

THE ADVENT SABBATH  
**REVIEW AND HERALD**

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



H. A. ROBERTS

THE CHRISTIAN HOME CONSTITUTES A PILLAR IN THE CHURCH, A SAFEGUARD TO SOCIETY, A BULWARK  
OF THE STATE

# HEART - to - HEART TALKS by the Editor

## My Wandering Boy

**W**HERE is my wandering boy? This is a question troubling the minds of many parents throughout the world at the present time. It is troubling the minds of many of our American fathers and mothers. It is troubling the minds, as well, of many Seventh-day Adventist fathers and mothers, because a number of our boys have been called to the colors of our country. They have been called upon to leave father and mother, brothers and sisters, relatives and friends, and enter upon a new and unknown future.

Some of them have been compelled to drop their plans for education and go out to secure an education in the great school of hard knocks. They recognize that many hard knocks will come to them in their Army experience. Some of the boys that we know are over in North Africa today. Some are in training service in Great Britain, preparing for future conflict. Some are in Australia, in the islands of the South Pacific, and in other lands. We know that their hearts often turn toward home and loved ones, but unfortunately they cannot communicate very readily with those they have left behind. Mail transportation has become so disorganized because of the war that it takes a long time for some of these boys to hear from home.

### What Can We Do?

What can we do for our wandering boys? We can send them words of cheer and courage; we can write them the home and neighborhood news; we can tell them how their old associates are getting along, and what changes are taking place. Let our letters sound a cheerful note always—a note of courage. Let us not write them of our own trials and difficulties, because our boys have enough trials of their own. Their load needs to be lightened rather than made heavier.

We may well exhort our boys to be true and noble, to be loyal to their God and to their country, to stand for the right, to be true to their convictions of duty, to avoid the temptations of the enemy that have come to them in strong drink or the seductive wiles of evil women.

We may pray that these boys may recognize their opportunity to be missionaries for Christ, even in Army life. If they can look upon their Army experience as a great adventure, as a valuable school of experience, as a field where they can labor for Christ and their fellow men, that attitude will ennoble their character, broaden their minds, and in a large measure give the mental, moral, and physical strength necessary to carry on.

Moreover, it is our privilege as parents to believe that Christ cares for His own wherever they may be. No one can go so far in this world over

land or sea that he goes beyond the Saviour's care and love. Christ knows each one of His children by name. He knows the circumstances attending every life. He knows the trials and the temptations, the heartaches and the mental conflicts; and He is willing to give succor and aid to each one wherever he may be. Let us remember this, and so commit the care of our loved ones to the Father above, who loves them with a greater love even than we bear for them.

### In the Mission Field

We think of another class of wandering boys and even girls—our sons and daughters who have gone out in foreign mission service. They have left all for Christ and His work. Some of these have fallen on the field of spiritual conflict. With their own life blood they have watered the gospel seed they had sown.

We were talking with a mother in Israel some time ago. Her son had sealed his testimony with his blood in a heathen land. This word had just reached her, her heart was sorely grieved, but she grasped my hand with a brave smile as she said, "I am not sorry that I gave him to God. If I had another son, I would give him just as willingly, even though I knew he would come to the same untimely end."

There are no braver men and women on the field of mortal physical combat today than are found among our men and women who have given up their all for Christ in Catholic and heathen lands. They likewise need our prayers that the protecting power of God will be about them and that the Holy Spirit may greatly bless their ministry. What a time of rejoicing there will be in the day of final harvest when they come, bringing the sheaves that they have garnered for Christ.

### Wandering Away From Christ

We think of a third class of wandering boys—to be pitied the most in all the world—some of them possibly overseas, some in the homeland—boys who have wandered away from the heavenly Father's house, who have never known the Lord, or if they have known Him, have wandered far away. How greatly do these wandering boys—and we might add also girls—need our prayers at the present time.

Our criticism of their ways and actions will never help to effect their salvation. There is altogether too much criticism in the world and in the church at the present time. We compare the present generation of youth with the young men and women of our day, to the detriment of the present generation. But this comparison many times is unjust. As we hark back in our own personal experience to the time when we were young, we do not recall having seen then any nobler young people than we see at the present time. We thank God for the youth of this denomination, for the clean, stalwart young men and women who have dedicated their lives to God. Some of the wandering boys and girls belonging to the third class we mention might even yet become noble examples of spiritual manhood and

(Continued on page 12)

# False and Misleading Bogus Archaeological Material

By LYNN H. WOOD

RECENTLY I visited a friend who was copying for his notebook a lengthy article on the alleged finding of Noah's ark on Mt. Ararat, and the question was raised why our periodicals had not published anything about this wonderful discovery. For months, inquiries have been coming in concerning the truthfulness of the story that just before the close of World War I, some Russian aviators who chanced to fly over Mt. Ararat saw the ark encrusted in the ice at the edge of a lake. To those who have given credence to such a story, the following taken from the last number of the *Biblical Archaeologist* (December, 1942), published by the American Schools of Oriental Research, New Haven, Connecticut, will be of interest.

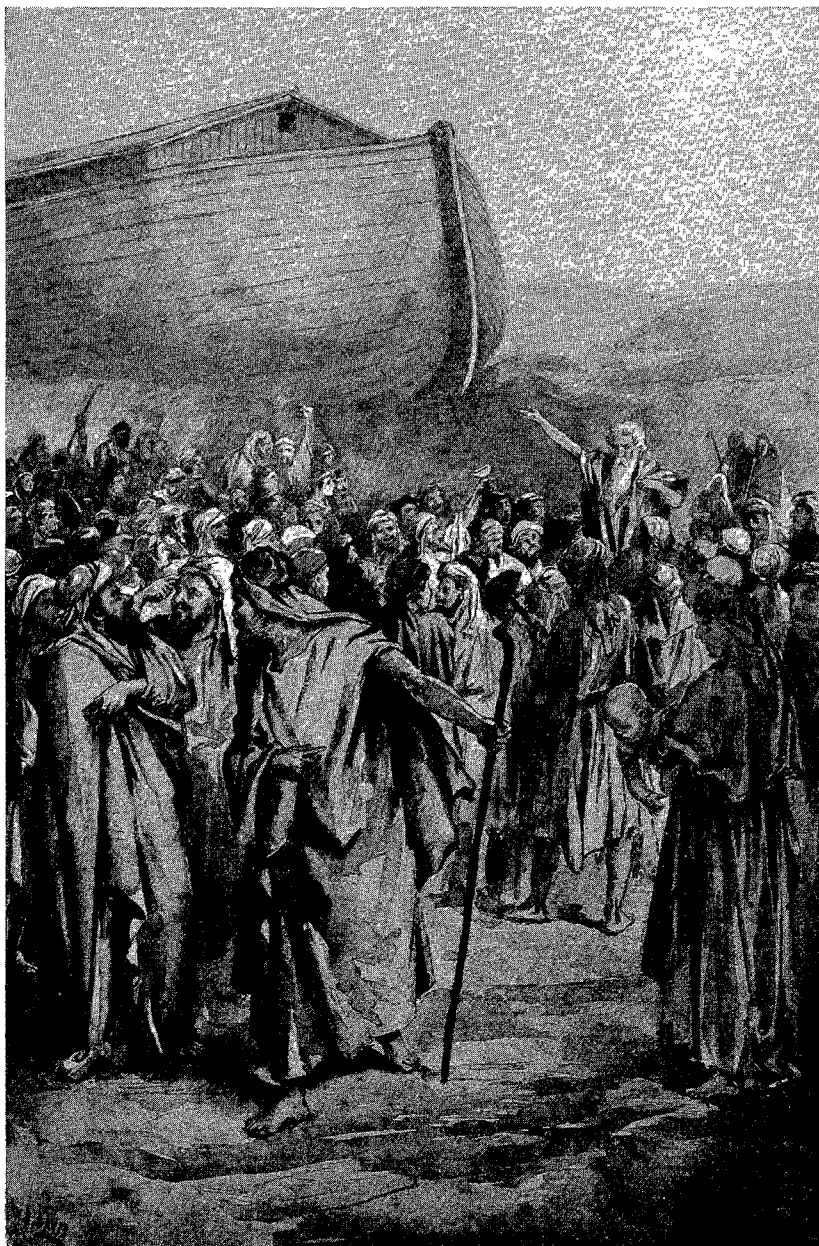
"There is perhaps little use in discussing various stories that receive currency from time to time to the effect that the ark itself has been found. A recent one, asserting that the ark has been seen resting on a shoulder of Mt. Ararat by Russian aviators in World War I, and subsequently examined and described by an expedition sent out by the czar (unfortunately the Revolution destroyed the records), has achieved wide circulation. It has been published in *Defender of the Faith*, October, 1942 (Intercession City, Florida); in *The King's Herald*, November, 1941 (Springfield, Missouri); in *Prophecy*, March, 1942 (Los Angeles, California); and also in tract form by the Pilgrim Tract Society, Randleman, North Carolina. The story is quite without foundation and, inasmuch as at least two of the above publications have printed retractions of it, it deserves no further notice. It may be regarded as a symptom of man's willingness to believe what he wishes to believe."

Quite similar to this is the story published in this country in 1926 by a religious periodical anxious to demonstrate the accuracy of the Scriptures. Referring to the inscriptions discovered by Petrie at the Serabit mines in Sinai in 1905, this article stated:

"It remained for Dr. Hubert Grimme, professor of Semitic philology at the University of Münster, to master the entire alphabet of these inscriptions, and to give to the world their hidden message. It is reported that Doctor Grimme declared that his heart stood still as he deciphered these lines, 'I, Moses chief and head priest of the temple, thank Hatshepsut, daughter of Pharaoh, for having drawn me out of the Nile, and helping me to attain high honors.'"

Had the author of this article waited for scholars to deny or confirm Grimme's work, before rushing to print such sensational news, he might have saved himself many heartaches. Grimme's statements were at once challenged, and within a few years, men like John W. Flight were able to sum up the opinion of Grimme's contemporaries thus:

"Support was given to such conclusions by certain extreme and fanciful interpretations which were put on the inscriptions at an early point in the investigations, especially those of H. Grimme. This scholar claimed to find in the texts the names Yahu, Moses, Sinai, but it has been amply shown by the careful work of other scholars, notably K. Sethe, that such



Despite the Hoots and Jeers of the Godless Antediluvians, Noah, at the Command of God, Built an Ark. His Obedience Saved His Own Life and the Lives of the Members of His Family

readings have no factual basis whatever."—*The Harvard Symposium*, p. 118.

We are living in a wonderful age. New discoveries in science that appear nothing short of miraculous; new inventions that startle the imagination; new feats in surgery and medicine that leave one wondering what will be the next; these and many other spectacular happenings in our modern life so play on man's mind that he does not take the time to "prove all things," especially if they bolster up any of his pet theories about the past. Because archaeology is one of the youngest of sciences, there are many people, some of them well meaning, who either originate, or make themselves agents to pass on, statements concerning the "finds" of archaeology that later, when found to have no semblance of truth, do much to discredit the great mass of conclusions legitimately drawn from the discoveries of ancient artifacts in every part of the Near East.

### A Spectacular Forgery

One of the most spectacular forgeries in this line was made by Dr. M. W. Shapira, an antique dealer in Jerusalem, and described in detail by articles in the *Palestine Exploration Fund Quarterly Statement* during the years 1873-76. Because of the excitement over the discovery of the Moabite stone in 1872, and the attempts by various governments to gain possession of this memorial, several men became enamored of the idea of "planting" various bits of pottery in the hills of Moab, then digging them up in the presence of witnesses and taking them to Shapira, who began bargaining with the various European governments for their purchase. In 1873 Professor Schlottmann, a German expert, published an article in *Zeitschrift des Deutschen Morgenländischen Gesellschaft* in which he warmly supported the genuineness of this material, and was joined by scholars like Hitzig and Rödiger. Shapira was made agent for the Prussian government, and his first series of pieces was purchased by the emperor himself for over one thousand pounds sterling.

In 1874 C. Clermont-Ganneau, a French scholar and archaeologist, published articles in the *Athenaeum* challenging the authenticity of the material, and began to do some personal investigating. He was not long in discovering a man named Selim, who, a kiln man told him, "made statues and vases in earthenware with writings." He found the exact man who carried the pottery from Selim to the ovens during the three or four hours after sunset, carefully counting everything as it passed between hands. The pieces were aged by plunging them in saltpeter.

When the articles in the *Athenaeum* reached Europe, unofficial inquiry was made by the Prussian officials, to whom the men concerned denied statements made to Ganneau. Shapira pleaded his innocence to the editor of the *Athenaeum*, and German scholars wrote arguing for the genuineness of the collection. Ganneau retorted by finding Selim's copy of the Moabite stone, in which

one letter was of a curious form that did not exist on the original, but was found in some of the bogus inscriptions.

After the Prussian government had purchased some 1,700 pieces of this pottery for 3,300 pounds sterling, one eleventh of the amount having been personally contributed by the emperor, there was a meeting of the Prussian Diet, held on March 16, 1876, in which attention was drawn to the inefficient management of the royal museums, as illustrated by the acquisition of the Moabite antiquities; and a request was made that the administration of the museums be reorganized.

Shapira should have learned his lesson; but opportunities for deception were too great and with governments vying with each other for the purchase of antiquities, it was not long until he produced another sensational forgery. This time it was the book of Deuteronomy. As gathered from various English papers of 1883, the story is about as follows:

Shapira had taken some of the large synagogue rolls of leather containing the Pentateuch, dating back two or three centuries, and had cut off the lower edge of these rolls, which offered him the widest surface. On these strips he wrote Deuteronomy, making use of the alphabet on the Moabite stone, introducing at fancy some variant readings. One of the rolls at the British Museum, purchased from Shapira in 1877, was found to have a slip similar to those used for "Deuteronomy" fastened back into position. German orientalists saw the document, took fragments back to Berlin, promising to arrange for the museum to purchase the entire document. In July, 1883, Shapira went to London in an attempt to pit the British and German authorities against each other, thus boosting the price, which was now something over one million pounds sterling. Within a month the English authorities were satisfied as to the forgery, and Shapira disappeared from society. In "The Little Daughter of Jerusalem" (E. P. Dutton and Co., 1918), written by Shapira's daughter under the pseudonym of Myriam Harry, he is described as having committed suicide in Rotterdam.

Another fraud perpetrated on the public, according to the *Encyclopedia Britannica*, was that of a Dresden doctor who purchased a corpse and, after embalming it, disposed of it as the mummy of Queen Nitôhris, the daughter of Psammetichus I (664-610 B. C.), of the XXVIth dynasty of Egypt. Since the process of mummification had been defective, however, and the body which was supposed to have defied the ravages of the centuries, began to decompose, the fraud was discovered.

### Statements Proved False

Perhaps even more harmful than these deliberate frauds, are the statements of so-called authorities of our own day, who make unwarranted declarations regarding actual authentic finds. There is on my desk a copy of a book written by a very



wealthy man who has spent thousands of dollars financing various expeditions in the Holy Land in the very legitimate hope of proving the accuracy of the Bible. The frontispiece of this book is a photograph of a head of "Princess Hatshepsut, the daughter of Pharaoh, who found the infant Moses floating on the Nile in the ark of bulrushes." Now there is no archaeological evidence in the form of any kind of inscription that links the name of Hatshepsut with Moses. All that is merely his conclusion after having studied the material found and having compared it with the Biblical record. Many scholars, after examining the same material, come to a different conclusion.

To the person who is unacquainted with the facts but knows the social standing of the author and the amount of money he has spent in this kind of work, such a statement is very misleading and likely to do a great deal of harm to the very cause this author wishes to uphold. A little later in the same book, there is shown the picture of a cuneiform prism, underneath which is the statement, "Said to be the most important document in cuneiform literature, containing entire Sumerian list of dynasties before and after the flood, down to 2076 B. C. The names of those before the flood are the names of the ten patriarchs mentioned in Genesis."

W. F. Albright, in "Recent Discoveries in Bible Lands," page 24, refutes this statement by saying: "In spite of numerous efforts, there is not the slightest basis for an attempt to identify any of the Sumerian names with names in the Biblical list." The only correspondence between the two lists is in the number—ten. There is another cuneiform list having eight names in place of the ten mentioned above. A third list comes from about the time of Nebuchadnezzar, agreeing first with one list and then with the other. But to one unable to check the original sources, the statement that "the names of those before the flood are the names of the ten patriarchs mentioned in Genesis," is most misleading, to say the least.

For people who have a stirring, heart-searching message to give to the world, nothing would be more damaging than to use such material in articles or sermons before it had been proved true. What would delight the adversary of souls more than to have men entrusted with the greatest message of all time, lend their aid to the spreading of statements later proved to be inaccurate and wholly untrustworthy? How easy it would be for their adversaries to taunt them with their mistakes and suggest that every part of the message they bore was equally inaccurate! May God help us all to keep in the middle of the road!

## The Fruit of Evolution

By VARNER J. JOHNS

**B**ECAUSE of the prevalent disregard of God's law, the love of the great majority will grow cold." Matt. 24:12 (Weymouth).

"Evil men and seducers shall wax worse and worse, deceiving and being deceived." 2 Tim. 3:13.

"Upon the earth distress of nations, with perplexity." Luke 21:25.

Disregard of God's law is peculiarly descriptive of the days in which we live. The practice of sin is the passion of our times. Men live in sin and love it. They flaunt the ten commandments and boast of their rashness. They delight to do evil. Much could be written of the pleasures of our pleasure-mad age—the growing gambling mania, the crowding of the picture shows, the staggering gate receipts of football and baseball games, the mushroom growth of roadhouses and dance halls. Much could be written, also, of the sordid selfishness, the double-dealing, the fraud and deceit, which have largely misplaced the rugged honesty of the early days of America. A recent series in the *Reader's Digest* told of the large percentage of garage repairmen, radio repair shops, and others who were flagrantly dishonest in their dealings. However, let us pass by these surface violations of God's law, and seek to analyze the character of our civilization.

About a century ago a strange philosophy of life was introduced into the thought of the world. It spread like wildfire, taking captive the university centers and spreading from them into the secondary and primary schools, charming the schools of theology, and emanating from them to

the pulpits and thence to the homes of the world. It is not the purpose of this article to consider the philosophy of evolution, or to seek to disprove its basic theories. Rather we shall examine the fruits of this evil philosophy, the results of its insidious teachings.

### "Moral Anarchism"

Evolution is the root of all the iniquitous isms which have unleashed the most destructive forces upon our modern world. We hear much these days of "moral anarchism," the revolt against restraint, the casting aside, as relics of a puritanical past, of all the moral values of the Bible. The more refined manifestations of the moral anarchism is seen in the subtle sneer with which so many intellectual leaders dismiss the morality of the Bible. The more open manifestation is in the ruthless cruelty of those forces which have brought wreck and ruin upon our modern world. Let us consider two of the modern philosophies, both of them the fruits of evolution, which have brought upon this world a supreme manifestation of selfishness and greed, hate and brutality.

Friedrich Wilhelm Nietzsche was a brain child of Charles Darwin. Darwin swept away "the theological basis of modern morals." As a result of his nefarious teachings, "men who could think clearly soon perceived . . . that in this battle we call life, what we need is not goodness but strength, not humility but pride. . . ." Nietzsche carried the evolutionary idea of the superman to its logical end. He glorified brutality, which made man a "better beast of prey" than the other

"animals." This same ruthless cruelty must be practiced in the development of the superman, and the counsel of Nietzsche was, "Be hard; . . . have no pity; . . . be cruel toward everything that grows old and weak."

Karl Marx was also a disciple of Charles Darwin, and "Marx, like Darwin, finds the source of all progress in struggle." Marx was the apostle of organized class warfare and collective struggle. While Nietzsche idolized the "blond beast," the master cunning and cruelty, Marx idolized the superclass, the co-operative group, who, like a pack of wolves, would collectively conquer their weaker neighbors. Power based upon force, strength gained by brutality, conquest through bloodstained conflict—this is the philosophy of Karl Marx, who "introduced the spirit of Darwinism into the study of social phenomena by substituting the . . . *doctrine of the class struggle* in the more modern stage of social development for the . . . *doctrine of the class struggle for existence* in its lower stages."

### World's Greatest Catastrophe

The world today is experiencing the greatest catastrophe that has ever come upon its civilization. The major disaster of all time is upon us. And why? Because some of the people of earth have put into practice the destructive philosophies of Darwin, Nietzsche, and Marx. The magnitude of the disaster, its tremendous effects upon our civilization of today and tomorrow—if there is to be a tomorrow—are not fully realized. Let us read the words of Hermann Rauschnig, taken from his book "The Redemption of Democracy."

"Our European civilization, in an agony of tension that grows from decade to decade, has long been moving toward catastrophe. What I am telling is the history of the next two centuries. I am describing what will come, what cannot now but come . . . the rise of nihilism." Nietzsche wrote these words a generation ago. National socialism is among the political forms of this nihilism.

"There was something creeping forward, stealing its way from the edge toward the heart of our life. . . . Demonic forces have burst upon our sheltered world. . . . Here lies the chief future danger that the revolution will become universal, and that all the revolutionary tendencies of a great totalitarian absolutism will come into one focus."

There is something terrible and terrifying in these words of Hermann Rauschnig. Can it be that the children of the world are wiser in discerning the signs of the times than are the children of light? The "spirits of demons" have gone forth into the world and have stirred up race hatred, class bitterness, national animosities. Back of Nietzsche and Marx was Darwin; back of Darwin were the demoniac forces, the invisible enemy of all that is good and true and righteous.

### Lost Desire for Righteousness

Is there hope for our modern civilization? Will the people rise in defense of the principles of right? Will religion stem the tide of iniquity

and save our civilization? As for the people, they have lost in great measure the desire for righteousness and the will to achieve it. Darwinism has not only corrupted the political and social life of the world, but with more disastrous effect has brought decay in morality. Man, the "animal," cares not for the inhibitions of the ten commandments. Restraint is cast to the four winds. The moral anarchism of our day is bound up with laxity and licentiousness. When morality departs, there go with it all the high ideals and noble aspirations which secure freedom and democracy to a nation.

A recent tragic example of the trend of our times is seen in the collapse of France. Somerset Maugham waxes bold to say: "France fell, not because of rotten politicians, but because her people were morally confused, had no moral standards." Whether or not the fall of France was brought about by moral weakness, France is no worse in morality than are the other nations which have flaunted the Bible standards of righteousness and morality. Softness or hardness, weakness or brutality, may equally manifest a departure from God. But the sad situation is this: The masses of the people are a plastic substance without the knowledge or the will to be righteous, waiting to be molded into whatever form some crafty dictator may desire.

This again is an index of our day. This is a sign of our times. The disease of civilization is more than a mere epidemic outbreak, waiting only the prescribed pills of some philosopher in order to effect a cure. The world needs a Divine Surgeon. For the student of prophecy the coming of Christ is the world's only hope.

But what of religion? Is it possible to create a moral authority making the church, or a federation of churches, the basis of a new social order?

Will this be attempted? Will it be successful? What of the church in its attitude toward the ten commandments? This will be considered in our next article.

### Christian Love

O FOR the love which shines! not dark nor dim,  
But far above mere human act or whim—  
Above mere petty thoughts and earthly strife—  
Doth rise and tower over mortal life,  
While steadfastly its banner is unfurled—  
A privilege, a sign, before the world!

Their lives to virtue's cause the meek have given,  
Ennobled by this very breath of heaven;  
And to the battle, armed with faith, their might  
Devoted, that the end of this long fight  
Might soon be seen, for with a sword and shield  
Of victory they conquered every field!

March on, ye million men of good intent!  
In faith for high and humble work be spent!  
Let light of love like stars of heaven shine;  
Like light-reflecting gems—once in the mine—  
Glow ceaselessly with brilliance, to display  
The grace of God in every darkened way!

—A. S.

# EDITORIAL

## A Challenge to Adventists

**L**AST week we discussed in these columns an article in *Life* magazine which presented the thought that people are being more stirred religiously today and "that a different era, possibly an era of search, is about to dawn." These observations were made by a member of the editorial staff of that magazine.

This week we wish to consider another article that appeared in the same issue of *Life*, from the pen of John Foster Dulles. He is the chairman of a Commission to Study the Bases of a Just and Durable Peace, which was set up last year by the Federal Council of Churches. This explains why Mr. Dulles, who by profession is a lawyer, writes an article in which he "examines the moral crisis of our time and points the way to a Christian solution." The article is lengthy, and much of it deals with aspects of world affairs that are hardly of direct interest to us as Adventists. But far along in the article he raises a question and provides an answer that we do well to ponder:

"What then shall we do to equip ourselves to deal with the problem of our time? The answer is eternally the same: we must develop those qualities of vision, of soul and of mind that Christ taught and then act under the directive of those qualities. Let us glimpse at what that means.

"If we have vision, what is it we shall see? We shall, like Christ, see a multitude who hunger. That multitude is all about us—some near, some afar. They hunger not only for things material but for things spiritual. We would not be seeing truly if we saw only material wants. Such needs exist and they are great. But the greatest need is not for things. Men hunger for sympathy and fellowship that will lift them out of their physical environment. They crave the vibrant thrill that comes from creative effort. They need a religious faith that will carry them through tribulations which no material wealth can prevent."—*December 28, 1942.*

### A Challenge to Us

Does such a statement as this bring a challenge to Adventists? Well, if we do not have a message for men that will give them religious faith and sustaining strength in an hour of tribulation, then, pray tell, what is the reason for our existence as a movement? This is a very great day for us. It is great not simply because developing events provide so magnificent a proof of the truth of our prophetic preaching. True, the present events do provide such proof, and we may well capitalize on it and drive hard on the impressive fact that men should give ear to our teaching and be obedient to our appeal. But this is a great day also because present happenings are not only providing proof of the truth of our preaching but are arousing in the hearts of men, though they may not realize it, a desire for the very message we seek to preach to them.

What can give to men this "religious faith" of which they stand in need? Certainly they will not secure it from the modernists in religion who

have abandoned the Bible as the inspired word of God, and indeed have vaporized away almost completely the idea of a personal God. Religious faith through the centuries has rested, first of all, on a sense of the reality of spiritual things. The great men of faith in past ages have been men who were sure God spoke to them, if not directly, then through His holy Book. They were men who believed in a very great and a very real and personal God, who not only lived but was interested in their lives.

### Foundations for Faith

Now we as Adventists have these foundation stones on which to rear a real and healthy religious faith. We can talk to men of the certainties of the spiritual life, of the presence of God in an hour of tribulation, the kind of God who can bring sympathy and a sense of fellowship to men. We need to see in these distraught days, more fully than we have ever seen before, the full significance of the doctrines which we seek to preach to men. For example, we need to see in our Sabbath doctrine vastly more than simply a question of which day in the week shall be kept holy. We need to see in the Sabbath truth, that most sublime truth that God created these lives of ours, that He placed us here for a purpose in this world, and that He seeks to commune with us even as He communed with our first parents. How warm and glowing becomes the Sabbath truth when it is seen in its fullness and in its relationship to the elementary need of the human heart for a sustaining faith and a sense of sympathy and companionship.

Take as another illustration our doctrine of the resurrection. How vague and uncertain are the hopes of men in these days of death and destruction, when they seek to look beyond the veil. Nor are their uncertainties greatly relieved by much that is presented to them in popular churches concerning life beyond the grave. And how often men go in search of a spiritualistic medium because they hope to find solace and strength. Our Scriptural and rugged doctrine of a literal resurrection gives a new sense of reality and significance to these little lives of ours. The doctrine reveals that God considers each of our lives so important and significant in the scheme of the universe that each of us is to be raised up literally at the last days, and that God longs to be able at that time to change these vile bodies of ours like unto His glorious one.

### Comfort in Second Advent

And when we move from a consideration of the resurrection to that of the glorious coming of our Lord, how greatly may we contribute to the religious faith and the sense of fellowship! We may well discuss in a fully rounded presentation

of the advent all the aspects of the millennium—what comes before and follows after, the fallacies of the secret rapture, and numerous other features—but we must never let any of our detailed consideration of the doctrine prevent us from presenting to men as the central and most significant spiritual truth, that the second advent of our Lord can provide comfort, a sense of fellowship, and a basis for a strong religious faith. We are to present the advent first of all from the angle that God is so interested in these lives of ours that He Himself will come in glory—that the very

same Jesus which was taken up from the earth, will take back with Him all who love Him. How personal the advent thus becomes!

Yes, there are great opportunities today, the greatest in the history of this cause. Let us as Adventist ministers and laymen be known before the world as the people with a radiant religious faith who have something of warmth, of comfort, of fellowship, in spiritual things to bring to men. That is what they need, that is what they want, and that is what we have for them in this truth of ours.

F. D. N.

## Men Who Discussed the Sabbath

**Theophilus Brabourne,  
Church of England Clergyman (1632)**

It was from within the Church of England that Brabourne sought to lead a return to the Sabbath of the fourth commandment. He was not a Baptist or a Nonconformist as were most of the English Sabbatarian reformers. He was a regular clergyman of the state church. In 1632 he published his "Defence of the Sabbath Day," which he boldly dedicated to King Charles I. The book was of sufficient force to move the king to command Francis White, bishop of Ely, to write a book on the Sabbath question in reply. It was to be a reply also to the Puritan position that made Sunday a rest day. The king's private chaplain, Dr. Peter Heylin, was also encouraged to write, and produced a learned two-volume work. These books stood for the Sunday as solely a festival by church appointment, and opposed the rising Puritan view that the fourth commandment supported Sunday observance.

Brabourne was brought before the bishops in the Star Chamber for his work. He was held for a time in prison. After having withdrawn a phrase or two from his writings, he was accorded liberty; and as a member of the Church of England he continued to advocate the seventh-day Sabbath. On the words, "Remember the Sabbath day," with which the Lord begins the fourth commandment, Brabourne wrote (and we copy the spelling of his book):

"If we take a survey of the 10 Commandments we shall find that nothing commanded in any of them is so wholly and utterly buried and forgotten as is the Sabbath day, commanded in the 4th Commandment. When they had buried Christ, they laid a great stone upon Him, that He might never rise again; so have they buried the Lord's Sabbath day, and least it rise again, they have cast an heape of stones upon it, calling it lewish, and Iudaisme, and a signe and shadow, and a buried abolished ceremony, and what not? and all to bring it out of remembrance: Now though Papists have foully forgotten the 2d commandment yet all Protestants remember it well enough, God be thanked: I know not any one thing in all the 10 Commandments, forgotten by Reformed Churches, but this one thing onely, to wit, the Lord's Sabbath day: and as for this, this is forgotten of all, both Protestants and Papists: it was very needful therefore, that the Lord should prefixe a Memorandum to this Commandment above and before all others, ["Remember the Sabbath day"], so that His Churches might come into a remembrance of His Sabbath day againe."—"Defence of the Sabbath Day" (London, 1632); p. 79.

### Looking for the Bishops to Lead the Way

When Sir Walter Besant by his best-known book, "All Sorts and Conditions of Men," set London thinking about the Sabbath, he made one of the characters in the book suggest that the bishops ought to be settling the Sabbath question:

"Who is this minister who keeps the Sabbath of the commandment?" asks one character in the book.

"Why," answers one who knows, "he is the minister of the Seventh Day Independents. They've got a chapel in Redman's Row; they have their services on Saturday, because, they say—and it seems true—that the fourth commandment has never been abolished any more than the rest of them. I wonder the bishops don't take it up."

Much in the same way, people in the days of our Saviour's earthly ministry wondered why the rulers in the church did not take up Christ's plain teaching. But the Pharisees answered scornfully, "Have any of the rulers or of the Pharisees believed on Him?"

After all, it has ever been that truth makes its way upward, mainly from among "common people," as the New Testament recorded.

One week in the early times of our work in India, our mission put out thousands of copies of three tracts in the English, Bengali, and Hindi languages. One tract was entitled "Jesus Christ a Sabbathkeeper." An English copy fell into the hands of Archdeacon ———, of the Church of England, who was stirred by the truths presented. He said to a friend, who told it to us (in effect, as I recall it):

"This thing is true. There is no question about it. I am going home soon to England, and I shall lay it before the bishops. If the bishops would take hold of this and lead the church to take its stand on the Scriptures in this matter of the Sabbath, we would see the greatest religious revival in England that we have ever had."

But nothing came of the archdeacon's suggestion. The message of Sabbath reform does not move along the way of high circles of influence in the world but in the way of high faith and obedience among the lowly who tremble at God's word.

W. A. S.

"THE only remedy for the sins and sorrows of men is Christ. The gospel of His grace alone can cure the evils that curse society. He alone can give the new heart of love."



# BEACON LIGHTS

## Policing the World

President Roosevelt, in his address to Congress, stated that "the United Nations . . . must remain united for the maintenance of the peace." Ernest K. Lindley, whom the *Christian Century* describes as "the newspaperman who is closer to the President than any other now writing in Washington," seeks to interpret in his column in *Newsweek* (January 18) the mind of the President in regard to winning the peace. He says in part, "The Roosevelt doctrine is that we must shatter at the source any threat to the peace of the world. In the first place the aggressors in this war must not only be disarmed, but must be kept disarmed. This will require that we, with collaborating nations, hold strategic naval bases and airfields throughout the world, and that we be prompt and ruthless in suppressing every incipient threat to the peace. . . . As a matter of self-interest we must maintain a military establishment consistent with our superior strength. . . . The question posed by the President and answered by him with the hope that it is the answer to the nation, transcends all partisan considerations. It holds the key to a century, perhaps a millennium, of peace."

There are others who vision the postwar world in the same manner. Dr. Nicholas Murray Butler, in his annual report to Columbia University, said, "The world will have to choose between an effective and well-policed organization for the establishment and protection of international peace, or the constant danger of a renewal of present appalling conditions until civilization disappears."—*New York Times*, January 25.

Unless this policing of the world is to be some form of military dictatorship, there must be established an international government such as the proposed United States of the World that many are discussing. In that case there would have to be some surrender of certain sovereign rights of all nations to this great central power; then there would have to be established alongside the international police force a legislative and a judicial body. This would be a wholly new setup such as the world has never seen before. But this, no doubt, is the only way that forceful suppression of nationalist movements, in order to keep the peace, could be removed from the old-time balance-of-power tactics that have had so much to do with the spread of imperialism.

Some are suggesting that we are now facing the American century, when the balance of power will swing to the North American continent. But if we are to see after this war only a shifting of power from one side of the Atlantic to the other, on what basis can men hope to see a new and better world? Can we be sure that America, even with her democratic heritage, would not use that power to work injustices even as powerful nations in the past have done? A new order without new creatures in Christ to operate it, will hardly be so new as men expect.

## "The Kingdom of God"

We are hearing much these days about the establishment of the kingdom of God on earth. With the world in ruins and men's hearts somewhat repentant and ready to accept some new move in world events, many believe that the time has arrived for all the forces of righteousness to rise and build according to the blueprint for a righteous world order that is given us in the Bible. If we are to have a new order, some are asking, then why not make it the order of the kingdom of God?

The editor of the *Christian Advocate* (January 28) says, "One of the encouraging signs of the times is the large number of voices which are being raised in behalf of postwar aims and goals that are concrete

expressions of Christian idealism. The kingdom of God on earth has more friends in high places at this moment than at any time in many decades."

The editor refers to Vice-President Wallace, who seems to be somewhat of an apostle of the kingdom of God even though he occupies a high position in our Government. He has been talking a great deal in recent months about the sort of world that should be set up following the war. It should be a world of abundance where none need be without a physician or work appropriate to their abilities and needs. Poverty should be eliminated. Religion should play a prominent part in the ordering of life. In fact, one columnist is quoted as saying concerning Vice-President Wallace, "He is a man who, if not curbed, will commit this country to practical Christianity of the sternest sort."

It would indeed be good if America knew more of practical Christianity, if it saw practical Christianity demonstrated in high places as well as in the business world; but if we are to believe that all these efforts in behalf of the establishment of the kingdom of God on earth are to do away with our need of the return of Christ to eliminate all the forces of evil and establish a kingdom in righteousness, we are doomed to disappointment. We know that men will make such an attempt without the intervention of God and that, in making it, they will seek to force their form of a new Christian order upon a dissenting minority. The efforts to establish the kingdom of God on earth may appear quite successful, so much so as even to deceive, if possible, the very elect.

As the teachings of materialism and humanism of the past hundred years threatened the existence of the Christian church, so the doctrine of the establishment of the kingdom of God on earth by the will and power of man will be a threat to the faith of the advent believers. Some in our midst will no doubt be susceptible to this pleasing doctrine, but those whose faith is rooted and grounded in the Scriptures will not be deceived. They will continue to look for the return of Him who is King of kings and Lord of lords. Only then will "the kingdoms of this world" "become the kingdoms of our Lord, and of His Christ."

As much as one may dislike to preach such an apparently pessimistic subject as the total destruction of the kingdoms of this world before the kingdom of God can be established, we must do it if we preach the Word. For we read in the book of Daniel, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." Dan. 2:44.

## The Hopeless Theory of Evolution

The theory of evolution needs a great deal of bolstering these days, for there is not much substantial evidence that man is making progress toward that better state toward which all nature is supposed to be moving. It must take much faith to hold on to such a theory as this. It is one of the paradoxes so often found among men who have difficulty in being consistent, that scientists who claim such a desire for exactness and facts should cling so tenaciously to a mere theory that has so few, if any, facts in its favor.

D. R. Davies writes the following concerning the hopelessness of this theory, which he compares to an invention that is supposed to create angels: "This contraption of Modernism feeds itself with amoebae at one end and turns them out at the other end in the form of angels—perfected human beings, without any interfering from God. Don't you see, God is inside! A most exquisite arrangement! But it has one defect, except for which it is all right—it doesn't work! The angels don't come out."—*The Two Humanities*, Harper & Brothers, 1940, p. 149.

Alfred Noyes, prominent British man of letters, writes in *Fortune* (October) in about the same ironical manner. "Imagine yourself coming as an immortal agnostic from another planet and sitting down

alone on the shores of a lifeless sea, confident that, if you waited there in patience for a sufficient length of time, the chemical processes of that lifeless earth and sea one sure and certain day would initiate a series of events whereby the 'Mauretania' would go sailing past you, and a little boy would run up to offer you the New York Times. But if you can imagine a confidence so sublime, I can only suggest that the faith of the agnostic in physical processes is far greater than has yet been realized."

### Whitewashing the Drink Traffic

The Office of War Information, no doubt because of the rising anger against the drink traffic in this country, feels forced to speak a good word in its behalf. In view of what we have heard about the large amount of drinking that is going on in and near our camps, the following announcement from this Government agency came as a great surprise. "(1) There is no excessive drinking among troops, and drinking does not constitute a serious problem. (2) The sale of 3.2 beer in most exchanges in training camps is a positive factor in Army sobriety. (3) No American army in all history has been so orderly."

After commenting on the above, the *Watchman-Examiner* quotes William Allen White, who writes as follows in his paper, the *Emporia Gazette*. "No one who rides the trains these days and sees civilians ply soldiers with drinks and observes the woozy uniformed kids noisily walking up and down the aisles of trains can deny that there is a soldier-liquor problem. No one can go to any camp and see the encircling line of vicious resorts where all kinds of dirty bums, male and female, are lined to swindle and befuddle the young soldiers, and still deny that there is a soldier-liquor problem."

It is surprising how anxious the liquor traffic, which in years past has had little regard for public opinion, seems to be to obtain general favor. The noted commentator, H. V. Kaltenborn, recently was called upon to prepare an advertisement which appeared in many newspapers throughout the country in which by clever words and simple pictures he attempted to prove how lily-white and patriotic the liquor industry is. It is likewise reported that numerous Protestant preachers are lending a hand in this work by associating with members of the liquor industry in seeking some plan

by which the distribution of liquor may be controlled so as to eliminate the threat of the return of prohibition.

We wish to remind anyone who may be affected by this propaganda that pictures the prohibitionist as a long-faced joy-killer and the bartender as a benevolent angel of light that "wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise."

### Increase of Profanity

A writer in the *Watchman-Examiner* (January 14) says, "We are fast becoming a profane nation. . . . On the radio and in current magazines, one finds an increasing amount of profanity, and one of the most distressing things about this whole thing is the amount of profanity being used more and more by women. You hear it on the street corner, in the office, and on the trolley cars and busses. Some of the popular song writers seem to feel that a song cannot be popular unless it contains a certain amount of profanity or blasphemy. I am sure the man who wrote 'Praise the Lord and Pass the Ammunition' meant well, but he could have used his time to far better advantage, and to my mind that song is pure blasphemy. Profanity would be bad enough if it involved nothing more than the use of coarse language, but it becomes particularly alarming when we realize to what extent it demonstrates a flagrant disregard for the dignity and sanctity of God and man. I would not trust a profane man or woman very far, because a person who is careless with his speech will be careless with everything else."

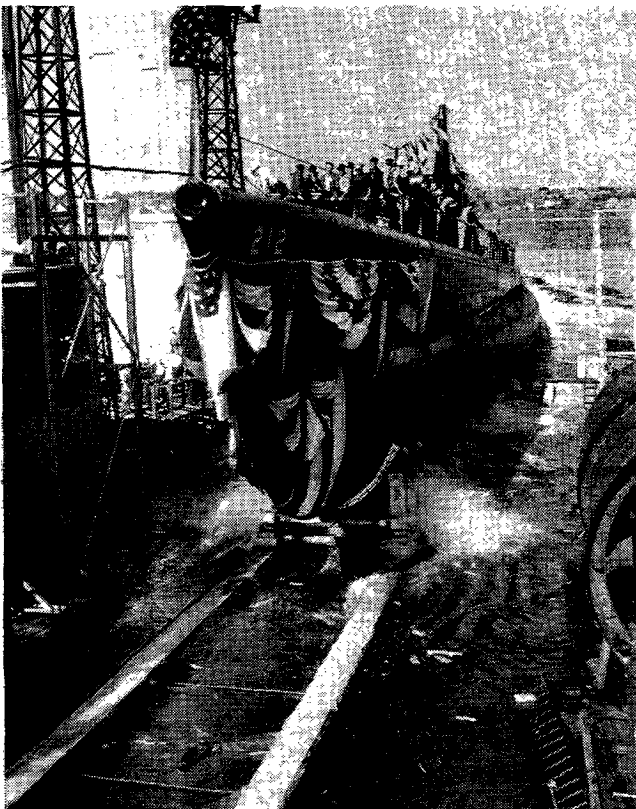
### Culture and the New World

The editor of the *United Presbyterian* (December 21) discusses the need of new men before we can make a new race and a new world. He says that the gospel is the only power that can produce this new man. He makes the following statement regarding the relation between culture and piety: "Civilized man is no nearer God than a savage. The mere fact that he lives in a house with improvements, and reads by electric light, does not necessarily make him a better citizen. Civilization is not Christianization. Culture is not piety. Growing knowledge is not necessarily moral growth. The telephone, the telegraph, the greyhounds of the Atlantic, the railroad, the automobile and the radio, will not save the world. Left to itself, material progress intensifies the materialistic spirit and magnifies the seen and the temporal at the expense of the unseen and the eternal. . . . History has but one verdict. . . . You will find the source of every nation's decline in the growth of luxury, and the ascendancy of the material over the spiritual. Education gives quickness of wit, but whether this will be used for good or evil depends upon the spirit given to us in regeneration. Culture contains no elements that purify. Science enlightens, but it does not renew. A smart man is not necessarily a good man."

### God Still Rules

"In the annals of human history the growth of nations, the rise and fall of empires, appear as dependent on the will and prowess of man. The shaping of events seems, to a great degree, to be determined by his power, ambition, or caprice. But in the word of God the curtain is drawn aside, and we behold, behind, above, and through all the play and counterplay of human interests and power and passions, the agencies of the all-merciful One, silently, patiently working out the counsels of His own will."—"Education," p. 173.

F. L.



H. A. ROBERTS

This Scene of the Launching of a United States Submarine Reminds Us of the Extent to Which War Has Taken Possession of Man's Total Life. There Seems to Be No Escaping It, for It Has Taken Full Possession of Earth, Sea, and Sky. The Submarine With Its Almost Demonic Cunning Is One of the Most Dreaded Weapons of the War. Both Sides in This Conflict Are Using It With Great Effectiveness

# IN MISSION LANDS

## Pygmies Hear the Advent Message

By PAUL BENEZECH

*Missionary in French Cameroon*

THE advent message, in being extended to every nation, tongue, and people, has also reached some of the pygmy people, who live on the border line of human society.

Some ethnologists consider the Pygmies the real autochthons of this part of the African continent. Their body is shorter than that of the natives belonging to other tribes. Their skin in general is lighter than that of other black Africans. Their gait is more supple, and they are endowed with great agility. Their features are mobile and expressive; the eye is lively but has always a look of fear.

These people have no fixed habitat. Driven by circumstances and the hazards of hunting, they are constantly moving about in groups within the immense forest. Hence their settlements are essentially temporary ones. Their huts are made of great leaves gathered over rings made of lianas (twining plants), which constitute the wooden frame, with a unique opening on the side permitting the inhabitant to enter by crawling in. When hunting becomes fruitless around the camp, or if a member of the group dies, they set fire to their huts and the group as a whole goes out to seek its fortune elsewhere, leaving the corpse behind without a burial.

Several years ago we lived in a rustic cabin on the border of the great virgin forest at a new mission station in the south of French Cameroon. Often we would hear, during the night, the sound of the tom-tom in the distant forest, which we thought was uninhabited. The natives told us that these noises were the echo from the nocturnal dances of a group of Pygmies camping deep in the jungles.

Hunting is the main occupation of the Pygmies. It supplies their basic food, the meat, which they eat raw or lightly grilled and which also serves as a product of exchange with the natives of a neighboring village, thus allowing them to procure other food products, salt, and iron for hunting weapons. The Pygmy is always armed with the long-bladed saber. He attacks the greatest of jungle beasts with audacity and extraordinary skill. He slips slyly under the belly of the elephant, wounding him mortally by thrusting his saber with a sure stab into the animal, which soon falls dead a few yards away.

The Pygmies do not seem to have retained any idea of the true God, the Creator of everything. Their whole religion seems to consist of sorcery practices. Certain persons among them are considered great sorcerers and, owing to the fear they inspire, exert great authority over the others. It is in the fire that the sorcerer pretends to discover

whether a man is to die, and the same fire indicates to him which "medicines" he has to prepare in order to bring back the spirit to the body. Again, the fire reveals to them where in the jungle they will have a profitable hunting ground.

Batouri, our main mission station in the eastern French Cameroon, is situated at the northern limit of the forest region extending toward the equator. A number of secondary stations depending on our main station are scattered among the villages of the Kakas tribe along their tracks up to forty miles into the forest. In one of these villages our native teacher succeeded in contacting and gaining the confidence of a group of Pygmies camping in the neighborhood. Once while I was staying at this station on a mission trip, a storm suddenly broke. Surprised by the rain, several of the Pygmies sought refuge in the cabin where I was. While the storm took its course, they remained squatting in the corner of the cabin. Here for the first time they heard some of the wonderful promises of salvation and eternal life read to them from God's Book by the native evangelist.

Early next morning the evangelist and I went to see them in their camp. Some people of the village who knew the forest well led us for over an hour through the tangled vegetation of the virgin forest. We were climbing over fallen tree trunks, brambles, stumps, and all kinds of obstacles in order to arrive finally at a glade where the Pygmies camped. There were about twenty huts grouped around a small round shelter, where the men sat around a fire. The women and children were scattered around the camp and fled screaming at our approach. Luckily we had brought a little salt! Each came to take his part; and soon men, women, and children were sitting quietly in front of us, ready to listen to us.

With the help of a Sabbath school Picture Roll we talked to these unhappy human beings of the love of God and the Saviour Jesus, who had come into this world to save the lost, to die for them, and to come again soon in the clouds to take home those who believe in Him. One of the Pygmies who understood the language into which the evangelist was translating, tried to render into the idiom of his people the marvelous message he himself was hearing for the first time. What a joy it is to the children of the Lord to be able to take to these benighted children of the jungles a ray of light and hope to shine in the dense darkness in which they have lived for so long!

Since that day the native evangelist has visited this group several times. In the course of subsequent missionary visits, I, too, have often met some of these Pygmies in the neighboring village.

At the celebration of the ordinance of humility and the Lord's supper in the small station, about twenty of them were present at the service. They were very much interested in everything done and said. Some have even consented to become enrolled in the Bible classes and to continue to be

instructed in the knowledge of God and His word.

Let us pray, work, and give in a spirit of consecration and sacrifice, so that all people, including the Pygmies of the African forests, may hear these good tidings of the kingdom and turn to the Lord before it is too late!

## God Works Through Humble Instruments

By E. E. ANDROSS

**I**N the experience of Mrs. Blanca Pol de Quevedo we have an illustration of what may be accomplished by one whose heart and life have been transformed by the power of God's abounding grace, who is full of ardor, full of love to God; in whom Christ dwells, a well of water springing up into everlasting life. Such a one has a story to tell, but not in any precise, common, methodical way.

Mrs. Quevedo, with her family, was a resident of San Juan, Puerto Rico, when in 1937 she accepted the truth of this blessed message. Her husband was at that time an ardent Catholic. When he learned of his wife's interest in the Adventist faith, he did all in his power to prevent her from uniting with the people whom he regarded as heretics. He conceived the idea of securing a home in the rural district of Saint Just, situated about ten or twelve miles from the city, where his wife and three children would be completely isolated from the Adventists and separated from all church privileges. Knowing that she would have to give an account to God for any failure on her part to render perfect obedience to all the commandments of God, Mrs. Quevedo was baptized, notwithstanding her husband's disapproval. This sacred rite was administered before she moved to her country home.

The opposition on the part of Mrs. Quevedo's husband to her obedience to her deep convictions of duty to God, drove her to earnest and importunate prayer for help. She decided that as her husband was away from home during the day, she would visit her neighbors to tell them about the wonderful Saviour she had found. Soon she succeeded in interesting one family in the last message of mercy for sinful men. She invited them to her home for Sabbath school. This little group formed the nucleus about which, in a short time, others gathered. The first fruits of her devoted labors were seen in the preparation of eight for the ordinance of baptism. What a joyful experience it was for Sister Quevedo to see these believers follow their Lord into the watery grave, and rise to walk in newness of life!

This, however, was only the beginning. While on my way to Trinidad after having attended the division committee meeting in Havana, Cuba, I was compelled, because of the congested plane traffic, to spend nine days in Puerto Rico, waiting for passage home. It was my happy privilege to visit one evening with the large group who now gather from Sabbath to Sabbath, numbering from one hundred to one hundred twenty, of whom thirty are in the baptismal class, while many

others are on the verge of the kingdom. Two Adventist families who moved from the city to unite with this company, soon caught the fire of enthusiasm and united with Sister Quevedo in earnest labor for others.

I think I have never seen a more devoted and happy company of believers than this one. As I spoke to them of God's leadership in this great world-wide movement, the faces of my hearers seemed all aglow with joy and thanksgiving that they could be part of such a movement. Mrs. Quevedo's husband is now deeply interested in this holy cause and has secured an allotment of one quarter of an acre from the Reconstruction Administration, upon which we hope a suitable church building may soon be erected. Sister Quevedo, as well as others, can now see clearly "that all things work together for good to them that love God, to them who are the called according to His purpose."

---

## My Wandering Boy

(Continued from page 2)

womanhood if only their feet can be turned in the ways of righteousness.

We know that many fathers and mothers who read these words are grieved over their wandering children. Let us say to them, "It is still for you to pray and hope and believe that God in His own time and way will bring these wanderers back to the heavenly Father's house. You may have prayed to this end for years. Pray on, and as you pray, believe. Work to that end, not by harping continually about turning to Christ, but by showing them a kind and loving interest, by manifesting in your own lives the power of the gospel."

We have much to think about today, much to pray for—enough to take us out of ourselves and our own selfishness. There is nothing so noble in our own experience as to forget self and think of others. May God help us, therefore, to pray for our loved ones wherever they are, and while praying, to take comfort in the hope that God in His infinite love and mercy will cause all things to work together for good to them that love Him.

F. M. W.

---

"FAITH is not an effort, based on human logic, but a living power founded and fed upon the words of God."

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## Apples of Gold

By ALMA WINETEER KEEHNEL

CAN you imagine how beautiful apples of gold would be in baskets of silver? The wise man says: "A word fitly spoken is like apples of gold in pictures of silver"—or as some translations give it, "baskets of silver." Prov. 25:11. What a beautiful thought picture this gives us! How much it would mean to our loved ones, neighbors, and friends if all our words could be fitly spoken—seasoned with love and kindness.

Little Mary was drying the dishes for mother. Although she was trying to be careful, somehow a plate slipped from her small fingers and smashed to pieces on the floor. Can you see her pitiful little face as she received the bitter tongue-lashing from her mother? Is it any wonder that when her work was done she ran out under the old pepper tree and hugged her kitten to her while big tears rolled down her face? She dreaded those harsh, stinging words and had tried very hard to be careful. The plate was old and cracked, and did not matter anyhow, but the little broken heart did. She was mother's most precious treasure. Suppose mother had said, "It doesn't matter, little daughter. That old plate needed throwing away long ago." She would have thought mother was almost an angel.

Oh, how much we lose by hasty, impetuous

words, by thoughtless, cruel words! Words of kindness and praise often inspire one to do his very best, while harsh criticism and faultfinding may cause discouragement and despair.

### Mothers, Speak Kindly

I shall never forget the words of anguish wrung from one mother's lips as she saw her precious loved one laid to rest. "Why, oh, why," she cried, "didn't I tell her how much I loved her and how proud I was to hear her sing!" She was a good mother and probably had told her many times, but now, when it was too late, she longed to tell her again. Tired, anxious, worried father and mother, do you have time to tell your little ones how much you love them, how much they mean to you? Are the apples of gold shining in your home?

I have never seen a girl more willing to do her part in the home than Laura. Although still in her early teens, she could bake, cook, and sew almost as well as a woman. However, many an evening after a busy, tiresome day, she would receive from her mother such a harsh, stinging rebuke for some little, unimportant task she had failed to do that it almost froze her young soul. Oh, yes, her mother was tired, so tired. Her days

were so full of trying to buy better clothes, more up-to-date furniture, and the latest model car, that she had no time to cultivate the Christian graces of kind words, courtesy, and love. She exercised no self-control. The slightest provocation would send her into a fit of rage. She could tell you much about her religion, but, sad to say, she neglected to live it. Thus her influence for good was lost.



"A Home Where Love Dwells . . . Is a Place Where Angels Delight to Dwell"



## Instruction to Parents

In "Counsels to Teachers," pages 114 and 115, I read:

"Never should parents cause their children pain by harshness or unreasonable exactions. Harshness drives souls into Satan's net. . . . Children will respond with willing obedience to the rule of love. . . . Remember that children need not only reproof and correction, but encouragement and commendation, the pleasant sunshine of kind words. . . . Above all things, parents should surround their children with an atmosphere of cheerfulness, courtesy, and love. A home where love dwells and where it finds expression in looks, in words, in acts, is a place where angels delight to dwell."

Can we teach our children self-control in their words and actions before we learn it ourselves? "Correct family government demands first of the parent, government of himself. . . . 'Only he is fit to command who has learned to obey.'"—*"Makers of the Home,"* p. 244.

How then can we go about learning this great lesson?

"It is part of the training every man should seek for himself, and every woman for herself, to be in control of word and thought and act. 'Behold, how great a matter a little fire kindleth! And the tongue is a fire.' James 3:5, 6. A hasty spirit is a spirit not given to reflection, a spirit not soothed and quieted by the presence of the beautiful, the pure, the calm. Whoever has the fault of intemperate speech or glaring anger needs not only to set his will to the curbing of his temper, but, deeper than that, to make for himself an experience of dwelling with beauty, of meditating upon great thoughts, of courting calm scenes, of creating an imagination that reaches up to heaven and finds communion there. James and John were inflammable men, quick to resent, and to strike. Jesus called them Boanerges, 'sons of thunder,' yet through living, in spirit as well as in person, with the Master, they both, and John especially, came to be self-controlled, calm, reflective, with their fire not quenched, but controlled. So may every Christian."—*Ibid.*, p. 100.

## Kindness to Husband or Wife

Maybe it is your husband or wife who is needing the apples of gold. Some time ago I heard a story that impressed me greatly. For a long time a woman tried to convert her husband to Christianity, but to no avail. She attended camp meeting and found a new experience. She found a Christianity that taught her to live her religion as well as to preach it. Shortly after returning home she asked her husband to move a bulky piece of furniture. In doing so he accidentally smashed a light fixture. He waited to hear the usual cutting words of criticism. But instead his wife said quietly, "Don't mind. It was such a bulky thing to move anyway." He straightened up quickly, and she noticed tears in his eyes. With emotion he said, "Wife, if religion does that for you, I want it." What magic there is in thoughtful, careful, loving words.

A young wife once said to her husband, "Dear, let us always be courteous to each other." Quite unconcerned, he answered, "Oh, it isn't necessary!" One day, when it was almost too late, he came to realize that life's greatest happiness can be ruined by neglecting the little everyday words of courtesy and kindness.

Have you ever met a stranger with a worried, discouraged look upon his face? I have. And I

have watched the magic of a cheerful smile and a pleasant "Good morning" change his whole expression. Such little acts of kindness seem to give a person a new lease on life.

Have you ever noticed how unkind words and a look of gloom can chase all the happiness and hope from a home? It was Friday, and such a busy day. Mother had risen early that morning so that everything would be in readiness for the Sabbath at sundown. The five children ate their breakfast and went to school. With a song in her heart she tackled the many duties of the day.

When the children returned home that evening, everything was in order and supper was almost ready. Everyone seemed happy.

Then father came home and sat down by the radio. There was a frown on his face. He was tired, and the whole day had gone wrong. Mother had prepared his favorite dish for supper. As soon as it was ready she went cheerfully in to call him.

"Can't a fellow have any peace in his own home?" he burst out bitterly.

Tears sprang to the wife's eyes. The children became unusually quiet. That father's unkind words had turned the sunshine of his home into gloom and shadow.

## Showing a Christlike Spirit to Neighbors

In "The Desire of Ages," we are told that Jesus did not contend for His rights. Do you believe the verse that says, "All things work together for good to them that love God"? Maybe your neighbor's chickens got into your vegetable garden so that you could show him the true meaning of a Christlike spirit. Did you spoil your opportunity by standing up for your just rights? Or did you use the experience to win his friendship, which, if cultivated, might even lead to his salvation?

I once knew a sister in the church who quarreled bitterly with her two nearest neighbors over the property line. Later she found that she was in the wrong. Yet she continued to glory in telling how she had stood up for what she thought her just rights, and then she wondered why no one wanted to hear about her religion. She prided herself on being a Bible student. How much good she could have done in her neighborhood if she had put her actions and words under the control of Jesus! How greatly she failed to represent her Saviour! "If you are Christ's follower, He sends in you a letter to the family, the village, the street, where you live. . . . Jesus, dwelling in you, desires to speak to the hearts of those who are not acquainted with Him."—*"Steps to Christ,"* p. 119. Jesus had no chance to speak through her. She was too busy speaking for herself.

Perhaps your brother or sister in the church has treated you unfairly. Pause a moment and read these inspired thoughts before speaking those hasty, unkind words. "You cannot read hearts. You do not know the motives which prompted the actions that to you look wrong. . . . A few words spoken hastily under provocation,—just what we think they deserve,—may cut the cords of influence that should have bound their hearts to ours."—*"Ministry of Healing,"* p. 494.

## Gloomy, Discouraging Words

"Are our words gloomy and discouraging? Why not make them inspiring and beautiful, like the apples of gold in baskets of silver?"

"The briars and thorns will only wound and grieve you; and if you gather only these things, and present them to others, are you not, besides slighting the goodness of God yourself, preventing those around you from walking in the path of life?"

"It is not wise to gather together all the unpleasant recollections of a past life,—its iniquities and disappointments,—to talk over them and mourn over them until we are overwhelmed with discouragement. . . .

"Carry everything to God in prayer. Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer."—*"Steps to Christ," pp. 122-125.*

When I was a little girl, my father taught me this little poem, which I have never forgotten:

"Keep a watch upon your words, my darling,  
For words are wonderful things:  
They are sweet like the bees' first honey,  
Like the bees they have terrible stings."

Is there anything so cruel and far-reaching as

the sting of gossip? Some statements in "Ministry of Healing," in the chapter, "In Contact With Others," have been a great help to me. The whole chapter is good, but I will quote just a few sentences which I have memorized:

"Cultivate the habit of speaking well of others. Dwell upon the good qualities of those with whom you associate, and see as little as possible of their errors and failings. When tempted to complain of what someone has said or done, praise something in that person's life or character. . . .

"Evil speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. . . . The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image. But by beholding Jesus, talking of His love and perfection of character, we become changed into His image."

In closing I leave with you this wonderful paragraph taken from "Christ's Object Lessons," page 336:

"We should accustom ourselves to speak in pleasant tones, to use pure and correct language, and words that are kind and courteous. Sweet, kind words are as dew and gentle showers to the soul."

## The Neighbor's Children

By LAURA GRAY

GR EAT was the dismay of Mrs. Brown as she looked from the window of the new house into which her family was moving. Several small strangers were romping over the furniture that had just been taken from the van. With muddy feet they clambered over chairs, danced on a sofa, tilted a swinging mirror back and forth, whooped, and ran about in great delight.

"Quick! Tom, help the movers get our things into the house before they are ruined!" she begged her husband. "Dear me, there are more children in the next garden! We'll never have a moment's peace!"

"They are scamps, aren't they!" the man responded, "and so small!" Then he went out to hurry their belongings into the house.

The next morning those children were there bright and early, eager to make friends with the newcomers, especially with the new little boy. For did he not own a wonderful pedal car, a large ball, and a tricycle? And this new little boy, Jimmy Brown, seemed no less eager to play with them. But later, when they had broken his tin train and wouldn't let him have a turn on his own scooter, he ran whimpering to his mother.

She was exasperated, but being a newcomer, was unwilling to offend these children's parents. So she mildly suggested that Jimmy play inside, thinking the visitors would go away.

But instead, "Hurrah, we'd like that fine!" they shouted, and in they tramped; and they certainly had a rollicking morning.

Mrs. Brown sighed with relief when a long, piercing call from somewhere down the street had the magical effect of hurrying them home.

But, alas, they were soon back, cheerful and vigorous as ever. They swarmed in over the remnants of the former tenant's flower beds.

Of what use would it be to think of making a garden? They peered and poked into every corner, and Jimmy became so excited he couldn't finish his lunch; he wanted to be with them.

Then one morning he was ill.

With apprehension the mother ran to forestall those tireless feet pattering so eagerly along the pavement. How would the youngsters take the rebuff? "Jimmy is ill today!" she began. They stopped and looked up. "He needs to be quiet. You must play somewhere else."

A tall boy of six spoke. "All right, Mrs. Brown," he said, and all scampered off. Where would they go?—to tell their parents?

An hour later there came a timid knock. Mrs. Brown opened the door to a group of sweet, round faces. The "big" boy spoke again. "Here's a storybook and a candy sucker—with only a little bit gone—for Jimmy, because he can't play."

"That is very kind of you." Mrs. Brown felt a catch in her throat. They tiptoed away.

The boy's illness demanded a week's quarantine. The mother explained and told the children not to come into the garden. They never did, but brought little gifts each day.

"I've discovered," Mrs. Brown said to her husband, many days later, "that children don't take hints, but they understand and like plain speaking. Now, when I would rather these boys and girls did not come in, I tell them so, pleasantly, and they don't come. And if when they are at our house, they refuse to do what I ask, I send them home. There is no resentment. As for Jimmy, he's so much happier than when he played alone. You have noticed how he is developing. He has more self-confidence and courage and is a much better sport, and I feel sure it is largely a result of the companionship of his little friends."—*National Kindergarten Association.*

# WAR SERVICE COMMISSION

## Additional Sabbath Rulings

By CARLYLE B. HAYNES

It is a matter of deep gratification that new Army camps as they are constructed and begin to function are still issuing at our request Sabbath rulings similar to those that are already in force in scores of other camps.

One of the most comprehensive and striking of these rulings is the one that has just come in from the Army Air Forces Technical Training Command at Kearns, Utah. This ruling covers not only the matter of Sabbath observance, but of noncombatancy as well. It is as follows:

"HEADQUARTERS BASIC TRAINING CENTER (NO. 5)  
"ARMY AIR FORCES TECHNICAL TRAINING COMMAND  
"KEARNS, UTAH  
"December 27, 1942

"(CIRCULAR)  
"NO. 21)

"1. Policy for Guidance of this Command in reference to Conscientious Objectors.

"1. These men shall not be required to bear arms or have anything to do with arms or ammunition or replicas thereof, if such is their request.

"2. Where they belong to a sect that observes Saturday as their Sabbath, they shall not be required to work on Saturday, but those so excused will perform their duties on Sunday.

"3. For the purpose of training, these men shall be put in one flight and their training handled specially by S-3.

"4. The names of all known conscientious objectors on the post shall be furnished to the Chief of Chaplains and be individually interviewed by him or one of his assistants.

"a. The Chief of Chaplains' office shall furnish to the Assistant Executive, S-2, a written report on his interview with each individual.

"5. Squadron Commanders shall be instructed that with the above exceptions, conscientious objectors shall be handled as any other soldier.

"a. There shall be no 'baiting' of these men.

"b. If any of these men refuse to obey the orders of an officer or a noncommissioned officer, in the execution of his duty, he shall be subject to disciplinary action.

"6. The Squadron Commanders shall be instructed that any deliberate action on the part of any of these men or any other men in attempting to induce others not to bear arms shall be immediately reported to the Assistant Executive, S-2, said report to be in writing listing all the facts, including witnesses.

"7. Any exceptional case wherein the Squadron Commander is in doubt as to the proper way of handling should be referred either to the Executive Officer or to the Assistant Executive, S-2.

"8. The Executive Officer and the Assistant Executive, S-2, at any time, will discuss with the Squadron Commanders any problem concerning conscientious objectors desired.

"9. Any attempt to ridicule or bait a conscientious objector soldier by any other soldier shall be immediately reported to the Executive Officer.

"10. The Bill of Rights of the Constitution of the United States guarantees to all citizens the right to freedom of worship and it is to be borne in mind by all officers and men that these soldiers classified as conscientious objectors (1-A-O) are entitled to their religious beliefs the same as any other religious sect, and no discussion of such religious beliefs will be tolerated.

"By order of Colonel Lewis:

"Richard J. Sullivan,  
"1st Lt., Air Corps,  
"Asst. Adjutant."

"OFFICIAL:

"(Signed) Richard J. Sullivan,  
"1st Lt., Air Corps,  
"Asst. Adjutant."

Other Sabbath rulings which have recently been received follow:

"Service Command Unit 1977  
"BUSHNELL GENERAL HOSPITAL  
"Brigham City, Utah

"Office of the Commanding Officer  
"January 3, 1943

"Extract of Daily Memorandum No. 44

"DAILY MEMORANDUM NO. 44

"1. Sabbath Day for Seventh-day Adventists.

"Members of the Seventh-day Adventists may be excused from duty so far as is practicable, consistent with the performance of essential duties, from sunset Friday until sunset Saturday so they may observe their Sabbath day. Those excused for this purpose will be available for full-time duty on Sunday.

"For the Commanding Officer:

"(s) V. R. Hirschmann.  
"V. R. Hirschmann.  
"Lt. Col., Medical Corps,  
"Executive Officer."

"HEADQUARTERS  
"LAS VEGAS ARMY GUNNERY SCHOOL  
"LAS VEGAS, NEVADA

"December 23, 1942

"MEMORANDUM TO: All Organization Commanders.

"1. Consistent with administrative and operational requirements and in accordance with the training directive of this station, members of the Seventh-day Adventist faith will be given opportunity to participate in religious worship in keeping with the tenets of their faith.

"2. When so excused (from routine duty) they will be available for routine duties found necessary on Sunday.

"Martinus Stenseth,  
"Colonel, Air Corps,  
"Commanding."

"ARMY AIR FORCES

"Army Air Base  
"Warrensburg, Missouri

"JSG:le  
"December 28, 1942

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

"DEAR SIR:

"In reply to your letter of December 11, 1942, you are informed that investigation indicates that there are comparatively few men of the Seventh-day Adventist faith stationed at the Sedalia Army Air Field. Please be assured that members of your church who make application through official channels for the privilege of being excused from duty for the purpose of engaging in religious duties on Saturday will receive full consideration. When they are so excused, they will be considered first on the list for any fatigue or other duty that is found necessary on Sunday.

"The base chaplain is making a thorough census of all units attached to the base to determine those few men of the Seventh-day Adventist faith for proper classification.

"(Signed) John S. Gullledge,  
"Major, Air Corps,  
"Executive."

"HEADQUARTERS  
"OGDEN AIR DEPOT  
"Hill Field, Ogden, Utah  
"Office of the Commanding Officer  
"January 4, 1943

"Mr. Carlyle B. Haynes, General Secretary  
"Seventh-day Adventist War Service  
"Commission,  
"Takoma Park, Washington, D. C.

"DEAR SIR:

"Referring to your letter of December 21, 1942, relative to granting Seventh-day Adventist soldiers their Sabbath privileges. I am pleased to advise that this headquarters will give favorable consideration to requests from bona fide members of your church to be excused from military duty on Saturdays, and those who are excused will be placed first on the list for duty on Sundays, as you have requested.

"You can be assured that members of your church belonging to this command will receive every consideration possible that is commensurate with their military duties.

"Yours truly,  
"(Signed) Morris Berman,  
"Colonel, Air Corps,  
"Commanding."

"HEADQUARTERS  
"Camp Ripley, Minnesota

"006  
"January 7, 1943

"MEMORANDUM:

"TO

All Units, Camp Ripley, Minnesota

"Bona fide members of the Seventh-day Adventist Church will be excused (as far as military necessity makes it advisable) from duty on Saturday, so that they can observe their Sabbath day. Where they are so excused, they will be considered as first on the list for any fatigue or other duty that is found necessary on Sunday.

"By order of Lt. Col. Schaub:

"(Signed) L. A. Ellis,  
"Captain, Inf.,  
"Adjutant."

"HEADQUARTERS RAPID CITY ARMY AIR BASE

"Office of the Commanding Officer  
"Rapid City, South Dakota

"January 8, 1943

"DEAR MR. HAYNES:

"In reply to your letter of December 31, 1942, I wish to assure you that any member of your faith at this station will be permitted to observe the Sabbath, sunset Friday until sunset Saturday, if he so desires, in so far as military necessity permits.

"Yours truly,  
"(Signed) Charles B. Oldfield,  
"Colonel, Air Corps,  
"Commanding."

"HEADQUARTERS FORT DOUGLAS

"Office of the Commanding Officer  
"JHM/adf/lr.  
"Fort Douglas, Utah

"January 8, 1943

"Mr. Carlyle B. Haynes

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

"DEAR SIR:

"Thank you for your interesting and instructive letter of December 16, 1942.

"A canvass of this post discloses that only one soldier is of your religious belief—a private Philip D. Spechko of S. C. Unit 1900. This soldier has always been given the opportunity to observe his Sabbath privileges. This consideration will be granted to any soldier of your faith, assigned in the future to any unit on this post.

"Sincerely yours,

"For the Commanding Officer:  
"(Signed) John H. Mackert,  
"Lt. Colonel, Infantry,  
"Executive Officer."

"HEADQUARTERS, HARBOR  
"DEFENSES OF PUGET SOUND  
"Office of the Commanding General  
"Fort Worden, Washington

"January 17, 1943

"Mr. Carlyle B. Haynes

"General Secretary  
"Takoma Park, Washington, D. C.

"DEAR MR. HAYNES:

"Reference your letter of December 31st. I have given the necessary instructions so that bona fide members of the Seventh-day Adventist Church, except in cases of military necessity, will be excused from military duties in these harbor defenses on Saturdays, so that they may observe their Sabbath day.

"Sincerely,

"(Signed) James H. Cunningham,  
"Brigadier General, U. S. A.,  
"Commanding."

"HEADQUARTERS  
"UNITED STATES ARMY CAMP  
"HOFFMAN, NORTH CAROLINA

"January 22, 1943

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

"DEAR MR. HAYNES:

"In reply to your letter of January 19 regarding the observation of the Sabbath by Seventh-day Adventist soldiers, I wish to assure you that any members of that faith who apply for permission to be excused from duty on Saturdays will be given consideration in so far as military necessity makes it possible.

"Very truly yours,

"(Signed) Vernon G. Oldsmith,  
"Colonel, Infantry,  
"Commanding."

"VGO/a.

Alexandria, Louisiana, church members are enlarging and refinishing their church building.

# 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.

## Our Work in China

**W**RITING from Chungking, G. J. Appel, acting treasurer of the China Division, gives a wonderfully encouraging report. We take great pleasure in quoting a portion of his letter of December 1, 1942, which shows the genuine and substantial progress the advent message is making in that distressed country:

"I have been away on a seven weeks' itinerary, attending meetings in the Central and Northwest China Unions. I was very happy indeed to come in contact with our work in these fields, and the Lord wonderfully blessed as we met and prayed together. While in Honan we sent you a cable of the famine situation there, and we have already received a reply from the Treasury Department granting \$5,000 for members' relief. The famine is acute, and we found that thousands of people had only sufficient for one bowl of soup a day, and part of the ingredients of this bowl of soup were leaves taken off the trees. We trust that the amount granted by the General Conference will be sufficient to give our own members the necessary food to live on until another harvest.

"We also attended the annual conferences in the Shensi meetings. Sabbath school offerings and tithes in all these centers show an encouraging increase. The Shensi Mission set their goal at the beginning of this year for \$10,000 tithe (local currency), and when we were there, they had already received \$19,000, and hoped to have \$30,000 before the end of the year.

That is more than three times the amount of their entire budget eight years ago.

"This year encouraging reports are coming in from the Ingathering work. The Honan Mission last year raised a little less than \$2,000, but this year they have already raised over \$21,000 and are still working hard at it. In fact, the receipts in Free China so far this year are nearly double the entire amount raised last year. It is really wonderful how the Lord is blessing as our people go forth and witness for Him. The students of our China Training Institute had two field days and took in nearly \$15,000.

"You will be interested to know that plans are being made to renew publication of our Chinese *Signs of the Times*, beginning with March, 1943. The subscription price has been set at \$50 a year. This may seem a high price; yet considering the present cost of labor, paper, and other materials, it is not excessive, but will give you an idea of the present prices compared with what they were a few years ago.

"We are glad to know that efforts are being made to send out a doctor and possibly one or two nurses. These are urgently needed. We are also working on a plan whereby two families may be sent to Lhasa. Just who they will be and how they will be sent have not been fully worked out, but E. L. Longway and I have given this considerable study. It is a big undertaking, and there is considerable danger connected with it; but as we go forward in faith, if the time has come

to open up a new station in that heathen stronghold, I am sure the Lord will remove these obstacles and open the way.

"We have also been informed that Sinkiang has been completely turned back to Chinese control. This would make it possible for us to send workers into that province. I wish we could spare one or two families to send out there, for if we wait until the war is over, the doors to that field might close forever. It would not be such an expensive undertaking now, for there is a good auto highway all the way from Lanchow to Tihwa. Elder Longway just now is making a trip out to a place called Yu Men to secure some gasoline. He, no doubt, will investigate the possibility of getting from there to Tihwa; and when he returns, we will talk over the possibility. It might be an opportune time to send workers on through to the capital of Sinkiang sometime next year. In fact, a few months ago the generalissimo told someone in Lanchow that if anyone plans to start work in Sinkiang, now is the time to do so."

## Fort Worth Church

**J**UST a year ago I was called from Atlanta, Georgia, to become the pastor of the Fort Worth, Texas, church. During these past twelve months the Lord has remarkably blessed the efforts of His faithful people here in this city of the Southwest. The early months of the year were spent in a downtown evangelistic effort conducted in the beautiful Paschal High School Auditorium. Following these meetings the attendance so increased at the church that we found it necessary to provide several new pews. A pastor's study



Study of Russian at Union College

Our Spirit of Missions first-year class in the study of Russian at Union College is shown here. The head teacher is Mrs. M. M. Ivanoff, in the center in the row sitting. The head translator is her husband, Alexander Ivanoff, at the right in the row standing. Both these workers are Russian born and Russian educated, the one as a teacher and the other as a military officer. As refugees from Russia at the time of the Revolution, they fled into Manchuria, where they learned and accepted the truth, and labored in our mission there for ten or more years. The young people in the picture have been deeply impressed with the opportunity for service that gives promise of opening up in Russia in the near future, and are voluntarily devoting themselves earnestly to the study of Russian in preparation for work abroad after graduation. The one in the center in the row standing is already a college graduate, and is devoting most of his time to the mastering of the Russian language. W. E. HOWELL.

and a mothers' room with glass front and public address system have recently appeared in the church. The grounds around the building have been landscaped, new shrubbery has been set out, and a new walk has been provided.

The church made the following gains over 1941: membership, 14 per cent; tithe, \$4,483.46, or 52 per cent; Ingathering, 54 per cent; Sabbath school, 46 per cent; Week of Sacrifice, 44 per cent; religious liberty, 37 per cent; Missions Extension, 160 per cent; local funds, 74 per cent. Best of all, our total mission funds increased 53 per cent, or 1 per cent more than the tithe increase, and this in spite of the fact that we had two windfalls of tithe, totaling over \$1,500 but experienced no such sudden swelling of missions funds. In other words, our normal tithe increase over 1941 was 35 per cent (excluding windfalls) and our mission funds increased 53 per cent. We begin 1943 with the determination that these gains shall be duplicated. We are too near the end to be satisfied with ordinary progress.

ALBERT CHARLES GRIFFIN.

## Grand Rapids, Michigan

THE accompanying picture shows some of the folk who were baptized in the evangelistic effort held at Grand Rapids, Michigan. They are standing in a semicircle on the main floor of the auditorium. Quite a number of those who were baptized in the effort were unable to be present when this picture was taken. The workers who were connected with the effort are seated on the platform. Some of the conference committee members, including the president of the conference, T. G. Bunch, are standing at the rear of the platform.

Michigan is one of the oldest conferences, as far as the advent message and movement are concerned, and we esteem it a privilege to labor in this field where so many of the early pioneers have labored and where God has blessed the efforts of His people down through the many years.

During the first sixteen months

of our stay in this conference we baptized 394 believers into the advent message. We are grateful to God for every one who has taken his stand for this truth and also for the privilege of bringing the message to other thousands by means of the radio. Thousands of copies of our small books and sermons have been sold and mailed out in response to the many requests. The *Present Truth* has gone into hundreds of homes.

We have appreciated the co-operation of the faithful brethren and sisters in the churches. Heaven has kept a record of all the sacrifices, work, and prayers of His children. Only eternity will reveal the final results.

Now we are well along in our effort here at Flint. Flint, as you know, is a city where all the factories have gone into defense work and are running night and day. But since the Lord's program must go on too, we keep going. We are hoping and praying that a goodly number will accept the message in this busy defense city. Our visitors' class in the Sabbath school is getting larger and larger each week, and that is a good sign. There are many who are keeping the Sabbath and looking forward to baptism.

We have new members in the Sabbath school now who are working in the different defense shops, such as the Buick, Chevrolet, A-C Spark Plug, Fisher Body, and Tank Plant, etc. Many of the women are working in defense factories too. God has been good and helped all, so far, to get the Sabbath off. One foreman at the Chevrolet plant said one Friday, "What am I going to do? I have only one man besides myself coming tomorrow; but then," he added, "I can't help admiring you men for your stand." One brother who worked at the A-C Spark Plug plant was called in by the assistant superintendent and asked, "Why do you want Saturdays off? When those Venden Brothers are gone, you will forget all about it again." "No," the brother said, "you can't forget it, once you have heard it."

Remember in prayer the work in Michigan.

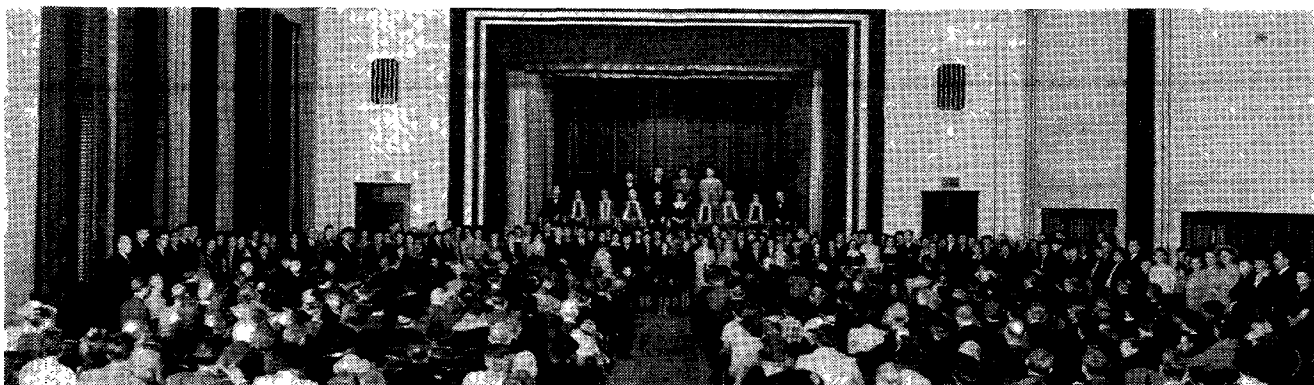
VENDEN BROTHERS.

## San Pasqual Church School

It was in the fall of 1898 that Brother Potts, a member of the San Pasqual, California, church, first came in contact with a church school, while he and his family were temporarily located elsewhere, picking walnuts. He was very much impressed, and returned to his home an enthusiastic advocate of the church school. A meeting of the San Pasqual church members was called. Peter Georgeson donated a piece of land, and soon thereafter, L. O. Johnson hitched up his team at four o'clock one morning, and started to town to get lumber for a school building. As soon as the building and the home-made seats were finished, a teacher was requested from Battle Creek. Miss Loiza Elwell answered this call, and in February, 1899, the school opened. The second year, Miss Marie Barber was the teacher. She is now Mrs. Chris Marchus, and still lives in the San Pasqual Valley. She has taught a total of thirteen years at this school, and it was from her that much of the information given here was secured.

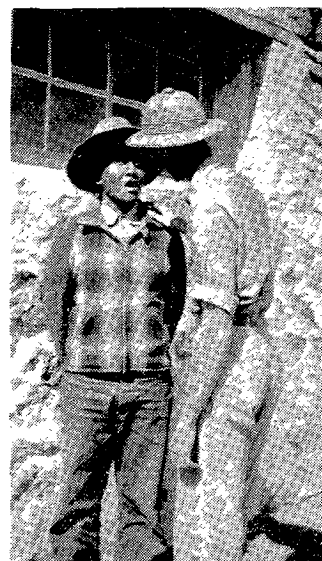
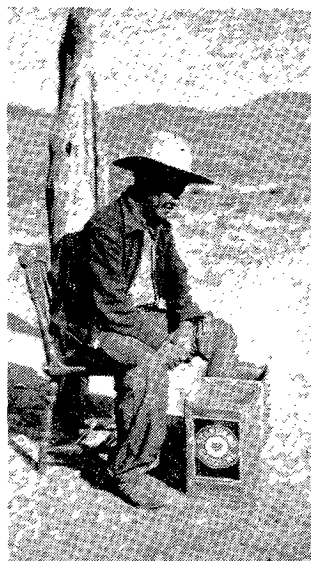
The building which was erected in the last year of the last century is still in daily use today and has become, with additions and improvements, the oldest church school in continuous operation in the State. Not a year has been missed since its original opening. Of course no one knows just how many boys and girls have gone to the school during the intervening years, but the names of many of them are on the old records which are at the school. Some are attending now whose fathers and mothers attended before them.

Many have gone out from this little school to take their places in God's work; others have been witnessing for the Master just as well in businesses of their own. The following is only a partial list of former pupils of the school who are or have been connected with our organized work, conference or institutional. If you know of others, we should be glad to be informed of their names.



At the Evangelistic Effort Held by the Venden Brothers in Grand Rapids, Michigan. The People Standing at the Front and Sides of the Auditorium Are Some of Those Who Were Baptized During the Meetings





Meet These Visitors to the Little Clinic Which Marvin Walter Is Operating Among the Indians of Arizona, and Then Read About Them in His Article, "Indian Work in Arizona." Those Pictured Are (left to right): Leota Williams Nez and Her Three-Month-Old Baby; Betty and Marie Williams; Shorty Bush; Frank Joey; and in the Picture Below—

**Teachers:** Emma Marchus Carmichael, William Potts, Vina Georgeson, Doreen Marchus Nelson, Lydia Timm Georgeson, Claude Striplin, Clara Brown Kellogg, Effie Brown Carroll, May Hinman Adams, Mildred Merryweather Sabin, Ora Bancroft Johnson, Ruth Morse, Ina Marchus Robison, Frank Judson.

**Ministers:** Raleigh Robinson, Douglas Marchus.

**Nurses:** Jessie Johnson, Inez Johnson O'Brien, Doris Marchus Fenton, Delpha Marchus Crane, Mabel Judson, Genevieve Seelye, Mabel Brown Shiveley, Lucille Noggle Aitchison, Evelyn G. Shearer, Margarite Brown, Louise Brown.

**Graduates of the College of Medical Evangelists** (not necessarily connected with organized work): Donald Marchus, Alfred Wical, Elvin Wical, Enos Potts.

Three of those named above have seen service in the foreign field; a fourth has received a call to foreign service but as yet is still in the States.

Who can measure the influence for good that has been exerted by these and other men and women as they have gone forth into the harvest field! And how much of that influence is due to the training received in this little school in the valley no one can ever tell.

ROBERT GALE.

tell me how serious the cut was. I gave him some iodine. When I was called to see the child several days later, it was too late to sew up the wound. I just dressed it and fastened it together well with adhesive tape. The picture was taken about a week later, when the little girl was brought back to have the bandages removed. Jack Olthtie is a good man. He likes the mission, and we hope soon to be able to study with him.

Shorty, pictured third in the panel, came to me with a large



Jack Olthtie and Part of His Family, Including the Little Girl Who Was Hit by an Ax

## Indian Work in Arizona

THE five pictures appearing on this page all have an interesting story which indicates the progress our work is making here in Arizona, among the Indians.

Leota Williams Nez, pictured at left of panel, had a miraculous escape from death in an automobile accident near here. She suffered a deep gash in her forehead; her ear was nearly cut off; and her shoulder was broken. Two of the others in the car were seriously injured.

A man living near the scene of the accident called an ambulance from Leupp, forty miles away, and then came and told me. I got there just as soon as possible and worked for about an hour, giving first aid. Leota and the two seriously injured men were in the Government hospital a week. However, Leota's shoulder had not been properly set, and about a month later I was called to see what could be done. I took her to the Ganado hospital, where her shoulder was set, and where there was born to her a fine, eight-pound baby boy. Both Leota and the baby are doing well, and

Leota is eager to know about the truth.

Leota's brother, with his wife, Ellen, and their five children, live in a camp about a mile from our mission. One day Ellen told my wife that the baby boy, Johnson, was sick, and that the little girl had sores on her face. I went to visit the family, and found that Johnson had an infection in his toe and a large ulcer on his leg. The other children all had bad cases of impetigo. We began treating these children, shown in the second picture of the panel, and now they are nearly well. This medical care has been an opening wedge into this home. Now we are beginning to be able to talk to the parents about eternal things.

Jack Olthtie and his family live at a camp about six miles in the direction of Indian Wells. One day one of the boys at the camp was chopping wood, and the ax struck one of the little Olthtie girls in the forehead. One of the young men came to the mission to get some medicine for the cut, but did not

skinned place on his left shin. He had been bucked off his horse. His leg was badly swollen and dark red streaks ran out from it. I gave the leg hot and cold treatment in gasoline cans, and told him to come every day for further treatment. Two days later I saw him, and he said the leg was all right. I looked at it and saw that the infection was coming to a head but needed more care. After the second treatment Shorty went home and lanced the leg himself. I have continued to treat it, and the wound has healed. Shorty's grandchildren are now being treated for burns and impetigo.

For several months I have been

having some good talks with our policeman, Frank Joey, pictured at right of panel. For some time he had been having severe attacks of tonsillitis and finally became ill. Last week I took him to Ganado, where his health is improving. He is studying with me concerning our beliefs, and is very favorable.

Our patients are increasing, now that there is a plague of impetigo going around the camps. Last Wednesday I took four patients to

the Ganado hospital. Thursday, besides taking two patients to the hospital, my wife and I treated twenty patients at the mission. Then that night I had to take a sick baby to the hospital, and did not arrive home until 2 A. M. Yesterday we had twenty more patients, and today we have had thirteen already.

And so the work goes here in our mission among the Indians.

MARVIN WALTER.

## Voice of Prophecy

### From the Mailbag of Radioland

#### Coalinga, California

"Please enroll me in your radio Bible Correspondence School. I am a Sunday school teacher in the First Baptist church. I have the seventh-grade boys and girls. I love the Master and His work, and want to learn all I can of Him, and how to teach others. I enjoy reading the *Signs of the Times*. May God bless you in your work for Him."

#### Danville, Indiana

"Am sending in my fourteenth and fifteenth lessons. Have worked hard on them. Will say that I am having to change some of my viewpoints on things. I am a Methodist. I asked a friend whether she could tell me anything about these seventh-day folk. She said, 'I, too, am a Methodist, but I keep Saturday as the Sabbath.' We had a good talk."

#### Coolidge, Texas

"I am proud to say I am sending my twelfth and thirteenth Bible lessons. That means I am half through. If I learn as much in the other half, I will be still more proud that I have taken the course. Your lessons give many facts in the Bible that I have always wanted to know. You make it so plain, and it makes me happy to know more about Jesus and His word. Please send me twenty-four Bible Readers' Check Cards, as my Sunday school class has begun to read the Bible through. I am going to try to get others to enroll for your Bible course. Find enclosed my meager offering, and please pray for me, that I may grow stronger in the grace and knowledge of our dear Lord and Saviour as I study these lessons. I send this with a prayer for you."

#### Brigham, Utah

"I have been a sinner in the sight of God and man. I listen to your broadcast each week, and I have decided to take the Lord for my personal Saviour. I am trying each day of my life so to live that heaven may be my home."

#### Bells, Tennessee

"I never realized before that the keeping of the Sunday sabbath is

wrong. I always thought it the proper one to be observed, until I studied these lessons. Now I believe the seventh-day Sabbath is right. I want to observe the seventh-day Sabbath, by the Lord's help. Please pray for me that I may launch out on His promise. I want to receive the mark of God."

#### Detroit, Michigan

"Please enroll me in your free Bible class. I am truly interested in the Bible and try to read it a little each day, or as often as I can, but I can't get very much meaning from it. It's certainly wonderful to have someone offer to help those who are eager to learn the word of our Saviour, and I appreciate your offer. You said the offer was free, but if there is any offering I can make toward your school in return for your kindness, I would be only too glad to make an effort to do so."

#### Dobbins, California

"Lessons 15 and 16 have been very interesting to me. From childhood I have accepted Sunday as the Sabbath, but am willing and ready to accept the true teaching of God's word. So far as I have been able to understand God's word, I cannot find where it says Sunday is the first day of the week. Of course, if Sunday is the first day of the week, quite naturally Saturday would be the seventh day, or the Sabbath. Any references that you could give me to enlighten me on

the subject would be greatly appreciated."

#### Mantua, Ohio

"Enclosed find a dollar toward the broadcast of your program. I shall help out as regularly as I can. I would like to have the free Bible course offered. I am twenty years old, a Sunday school superintendent, and a junior teacher. I know the lessons will help me greatly in my work for the Lord. I shall be eagerly awaiting the course. I have heard your program only a few times, but I enjoy it because you explain the Bible truths so clearly and simply. I wish I had known of your program before. May God bless you. Our prayers are with you."

#### Tulsa, Oklahoma

"Several weeks ago I had the privilege of listening to one of your programs, and I wish to express my appreciation for the excellent type of program you present. We of the service who have been driven from our homes by the force of patriotism and a desire to defend what we cherish so dearly, really appreciate voices blended in harmony. May you continue to enjoy the success your program so richly deserves." Signed, "One of Uncle Sam's Nephews, U. S. Air Forces."

#### Lodi, Wisconsin

"I listen to your broadcast each Sunday evening, and I cannot tell you how much I enjoy it. Your messages and your quiet, Christian manner are so different from other broadcasts. Others seem so perturbed in spirit that they give one the impression that they are worried, wrangling, or prejudiced. They seem to be wrestling with the Scriptures, when their messages should be of peace, not strife—of invitation, more than of warnings. Your program is such a benediction to me that I sit with bowed head and folded hands as I listen to you from six to six-thirty each Sunday evening—the world is shut out and God is shut in. You people speak and sing with Christian assurance and peace of heart. Enclosed you will find post-office order for two dollars. I sincerely wish I could send more."

## Opportunity for Our Youth in Army Camps

IN these days when so many of our young men are being called into military service, the question regarding what we can do to be of assistance to them is constantly being raised. Nearly all radio advisers and other public speakers intimate that one important thing is to surround them with conditions that are as nearly normal as possible, that is, to have them continue their interests in civilian life as far as is consistent and possible.

Though these boys have a very heavy program during their train-

ing period, on the other hand, they do have a certain amount of free time; and the use of that free time has much to do with their morale.

I think it is conceded that an individual will be able to serve his country better if any such free time can be used in educational ways, and especially if it can be used in that manner with pleasure and personal interest. For our Adventist boys, it would seem especially desirable to take some course with the Home Study Institute. Not only would it be an excellent thing for

(Continued on page 23)

# It is *Easy* NOW

to give

## BIBLE STUDIES

with the

# 20<sup>th</sup> Century BIBLE COURSE



More than  
**2,000,000**  
pages of these  
unique studies  
sold before  
publication

### Streamlined for Successful Soul Winning

Ministers, pastors, radio evangelists, Bible instructors, interns, and laymen are using the 20th Century Bible Course with remarkable success in their public efforts, cottage meetings, correspondence schools, and special training classes. Beautiful in its simplicity, comprehensive in its scope, and compact in design, this course presents the great doctrines and prophecies of the Bible in a manner appealing to the head and the heart.

*Practical Lessons Built Out of Practical Experience  
for Practical Use by Practical People.*

Put a set of these  
lessons in the hands  
of your relatives and  
friends.

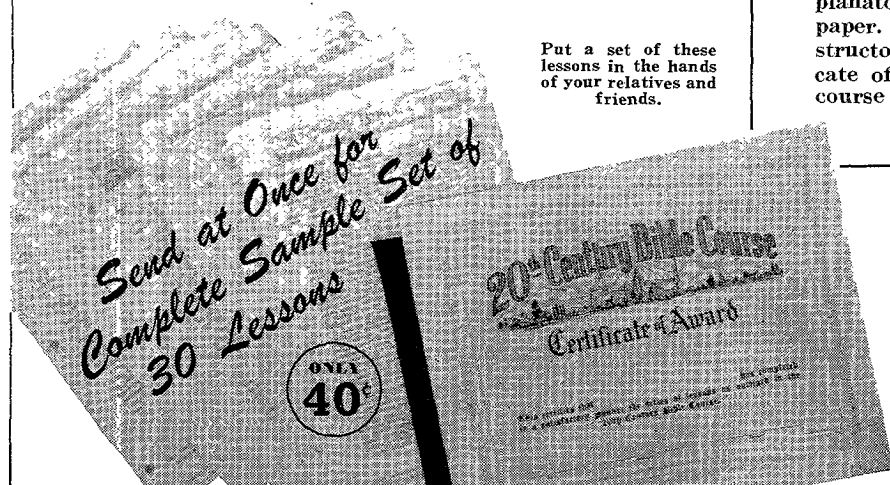
The "20th Century Bible Course" was  
written by Arthur E. Lickey, evangelist  
and radio broadcaster, New York City.

The 20th Century Bible Course consists of 30 carefully co-ordinated lessons of six pages each, size 6 x 9½". Printed on notebook paper, with rounded corners and holes punched for standard three-ring binder. Each lesson is easy to follow, easy to understand, and easy to believe. All lessons are arranged in uniform order. First page is a letter to the student. Second page is the lesson outline. Third and fourth pages carry explanatory notes. Fifth page is the test paper. Sixth page is for use of the instructor. Attractive, two-color Certificate of Award will be given when the course is completed.

### Quantity Prices

One Complete Set of 30 Lessons.....	\$ .40
100-1,000 Copies of Any One Lesson or Selection of Different Lessons in Multiples of 100 Complete Lessons, Per 100 Lessons.....	1.00
1,000-5,000, Same Basis, Per 1,000 Lessons.....	9.00
5,000 or More, Same Basis, Per 1,000 Lessons.....	8.00

Higher in Canada  
Add Sales Tax Where Required



✦ ORDER FROM YOUR BOOK and BIBLE HOUSE ✦



© W. Heaslip

While deeds of heroism are being performed on every battlefield of the world conflict, the church of Christ must rise to the occasion with service "splendid and divine."

# ADVENTISTS, AWAKE!

To YOUR  
BATTLE STATIONS for the  
1943

## "SIGNS" CAMPAIGN

FEBRUARY 26 to MARCH 6

**T**HIS year, the most momentous in modern history, certain to be crowded with events of the utmost importance to every soul on earth, challenges the people of God to present the Advent message with unexampled zeal and power.

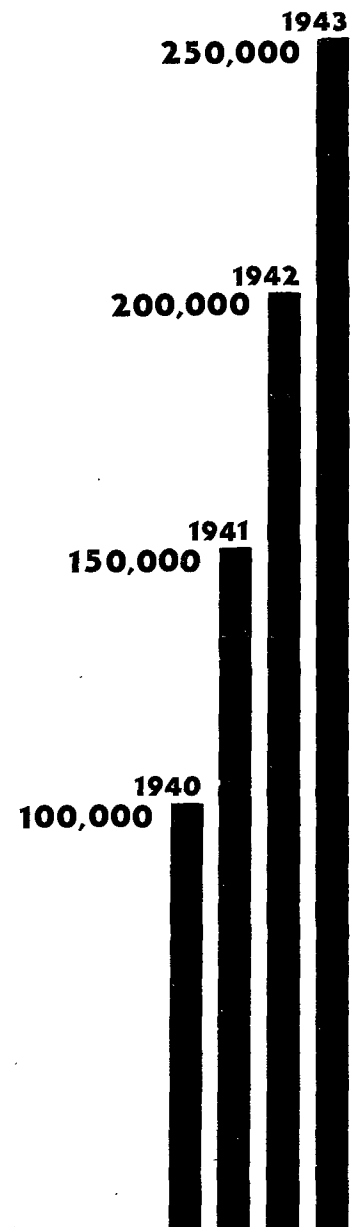
This is the hour for greatness—greatness of planning—greatness of acting; for great times demand great men, great hearts, great deeds.

President Roosevelt has called for \$100,000,000,000 to wage war and achieve victory. Only all-out effort, he says, can succeed in total war. And shall the church reveal less consecration to its holy task? Shall it not rather enlarge its goals commensurately with the solemnity of the times and the greatness of its mission?

Surely no more wonderful opportunity ever presented itself for the

distribution of our denominational literature, and in particular our pioneer missionary magazine, the *Signs of the Times*, than these eventful times in which we live. Last year, by the grace of God and the willing co-operation of our workers and people in every church and company, the circulation of the *Signs* rose to the unprecedented total of more than 200,000 copies a week. For this splendid achievement we are deeply grateful. But this year let us raise our sights again; let us resolve in 1943 to give the dear old *Signs*—in this its seventieth year of publication—a coast-to-coast circulation of a quarter of a million a week. The times demand it, and surely Heaven expects it.

May you—and your church—play a glorious part in making this dream come true.



### WHEN YOU SEND THE "SIGNS"

When you say, "Yes, I'll send the SIGNS to a friend this year," this is what your friend will receive:

1. 50 Voice of Prophecy Sermons
2. 50 Bible Studies
3. 150 articles on current events in the light of prophecy
4. 150 inspiring devotional messages
5. 25 articles on the Jewish Question and the Future of the Holy Land
6. 25 studies in the Book of Revelation
7. 100 articles covering every important doctrine of the Advent Message

## Youth in Army Camps

(Continued from page 20)

them and a wise way in which to use any free time, but it would also give them a connecting link with the church or with persons of similar belief. We understand that a special discount of 20 per cent is given to the boys in our training camps.

We think this question is of sufficient importance for all advisers to our young men either now in the military or subject to future call, to bring these possibilities to the attention of our youth. You may be interested in reading the following resolutions which were passed at our recent Autumn Council. If these can be thought of especially in the light of the young men who are serving in the military forces, they may bring us even larger results than have been anticipated.

**"THE HOME STUDY INSTITUTE:**  
(Resolutions Passed at the Fall Council of 1942)

"WHEREAS, The officers of our churches, Sabbath schools, and Missionary Volunteer Societies are carrying important responsibilities in the denomination; and,

"WHEREAS, The large number of them have not received the systematic and thorough training needed for their work as undershepherds, and it is not possible to give them such training in week-end institutes; therefore,

"Resolved, That we urge all such officers, young and old, to avail themselves of the Home Study courses in Spiritual Leadership and Pastoral Training, prepared by a group of experienced teachers and field men at the request of leading pastors, and used with marked success in many of our churches; and

"WHEREAS, There are in our churches thousands of lay members possessed of natural teaching ability, who by undergoing proper training at the hands of skilled educators might become able to render valuable help to our ministers in carrying on a series of public meetings; and,

"WHEREAS, It has been demonstrated that this training can be given through the Home Study Institute; therefore,

"Resolved, That we request pastors and conference workers in general to interest themselves in men and women who show natural talent, and encourage them to place themselves under the guidance and training of the Home Study Institute.

"WHEREAS, Our ministerial interns will do better work in the ministry if they are careful to preserve the study habit of devoting at least half an hour daily to advanced work in their own particular field;

"Resolved, That we encourage them to enroll with the Home Study Institute for upper-division courses in such subjects as

Hebrew, New Testament Greek, Pauline Epistles, and Pastoral Problems; and,

"WHEREAS, The plan for advanced study will be beneficial to our young men in the Army and also to other groups, such as those engaged in our business offices;

"Resolved, 1. That we invite camp pastors and other workers who meet our boys in training, individually and in groups, to encourage them to carry some line of advanced study through the Institute, and thus be prepared to fill some position of trust.

"2. That we invite the managers of our institutions, the union auditors, and other men carrying business responsibilities to encourage the young men who assist them, to give their leisure time to the mastery of the courses in Bookkeeping and Higher Accountancy offered by the Home Study Institute."

H. A. MORRISON.

## Sunnyside Church, Portland, Oregon

THE past year has been a good one for the Sunnyside church.

A noble Christian spirit prevails among the membership. I have never known a church to be more free from bickerings, strife, envy, and jealousy than this one. Although no public evangelistic campaigns have been held during the year, we are happy for the results of quiet work among the membership in the winning of souls to this message. Twenty-six were baptized and one joined on profession of faith during the year. Our net gain in membership was fifty-three, the total now standing at 721.

Financially, it has been the banner year in the history of the church. In 1942 our tithe alone, which amounted to \$42,223.60, was more than all funds handled by the treasurer in 1941. Our Ingathering funds totaled \$3,956.57; Week of Sacrifice Offering, \$816.64; Missions Extension offering, \$698.90. Our weekly average giving to missions per member was 44.9 cents. The liberality of our membership in faithfully supporting the cause of God is evident by the fact that a total of \$64,317.86 was received during the past year for the various branches of work.

We take this means of expressing our gratitude to God for His manifold blessings and, with our brethren and sisters the world around, pledge ourselves to renewed faithfulness to Him as we look forward in faith to the day when He shall come whose right it is to reign.

L. E. NIERMEYER.

Of those baptized two were Japanese, one Korean, one Hawaiian, two American, one Spanish-Puerto Rican, and two Filipino. Three of these had previously been members of the Catholic Church, one a member of the Hawaiian church, two were Buddhists, one a Quaker, and one a non-Christian.

We rejoice as we see how the Spirit of God is still working on the honest in heart and leading them to those who can tell them the wonderful story of salvation. In giving her testimony, the Japanese woman told how one day as she was praying to her idols, she suddenly realized that they could not help her husband, who was not expected to live. She got up from her knees, went out into the field, and there under the open sky cried to the true God, even though she did not know anything about Him. God heard that honest cry, and her prayer was answered; her husband recovered, and God sent a colporteur to her door. Now she is rejoicing in a full knowledge of Christ.

It was an impressive scene as Elder Heaton baptized these precious believers, and those who witnessed it resolved to live nearer to the Master.

GEORGE E. TAYLOR.

### Are You Moving?

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

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the  
Everlasting Gospel

EDITOR - FRANCIS MCLELLAN WILCOX

ASSOCIATE EDITORS

J. L. MCELHANY W. A. SPICER F. D. NICHOL  
FREDERICK LEE

SPECIAL CONTRIBUTORS

C. H. WATSON W. H. BRANSON L. H. CHRISTIAN  
J. F. WRIGHT E. D. DICK W. E. NELSON  
W. G. TURNER

PRESIDENTS OR ACTING PRESIDENTS OF  
OVERSEAS DIVISIONS

EDITORIAL SECRETARY - RUTH CONARD  
CIRCULATION MANAGER - C. E. PALMER

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.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review & Herald, Takoma Park, Washington, D.C.

### SUBSCRIPTION RATES

United States

One year ..... \$2.75 Six months ..... \$1.50

Canada

One year ..... \$3.00 Six months ..... \$1.65

Foreign Countries Where Extra Postage  
Is Required

One year ..... \$3.25 Six months ..... \$1.75

Make all post-office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C. In changing address, do not fail to give both old and new address.

## The Other Night I Saw a Star

BY ESTHER KALDAHL GUYOT

I SAW a star the other night,  
The first faint evening star.  
Its steady, cheerful, twinkling light  
Brought courage from afar.

It spoke the faithfulness of God,  
Unchanging through the years;  
It banished from this heart of mine  
All foolish cares and fears.

I saw a star the other night,  
And it was good to see.  
Its silent witness told anew  
An old, old truth to me.

## Honolulu, H. I.

SABBATH, December 26, nine men and women of various nationalities and from different walks of life united with their Saviour in baptism. Seven of these were found by a colporteur who turned their names over to L. T. Heaton, who faithfully studied with them and led them into a full knowledge of the truth of God. One was a soldier that A. Munson had the privilege of leading to Christ and who is now fighting the battle of the Lord.



# OF SPECIAL INTEREST

## "Gabriel, Blow That Horn"

THIS is the title of an article which appeared in the January number of the *Reader's Digest*, in which the writer claimed that great fanaticism was connected with the 1844 movement, in relation to the work of William Miller. We have received a number of inquiries from the field asking whether the claims made by this writer were authentic. We are glad to say that in the near future F. D. Nichol, of our editorial staff, will have several articles reviewing the experiences of the Adventist believers in those days and answering the charges regarding ascension robes. Since this series will provide authoritative information regarding various features of the 1844 movement, it will naturally require a little time for research.

## Final Report of the 1942 Ingathering Campaign

READERS of the REVIEW AND HERALD will be interested to learn that the 1942 Ingathering campaign surpassed all previous records. The final figures show that \$1,243,278.72 was raised during the campaign last year. This is the largest amount ever raised by this denomination in the Ingathering effort. We had set as our goal \$1,000,000 for missions, but we have gone over it by \$243,278.72. This is truly marvelous.

We are listing herewith the final reports by unions:

Atlantic	\$132,014.69
Canadian	57,401.24
Central	63,841.09
Columbia	220,858.87
Lake	145,467.93
Northern	62,165.84
N. Pacific	121,017.79
Pacific	269,046.26
Southern	121,958.98
Southwestern	49,506.03

We wish to take this opportunity to express our appreciation of the loyalty of our workers and believers in the North American Division that has made these figures possible. Though not all of us can go to the mission field, we can all have a part in supplying the overseas divisions with the funds with which to carry on the work; and those who remain in the homeland and supply these funds will have just as great a reward in the kingdom of heaven as those who go to the front lines to strike the heaviest blows for God.

The doors are still open, but time

is short. What we do must be done quickly. We trust that our people will rally to the call that will soon be made to take an active part in the 1943 Ingathering campaign, which is to be launched on the first Sabbath in May.

W. A. SCHARFFENBERG.

## Lake Titicaca Mission

THE year 1942 has been a year of substantial gains for the Lake Titicaca Mission. If we wish to measure in terms of baptisms, we have reason to be thankful, for there were 550 persons who took part in this rite during the closing months of the year just past. If we measure in terms of persecution, we find that several of our church school teachers were imprisoned for their faith. If we measure in terms of youth in our schools preparing for the Lord's work, we discover that 1942 was a record year for that also. If we measure in terms of tithe and offerings, again we see progress.

There exists one challenging situation, however, which we hope to begin to meet in 1943, and that is the unentered provinces of our field. In spite of the fact that our work has been progressing here for more than thirty years, there remain two of the seven provinces of southern Peru which have not a church, a school, or a worker in them. Many good citizens of Abancay, the capital of one of these provinces, are urging us to establish our work among them. Colporteurs are preparing the way for the entrance of the gospel in both these provinces.

In a few days work will begin on

the new nurses' home for our clinic in Juliaca. This much-needed addition to our clinic setup will make available several more beds for the sick, as they are being occupied now by the nurses. This project was made possible by the Thirteenth Sabbath Offering overflow of the first quarter of 1942. Now we are looking forward to the moment when we can build a chapel opposite our new nurses' home. The office waiting room, where the services are now being held each Sabbath, is no longer adequate for the members and visitors.

We are attempting and expecting greater things for the Lord in 1943.

A. M. TILLMAN.

## Alaska Mission

THE Ingathering raised in Alaska this last year amounted to \$18.39 per capita.

The work at the Matanuska Valley Hospital, which was taken over by the mission last September, is progressing better even than we had hoped it would. We all praise the Lord for His blessings and promise to lead us.

H. L. WOOD.

ALAI A. ESTEB, home missionary secretary of the Southern California conference, calls our attention to a typographical error in a statement from him published recently in the REVIEW. He was made to say that the membership of the Alhambra church, in California, distributed 15,000 tracts systematically from house to house in their territory. The 15,000 should have been 150,000. This surely is fine service which this church is rendering in missionary work.

## Libraries for Servicemen and War Prisoners

THE offering in all our churches on Sabbath, February 20, is to provide a specially selected ten-book library of denominational books, and subscriptions to magazines such as *Liberty*, *Signs of the Times* or *Canadian Signs of the Times* (in Canada), *Watchman*, *Youth's Instructor*, and *Message Magazine* (for colored troops)—these to be placed in libraries available to war prisoners and men in the military services in such places as induction, reception, and replacement centers; base hospitals; Army camps; recreational and USO centers; naval bases; ships' libraries; and naval hospitals. It will require up to 2,000 sets of books (20,000 volumes) and 2,000 subscriptions to each of the magazines.

We urge therefore that a liberal response to the need be made in the February 20 offering in order that this plan for the benefit of servicemen may be fully successful. The amount needed is \$23,000 to \$25,000. Mark your offering "Servicemen's Library Fund."

H. T. ELLIOTT.