubert was born in Potsdam, Germany, on Oct. 21, 1869, and died at his home in Anaheim, Calif., Jan. 2, 1943. Being left an orphan early in life, he was obliged to shift for himself. In his youth he experienced a religious awakening, after which he joined the Methodist Church. He was planning to study for the ministry when he met Emil Frauchiger, one of our pioneer workers from Switzerland, who, as a book evangelist, visited his home, arousing his interest in the prophecies of the Bible. The young man, who was always willing to learn more about the things of God, eagerly accepted the new light, which grew brighter and brighter as he studied the literature presented to him. This new experience strengthened his desire to devote his life to the proclamation of the gospel of salvation. He was a natural orator and was always ready to sympathize with those in trouble. His zeal and devotion to his Saviour made him turn his back to the inducements of the world.

After accepting the Adventist faith, he took up the work of book evangelist and had excellent success in scattering the printed page wherever he went. In 1898 he married Dora Vetter, a Bible instructor in the city of Reutlingen. They made their home in Bremen, where he began his work as a licensed minister. His work was singularly successful.

Ordained to the gospel ministry at a general meeting in the city of Magdeburg in June, 1899, Brother Schubert continued his evangelistic work in the cities of Hanover, Vöwinkel, and Elberfeld in the Ruhr valley, where many accepted the advent message. When in 1899 the first mission school was founded in Germany in Friedensau, he was elected a member of the board. He encouraged and assisted many boys and girls in their missionary training for Southeastern Europe, Russia, and South-eastern Africa.

In 1904 when the German Conference was divided into three separate fields, he was appointed president of the East German Conference, with headquarters at Berlin. A few years later Elder Schubert became president of the Central German Union, which included Austria-Hungary and the Balkan States, with headquarters at Munich, Bavaria.

During the years following the first World War, Elder Schubert carried various responsibilities. He led out in the establishment of Bad Aibling, a health resort for our people, and in the founding of the mission training school at Marienhöhe, Darmstadt, where a goodly number of students from southern Germany, Hungary, Yugoslavia, and Bulgaria received their training for the mission fields. In 1926 he was called to the United States to serve as field secretary of the General Conference. In the years following, he visited South America, Southeastern Europe, and other fields. In 1934 he was called back to Germany to assume the presidency of the Central European Division. In this capacity he visited Russia, Iraq, Iran, Palestine, Turkey, and Egypt. He had the pleasure of baptizing several converts in the Jordan. In 1938 he again took over general church responsibilities in America. In 1939 he moved from Washington, D. C., to Los Angeles, and finally to his present home near Anaheim. He died in active service.

Elder Schubert used every opportunity afforded him to preach the truth, and his message brought hope and cheer to many a soul during his forty-seven years of service. His works follow him in the lives of those who were uplifted by the word he preached. Verily, a prince in Israel has fallen.

He leaves to cherish his memory his companion; three sons—Walter, president of a union conference in South America; Paul, associate professor at the Hartford Theological Seminary, Hartford, Conn.; and Felix Schubert, M. D., of Los Angeles; one daughter, Dora, the wife of a union conference president in Germany; one son-in-law; three daughters-in-law; three grandchildren, and nieces and nephews who all dearly loved and honored him. Funeral services were conducted by G. A. Roberts of the General Conference, David Voth of the Southern California Conference, and the writer. H. M. S. Richards of the Voice of Prophecy, officiated at the interment. The King's Heralds furnished the music. A memorial service was held at the Los Angeles German church.

J. F. HUENBERGARDT.

CHANCY WOOD

Chancy Wood was born May 14, 1872, in Hastings, Mich.; and died in Charleston, W. Va., Dec. 20, 1942. His long and faithful life was ended suddenly by a heart attack as he was offering prayer on the rostrum of the Charleston No. 1 church.

As a young man, Elder Wood taught public school several terms. At the age of twenty-one he accepted Christ as his Saviour, and was baptized by Elder Goodrich. He then spent two terms at Battle Creek College preparing for the ministry. While there he learned hydrotherapy, practical nursing, and the principles of proper diet. With this information he was able to relieve much suffering and save many lives.

On June 9, 1901, Brother Wood and Miss Jennie E. Weldon were united in marriage. To them was born one son, Weldon, who works at the Review and Herald Publishing Association in Washington, D. C. Elder and Mrs. Wood also adopted a son, who is now on the Pacific Coast.

During his labors in the ministry Elder Wood served two conferences of the Lake Union as secretary of the young people's, Sabbath school, and home missionary departments. Also he held evangelistic efforts in many places, and did successful colporteur work. For one year he taught in the Bible department of Emmanuel Missionary College in Berrien Springs, Mich., and was dean of men.

Following his retirement from active service in the organized work, Elder Wood had sold honey and health foods in the Charleston area. In all his business contacts he sought openings to further the cause of the One he loved and served. As a result, many souls were led to a knowledge of present truth.

Those surviving Elder Wood are his wife, Mrs. Jennie Wood, Charleston, W. Va.; two brothers, Ned and Wilbur, of St. Petersburg, Fla., and Grand Rapids, Mich., respectively; a sister, Mrs. Louella Puette, Detroit, Mich.; and his two sons, their wives, five grandchildren, and many friends. Funeral services were conducted in the Charleston No. 1 church by W. B. Hill, West Virginia Conference president; L. V. Finster of the Huntington-Parkersburg district; and K. H. Wood, Jr., of the Charleston No. 1 church.

SWIN SWINSON

Swin Swinson was born in Dane County, Wisconsin, Aug. 9, 1858; and passed quietly to his rest in Fresno, Calif., Dec. 1, 1942.

Brother Swinson as a young man spent one year at a Union Brethren seminary in Wisconsin about 1877. Later he attended Battle Creek College for two years.

He was married to Florence E. Cardey in British Hollow, Wis., Jan. 1, 1888. Three of their five children survive him.

At nineteen Brother Swinson began his public ministry, and for fifty years he preached the good tidings of salvation to his fellow men. His public labors led him into five States.

Elder Swinson organized many churches during the course of his ministerial labors. He was a man of sterling Christian qualities, a true father in Israel, loved by all who knew him. "Know ye not that there is a prince and a great man fallen this day in Israel?" 2 Sam. 3:38.

He leaves to cherish his memory his wife; one daughter, Mrs. Ethel Dale; two sons, Henry and Lawrence; and two grandchildren.

BOTHWELL.—Phillip A. Bothwell was born at Allensville, Ohio, and died at the Walla Walla Sanitarium, Walla Walla, Wash., Nov. 30, 1942. He accepted the Seventh-day Adventist faith in 1891. For five years he was a member of the Battle Creek, Michigan, church while he was employed in the food department of the sanitarium. Coming to College Place in 1898, he had charge of the college bakery for many years, and was very successful in his work. He leaves to cherish his memory his companion, two sons, one daughter, six grandchildren, one brother, and two sisters.

SCRIBNER.—Emma E. Scribner was born at Braintree, Vt., Feb. 1, 1855; and passed away July 27, 1942, at Brant Lake, N. Y. She gave her heart to the Lord when she was a young woman, and for more than seventy years she remained faithful to the Seventh-day Adventist belief. In 1882 she was married to Hamlet W. Barrows. To this union two children were born. Mr. Barrows passed away in 1901. In 1907 she was married to John L. Scribner, but in 1910 was again left a widow. She leaves to cherish her memory one son, one son-in-law, two brothers, and three grandchildren.

ROSS.—Emma Ward Ross was born at Plainville, N. Y., May 7, 1852; and died at Union Springs, N. Y., Dec. 4, 1942. In 1871 she was united in marriage with Oliver Ross; to this union four children were born. In 1872 she was baptized into the Adventist faith. She is survived by

three children—Beatrice, Mae, and Clayton I. Ross; three grandchildren; and two great-grandchildren.

PERRY.—Mrs. Sarissa N. Perry was born in New York City, April 27, 1862, and died Dec. 13, 1942. Mrs. Perry was a member of the Temple church, New York City.

OBERSCHLAKE.—Louise Oberschlake was born in Germany, Nov. 15, 1873; and died in New York City, Dec. 5, 1942. For many years Sister Oberschlake was a member of the New York City Temple church.

MASON.—Mrs. Mary Mason was born in Kentucky, April 18, 1867; and passed away Aug. 6, 1942, at Bellefontaine, Ohio. In 1894 Sister Mason accepted the third angel's message, and from that day to her death her courage was steadfast in the Lord.

SIMS.—Alice Holland Sims was born in Phillips County, Arkansas, Jan. 24, 1871; and died at her home in Little Rock, Ark., Dec. 2, 1942. She united with the Seventh-day Adventist Church in 1940, and was a faithful member until her death. She was laid to rest in Hazen, Ark.

JACKSON.—John Charles Jackson was born in Mich., March 25, 1860; and died in Little Rock, Ark., Nov. 21, 1942. He accepted present truth in 1898, and died in full confidence of the soon return of Jesus. He is survived by his widow, one son, two daughters, thirteen grandchildren, and eighteen great-grandchildren.

FLORY.—Charles F. Flory was born Aug. 2, 1870, at South English, Iowa. He passed away Nov. 16, 1942, at Monterey, Calif. In 1929 Brother Flory became a member of the Seventh-day Adventist Church. Surviving relatives are his wife, Minta Flory; one son, Cleo; three daughters—Vesta Breitigam, Frieda Craver, and Louise Bond; one brother, J. A. Flory; and one sister, Christine Brown.

ELSNER.—Samuel Elsner was born April 7, 1865, in Königsfeld, Germany; and fell asleep in Christ, Nov. 19, 1942, in Los Angeles, Calif. In 1891 he was united in marriage with Ida Holtschmidt, and they accepted present truth in the city of Cologne. Coming to America, he worked as a photographer from 1908 until a few years before his death. He was a member of the Glendale church the last twenty-two years of his life. His wife preceded him in death by ten months. Five children survive—Erna Smith, Edeline Dilley, Walter F. Elsner, Edwin C. Elsner, and Harold W. Elsner.

GARREN.—Lucy Josephine Morgan Garren was born Oct. 28, 1879, in Cherokee County, North Carolina; and passed away at her home on Wolf Creek, in North Carolina, Nov. 19, 1942. Mrs. Garren was a charter member of the Wolf Creek Seventh-day Adventist church, organized in 1918. She remained an active, faithful member until her death, holding a thirteen-year record for weekly attendance at Sabbath school and for daily lesson study. She is survived by her husband, William Lawson Garren; two sons, Herbert and Howard; one daughter, Mrs. B. J. Stepp; and a host of friends.

PHILBRICK.—Sarah Ann Smith was born July 29, 1856, at West Geneva, Ohio. In 1875 she was married to Charles R. Philbrick. They moved to California, later back to Ohio, and finally settled in West Virginia, where Mr. Philbrick was killed while working in timber. In 1906 Mrs. Philbrick returned to California, where, with the exception of one year in Central America, she lived until she passed away Dec. 9, 1942. She is survived by one son, A. L. Philbrick; and two daughters, Mrs. Lillie Williams and Mrs. Mae Martin; also eight grandchildren, eight great-grandchildren, and one great-great-grandchild.

MERICKEL.—Ella Ermina Merickel was born Aug. 17, 1865, at Mantorville, Minn.; and died at Mankato, Minn., Oct. 16, 1942. Her childhood was spent near Mapleton, Minn. In early life she dedicated herself to the work of God. For five summers she served in the colporteur field. She then labored in the Minnesota Conference for three years as Bible instructor. In 1898 she became Sabbath school secretary of the Minnesota Conference, and she continued in this office for fifteen years. She was out of conference work for several years, caring for her aged parents. However, in 1922 she again took up Sabbath school work, this time in the South Dakota Conference, where she served for three years. Then because of failing health, she was obliged to cease her conference duties. She made her home in Mankato. There remain to cherish her memory two sisters, Mrs. Belle Hackett and Mrs. Marion Ellis, and a number of nieces and nephews. Interment was at Mapleton, Minn.

ABEL.—Alfred Leander Abel was born at Dayton, Tenn., Jan. 17, 1860; and passed away peacefully at Oak Cliff, Texas, Jan. 1, 1943. In the little town of Abel, Tenn., named for his grandparents, and later absorbed into the town of Dayton, he grew up and was married there in 1879. To this union were born eight sons and two daughters. Mr. and Mrs. Abel heard the third angel's message while they were living at Dayton. However, their relatives were so strongly opposed to this new religion that they finally moved away in order to follow what they considered the true light. They eventually settled in Keene, Texas, where they lived thirty-eight years. Sister Abel preceded her husband in death by only four weeks. Brother Abel leaves to cherish his memory four sons and two daughters: S. W. Abel of Riverside, Calif.; Elder R. P. Abel, recently returned from Bangkok, Thailand; Oliver O. Abel; Frank H. Abel; Mrs. K. C. Gage of Dallas, Texas; and Mrs. W. E. Haggard of San Antonio, Texas; also thirteen grandchildren and nine great-grandchildren. The funeral was held in the Keene church, where Brother Abel had so much loved to worship the Lord. Interment was in the Keene cemetery.

BENNETT.—Edgar Grant Bennett was born at Shannon, Ill., Aug. 12, 1867; and fell asleep in Jesus at the Paradise Valley Sanitarium, in California, June 18, 1942. In 1892 he married Adella Grady, and soon thereafter the couple accepted the third angel's message. In 1896 his wife passed away, leaving two children. In 1901 he was united in marriage with Mrs. Elizabeth Wical Gallemore. In 1929 he moved to Escondido, Calif. There remain to cherish his memory his widow, two daughters, two brothers, a granddaughter, a great-grandchild, and many other relatives and friends. He was laid to rest in the family lot in Pontiac, Ill.

BRANCH.—Edwin L. Branch was born Aug. 8, 1873, at Morganton, N. C.; and passed to his rest Nov. 16, 1942, near French Lick, Ind. His death was due to an accident at work. In 1929 he was united in marriage with Lillian Smith. To this union was born one daughter, Virginia Ruth. A faithful member of the Seventh-day Adventist Church for eleven years, Brother Branch was buried from our South Side church in Indianapolis. His wife, daughter, and three brothers are left to cherish his memory.

LEE.—Mrs. Alice Lee, born July 2, 1856, at Birmingham, Mich., passed away at the home of her daughter, Mrs. Alta Roseveare, at Lodi, Calif., Aug. 8, 1942. After many years of service in her home and in the cause she loved, Sister Lee was laid to rest by the side of her husband in the Mountain View Cemetery, in Oakland, Calif. She leaves to cherish her memory her daughter, four grandchildren, and two great-grandchildren.

RAY.—Bedford Walker Ray was born May 7, 1877, in Orange County, North Carolina; and died Jan. 4, 1943, at the home his son, Edgar, had built for the parents. Mr. Ray and his wife accepted the third angel's message in 1900. In spite of serious paralysis, Brother Ray faithfully attended church at every opportunity. His wife, their eleven children, two brothers, and two sisters survive him.

STUTSON.—Netha Marie Stutson was born in Winthrop, Iowa, and passed to her rest in Glendale, Calif., Dec. 24, 1942, only one month and ten days after the death of her father. She was blessed with the gift of poetry and song writing. Her literary productions breathed the spirit of faith, courage, and a victorious Christian experience, and many of them found a place in our denominational literature.

SHAFFER.—Belle Shaffer died at Walla Walla, Wash., Dec. 22, 1942, at the age of eighty-seven years. Related to Ellen G. White, she was born in Maine of New England stock. She took an active part in the work of the church wherever she was until the infirmities of age came upon her. She was a devoted Christian wife and mother.

RAHN.—Mrs. Emma Ballard Rahn was born in the State of Minnesota, Aug. 25, 1859; and fell asleep at the St. Helena Sanitarium, Nov. 21, 1942. She had lived near the sanitarium for more than forty years. A beloved and faithful member of the church, she rests in the hope of immortality at the appearing of Jesus. Her husband, sons, and daughters survive her.

WARNER.—Mrs. Hettie M. Warner was born near Georgeville, Mo., Jan. 20, 1867; and closed her life in Los Angeles, Calif., Dec. 11, 1942. In her early life she was baptized into the Adventist faith, and ever continued a loyal, devoted follower of her Lord. She is survived by five children, five grandchildren, and six great-grandchildren.

JACOBSON.—Julius Arthur William Jacobson was born in Minneapolis, Minn., Sept. 13, 1895; and died near Acme, Wash., Dec. 1, 1942, as the result of an accident while working in the woods. He had been a Seventh-day Adventist from early childhood, and was faithful unto death. He leaves to mourn their loss his wife, Marie, one son, one daughter, five brothers, and two sisters.

STUTSON.—Charles Howard Stutson was born March 26, 1871, in Buchanan County, Iowa; and after an extended illness fell peacefully asleep in Glendale, Calif., on Nov. 14, 1942. At the age of fourteen he accepted this gospel message. On Dec. 3, 1891, he was united in marriage with Emily Frances Warren, and they were privileged to walk the pathway of life together for more than a half century. For the past fourteen years Brother Stutson was an employee of the Glendale Sanitarium.

ROGERS.—William H. Rogers was born Sept. 25, 1868, at Boscobel, Wis.; and passed away Dec. 22, 1942, at Portland, Oreg. He accepted the Seventh-day Adventist faith in Kansas at the age of seventeen. He leaves to cherish his memory his widow, Nancy Rogers; one daughter, Mrs. W. B. Ochs, of Oshawa, Canada; two sons, Ralph and Jesse, of Portland, Oreg.; three stepsons and three stepdaughters; a sister; and two brothers. He was a member of the Montavilla, Oreg., church for a number of years, and was laid to rest in the Troutdale, Oreg., cemetery.

STEVENS.—Minnie Rosella Stevens was born at Coralville, Iowa, Nov. 16, 1875; and died at Stroud, Okla., Dec. 28, 1942. When in her teens she moved with her parents to the Oklahoma Territory. At the age of four years, she was crippled by infantile paralysis, but in spite of her physical handicaps, she lived a long life of Christian service. In the long list of her services for the Lord are teaching in the camp meeting kindergarten, writing children's stories for our periodicals, sewing and knitting for the poor, and distributing thousands of pages of Christian literature. She will be greatly missed by her many friends. Interment was at the Stroud cemetery.

OSZTOICS.—Rachel Osztoics, nee Ivanovics, was born in Izibista, Yugoslavia, Dec. 7, 1878; and died Dec. 19, 1942, at her home in Los Angeles, Calif. In 1901 she

was united in marriage with Milan Osztoics. They came to America, and in 1907 accepted the third angel's message. Soon after this, they began to work for their own people. In 1909 they returned to their native country to give the message there. Their work was crowned with success in Canada, in Europe, and later in the United States. Elder Osztoics organized churches among the Serbians, Croatians, and Rumanians in Hungary, Yugoslavia, and the United States. In 1937 Elder and Mrs. Osztoics came to Los Angeles to follow up the interest there among the Serbian and Croatian nationals. In all these years of labor in the Lord's work, Mrs. Osztoics faithfully served her family and the cause which she loved so dearly. Nine children were born to her. To cherish her memory there remain her husband, three sons, three daughters, one granddaughter, and four sisters and two brothers in Yugoslavia.

NOTICES

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 8. 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.

	Subscriptions Received	Expira- tions
Atlantic Union		
Bermuda	1	1
Greater New York	28	12
New York	29	10
N. New England	44	32
S. New England	97	29
Total	199	84
Columbia Union		
Chesapeake	28	12
East Pennsylvania	10	6
New Jersey	46	20
Ohio	37	18
Potomac	77	10
West Pennsylvania	43	17
West Virginia	14	4
Total	255	87
Lake Union		
Illinois	82	38
Indiana	125	55
Michigan	109	30
Wisconsin	65	25
Total	381	148
Northern Union		
Iowa	15	4
Minnesota	79	29
North Dakota	30	2
South Dakota	8	2
Total	132	37
Central Union		
Colorado	14	7
Kansas	44	19
Missouri	57	27
Nebraska	29	10
Wyoming	18	6
Total	162	69
North Pacific Union		
Alaska	1	1
Idaho	13	7
Montana	21	9
Oregon	120	43
Upper Columbia	49	31
Washington	16	8
Total	219	98
Pacific Union		
Arizona	17	5
Central California	122	47
Hawaii	8	1
Nevada-Utah	19	7
Northern California	98	31
Southeastern Calif.	97	43
Southern California	218	95
Total	579	228
Canadian Union		
Alberta	14	1
British Columbia	7	2
Manitoba-Sask.	4	2
Maritime	3	2
Newfoundland	1	1
Ontario-Quebec	26	10
Total	54	17

Southern Union		
Alabama-Mississippi	8	2
Carolina	61	22
Florida	61	28
Georgia-Cumberland	110	48
Kentucky-Tennessee	45	22
Total	285	122
Southwestern Union		
Arkansas-Louisiana	63	15
Oklahoma	55	25
Texas	33	9
Texico	17	9
Total	168	58
Totals	2,434	948
Previously reported	5,597	9,563
GRAND TOTALS	8,031	10,511
Net loss	2,480	

SPIRIT OF PROPHECY READING PROGRAM

ASSIGNMENTS FOR FIFTH WEEK

January 31-February 6

Volume: "Education"	Pages 102-120
Jan. 31 .. 102-104	Feb. 4 .. 113-115
Feb. 1 .. 104-106	Feb. 5 .. 115-118
Feb. 2 .. 106-109	Feb. 6 .. 118-120
Feb. 3 .. 109-112	

ASSIGNMENTS FOR SIXTH WEEK

February 7-13

Volume: "Education"	Pages 123-140
Feb. 7 .. 123-125	Feb. 11 .. 132-134
Feb. 8 .. 125-127	Feb. 12 .. 135-137
Feb. 9 .. 128-130	Feb. 13 .. 137-140
Feb. 10 .. 130-132	

ASSIGNMENTS FOR SEVENTH WEEK

February 14-20

Volume: "Education"	Pages 140-158
Feb. 14 .. 140-142	Feb. 18 .. 151-154
Feb. 15 .. 143-145	Feb. 19 .. 154-156
Feb. 16 .. 146-149	Feb. 20 .. 156-158
Feb. 17 .. 149-151	

ASSIGNMENTS FOR EIGHTH WEEK

February 21-27

Volume: "Education"	Pages 159-178
Feb. 21 .. 159-162	Feb. 25 .. 170-172
Feb. 22 .. 162-165	Feb. 26 .. 173-175
Feb. 23 .. 166-168	Feb. 27 .. 175-178
Feb. 24 .. 169-170	

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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 seventeen 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.

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This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

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

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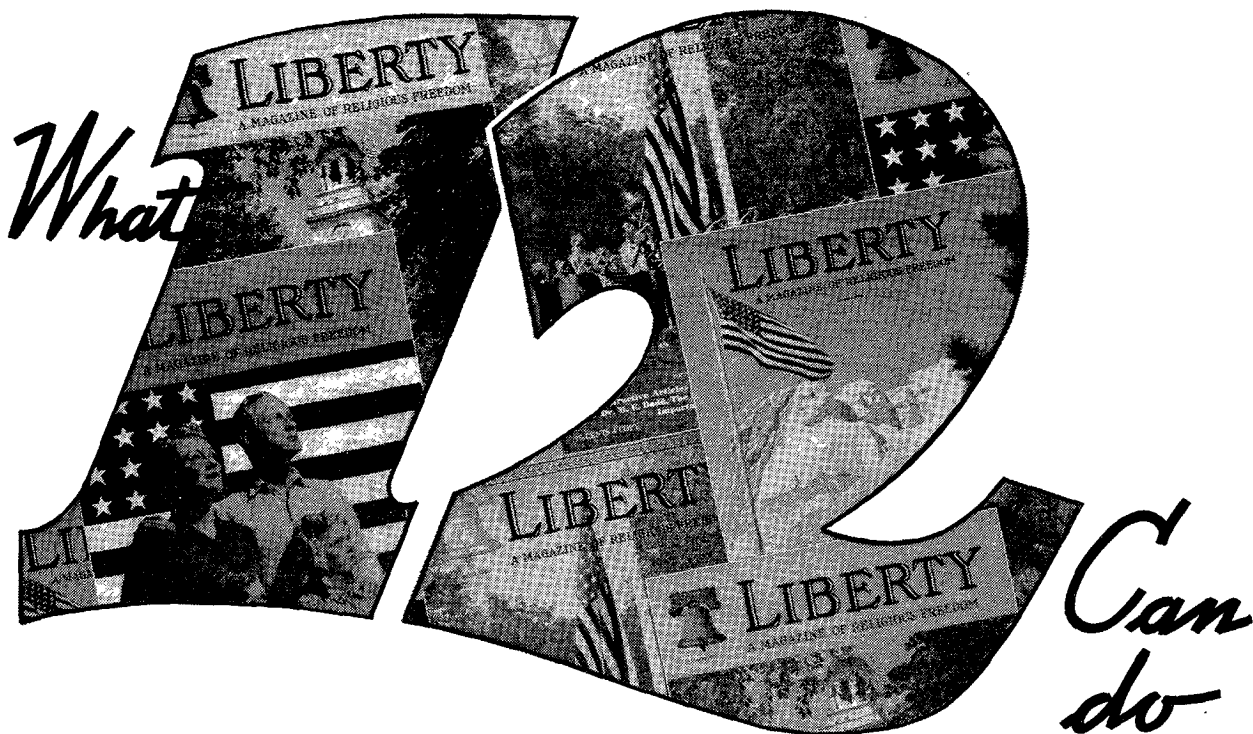
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VOICE OF PROPHECY

From the Mailbag of Radioland

Brooklyn, New York

"After studying this Bible lesson concerning Sabbathkeeping, it seems there is something wrong with me. In fact, the matter of Sabbathkeeping has been bothering me for a long time. One thing troubles me, and that is, why so many good men like Wesley and Moody kept the first day of the week. Nevertheless, I do not want to stand before my Judge and hear Him say, 'You refused to keep My Sabbath.' I do believe He has forgiven my sin. On Saturday last I went hunting a Sabbath church, and, to my surprise, I found one that was handling your literature. I am an Episcopalian. I was confirmed when I was ten, but was baptized when an infant. I shall try to keep the Sabbath from now on, and also be baptized. I do want, by God's help, to keep His commandments and be faithful till He comes."

Wichita, Kansas

"We were glad to get your letters of friendliness and Christian spirit. We are glad you are branching out in radioland, and we are praying for your success. Your broadcast is wonderful. The messages are plain and simple, and easy to be understood. I was surprised, however, to learn that you are Seventh-day Adventists, as I never seemed to want to be connected with them. But Seventh-day Adventists or not, you seem to have the clearest understanding of the Bible of any religious leaders we have ever studied under. Your worker and his gracious wife, who have called on us, have all the appearance of being real Christians. They have a wonderful understanding of the Scriptures. We are attending the lectures as much as we can."

New York City, New York

"This lesson is most unusual. Does the fact that Saturday is the Lord's day mean that we should hallow Saturday just as much as we have been hallowing Sunday up to now? I know you are right, because I have never found any Bible text commanding Christians to keep Sunday. It is hard to grasp, as you may well understand, just how Christians have erred up to now. Will you please help me? I want to please the Lord Jesus in every way possible, and I want to please Him in this. You really have shown beyond doubt that the seventh day is the Lord's day. Why do you not broadcast on Saturday?"

Lansing, Michigan

"I am writing to tell you how much I enjoy your fine Bible Cor-

respondence Course. It has given me a wider understanding of Bible prophecy and a fuller explanation of the Scriptures. I am very glad that I enrolled. I haven't been able to get to church for some time, and your radio sermons have brought me much enjoyment in the meantime. I am disappointed if for any reason I miss one. I pray that you will be able to continue, and I want to co-operate as often as I can with my dollars. God bless all of you."

Leechburg, Pennsylvania

"As one of your Bible students I listened to your program last night. I must say you certainly throw the light where it needs to be thrown. I get more from your one-half hour program than I do from the evening worship service at church. Please place my name on your mailing list, and I will send you a contribution, because we are tithers. Your Bible Correspondence Course is marvelous. My test paper will soon be in the mail, and I will also send a contribution."

Dancy, Wisconsin

"I am writing to send my change of address. My husband has passed away after eight days of terrible suffering caused by an accident. He was crushed and could not talk; but if he could have talked, I know he would have told me to keep on sending our contributions to the Voice of Prophecy. He was a regular listener—would sooner miss a meal than miss your program."

Memphis, Tennessee

"Enclosed is \$1 to help keep your wonderful program on the air. My family and I enjoy it each Sunday. The singing is excellent—the best on the air, we think. I'd like to be a regular giver, but can't be just yet. We get a great deal of spiritual good from your teaching and literature. I'm sorry not to take the Bible course you offer, but with four children—one a fourteen-month-old baby—it seems I just cannot get around to Bible study. That's why I don't enroll. P. S. God prompted me to send \$5 instead of the \$1. I'm glad I have it to spare this time. I pray God to keep you, The Voice of Prophecy, on the air."

Collierville, Tennessee

"I can truthfully say that I've received a real blessing in studying these lessons. I got acquainted with a dear friend just through your messages sent through the mail last year, and she's a member of the Seventh-day Adventist Church. She took me to church three times, and I was amazed to see so many at church. I enjoyed

it very much. I've always thought the seventh day was the day on which we should worship, but no one around here believes that is right—not even the pastor of our church. But I am different. It grieves me to see so many not understanding the Bible in the right way."

Canonsburg, Pennsylvania

"After reading all the Bible lessons, I'm sick—to think how terribly we've been sinning. But couldn't you please try to explain to me this one fact: How is it that if Saturday is our true Sabbath, you all don't make Saturday our Sabbath? Why do all the people keep Sunday as our Sabbath—even you people—all the broadcasts are on Sunday—I mean all the church and Bible programs. I'm terribly troubled about this. Please answer and explain all this to me, and pray for us, my husband and me. Enclosed you will find a little offering. But please answer immediately. I'll not rest till I hear from you."

Baltimore, Maryland

"Just wanted to tell you know that I have the Sabbath off from work now and plan to join very soon. I surely do enjoy these wonderful broadcasts and Bible lessons. I had a pretty good job at an aircraft plant here, but couldn't get the Sabbath off. Now, however, I have a job in a machine shop, with Sabbaths off. I get twenty cents an hour less, but I'm sure it's worth it and much more. I have been paying my tithe for quite a while."

Arlington, Tennessee

"I received your letter and am grateful indeed to know that I am making progress in my lessons. I have certainly enjoyed each one of them. As to the question of the true Sabbath, God gave only one, and that one is the seventh day of the week. All man's attempts to change it will never alter God's creation of the day He meant for men to observe. I have been brought up all my life to observe the first day of the week as the Sabbath, but now I have at last found the true day. I believe that if everyone would study what the Bible tells us, he would feel the same way I do."

Camp Adrian, Oregon

"Enclosed you will find my contribution for the Voice of Prophecy. I enjoy hearing it. It certainly gives us Adventist boys in the Army strength to fight the good fight. May the Lord continue to bless the program."

Gilmore, Idaho

"I was baptized last Sabbath. I have felt for a long time that the Adventist Church is the church of God, but it took the Voice of Prophecy on the radio and the lessons to wake me up. I can never thank you enough for everything."

OF SPECIAL INTEREST

Among the Indians

BROTHER and Sister R. E. Brooks are in charge of one of our mission stations among the "Davis" Indians in the Mt. Roraima district of British Guiana. Recently I received an encouraging letter from Brother Brooks, written after he had made a brief visit to the mission station conducted by A. A. Carscallen.

"We had a very good trip back to our mission. We were glad to be back after being away for several months. We found everything in good condition, and the Indians were glad to welcome us.

"A week after I had reached here, I made a three days' journey overland to the Winamu district, visiting a little Indian village. Last year before going to Georgetown I made a visit over there and conducted a few meetings. The Indians were all eager to hear the word of God. Some of them have already started to give up their bad habits, and assured me that they were determined to serve God and keep His commandments. They also promised me, when I made my first visit, that they would build a house where they could meet and worship God on the Sabbath. To my surprise, this time when I visited them, they had the building almost finished, and they were able to conduct meetings in it. We had an enjoyable time together. When I was ready to leave them, they asked me to send them a teacher. I promised to send them an Indian teacher from our Paruima school.

"Our work up here is getting along well. Most of the Indians who went away during the time we had a severe epidemic are all back and are settled again. Our attendance on Sabbaths varies from 130 to 160. The Indians enjoy coming to church and hearing the word of God; they also like to sing the songs which are being translated into the Indian language. The younger ones can sing many of our English songs from 'Christ in Song.' We had a baptismal class of forty-two candidates getting ready for baptism. Fourteen of this number were baptized by Elder Carscallen on the fourth of April, 1942, and were received into the church. On August 11, 1940, he had previously baptized twenty-five, thus making a total of thirty-nine baptized at this mission since we took charge. Our church membership at present is 87.

"Our schoolwork is making good progress. We reopened our school on the first of April with an enrollment of forty. At the present time we have seventy-five students in attendance. Most of them seem eager to learn. Their ages are approximately from five to twenty-five

years. About two thirds of our students are from five to fifteen years of age, and the other third from sixteen to twenty-five."

E. E. ANDROSS.

Death of Mrs. Maxwell

WE regret to report that a cable message received from South Africa conveys notice of the death of Mrs. S. G. Maxwell. Her husband, Elder S. G. Maxwell, went as a missionary to East Africa in 1920, and during the last several years has been the superintendent of the Kenya Union Mission.

Sister Maxwell has devotedly joined in her husband's labors through all these years. Her passing will be mourned not only by her loved ones, but by many fellow workers and believers who through the years have learned to love and appreciate her.

She had been suffering for some time, when the end came on December 28, 1942. We extend to Elder Maxwell, the children, and other sorrowing relatives our earnest sympathy.

T. J. MICHAEL.

Tithing in India

SOME years ago I had an interesting experience that proved to me the truthfulness of Malachi 3:9: "Ye are cursed with a curse: for ye have robbed Me, even this whole nation."

A certain family became interested in the third angel's message. My wife and I visited them often and studied every phase of present truth with them. When we had thoroughly studied the Sabbath question, they accepted it and began to come to the services regularly. We continued the Bible studies in their home. One evening we studied the tithing question. During the study I could see that the man was not happy. He was a very wealthy man, worth 500,000 rupees. At the close of the study he spoke somewhat hastily and said, "I cannot believe this." I asked him why he could not believe it.

"Oh," he said, "the tithe is all right for poor people; but look how much I would have to give. My income is not less than 6,000 rupees a month. That means that I must pay 600 a month. I don't like it. No, I will not do it. Please don't come back any more. I don't want anything to do with your church."

I called at his home several times, but he would not receive me again. Sometimes he even refused to come out and see me.

After about eighteen months he

suddenly became blind without any known cause. The doctors could find no reason for his blindness, nor could they give him any relief. Shortly after he had become blind, he gave a power of attorney to a lawyer in whom he had great confidence. This man proved unworthy of the trust placed in him and misappropriated the blind man's estate. When the fraud was discovered, it was too late, and the man lost all his wealth. Today he is discouraged, blind, and poor. Perhaps, had this man heeded the word of God, and been faithful to God's requirements, he would have been a happy man today instead of what he is.

H. A. HANSEN.

Death of Claud W. Curtis

A CABLE message from South Africa brings us the sad news that after an extended illness, Elder Claud Wilmar Curtis passed away on January 1, and was buried at Helderberg.

Brother Curtis was born March 10, 1881, at Hutchinson, Minnesota, and began his labors in this cause at Battle Creek in 1911. He was ordained to the gospel ministry in 1916. He was president of the Kentucky Conference when he was called as a missionary to Africa in 1926. From 1927 until 1933 he was superintendent of the Congo Union Mission, and following this he was in charge of our work in the Angola Union. More recently he was superintendent of the Southeast African Union Mission.

We join in mourning the passing of this trusted leader in Israel, and extend to Sister Curtis, who has loyally and faithfully shared in all her husband's labors, and to other loved ones, our very earnest sympathy.

T. J. MICHAEL.

Gift Subscriptions

IT is with deep regret that we learn it will be impossible to accept gift subscriptions for the REVIEW and our other periodicals for soldiers overseas with an A. P. O. address. Subscriptions now in the lists will be fulfilled, but new subscriptions can be entered only if the request is received in writing from the soldier himself. This restriction on overseas mail does not apply to personnel of the Coast Guard, the Marine Corps, or the Navy. We trust that every Seventh-day Adventist soldier overseas will send a personal request for our denominational papers, especially the REVIEW, so that he may keep in touch with the work of the church.

CLARENCE E. PALMER,
Circulation Manager.