

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

Soldiers of Mercy, of Humanity, of Christ

By CARLYLE B. HAYNES

THE immense stage of the world is being set for great action. Grand, heroic, terrible drama, not acted, but real, is about to take place. Great armies, comprising the youth of the world, will meet in titanic conflict on many fronts. War that is not merely continental or hemispheric, but global, is about to determine human destiny and change human history.

On all the battle fronts of earth Seventh-day Adventist youth are present. They are there by the thousands. They do not participate in the fighting. They destroy no lives. They cause no injury. But they have made no effort to avoid the fighting fronts.

They do not kill, but they are where the killing takes place. They are there to save life, not destroy it. Where men are wounded, they are there to bind up their wounds. Where men are helpless, they bring them relief. They go into places of gravest danger on errands of mercy and healing. Carrying bandages, water, and remedies under the deadliest fire, hugging the ground, they creep to fallen men and manage to convey them to safety and relief. Instead of sword and steel, they carry the equipment of healing and salvation. They bear no arms. Their first concern is not their own safety. They place their lives in jeopardy, entirely without weapons of defense, trusting in the armor of Heaven. They minister to human suffering, human need, human welfare.

While the consciences of some have kept them out of the military forces and segregated them in public service camps, the consciences of our men have placed them in the military forces, where without let or hindrance they can continue their witnessing for Christ. Opportunities for such witnessing have been literally without number.

It has been demonstrated again and again that no element of cowardice or fear enters into the stand taken by Seventh-day Adventists. They have not shunned danger. They ask to be placed where the

danger is the greatest, where the casualties of war are most numerous, in the medical department. Where the fighting soldiers go, they also go. Where the fighting soldiers go fully armed, these go entirely unarmed. Where the fighting soldiers go to kill, these go to save. Where the fighting soldiers are in danger, these are in greater danger; for they are defenseless. It takes courage of great degree to go into battle fully armed. It takes courage of greater degree to go into battle unarmed. No question can arise regarding the supreme courage of the noncombatant soldier.

Our men are continually manifesting this courage. On all the fighting fronts they are carrying on their noble work today, doing it quietly and faithfully, going with their buddies into the hottest of the fight, bandaging broken limbs, binding up wounds, stanching the flow of blood, administering the merciful anesthesia, removing the wounded to first-aid stations, dropping from the sky with paratroops, in enemy territory, not with guns but with medical supplies, remedies, bandages, ready to bring relief to friend and foe alike, while committing their own lives entirely to His care who never fails to watch over His own.

The noncombatant position of this denomination leads no man to shirk the patriotic duty and responsibility which is both the obligation and the high privilege of every able-bodied American citizen of this time—to support and defend the Constitution of the United States and the institutions of liberty for which it stands. This stand does not lead in the direction of either moral or physical cowardice. Rather, it engenders the highest loyalty and loftiest courage. Instead of leading men to sacrifice duty for personal safety, it holds men true to the steady performance of duty, even to the jeopardy of life. It holds men true to the highest loyalty to God while at the same time inspiring them to the highest loyalty to government and to their fellow men.

Truly, they are soldiers of courage, soldiers of mercy, soldiers of humanity, soldiers of Christ.

HEART - to - HEART TALKS by the Editor

Seventh-day Adventist Medical Institutions

In Two Parts, Part Two

IT is interesting to read of the manner in which the Western Health Reform Institute was at first conducted and of the simplicity which attended its operation. From the REVIEW of August 7, 1866, we glean the following:

Each patient coming to the Institute was required to bring with him six towels, two sheets, two woolen blankets, and one comfortable.

We wish that all medical institutions today could receive patients on the same financial terms as did the Institute back in 1866. But, of course, with increased costs in this modern age it would be quite impossible for them to do so.

For board, room, and treatment, the Institute charged from \$8 to \$14 a week, according to the room occupied and the amount of attention required. The guest who chose to find a room elsewhere was charged \$4 a week for board, with the privileges of the lectures and instruction of the institution. The fee for personal examination, whether the person remained in the building or not, was \$5. "Wood and lights, meals and baths, in private rooms, all, and always extra." For visiting patients at a distance, the charge of \$10 a day was made for the time the physician was absent from the institution, in addition to his traveling expenses.

Incorporators and Stockholders

The institution was incorporated in order to ensure its legal status. The incorporators were leading members of the Seventh-day Adventist Church at that time. In the REVIEW of May 28, 1867, there is a record of the meeting of the Health Reform Institute, from which we take the following notation regarding those who signed the articles of incorporation:

"April 9, 1867, the following persons signed Articles of Association, and made affidavit before a notary public, as required by the law for the formation of corporations for establishing health institutions; namely,

"J. N. Loughborough, J. P. Kellogg, J. M. Aldrich, H. S. Lay, J. F. Byington, Calvin Green, Albert Kellogg, Uriah Smith, O. B. Jones, N. N. Lunt."

This same record gives the names of the stockholders, with their place of residence and the number of shares of capital stock which each one held. This list was as follows:

Names	Residence	No. of Shares
John P. Kellogg	Battle Creek City, Michigan	22
Calvin Green	" " "	20
Jotham M. Aldrich	" " "	11
Albert Kellogg	" " "	4
Horatio S. Lay	" " "	3
John F. Byington	" " "	2
Uriah Smith	" " "	2

Orrin B. Jones	"	"	"	"	2
Noah N. Lunt	"	"	"	"	2
J. N. Loughborough	"	"	"	"	2

As will be observed, the organization was that of a stock company, and some invested money in the hope that they would receive good financial returns from their investment. But this form of organization was not approved by many in the church. It was felt that those who were able to buy stock should do so with the purpose of giving all the proceeds from the work of the institution for the furtherance of this work. Mrs. E. G. White strongly encouraged the investment of money in the institution, but she stated decidedly that in doing so she had no thought whatever that this money should be invested in the way of speculation, but that the Western Health Reform Institute should be on precisely the same basis as the Review and Herald, as a part of general denominational work, and breathing in all its operation the spirit of the message.

This question therefore was taken up with the stockholders, and nearly all of them gladly cooperated with the plan. Some who for various reasons felt they were unable to do so, had the value of their stock refunded to them.

In the REVIEW of June 16, 1868, James White made this statement:

"Many of the stockholders of this institution have already so arranged the matter of their stock as to cut off all income from it forever. They hold it on the same benevolent plan as the stock of the Publishing Association is held."

Reorganization and Development

At first the management of the institution was composed of several workers whose minds and energies were largely occupied in other lines of work. The Western Health Reform Institute therefore passed through some trying experiences. Debts were incurred and confidence in the enterprise waned. In order to remedy this situation, a number of businessmen were brought onto the board of management.

It was also clearly seen that the medical staff should be strengthened, that the managers of the institution should secure physicians educated in the best medical colleges of the country. Accordingly, J. H. Kellogg was encouraged to take a thorough medical course in the Bellevue Hospital medical school, in New York City, at that time considered one of the leading medical colleges of the country. Having done this, he joined the Institute staff in 1875 and was made medical superintendent the next year. Other physicians connected with the institution at this time were Doctor Lampson, who held over from the original staff, Dr. Kate Lindsay, a graduate of the University of Michigan medical school, Doctor Fairfield, and Doctor Sprague.

With its business soundly organized and with a strong medical staff, the Institute entered upon a period of prosperity. The patronage increased. Indeed, patients were coming to it in such numbers that the facilities were found wholly inadequate to meet the demands for accommoda-

(Continued on page 9)

The Church's Great Need

By G. W. WELLS

I was sixty-five years ago that the representatives of the advent message came into the State of Ohio, where my parents lived. I was but a lad. I well remember, though, how those men prayed. A deep impression was made on my young mind. My parents were praying people. They embraced the message fully and under God led four of us children to take our stand with them on the platform of truth, and through the years we have believed that "the foundation of God standeth sure."

My faith in God and in the final triumph of this movement has never wavered. God will eventually lead His remnant church into His kingdom and will crown her with glory and honor before His great white throne.

The world needs evidence of sincere Christianity. Transformation of character is a living testimony to the world of an indwelling Christ. "Prayer is the key in the hand of faith to unlock heaven's storehouse, wherein are treasured" all the riches of God's grace. It is vital that the church make much of this great avenue to reach heaven. Of all the dangers that surround the church, that hinder her rapid progress and may disqualify her for the outpouring of the Holy Spirit and a quick work on earth, I believe the lack of intercessory prayer stands in the forefront.

There is a manifest weakness and failure to meet the mighty challenge of God in the prayer life of the church. The sacred pages of truth glow with astonishing records of the great

achievements of the church in past days. When God's people go to Him in earnest, sincere prayer, God hears. He hears and answers the cries of His believing church. O how men prayed in the early days of this church! Prayer was their defense and sufficiency. True prayer gives men altitude as well as attitude. When men bow their knees before God, they are lifted up into the atmosphere of heaven, where they obtain clearer views of God's ways. Prayer changes things because it changes men.

If prayer meant so much and brought so much success to the followers of God in the early days, what should it mean to us today? Indeed, the messenger of God has spoken on this very point and said:

"Now the day of God is nearer than when we first believed, and we should be more earnest, more zealous, and fervent than in those early days. Our perils are greater now than then. . . . We need now to be imbued with the Spirit of Christ; and we should not rest until we receive it."—*"Testimonies," Vol. V, p. 162.*

Our people took more time to pray in those days. You would hear them in the home, the grove, the barn. The place of prayer at the church was occupied. At our general meetings and camp meetings much time was spent in prayer. Is it too much to say that now we pray too little? Listlessness in prayer is tragic. Formal prayer will never reach the ear of God, nor deliver souls from sin. It will never turn the tide of evil and worldliness that sweeps in over the soul and that comes upon the church. A prayerless church is a powerless church, but a church that seeks God with an intensity of desire backed with a consecration of heart and life will have clear evidence given her that the arm of the Omnipotent One is outstretched in her behalf and in behalf of her youth. God says, "I will contend with him that contendeth with thee, and I will save thy children." Isa. 49:25.

What can be more pitifully tragic and powerless in a world of need than a prayerless church? She is not only weak, but inefficient. Failing to keep in constant communion with heaven, the church is in constant danger of drifting into worldliness, pride, irreverence, unfaithfulness, indifference, selfishness, and formality. She is sure to depend much upon her activity, her service, her ability to reach goals and gather funds, and will have many devices and methods. She will plan to provide much recreation and entertainment. Important as these may be, they can never take the place of or become a substitute for prayer in building up the spiritual life of the church. If the members fail to intercede at the throne of grace, the youth will lose their way, and the church, like Israel of old, may become "an empty vine."



A. DURER, ARTIST

Praying Hands

"Those who are unwilling to deny self, to agonize before God, to pray long and earnestly for His blessing, will not obtain it. Wrestling with God—how few know what it is! How few have ever had their souls drawn out after God with intensity of desire until every power is on the stretch." "Jacob prevailed because he was persevering and determined. His victory is an evidence of the power of importunate prayer. All who will lay hold of God's promises, as he did, and be as earnest and persevering as he was, will succeed as he succeeded."—*"The Great Controversy,"* p. 621.

The church of the living God is to succeed. She is to stand before the Lord in the day of harvest, bringing her sheaves for the kingdom, but she will have been not only a working church, a believing church, a giving church, a receiving church, but likewise a *praying* church.

God's greatest agency for winning men back to Himself is the life and prayer of the church. God counts on this, and the church which believes in and practices this Heaven-appointed plan, will win precious souls for the kingdom and hold its forces strong in Christian service and holy fervor.

Seducing Spirits Doctrines of Devils

By VARNER J. JOHNS

THE Spirit expressly declares that in later times some will fall away from the faith, giving heed to seducing spirits and the teachings of demons." 1 Tim. 4:1, Weymouth.

"Ours is not a conflict with mere flesh and blood, but with the despotisms, the empires, the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." Eph. 6:12, Weymouth.

The real conflict of the ages is the continuous battle against the powers of darkness, the hosts of evil, who are determined to destroy the truth and the people of God. Evil spirits—the fallen angels—are the instigators of every false doctrine, every evil work. God has given the most severe warning against consulting with "familiar spirits." At the end of the way to Endor is certain death.

According to the Bible, the last days are to be characterized by a marked increase in the manifestation and power of wicked spirits and by marked increase in the acceptance of their sinister guidance. Spiritism is one of the signs of the last days. It is peculiarly a "last day" manifestation of evil.

Modern Spiritualism

Modern Spiritualism had its origin in the year 1848. Since the time of the mysterious rappings in the home of the Fox sisters, spiritism has spread like wildfire. No longer is it considered the religion of the credulous, for it is now accepted by tens of thousands who have openly espoused its teachings and by tens of thousands more who believe in its manifestations while still retaining their membership in orthodox churches. Men like Sir Oliver Lodge and Sir Arthur Conan Doyle, scientists of renown, have become its champions. Women like Ella Wheeler Wilcox have used their talents to further its influence.

That public opinion is being molded for a universal acceptance of the belief in spirit manifestations is readily seen by such articles as the

one entitled "Things We Can't Explain," which appeared in the November, 1942, number of the *Reader's Digest*: This recital of psychic experiences is given with the express purpose of influencing the multitudes to believe in their reality. Says the writer: "The following accounts of contact with the shadowy world, which I am sure exists somewhere beyond our ordinary senses, are the most striking."

This "shadowy world" does exist. It is very real. Moreover, people are easily convinced of its reality. But what they do not read in the modern magazines, what they are not told from the popular pulpits, is that the spirits which appear in the séance are the spirits of demons, masquerading as the dead in order to deceive the living. The "shadowy world" is very real, but it is also very dark. The gateway of spiritism opens into the dark valley of destruction. Demons are there, and those who consult with demons must eventually die with the demons. "The soul that turneth after such as have familiar spirits, . . . I will even set My face against that soul, and will cut him off from among his people." Lev. 20:6.

Multitudes Seeking Solace

The increasing influence of spiritism is one of the signal signs of the last days. Evil is confederating for its last determined stand against the truth and government of God. Spiritism, with its "miracles" of communication, captivates the mind of man. It entices, then ensnares and enslaves. The mask of the angel of light conceals the frightful image of the demon of death. The multitudes, seeking some solace for the loss of a loved one, are readily drawn into the net. In these last days all the world will be deceived.

Not only will the world be deceived, but in the confederacy of churches, with the miracles and wonders of Spiritualism giving apparent evidence of divine power, men "will see in this union a grand movement for the conversion of the world." Says "The Great Controversy," pages 588, 589:

"The line of distinction between professed Christians and the ungodly is now hardly distinguishable. Church members love what the world loves, and are ready to join with them; and Satan determines to unite them in one body, and thus strengthen his cause by sweeping all into the ranks of Spiritualism. Papists, who boast of miracles as a certain sign of the true church, will be readily deceived by this wonder-working power; and Protestants, having cast away the shield of truth, will also be deluded. Papists, Protestants, and worldlings will alike accept the form of godliness without the power, and they will see in this union a grand movement for the conversion of the world, and the ushering in of the long-expected millennium."

What is it that prepares the way for this fast-fulfilling event of the last days? What makes possible the confederacy of churches with the iniquitous spiritistic movement? There are three factors:

First, the spirit of worldliness that leavens the churches destroys the distinction between the church and the world, and clouds the spiritual vision of the church.

Second, the universal acceptance of the error of all errors that God's law is no longer binding upon men. "Already the doctrine that men are released from obedience to God's requirements has weakened the force of moral obligation, and opened the floodgates of iniquity upon the world." —*"The Great Controversy,"* p. 585.

Third, the acceptance of the doctrine of the immortality of the soul, of man's consciousness in death.

A Great Deception

The first lie ever told was the word of the great deceiver, "Ye shall not surely die." Every false doctrine, every pagan philosophy, has been based upon the deception, "there is no death; what seems so is transition." If the spirits of the dead hover about the living, then it is reasonable to believe that they may communicate with the living. Spiritualism is the practical demonstration of the theological lie: "The dead do not die." Satan has the power to simulate the appearance of our departed friends. Evil angels are about us. They know all the open things we do. They imitate the familiar look, the words, the very tone of voice, of our departed loved ones. It is thus that men give heed "to seducing spirits, and doctrines of devils."

The expression "doctrine of demons" is an interesting one. Demons, according to the pagan philosophers, were middle powers between the gods and men. Said Plato, "Every demon is a middle being between God and mortal man." The demons were regarded as mediators, "carriers between men on earth and the gods in heaven." There were, according to the ancients, two kinds of demons. "One kind of demons were the souls of men deified or canonized after death." Hesiod, one of the ancient heathen writers, in describing the men who lived in the golden age of the world, said:

"After this generation were dead, they were by the will of the great Jupiter promoted to be demons, keepers of mortal men."

In the great departure from the faith, spoken of by the apostle Paul in 1 Timothy 4:1-3, men would

give heed to seducing spirits and doctrines concerning demons. In this apostasy men would still regard themselves as Christians, but would accept the pagan doctrine and pagan worship of demons. How was this prophecy fulfilled? When men canonize other men as saints and pray to them and to the virgin Mary, they are in fact praying to the demons who impersonate these saints. Why? Because the dead are dead. Our departed friends and loved ones are asleep, awaiting the call of the Life-giver on the great resurrection day. "The dead know not anything," says the scripture.

While the last days are marked by a world-wide acceptance of the dark doctrine of Spiritualism, while there is an almost universal departure from the word of God and the law of God, there is at the same time a world-wide proclamation of the truth of God and an acceptance of the faith of the Bible by people from every nation, tribe, and people. It is significant that at the very time of the beginning of modern Spiritualism, at the very time of the beginning of the modern evolutionary philosophy, the advent message was given to the world. In this, God's last message of mercy to a dying world, is the antidote against the poisonous pagan philosophies of evolution and Spiritualism. The truth of the Sabbath and the truth of the nature of man are the safeguards against error. God timed this message for the very time when the need would be the greatest.

Surely the last days are upon us. Evil is making its last stand. Wicked spirits are enticing evil men to war against the truth of God. There are dark days ahead when the demons will do their worst, but the power of God is greater than the usurped power of Satan and his angels. Truth will gloriously triumph; the Lord will arise to smite terribly the earth. Evil will be forever destroyed. While the call is being sounded for men to worship the Creator and to accept every divine truth, while mercy's door is still open to repentant sinners, while the angel of mercy still lingers, let us sound forth the call to repentance.

One Lone Dime

By C. L. PADDOCK

MOST of us like to open mail. I always enjoy going through the letters which come to my desk, for each letter is a surprise. In my mail yesterday one letter in particular attracted my attention as I leafed through a large number of envelopes. I opened this letter first.

The address had been written in pencil, and the writing was a bit shaky. The envelope was just a trifle heavy in one corner, and I noticed there a circular impression. Accordingly, I concluded that the letter was from an elderly person, and that it contained money.

As I opened the envelope, out rolled a ten-cent piece. The letter was from a dear old brother, well along in the eighties. He has been an Adventist for many years. He has grown stooped, gray, and feeble. He has no home, for his wife died years ago, and he is staying with a sister

who is much prejudiced against his religion. He isn't at all welcome there; she is unkind to him. He needs clothing and some of life's necessities.

But you are wondering about that ten-cent piece. "I have not been able to earn anything for a long time," the dear old brother wrote. "I wish I could get out and sell our books and papers as I used to do, but I am confined to my room most of the time. Someone sent me a dollar recently, and I am sending along my tithe—ten cents."

Reverently I handled that small coin. It represented loyalty, faithfulness, devotion, sacrifice. He needed that dollar and many more, but he recognized that ten cents of that dollar belonged to God. He got a lot of joy from sending along his

tithe. I could read it between the lines. He was happy to give to his Maker that which belonged to Him; he had done what he could.

Thousands and thousands of such faithful souls make up this denomination. Though having little of this world's goods, though needing many things, they count it a joy to return to God His own, to bring an offering to Him. It is no sacrifice for them to give. God honors such loyalty, such devotion, such faithfulness.

I handed this tithe to the treasurer, who gave me a receipt to send to the faithful old brother. To me that was an important transaction, one I shall not soon forget.

Oshawa, Ontario.

Prayer and the Latter Rain

By TAYLOR G. BUNCH

THAT the latter rain of spiritual power will come in answer to prayer is evident from Zechariah 10:1: "Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain, to everyone grass in the field."

The early rain fell on those who were praying for it. It came as the result of asking. The windows of heaven will be open for the showers of the latter rain when the church becomes as earnest in asking as were the disciples in the upper room. The asking must be in the *time* of the latter rain. In heaven, we are told, "there is a time . . . for every purpose and for every work." Israel left Egypt on a prophetic date. Jesus was born at the appointed time. He was baptized and crucified at the time foretold. The early rain fell when it was due because the disciples prayed for it at the right time. Both the *time* and the *asking* are necessary to success, but the answer may be delayed by delayed asking. The time of the latter rain continues from the time it is due till its refreshing showers become a reality.

The statement, "The Lord . . . shall . . . give . . . to everyone" the promised showers, indicates that He will not withhold His blessings from the individual who prays even in the midst of a lukewarm church. The Lord always deals with the individual. He says, "If any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me." Because a group of individuals were asking and ready, the early rain fell on the day of Pentecost. Those who are waiting for the Lord to visit the whole church will be disappointed. The time will never come when the whole church will be awakened. We must enter upon the work individually.

The time has come when the spirit of prayer should actuate every believer, bringing about a spiritual revival and reformation in preparation for the finishing of the gospel work under the latter rain, which will lighten the earth with the glory of God. One praying member will soon lead others to join with him in making intercession for the revelation of the Holy Spirit. Such pray-

ing will work meekness, humility, and a consciousness of our dependence on God, and will banish from the church the spirit of discord and strife. The unity of the upper room will bring the same blessings that visited the disciples. Being "of one accord" is an important prerequisite to the outpouring of the Holy Spirit.

According to Joel 2:23, 24, the church in the last days is to receive two rains, an early rain and the latter rain. The first falls "moderately," or comes as "a teacher of righteousness" (margin). Moderately means "softly as the gentle rain." An early rain experience must precede the latter rain. It is the preparation for the latter rain. It is the result of the acceptance of righteousness by faith as an actual experience. This new conversion, or rebirth, is the preparation for the greater blessing by which the Lord will "finish the work, and cut it short in righteousness."

These two rains that come so close together are again pictured in Hosea 6:1-3: "Come, and let us return unto the Lord: for He hath torn, and He will heal us; He hath smitten, and He will bind us up. After two days will He revive us: in the third day He will raise us up, and we shall live in His sight. Then shall we know, if we follow on to know the Lord: His going forth is prepared as the morning; and He shall come unto us as the rain, as the latter and former rain unto the earth."

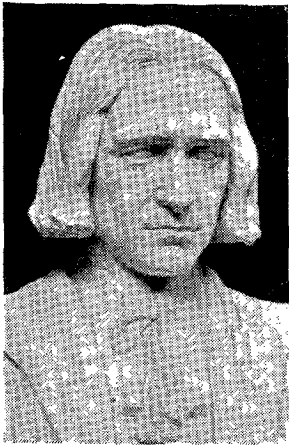
The visitation of the Holy Spirit will come as the result of a return to the Lord in prayer and consecration. As the result of this revival the Lord will return to His people to heal their backslidings and bind up the wounds made by sin. The plea of the Lord is, "Return unto Me, and I will return unto you."

The greatest need of the modern church is a visitation from heaven. When the Lord returns to Zion, the church will arise and shine and be clothed with the glory of God. Then will the church appear "fair as the moon, clear as the sun, and terrible as an army with banners." The coming of the Holy Spirit in the latter rain will bring this to pass. For the realization of this hope every believer should earnestly pray.

EDITORIAL

Men Who Discussed the Sabbath

Roger Williams, Pioneer of Religious Freedom
1604-1684



Roger Williams

HE was the first apostle in New England," wrote Sir James Bryce, "of the theory of absolute freedom for the individual in matters of religion." Driven out of the Puritan colony of Massachusetts for his religious principles, Roger Williams established the settlement of Rhode Island. In 1663 this colony adopted a charter declaring:

"Noe person within sayd colonye, at any time hereafter, shall bee anywise molested, punished, disquieted, or called in question for any differences in opinione in matters of religion, and doe not actually disturb the civil peace of our sayd colonye."—*MacDonald's "Documentary Source Book,"* p. 69.

Later arose some controversy over the boundary between Connecticut and Rhode Island. Major Mason, of Connecticut, had evidently cited the fact that people of a variety of religious beliefs were gathered in Rhode Island. He used this as a basis for appealing to the king in England to approve his plan to take over some of the Rhode Island border. Roger Williams wrote to Mason:

"Besides, sir, the matter with us is not about these children's toys of land, meadows, cattle, government, etc. But here, all over this colony, a great number of weak and distressed souls, scattered, are flying hither from Old and New England. The Most High and Only Wise hath, in His infinite wisdom, provided this country and this corner as a shelter for the poor and persecuted, according to their several persuasions."—*"Narragansett Club Publications,"* Vol. VI, p. 344, Providence, R. I., 1865.

Among those flying from persecution were some families of the old English Sabbatharians (Seventh Day Baptists). Evidently Mason had

reported to England that Rhode Island, therefore, was disregarding the official Sabbath of the realm. Roger Williams wrote him further:

"Some of yours, as I hear lately, told tales to the Archbishop of Canterbury, viz., that we are a profane people, and do not keep the Sabbath, but some do plough, etc. But first you told him not how we suffer freely all other persuasions. . . . Second, you know yourselves do not keep the Sabbath, that is, the seventh day."—*Id.*, p. 346.

He tells Major Mason that he must know that "Calvin and thousands more" held that the day was changed from the seventh to the first "at the churches' pleasure." And Roger Williams, the Baptist, added: "Thus also all the Romanists confess, saying, viz: that there is no express scripture, first, for infant baptism; nor, second, for abolishing the seventh day and instituting the eighth day worship, but that it is at the churches' pleasure."—*Ibid.*

Spurgeon, the Baptist

As our work was developing on a modest scale in London in 1887, a good number of people were led to study the Sabbath doctrine. We heard of one or two who visited Charles Haddon Spurgeon (1834-92), well-known Baptist preacher and writer, to ask his opinion. Spurgeon was a lover of the Bible, and preached a refreshing gospel over in that great tabernacle in South London. He was against the prevailing higher criticism, so called. "Its teaching," he said, "is no more like the gospel than chalk is like cheese." In

1887 he had severed membership with the Baptist Union because of its modernistic trend.

We were told in those days that he answered inquirers about the Sabbath by counsel that he did not feel that the question of the specific day was important; but that if one felt that one ought to keep the day prescribed in the commandment, he could only advise that it was always right to follow one's conscientious convictions of duty.

While some men of much less experience were quick and strenuous in warning against Sabbath observance, some strong teachers were ready to leave inquirers to conscience and the Scriptures. For one thing, Spurgeon was



Charles Haddon Spurgeon

strong for the old Baptist principle of freedom of conscience.

It was in those times that he published a fine declaration against Sunday laws. It has all the identifying marks of the Spurgeon spirit and editorial pen, though the specific reference is not here given:

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. . . . As to getting the law of the land to touch our religion, we earnestly cry, 'Hands off! Leave us alone!' Your Sunday bills and all other forms of act-of-Parliament religion

seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar. I should be afraid to borrow help from government. It would look to me as if I rested on the arm of flesh, instead of depending on the living God. Let the Lord's day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by the force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and imprisonments."

W. A. S.

The Importance of Unity

UNITY is the key word of the present perilous hour. It is the cry of the United Nations. It is the magic slogan of postwar planners. It is the dominating thought in the minds of leading churchmen. Surely the remnant people who will soon face the crisis which is before them should consider the importance of unity.

As the Christian churches have viewed with alarm the growing power of godless elements and have been shocked by the total disregard for moral principles which has resulted in the present terrible catastrophe, they have been greatly disturbed because of divisions among Christian peoples. They now believe that the only way in which the march of paganism can be stopped is by the churches' becoming united for action against the evils that most surely threaten Christian civilization. Thus we are hearing much of church union, or interchurch co-operation in all religious activities. Many believe that unless the church becomes united, it will be too weak to exercise any influence in the life of the world in this critical time.

A Distinctive Message

Christianity is still a minority in a godless and pagan world. Hence it desires greater cohesion between its separate parts, for in unity there is strength. Seventh-day Adventists, who have a distinctive message to bear to the world in this generation, constitute an even smaller minority. Nevertheless we have a work to do, and this can be accomplished only if we remain distinctive and wholly united. There must be no break with the past in the history of the advent movement. There must be no thought of severing ourselves from the teachings that have made us a distinctive people.

Christ said of those who have a divinely appointed work to do in the world, "Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted?" This was said not because those chosen to do the work are better than other people, but because of the message they have to bear. The world needs, most desperately needs, that message. We must be careful that it does not lose its peculiar savor.

As we stand in such an important and critical position of responsibility, the enemy of the truth will seek to do all he can to divide and conquer. While Satan is doing all he can in the world to

bring about federations that will carry out his will, he will use the opposite tactics on the people of God. He will seek to dissipate their efforts with doubts, surmisings, and divisions.

The Admonition to Press Together

In the very early days of our work we were admonished by an angel from heaven, "Press together, press together." Again, at a later time, when some dissatisfied members pulled away from the church and misused certain quotations from the Spirit of prophecy to bolster their claims that the Seventh-day Adventist Church is Babylon, the messenger of the Lord wrote, "Why is it that they did not present that which for years has been the burden of my message,—the unity of the church? Why did they not quote the words of the angel, 'Press together, press together, press together'? Why did they not repeat the admonition and state the principle, that 'in union there is strength, in division there is weakness'?"—*"Testimonies to Ministers,"* p. 56.

At that time the messenger of the Lord wrote further:

Revelation

BY IRMA RAGNHILD BERNER

I NEVER knew before
what store
of tender thoughts
could lie revealed;
what hidden founts
of happiness,
unsealed, be tapped
to swell
a weary heart;
what new compassion,
faith, and hope
occasioned be
just by a child's
apology.

I never guessed
till she—
cheek pressed
against my own—
voiced tearful plea.
Dear little girl!
She taught me
what I had not known—
Forgiveness
sets the spirit free.

"I urge those who claim to believe the truth, to walk in unity with their brethren. Do not seek to give to the world occasion to say that we are extremists, that we are disunited, that one teaches one thing, and one another. Avoid dissension. Let everyone be on guard, and be careful to be found standing in the gap to make up the breach, in place of standing at the wall seeking to make a breach. Let all be careful not to make an outcry against the only people who are fulfilling the description given of the remnant people, who keep the commandments of God, and have faith in Jesus, who are exalting the standard of righteousness in these last days."—*Id.*, pp. 57, 58.

We may be sure that as we approach the final tests of our faith, there will be many efforts to split the ranks of the remnant people. Some will be based on essentials, some on nonessentials. Little does the enemy care what causes dissension. He will use any weapon at his disposal and the one which he may deem the most effective at the time. Thus he waits to find weakness in leadership, misunderstanding among brethren, misstatements of doctrinal truth, lowering of standards of godly living, questioning in regard to future events and the manner in which they will come to pass. These are the things he seizes upon to twist, distort, exaggerate, falsify, in order to bring about dissatisfaction, bewilderment, and loss of faith.

Bold Tactics of the Enemy

The boldness of the enemy grows apace. Where once he stole stealthily into the homes of the unwary, he now cynically proclaims his questionable methods from the housetops. Where once he repudiated the Spirit of prophecy, he now uses the words of the messenger of the Lord to fashion a new message according to his own will. Where once he rejected the very name of this people, he now uses the good name of Seventh-day Adventists in carrying on his destructive work.

Thus as an enemy in time of war works both within and without the state, so the remnant church must not only guard against the growing attacks without the church, but must likewise contend with both the subtle and the bold attacks that arise within the church.

The best answer to both these attacks is found in the words of the angel, "Press together, press together, press together." Allow nothing to bring in serious dissension that will lead to division. Separation from the church is not the answer to the need of reformation in the church. That repentance and reformation to which the angel of the Laodicean church calls is found in a greater love for the truth that has been delivered to this people and in a greater love for one another. When the Spirit works in our midst, He will not split the church but will bring it into closer fellowship.

Consecration and Self-Discipline

Such a unity will call for consecration and self-discipline. The world will be uniting against the truth of God under a strong leadership and by an urgent program that will demand self-discipline. Should not the people of God be willing to make even greater sacrifices of selfish interests and personal opinions, in order that we may become

strongly united against the enemies both without and within?

In the harvesttime the people of this world are all to be bound in bundles. The day of rugged individualism is past. Everyone will have to decide into what bundle he is willing to be bound. There are to be just two classes of bundles, the tares and the wheat—those who are obedient to the will of God and His program and those who are subservient to the will of man.

As the plans of men are carried out, the peoples and nations of earth will be bound closer and closer together. There will be greater regimentation and control. On the other hand, as the people of God approach the end, they should be bound together in close fellowship. This will be accomplished by the constraining power of the Holy Spirit and the binding influence of a distinctive and divinely indited message.

F. L.

Seventh-day Adventist Medical Institutions

(Continued from page 2)

tions. It was felt, therefore, that additions should be made to the building and that other necessary facilities should be provided.

Previous to this time Elder James White had strongly discouraged any enlargement of the plant. He felt that this question should wait until the institution was upon an assured basis of success. The prosperity that now began to attend the Institute, however, strongly indicated that marked material improvement should be made. This led Elder White to withdraw his objection entirely. He stated the matter in the following words:

"When we have been urged to build during the past three or four years, we have objected on the ground that our buildings and facilities were equal to our doctors. Now that we have men of ability, refinement, and sterling sense, educated at the best medical schools on the continent, we are ready to build. Not less than \$25,000 will be laid out in building the present summer. . . .

"Five years since, we became satisfied that our Health Institute could not rise to eminence and the full measure of usefulness without thoroughly educated physicians to stand at the head of it. We laid our plans to gain this point, and without assistance or sympathy from anyone we have pressed this matter forward. Dr. J. H. Kellogg has been as true as steel. Doctors Fairfield and Sprague, who are studying under him, will graduate at the highest medical school on the continent in the spring of 1878. It is a disgrace to Seventh-day Adventists to do a second-class job in anything. . . .

"The time has come to bring up this branch of our work equal to others, so that all our institutions here shall be number one."—*Review and Herald*, May 24, 1877.

Foundation of Great Developments

As we said at the outset, it is not our purpose to trace the history of our medical work from that early beginning to its present development. Suffice it to say that all our medical institutions today spring from the Western Health Reform Institute, established in the early days at Battle Creek, Michigan. The larger Battle Creek Sanitarium

was only a development of that small beginning. The pioneers built better than they knew. They laid a foundation for a world-wide work which they little realized at that time. This is very well illustrated in the "Year Book of the Seventh-day Adventist Medical Missionary and Benevolent Association" for 1896, from which we quote:

"It is scarcely to be supposed that the founders of the enterprise, though persons of broad ideas and liberal minds, were able fully to comprehend the significance of the work which was inaugurated in the establishment of this first institution for the treatment of the sick and the promulgation of health principles. The marvelous development of the work since that time, however, has shown that they builded with great wisdom—we may safely say with more than human wisdom—since the small work then established has, in the years that have followed, grown and developed until it has attained truly mammoth proportions, having, through its various branches and the lines of work connected with it, well-nigh encircled the globe, and now is rapidly reaching out into both civilized and uncivilized regions of the earth.

"As before remarked, it is hardly probable that those who laid the foundation for this work in the organization of the Health Reform Institute entertained any adequate idea of the magnitude to which the work was destined to develop, nor of the breadth and scope of the principles represented by the enterprise which they were instrumental in establishing. A brief summary of the work as it stands at the present time will serve to illustrate the value and force of these principles, and their inherent power of development.

"First we may mention the fact that, in addition to the original sanitarium established at Battle Creek, sanitariums based upon the same principles and employing essentially the same methods, being conducted by persons who have received more or less extensive training at the Battle Creek Sanitarium, are now in operation in eleven other places mentioned in the following pages, while several charitable homes and other allied institutions, located at Battle Creek and elsewhere, may also be reckoned as an outgrowth from this work.

"The most recently organized, but by no means the least important, institution which has been added to this group of enterprises devoted to the principles of reform and philanthropy, is the American Medical Missionary College, located at Battle Creek, Michigan, and Chicago, Illinois, and fully equipped for imparting to students the most thorough instruction in all branches of scientific medicine as well as hygienic and missionary principles."—Pages 9, 10.

Denominational Sanitariums

Unfortunately, in more recent years the idea obtained in the minds of some that Seventh-day Adventists had very little to do with the establishment of the Battle Creek Sanitarium. The quotation we have just given from this Year Book reveals the denominational relationship. Perhaps in this connection we could well add a statement made in a letter written by Mrs. E. G. White in 1902 to the General Conference Committee and the Medical Missionary Board. One of the pioneers of this movement, she took a prominent and leading part in our health movement from its beginnings. Therefore she knew whereof she spoke.

"It has been stated that the Battle Creek Sanitarium is not denominational. But if ever an institution was established to be denominational, in every sense of the word, this sanitarium was. Why are sanitariums established if it is not that they may be the right hand of the gospel in calling the attention of men and

women to the truth that we are living amid the perils of the last days? And yet, in one sense, it is true that the Battle Creek Sanitarium is undenominational, in that it receives as patients people of all classes and all denominations. . . .

"Now and ever we are to stand as a distinct and peculiar people, free from all worldly policy, unembarrassed by confederating with those who have not wisdom to discern the claims of God, so plainly set forth in His law. We are not to take pains to declare that the Battle Creek Sanitarium is not a Seventh-day Adventist institution; for this it certainly is. As a Seventh-day Adventist institution it was established, to represent the various features of gospel missionary work, thus to prepare the way for the coming of the Lord. . . .

"Let us take our position as Seventh-day Adventists. The name is a true expression of our faith. I am instructed to call upon God's people to bring their actions into harmony with their name, of which they have no need to be ashamed. The Seventh-day Adventist faith will bless whenever it is brought into the character building."—Mrs. E. G. White, Letter 128, written July 6, 1902.

For many years the Battle Creek Sanitarium did a noble and commendable work for sick and suffering humanity. It is to be regretted that circumstances arose which took it out of denominational control. Of this changed relationship we do not purpose to write in this connection.

Our Prayer Meetings

WHY cannot the prayer meetings in our churches be conducted as they used to be years ago? In what way, do you ask? By a short lesson of fifteen or twenty minutes by the leader or church elder, with the remainder of the time given to prayer and the relation of personal Christian experiences.

There have come to us of late a number of letters from the field, telling us that some of our church leaders occupy practically all the time. We quote from a letter which is at hand:

"We have a pastor here who likes to preach. When he came here some time ago, the prayer meeting was well attended. But instead of having a prayer and testimony service, he gives time for two or three prayers, never more than three, then preaches a sermon and closes the meeting. The number attending the meeting has dwindled down to about a dozen. Our church membership is quite large. I do not want to criticize our pastors, but I know how easy it is to kill a prayer meeting with sermonizing."

Yes, it is easy to do this. We have seen this done more than once. In our judgment there is nothing more helpful than to listen to the prayers and experiences of our fellow believers. When they tell us of their temptations and victories, the recital brings courage and help to us, because we feel that if the Lord has helped them, He can help us in the same way.

F. M. W.

THERE is no philosophy of life that is so fascinating to live as the Christian way of living. It fits into our best selves; the best in us responds to it; it satisfies the deepest yearnings of our hearts and enables us to live the best possible life.—Rev. Fim Murra.

IN MISSION LANDS

Colombia-Venezuela Union

By W. A. BERGHERM

THE Colombia-Venezuela Union offers wonderful possibilities. While in the Upper Magdalena field, where there are nearly 4,000,000 people and great distances are broken up with rugged mountains which make travel difficult, I could not help being impressed that they have just one full-fledged evangelistic worker, Eugenio Plata by name. Brother Plata's territory is immense, recently having been doubled when one of the other workers was called from the field. I should add that we do have a Bible instructor located in Ibagué, in another portion of the territory of that mission; but she is unable to get out and cover the field.

We are hoping this year to put on a strong evangelistic effort in the city of Bogotá. Funds are now in hand to start construction on our new church building. This fact has brought a great deal of courage to our brethren in that city. But where to turn for an evangelist who can put on a strong effort, is the question. At this recent meeting we were given excellent financial assistance by the division; yet we will not be able to take on many new workers, since it is essential that we build up our reserves to meet emergencies.

From the Atlantic Colombia Mission I just received a letter from one of our licensed ministers, M. J. Martinez. He says, "Since being transferred with my family from Barranquilla to Sincelejo, I have been visiting the groups and churches of the department of Bolívar, which has been my field of labor for the last six years. Since November I have visited twenty-five Sabbath schools and have helped them with the election of officers for the year. In spite of the fact that the work has no pastor or even a worker to visit these groups, the Lord is caring for His people.

"In different places there are some forty-five candidates ready for baptism. These new believers could not be baptized last year because of the lack of a pastor. Lorica and the groups of Sinu have had no visit from a worker for nearly two years. In this section there is much interest in the message. In Canaveral, three leagues from Lorica, there is a family much interested because of the missionary work of Wilfrido Peñada, elder of the church of Lorica. Through business transactions Brother Peñada came in contact with a Mr. Aguiar, to whom he talked concerning the Adventist teachings. This new believer asked that I visit him. On seeing the deep interest that he and his family manifested, I have remained ten days, holding meetings every night, using the projector with a gasoline lantern for lighting. We are having success, for as many as a hundred people are attending the meetings, and many others are interested as a result of the studies given. On January 9 we organized a Sabbath school with an attendance of twenty-seven, who were mostly adults.

"José Hernández, in whose home we are holding the studies, is an interesting man. He is a wealthy farmer of this section, being owner of a large rice farm and many cattle. He employs more than fifty laborers a day. Furthermore, he is a practical nurse and is highly esteemed in all this section of the country. In all good faith he is accepting the message fully. He has already arranged everything so that his family and those in his employ may keep the Sabbath. The only point on which he is not fully convinced is whether tithing is a Scriptural obligation. I hope that he will soon recognize this as a part of God's plan for the support of His work."

India's Unoccupied Fields

By L. G. MOOKERJEE

FROM time to time appeals come to our people for the provision of missionaries and funds to enter closed lands, most of which remain permanently closed. Appeals had long been coming for missionaries to enter Orissa with its 11,754,000 people, and Assam with its 10,930,000 people, when finally one missionary family went to Orissa and learned to speak the language of the people—the Oriya language. A mission bungalow was erected for them and work was started, but after the missionary had returned from furlough, he and his family were sent to another new language area, being transferred from the north-

east to the south of India, where they had to learn a new language. Hence, for some years the bungalow has stood vacant, and the giving of the message to the more than 11,000,000 Oriya-speaking people still remains postponed!

Two missionary families are in Assam, where the preliminary work of establishing the mission is well under way. There is a bright prospect for a good harvest of souls soon in that large territory lying in the northeast corner of India next to Burma.

The following principal sections and neighboring states of India are still to be entered by the

faithful bearers of the third angel's message:

Name	Population
Central Provinces	13,220,000
Berar	3,602,000
North-West Frontier Province	5,416,000
Ajmer-Merwara	584,000
Andaman and Nicobar Islands	34,000
Baluchistan	867,211
Coorg	169,000
Baroda State	2,855,000
Central India agency	7,502,000
Gwalior State	3,999,000
Hyderabad State	16,184,000
Jammu and Kashmir State	7,966,000
Rajputana agency	13,670,000
Sikkim State	122,000
Western India States agency	4,901,000
Darjeeling, Kurstong, Kalimpong ..	500,000
Afghanistan	12,000,000
Nepal	6,000,000
Bhutan	250,000
	<hr/>
	99,841,211

Of India's 400,000,000 total population, there remain approximately 100,000,000 people—that is, one fourth of the entire population—without one messenger of the advent movement!

Most of these unentered territories may be ap-

proached without much difficulty, although in the Native States of India permission is granted only one or two mission bodies who have already established their work there.

The Himalayan region is an enormous stretch of hill country where land after land is politically sealed and foreign missionaries are forbidden to enter. However, for some years the Bible has been finding its way over the borders.

Afghanistan, Tibet, Nepal, and Bhutan close their doors to Christian preachers; but Gospel portions and often New Testaments, which are being read in the native tongues, have entered into every one of them.

"Whence shall we buy bread that these may eat?" is a question that haunts us. Already some opportunities have been missed which may never recur, and some ground has been lost that may never be regained. Now is the opportune time, and here is our open door; but how are we to enter? Shall the church continue to say, "No entry"? Must we reverse the order of our prayer and beseech God not to open doors, but rather to close those which He has already opened, because we have neither courage nor cash to enter?

Dispensary Work in the Punjab

By ZELPHA MILLER .

YOU will agree with me, I am sure, when I say that five years is a long time to wait for a doctor. But that is just what the people in the villages around Chichoki Mallian in the Punjab, have been doing. Chichoki Mallian is where the hospital that served the people for several years was located.

At the present time a small dispensary located at Chuharkana Mandi is the only medical work we have in the Punjab. The dispensary is about fifteen miles from where the hospital was located. Even from this distance many patients come to us for treatment. These patients never fail to express their praise for the work done by the faithful doctor and nurse in the hospital.

From people who knew of the hospital we hear this question, "When is a doctor coming?" Our answer is getting old, but it runs like this: "A call has been placed for a doctor, and one should be coming soon."

Many patients come to the dispensary in urgent need of surgical treatment. All we can do is advise them to see a doctor. I am sure only a small number ever do so. One of our own doctors could explain their condition and could give them help, for they do have confidence in a mission doctor.

The lack of equipment here in our dispensary is forgotten to a certain extent when one sees the expression on the face of a patient who has been helped by our treatment.

We receive many calls to visit patients in the surrounding villages. We have made calls as far as eight miles. Our means of conveyance is usually a tonga (a two-wheeled cart). Calls are made to near-by villages on a bicycle or by foot.

One afternoon a short time before sundown we were called to visit a woman and a baby. On this

trip we went by tonga. Because of the late hour the tonga driver decided to take a short cut which took us through some water. In a mud hole the horse fell down, nearly turning the tonga over. Fortunately, we were near dry ground, and jumped to safety. We finally reached our destination, not by the short cut, however. After advising the relatives regarding the care of the mother and baby, and giving medicine, we returned home just before dark.

A short time later who should come to the dispensary but this mother and baby, well and happy!

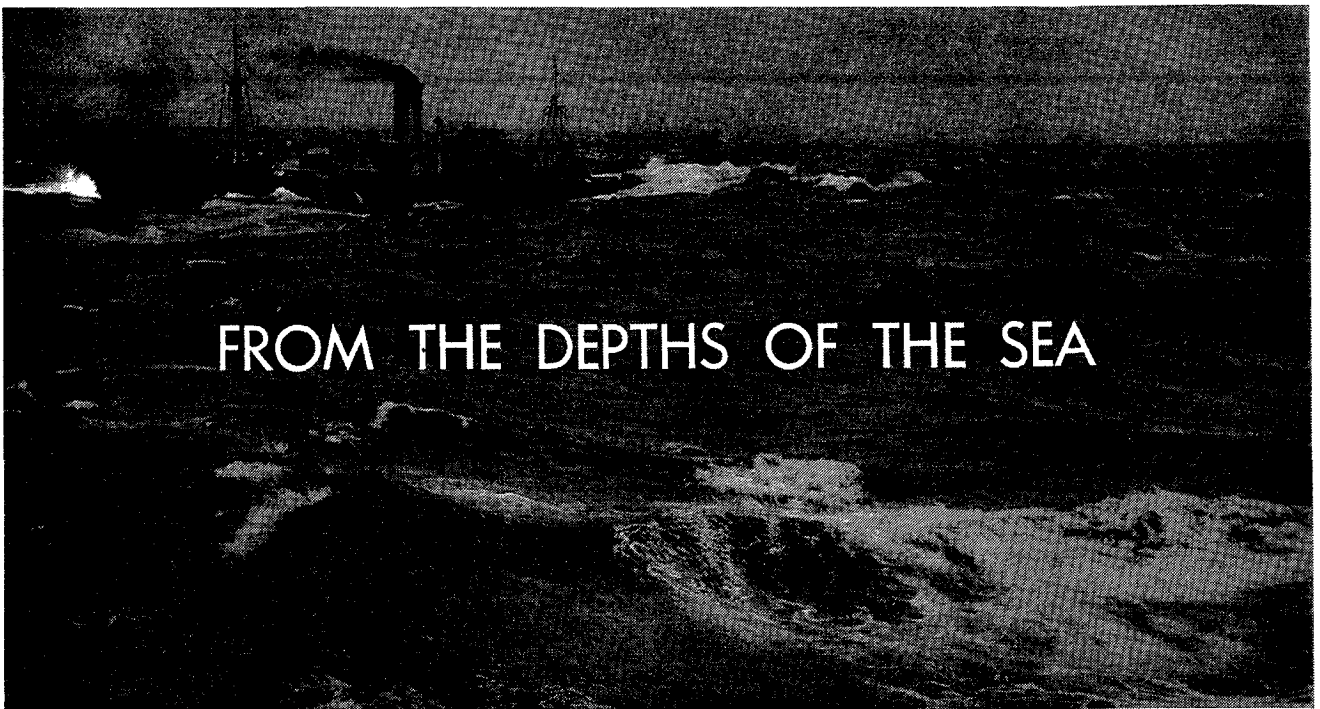
A few days ago a man came to the dispensary asking if we would give his son treatment. The boy had been a patient in the hospital at Chichoki Mallian and had been cured of the same trouble. Arrangements were made to bring him here, but so far the father has not brought him. He had probably waited too long for treatment, for from the father's description the boy seemed to be in a critical condition.

A Sikh priest is on the list of patients we treat. We gave him the book of Matthew in Urdu, for he wanted something about the life of Christ. We hope he will want to know more about Christ.

The care of the boys and girls in the school here on the compound is part of our work. Like all boys and girls, they have bruises, cuts, and other minor ailments. The most common illness is, of course, malaria.

It has been proved in many places that the medical work is the entering wedge, also the right arm of the message. Pray that the medical work may be strengthened here in the Punjab and that it may help in preparing these people for Christ's soon coming.

BY THE FAMILY FIRESIDE



FROM THE DEPTHS OF THE SEA

PIX

ROBERT CAPA

**This Is the Experience of Holger Aronsson, of Sweden,
Whose Story Is Indeed One of Providential Deliverance
From the Terrors of a Watery Grave**

Reported by Ruth Conard

THE STORY THUS FAR: Holger Aronsson was born and reared in a devout Seventh-day Adventist home in southwestern Sweden. He went to our denominational school, and was baptized when he was eighteen. Like many other Swedish youths, Holger had a strong desire to travel, and in December, 1937, he shipped from Sundsvall as a crew member on a Swedish freighter, the "Consul Corfitson." The only thing that marred his happiness in the prospect of travel to faraway lands was the difficulty of keeping Sabbath on shipboard.

DOWN the coast of Sweden the "Consul Corfitson" sailed. Past Stockholm—the Venice of the North. Near by, Holger remembered, was Ekebyholm, the school where he had spent so many happy days. Skirting the southern tip of the Scandinavian peninsula, they steamed through the narrow channel between his country and Denmark, and up the Kattegat, past the great western port of Göteborg. Only a few miles from here was located the Hultafors Sanitarium, where he had worked. Then toward the channel known as the Skagerrak. Up the coast and on inland a short distance, was his home. His mother, his brother, and his sunny-haired, rosy-cheeked sister were no doubt thinking of him. When would he see them again? Out across the North Sea plowed the ship, skirting the northern tip of Scotland, then on into the great Atlantic.

Three weeks of sailing brought the freighter to its destination—Portland, Maine. The New World port—like the port from which the ship had sailed—was infolded in winter. But sights and sounds so new to Holger that he was not sure they were real, presented themselves. A language which held no meaning for him greeted his ears. He saw a Negro—the first black man he had ever beheld—in a barbershop, shaving a white man. There were so many things that were new and different. But it was all fun—fun for the son of the Old World to watch the different customs which the New World presented.

The wood pulp was unloaded at Portland, and the "Consul Corfitson" sailed to New York. Again Holger was not sure whether he could believe his eyes. Buildings so tall he could hardly see to the top of them. Streets like deep canyons.

But this was not all that America showed to the visitor from Sweden. The freighter sailed south. The tropics brought a decided change in temperature, and when the ship rounded the Florida peninsula and sailed into the Gulf of Mexico, Holger was experiencing in the dead of winter warmer weather than he had known even in the summertime of his northern homeland. The stop at Galveston, Texas, while the freighter took on a load of cotton, gave him opportunity to go ashore and see the palm trees and tropical flowers and plants.



Holger Aronsson

When the ship was headed once more back toward Sweden, Holger knew that he had not had enough of travel—that the lure of distant lands was stronger than ever within him and that he would sail again—next time to other lands, to see other strange sights.

Yes, Holger Aronsson loved the sea—loved the thrill of travel to faraway ports. For the next five years, the rolling billows were his home, a cabin on shipboard his abode. He paid visits to his mother in Sweden and then started out again. Nine vessels in all he shipped on, including Sweden's two largest passenger liners, the "Drottningholm" and the "Gripsholm." His journeyings took him to all the places he had longed to see—South America, Africa, the Philippine Islands, China, India, Australia. Always his guitar—to while away his leisure hours with the joyous, lilting songs of his *fosterland*—and his Bible, a comfort to him many times when far from home and friends, went with him.

Though Sabbath observance, Holger still felt, was impossible on shipboard, he nevertheless clung to the faith of his mother. Each time his ship docked in New York, he went to the Swedish Seventh-day Adventist church there. He had many friends among the Scandinavian church members in that cosmopolitan metropolis. When in the spring of 1941 he landed in New York City and learned of the General Conference in progress in San Francisco, he immediately boarded a train for the West Coast and spent several days at the great Seventh-day Adventist Conference, attending the meetings and visiting with several of his Swedish friends who were there. His mother's cousin—who back in Sweden had first interested him in attending a Christian school—was now connected with the South American Division, and each time his boat stopped at Buenos Aires, he visited him. But somehow the problem of Sabbathkeeping on shipboard had never been settled, and when the insistent voice of conscience would chide him, he would excuse his conduct by the explanation that a person has to work every day of the week on board ship.

Finally war came. Holger was in Melbourne, Australia, when, on December 7, 1941, the deadly conflagration flamed in the Pacific; but the vessel on which he was serving was able to bring its cargo safely to San Francisco.

There was a brief period of rest for Holger in San Francisco. Then on a spring day in 1942 he sailed through the Golden Gate once more, bound this time for South America on a Norwegian freighter. A short stop was made at a West Coast port while guns were mounted on the decks of the vessel, for, added to the danger of wind and wave, against which ships have always had to fight, there was now the menace of enemy surface raiders, submarines, and airplanes. The ship reached its South American destination without mishap, however, unloaded its cargo, reloaded, and headed north.

The submarine hazard in Atlantic waters was very great at the time. Cautiously the vessel proceeded on its way. Not daring to chart a straight route, it zigzagged its perilous course. At night

the black hulk of the ship, devoid of all lights, melted into the shadowy waves.

The terrors which lurked along the way were emphasized by the sight of a mine, bobbing like a rubber ball on the waves. The ship veered just in time to miss it. From a safe distance the gunner shot at the death-charged sphere, in an effort to explode it, so that it might not endanger future vessels passing that way.

But aside from this the journey seemed to be passing uneventfully. The ship had crossed the equator, had traveled for days over the smooth, warm tropic waters, and was steaming north into the Temperate Zone. Only a few hours—hardly a day if it made good time—and the heavily laden freighter would deposit its cargo safely on the dock of its United States east coast destination. The members of the crew were eagerly looking forward to shore leave.

And then—June 27. Let's listen as Holger Aronsson himself continues the story:

It was a beautiful day. The sun was shining down on a calm sea. Four o'clock in the afternoon, and there was little activity on shipboard. I had an hour free from duty. Going to my cabin, I took out my guitar and played for a little while. Then I lay down on the bed. At five o'clock I must be back at work, but there was time for a short rest. For about fifteen minutes I lay there.

What was that? A shot? I started up and then lay back again. Evidently our gunner was indulging in some target practice and had shot off the ship's guns. A few seconds later came a terrific crash. Everything in the room shook. The shelves were torn from the wall and dropped to the floor. Doors were wrenched from their hinges and fell with a resounding bang. Pictures, books—everything loose—skidded crazily across the room.

I knew instantly what had happened. The sound had not come from our own guns. It was a torpedo fired by an enemy submarine, and from the way the boat was listing, I realized that the torpedo had crashed into us amidships. I knew exactly what I should do. Every man on shipboard is trained for just such an emergency. Get out on deck. Help launch the lifeboats. If there is no hope of saving the ship, man the lifeboats and get away as quickly as possible.

I hurried to the door and opened it. Then I backed away. The corridor was filled with am-



monia gas. I could see nothing. The fumes choked me. Evidently the refrigerating plant had exploded. But I must reach the deck. There was no time to lose. Throwing myself on my hands and knees and keeping my face close to the floor, I crawled down the long hallway.

The deck presented a scene of wreckage. Debris was scattered everywhere. Splinters from the broken mast lay all around. The engine room had evidently been hit, but the momentum of the ship was still driving it forward.

There was no water on the deck yet; so I hurried back to my cabin to get my rubber suit. Every sailor on a Norwegian ship is given one of these suits, complete with hood and rubber boots. He must keep it right beside his bed and must be able to get into it in a very short time. I put the suit on and dashed back to the deck.

I had just reached the open again when the second torpedo hit us. There was a sickening crash. Quickly I ducked behind a wall and crouched low. The ship careened drunkenly. Pieces of glass and splinters flew in all directions. They hit some of the men on deck, knocking out their teeth or cutting deep gashes in their faces. Blood streamed from their wounds. The partition had protected me, however, and I was unharmed.

The ship was sinking fast now.

(To be continued)

Co-operating With the Children

By GLORIA CROSS

ALL the savory, good things for a holiday dinner had been prepared and the turkey was in the oven, roasting. The table was set with the best dishes and laden with the bounties of God's hand. "I'm not going to eat any meat today," said Willie Jones, and he really meant it. There were many other things to eat, and even a special vegetarian roast. But when the turkey was carved and the platter passed—well, the temptation was too strong, and with a hurried apologetic murmur, "I guess I'll take just a little piece," he accepted a slice. Then there came to him a sense of defeat, of having lost out in his determination. However, the time came when he was strong enough to let the turkey platter pass him on such occasions.

"Mother, how long is it since you ate any meat?"

"Why, John, I haven't eaten any since you came home from school that time and said you weren't going to eat any more."

John Brown liked to ask his mother that question, because it made him feel good to hear her answer. You see, John had been attending church school. In the baptismal class he had learned that meat is not the food God chose for us and that He wants us to eat only the best food—food that will make our bodies and minds healthy and strong to endure the trials of the last days. His young heart was tender and susceptible to the Spirit's influence, and he decided at once to follow God's will.

"We used to eat meat once in a while, such as on holidays," explained Mrs. Brown; "but when John said he didn't want to eat meat any more, I decided to bolster his stand by refraining also." So Mrs. Brown talked the matter over with Mr. Brown, and when the next holiday came around, there was no meat on the table.

Willie Jones and all his brothers and sisters had attended the same school as John. They, too, had heard the instruction about eating meat, and they also had come home, one by one, as they reached this experience and announced that they were not going to eat meat any more.

The Jones family seldom had meat on their table, except at holiday time. But Mr. and Mrs. Jones did not see any harm in having a special treat of turkey or duck or chicken at Thanksgiving or some other holiday. They did not realize that when a child's conscience forbade him to eat meat, and yet they placed before him a temptation which he could not resist, they were breaking down his delicate sensibilities and were making it easier for him to yield next time. They did not realize that violating that tender conscience time after time might finally lead the child to feel that, having let down the standard in one respect, he might just as well do other questionable things.

How well many of us know that let-down feeling, that feeling of defeat and remorse and separation from God which follows a violated conscience! Shall parents, through their lack of understanding, their desire for indulgence of appetite, or their personal weakness, deliberately bring this experience to their children, whom they desire to see saved?

Parents, when your children wish to follow the instruction of the Lord, regardless of how small a matter it may seem to you, do you help them carry out their resolution, or do you make them feel it is of little importance? And when you see your children careless about God's instruction and indifferent to His claims, do you search your hearts as the Lord suggests?

Concerning the experience of the woman in the parable of the lost coin, we read: "Though only one piece is lost, she will not cease her efforts until that piece is found. So in the family, if one member is lost to God, every means should be used for his recovery. On the part of all the others, let there be diligent, careful self-examination. Let the life practice be investigated. See if there is not some mistake, some error in management, by which that soul is confirmed in impenitence. . . . Let the candle be lighted. Search the word of God, and by its light let everything in the home be diligently examined, to see why this child is lost. Let parents search their own hearts, examine their habits and practices."—"Christ's Object Lessons," p. 196.

But be not discouraged. Here is the promise: "Those who have been guilty of neglect, are not to despair. The woman whose coin was lost searched until she found it. So in love, faith, and prayer let parents work for their households, until with joy they can come to God saying, 'Behold, I and the children whom the Lord hath given me.'"—*Id.*, pp. 195, 196.

OUR BOYS IN THE ARMY

God Gave the Texts

A Remarkable Experience

THIS experience, coming in a personal letter from a friend—the wife of a Seventh-day Adventist camp pastor—demonstrates again that God watches over those who are true to Him. Surely this camp pastor's wife, when she was a student in school, capably going about her school duties, learning well her Bible lessons, little dreamed that the time would ever come when she would be called to witness for the truth before a general of the United States Army! Had she not known her Bible so well, she could not have witnessed so well. As she tells her story (obviously she cannot be identified), your heart will thrill in the consciousness that God hears—and leads—those who are faithful to Him.

What a marvelous providential experience is this! We honor those two young men who stood as did Daniel. God does not desert our boys in the service who seek always to obey Him, and He waits to lead us *all* into paths of service for Him—as He led this camp pastor's wife. Beyond anything we can imagine are His ways of using us. If every Seventh-day Adventist were familiar with the Bible material herein given, what witnesses might we all be!

Here is the camp pastor's wife's story. STELLA PARKER PETERSON.

THERE were seventeen Seventh-day Adventist lads in our camp, and all were attending services at the near-by Seventh-day Adventist church on Sabbaths. Suddenly an order came saying that, because of the necessity of rushing the preparation of our soldiers for service, a six-day-week training program must be carried out rigidly. This order was generally accepted at the camp as applying to our boys and meaning no more Sabbath passes. Because of the good work our boys had been doing, and the liberal minds of the majority of the officers, however, most of our lads had no difficulty in getting their passes for the next Sabbath, even though it was commonly understood that these would have to "line up with the rest as soon as the new plan got into full swing."

But seven of the seventeen were restricted that very first week and were refused their passes to come to church. Their officers were sympathetic, but they said, "Orders are orders, and we cannot change them." The boys were excused from duty but were confined to their tents, which is about the same as arrest. Two of the lads were pressed by their officers to comply with the order or else take the consequences, although only one was formally arrested.

It is strange that these two who

were the hardest pressed were the ones perhaps best prepared with Biblical knowledge to represent the whole seventeen before their officers. Both were college lads about twenty-two years of age, with deep Christian experience and pleasing personalities.

Five officers questioned the first one for hours, plying him with questions hard to answer. The lad said that he was astonished at the clear-cut answers that God gave him. But he felt worn out when it was over, and he begged someone from the church to bring him a copy of "The Great Controversy," so he could be strengthened to meet more, should it come. His officers pointed out the serious results of refusing to obey the order and counseled him to take their advice and forget his "foolishness."

His answer was, "I'm sorry, sir; I cannot attend classes on Sabbath, sir."

He was dismissed to "think over the dreadful results" of his decision.

In the meantime in another part of the camp, the second soldier was receiving his final orders to go to class on Sabbath. He also replied courteously that his conscience would not allow him to attend classes on the Sabbath.

His officer snapped, "Call the corporal of the guard," and our boy was placed under arrest. This was embarrassing to an honorable, patriotic Christian lad, and two bright spots still burned on his cheeks as members of the church talked to him later that afternoon. But his eyes were as steady as Daniel's must have been when he faced the lions—a prisoner for God.

In Danger of Court-Martial

After the young man had been placed under arrest, his officer reminded him again of the seriousness of the position in which he was placing himself by refusing to obey his commanding officer. The lad said, "I realize that, sir; but I'd rather spend the day in the guardhouse, with a clear conscience, than desecrate it by attending to my ordinary daily tasks, which God says are not to be done on Sabbath."

"Guardhouse, man!" barked the officer. "We're not going to send you to the guardhouse. You're facing a court-martial, charged with violation of the 64th article of war, the least sentence of which will perhaps be four or five years in prison and two thirds of your pay

withheld. We'll teach you whether or not you will obey in the Army. We'll show you who's boss here!" Then to the guard he added, "Take him to his tent and confine him to that area."

About 1 P. M. his corporal appeared and asked, "Didn't you have dinner?"

"No, sir," answered our soldier. "I understood that I wasn't to leave my tent."

"Well, we don't intend to starve you to death," said the corporal, and he took him over to the mess hall and asked the mess sergeant to feed him. Our lad said he wasn't a bit hungry, and the food seemed to stick in his throat, but he appreciated the kindness of his corporal.

Several of his "buddies" said, "Don't take it so hard. We wish we had enough religion to be willing to suffer for it."

Since the church had been told of the new order a few days in advance of the Sabbath, they had all been praying most earnestly, and some were fasting as well.

Having failed in his efforts to help locally, and since the order came from higher up, our camp pastor had gone to the Corps Area Headquarters, only to find that their orders had come directly from Washington. After doing all he could to acquaint the proper authorities in Washington, by telephone and telegraph, with the problem our lads were facing, he came back to our camp to "see the lads through."

In the meantime the church and the boys had done much praying and, as God spoke to Pilate's wife, so He spoke to the camp pastor's wife. Sunday morning while it was yet dark, she was awakened with the words, "*The general needs this information before he can intelligently make a Sabbath order,*" and some texts flashed before her. She got up and wrote them down. The first ones outlined what could properly be done on the Sabbath, or pointed out what could not be done. Then followed some texts on the change of the Sabbath.

It took a greater stretch of faith than she could grasp to see how she would ever dare give those last texts to the general. To go to him seemed the wildest presumption, but past experience had taught her a few things. So she copied the texts, but put them on a separate sheet of paper from the first. Then she began to pray that God would guide her to the right general, for there were two of them at the camp.

In the wee small hours of Monday morning the camp pastor reached home. He was very weary, not having slept in a bed since Tuesday night of the week before. Lying down, he asked to be called at eight o'clock and went to sleep. When he awakened, he tried to get an appointment at the camp, but without success. The boys thought

they were to be court-martialed Monday morning, and their hearts were anxious, he knew. So in the afternoon the pastor and his wife decided to go on out to the camp anyway. But having arrived there, all they could do was to sit and wait. Of course they were praying as they waited.

Seeking an Interview

The chaplain who was trying to get the interview for them was personally acquainted with the pastor, and he made a desperate effort to get the officers who were handling the case to talk to the pastor. The camp pastor and his wife overheard his conversation on the phone as he talked to them, saying, "Pastor — is a calm, conservative man, and I'm sure he can help you solve your problem." But they replied that it was impossible for a civilian to help.

"Headquarters has been buzzing all day with this question," the pastor was told, "and something is bound to be done about it."

So they continued to pray and wait.

At five o'clock, as the chaplain answered his telephone—for the five hundredth time, it seemed to them—they saw his expression change as he listened. Then he said, "Pastor — is here now. Would you mind reading that order to him?"

And there it was—their Sabbath order—but it was only temporary.

However, to them, it was like the little cloud to Elijah—in it was the sound of abundance.

They hurried over to the headquarters to get a copy of it so that they could show it to the boys. The adjutant gladly supplied them with a copy, and they turned their faces toward home. But as they walked toward their car, they questioned between themselves why they had not had opportunity to give those texts to the general, when God had said he needed them. Just as they were entering their car, the adjutant who had given them a copy of their order, came running after them, saying that the general wished to see them personally.

They returned to headquarters, but, mortals of little faith that they were, they left the texts in the car. They were not left there long, however, for the general's first words, after the introduction, sent the pastor's wife flying back to the car for the leather case in which she had the texts. These were the general's words: "I was in Washington, D. C., when your plan of Army co-operation was presented to us, and it seemed wonderfully good to me. I thought that your boys were going to be a great help to the Army, but now it looks as if this Sabbath business is going to make you worthless to us. I'm disappointed, Pastor —."

But the pastor's wife did not wait to hear more. She knew that here was the man for whom God had

given her the texts. As she returned with them, the general was saying, "What is it you people *can* do and *can't* do on the Sabbath? *I have to have that information before I can make an intelligent order.*"

Producing the Texts

The pastor answered, "General, we have prepared just such information for you. My wife has it here. Do you have time to listen to it now?"

He said simply, "I shall be glad to hear it." He said it with a warm smile as if he really meant it, and the pastor's wife thought of Joshua sent to lead the Lord's host. Encouraged, she explained how the texts had been given her in answer to their prayers, with the very words he had uttered only a moment before: "*The General needs this information before he can make an intelligent order.*"

He looked as if he were sure his ears were deceiving him, but she went on, "All I did was to copy them exactly as God gave them to me for you. Shall I read them to you, General?"

He said seriously, "Please do."

Spreading the paper out so that he could see the texts as well as hear them, she read: "Genesis 2:1-3. God gave man the Sabbath when He made the world. He set aside, blessed, and hallowed only one day, the seventh, as He finished creation. John 1:1-3, 14, 10. God's Son, who later came to live among men, was with God and was the active agent in creation. So there, with His Father, He rested on that first Sabbath day with man. Genesis 1:26. 'God said, Let us make man in *our* image.' John 17:5, 24. Jesus says He was with the Father 'before the world was.' Ephesians 3:9. God created all things by Jesus Christ. Hebrews 1:1-3, 8-10. Even the heavens were the works of His hands—Christ's hands—and the Sabbath was one of those things Christ made.

"1 Corinthians 10:1-4. Long before He came to earth, born of the seed of Abraham, Jesus was with Israel as they were being tested in the wilderness. He it must have been who, hidden in the cloudy pillar of fire, tested the obedience of His people by their Sabbath-keeping. Exodus 16:4, 5, 14-30. God told Israel they must neither gather food nor cook it on the Sabbath, and He said He was going to test them by that to see whether or not they would obey Him. When some disobeyed Him and gathered food on the Sabbath, God said, 'How long refuse ye to keep My commandments and My laws?' as though they had broken them all.

"Later, as recorded in Nehemiah 13:15-22, Israel had been in captivity to foreign nations as a result of the Sabbathbreaking of their fathers (see verse 18), and Nehemiah said they were bringing down God's wrath again by buying, sell-

ing, and treading wine presses on the Sabbath.

"Jeremiah 17:19-27. Jeremiah said that Jerusalem would have remained forever the center of God's worship, and that nations would have been sent to her for worship, *had her inhabitants kept the Sabbath.* But he said it would be burned if they carried burdens in and out of its gates on God's holy day. Poor Israel! They rejected their King, God's Son, when He came, and the city *was* burned by the Romans about 39 years after Christ's death, *because they broke the Sabbath.*

"Ezekiel 20:12, 20. God says He has made the Sabbath His sign (His flag). It shows that the one who keeps it is worshipping the Creator, the only true God. That God, who could make a world in six days and fill it with good things for us, asked us to keep the Sabbath as a memorial of His work, lest we forget to love Him. Fatherlike, He longs for the love of His children, and He wants to rest their bodies and restore their minds to His likeness. One day out of every seven, therefore, has been set aside as holy time—the seventh day.

"Isaiah 58:13, 14. God asked Israel to remove their foot from His Sabbath and stop treating it as a common workday. He promised to bless them if they did that, and make them ride on the high places of earth, and finally give it to them for an inheritance forever. Hebrews 3:17-19 says Israel failed, as we can see. In Hebrews 4:1-4 Paul says that the same day which God kept with Christ as He finished His work of creation, remains as a 'rest' to the people of God (verse 9). But we cannot receive its blessing except as we cease from our work 'as God did from His' on that day. God counsels us to labor to enter into His rest, lest we fail God, as Israel did."

Here the general interrupted, saying, "If the Sabbath means as much as all this, how did we get all mixed up like this?—you people keeping Saturday and the rest of us Sunday?"

Why Sabbath Changed

The pastor's wife shamefacedly produced her other paper, saying, "God gave that to me for you also, General, but because I couldn't see how I'd ever be able to give it to you, I put those texts on a separate sheet of paper."

And she read Daniel 7:25, in which the prophet foretells that a power would arise which would "think to change" the law of God. Then she continued:

"Ezekiel 22:23, 25, 26, 28, 30, 31. This power would have priests who would profane God's Sabbath—put 'no difference' between the holy and the common days.

"Revelation 13:2. John saw that this power was upheld by the

(Continued on page 23)

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.

Voice of Prophecy

Plans and Prospects for 1943

WHAT blessing and opportunities are in store for the Voice of Prophecy in 1943, we cannot foresee. But we believe that this will be another year of noteworthy progress for this international denominational broadcast of the advent message.

First, let us note the outlook with respect to radio stations now available to us for the Voice of Prophecy message. The story is not completely told when we merely count the number of stations, for there has opened to us a widened audience through our securing several of the more powerful and important radio stations of the country. Here are some developments that will bring great cheer to our believers throughout North America.

In the middle of last year the powerful 50,000-watt station at Albuquerque, New Mexico, began to carry the Voice of Prophecy by transcription, in a Sunday morning broadcast. This was our first station of this power, and it gave us a hearing throughout a large portion of the great spaces of the Southwest.

A little less than three months ago the Arkansas-Louisiana Conference proposed a plan for adding station KWKH, Shreveport, Louisiana, another 50,000-watt station with a vast audience in five States. Around this broadcast the conference plans to build a program of literature distribution and missionary endeavor that will doubtless

bring a great harvest of souls into the message.

Chicago coverage by the Voice of Prophecy, coming from the Gary, Indiana, station some distance away, had always been inadequate. The Radio Commission has been able to secure the 10,000-watt station WCFL of that city, which will cover the Chicago area and quite a portion of Illinois and Indiana.

Another added station of great value is WHN of New York City. This popular, independent station, which uses 50,000 watts of power, is heard throughout the northern part of the Atlantic seaboard and commands a potential listening audience of nearly one twelfth of the population of the United States.

Several stations formerly carrying the Voice of Prophecy in Virginia found it necessary to cancel the program because of other network commitments. Then the way was opened for us to secure station WRVA, Richmond, the 50,000-watt Columbia outlet of that important city.

Southern California's powerful station KMPC, of Beverly Hills, now carries the broadcast at a late Sunday evening hour.

One of the finest additions has been that of station WLW, the Crosley station at Cincinnati, which carries the broadcast each Sunday morning. This is one of the best-known stations of the United States and has a large audience in the Eastern States.

Funds are in hand to add another powerful station in the Middle West. An effort has been made to secure time on WHO of Des Moines, but up to the present no time has been available.

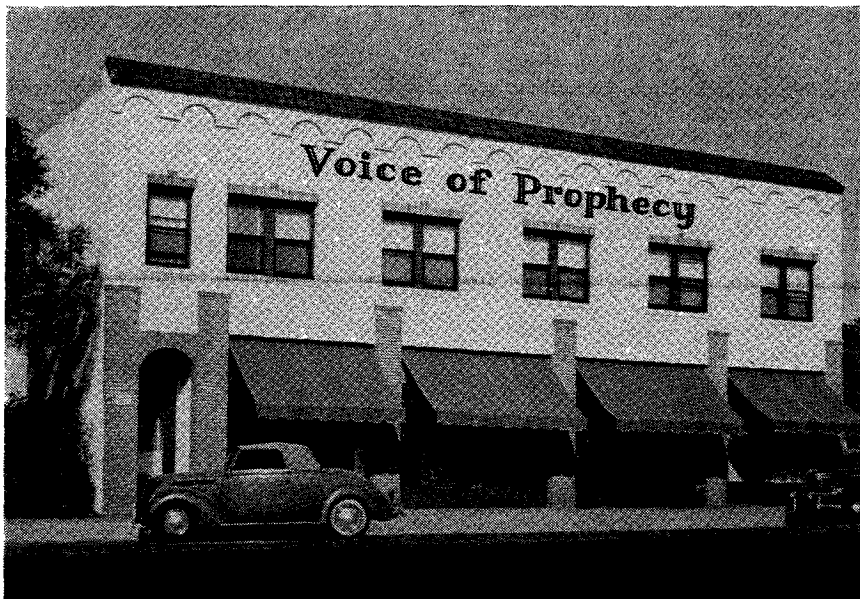
Negotiations are now under way to find time on one of the leading stations along the Mexican border for the Spanish version of the Voice of Prophecy broadcast. It is hoped that WOAI, the 50,000-watt station in San Antonio, may be secured for this service.

The Voice of Prophecy is already on the air in English on the following stations outside the United States: HC1BF and HC1BD, Quito, Ecuador; HP5G and HOA, Panama; WKAQ, San Juan, Puerto Rico; ZFY, Georgetown, British Guiana; KINY, Juneau, Alaska; KGMB and KHBC, Hawaii. And time has been ordered on KFAR, Fairbanks, Alaska.

These new stations will, we believe, greatly increase the audience of the Voice of Prophecy and bring a much wider response than has been seen from the broadcast in 1942. There is hardly a place now where the Voice of Prophecy cannot be heard. One worker writes that he can hear the broadcast five different times between 5:15 and 10:30 P. M. each Sunday evening. Is it not fitting that the truths of God's word shall thus fly through the heavens with the speed of light?

For some time our eyes have been turned longingly toward the European continent, where the radio is being used as a powerful propaganda and war weapon, but as yet it is closed for broadcasting this message. Now an inquiry has come regarding whether the Commission would be interested in broadcasting from a powerful 100,000-watt station in Iceland, from which radio programs are beamed in long and short wave toward the British Isles and the Continent. Already some money is available for such a broadcast and negotiations are under way to secure time, if possible, on this station of the northland.

The new free radio Junior Bible Course has been launched for several weeks and is bringing a wonderful response. A new, revised, and altogether different Bible course especially adapted for radio work and presenting the doctrines of the Bible in gripping, persuasive style, is being prepared for adults. The special course will be available



New Home of the Voice of Prophecy, on East Broadway, Glendale, California

only through the Voice of Prophecy.

A number of new titles of books have been chosen for the next few months, to be added to the growing list of titles of little volumes sent to those who are sustaining members of the Voice of Prophecy program. These will be books of great value and wide appeal and will do an important work as they go into the homes of 15,000 to 20,000 people each month.

The Voice of Prophecy office, in its fine new location at 805-811 East Broadway, Glendale, California, presents a busy scene these days. Here lessons are mailed out, and talks and sermons are prepared. Most interesting of all is a rapidly growing list of baptisms of those who have entered the church largely through the influence of the broadcasts and lessons. This is the fruitage for which all are praying and working. It is the climax of the entire broadcasting program, the goal for the many thousands of inquirers who address their letters each week to Box 55, Los Angeles.

Under the blessing of the Lord, the mission of the Voice of Prophecy will continue to grow in 1943, adding its witness to the many others that the "hour of His judgment is come." We are sure the work will receive the same enthusiastic support in 1943 that was given it in 1942. Let us bear this important work in our hearts and also in our prayers before the throne of God daily.

W. P. BRADLEY.

Antillian Union Colporteur Institutes

DURING the past two months a series of five colporteur institutes has been conducted in the Antillian Union. One hundred and ninety-two colporteur evangelists attended these meetings, and all of them have gone forth into 1943 with a greater determination to do a more efficient work for God.

The Lord blessed the bookmen in this territory in a very special way during 1942. One hundred and five thousand dollars' worth of literature was distributed. The largest year in the entire history of the book work in the Antillian Union was in 1922, when a grand total of \$56,000 worth of books and magazines was delivered. Surely the faithful field secretaries and God-fearing colporteurs are to be congratulated for the fine work they have done.

The most thrilling part of the report is the fact that many souls are being saved by our colporteur evangelists. Forty-two persons were baptized in Jamaica during

1942 as a result of the work of our colporteurs. A new church was organized in Cuba, where the first contact was made by one of our humble bookmen. A company of fifteen baptized members was also organized in Cuba as a fruit of the efforts of our colporteurs.

To go forward with increasing success is our determination.

D. A. MCADAMS,
Pub. Dept. Sec., Int. Am. Division.

Atlanta Dental Home

FOR many years some of our young people had been desirous of studying dentistry, but this was very difficult to provide for, since dental colleges conduct classes and laboratory work every day in the week except Sunday.

In 1934 a number of dental colleges were approached in an endeavor to work out an arrangement whereby Seventh-day Adventist students might be excused from work on Sabbath. The Atlanta Southern Dental College, where three of our Seventh-day Adventist doctors in dentistry are members of the teaching staff, agreed to such an arrangement. In 1934, therefore, a small group of Adventist men entered the college on the plan that they be excused from all Saturday work at the dental college. Special classes were arranged for our men during the week, so that they could do the work other students did on Saturday.

At present there are thirty-three Adventist students in attendance at the Atlanta Southern Dental College. Twenty-nine young men have been graduated from the college since the first class entered in October, 1934. These young men are now practicing dentistry in the following States:

Florida, Massachusetts, Alabama, Mississippi, California, Kentucky, Georgia, Indiana, South Dakota, Maryland, Ohio, Michigan, Texas, New York, Virginia, Louisiana.

In order to provide living quarters with a Christian atmosphere for our students, the General Conference has established a home. It was first opened at 844 Piedmont Avenue, N. E., Atlanta, Georgia, in a rented house; but as the enrollment increased, these quarters became inadequate. Search was made for a more suitable building, and a house with six apartments of five rooms each was found at 85 Merritts Avenue, N. E. This was purchased and remodeled as a dormitory, and the students were moved to this new home in 1942.

The building has three stories and a full basement. The third floor is still used for apartments, with students living on the second floor. On the first floor are located the living quarters of the dean of the home, a parlor, a worship room, and dining room and kitchen. In the basement are a shower room, recreation room, laundry, storeroom, heating plant, and an apartment.

Elder and Mrs. Charles F. Larsen, who recently returned from Hong Kong, are in charge of the home. Brother and Sister Larsen spent a number of years in China in educational and ministerial work. We believe that there is a bright future for this dental home and the work at the college.

Anyone interested in securing a dental education should correspond with the Department of Education of the General Conference, Takoma Park, Washington, D. C.

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

THE heart which can carry the burdens and sorrows of even the most forsaken, which can make room for the griefs and toils and cares of the hapless multitude, is filled without measure with the life and love of God.—Charles Miel.



New Home for Adventist Students of Atlanta Dental College

North American Division Gleanings

Atlantic Union

A new church was recently organized at Nyack, in the Greater New York Conference.

W. A. Fagal is now pastor of the Buffalo, New York, church.

On February 28, H. B. Taylor, pastor of the New York City Temple church, began a series of Bible lectures in the Carnegie Chamber Music Hall. His assistants are Reese Jenkins and Miss Mary Weiss. The members of the Temple church are also helping.

The members of the First Jamaica church, in the Greater New York Conference, are raising money and laying plans for the remodeling and improvement of their house of worship.

Taking the place of H. P. Gram, who because of ill-health is unable to continue his work, Walton Smith has located at Cortland, New York, to help with the work in the Binghamton district.

Churches are already hoisting the flag of achievement in token of Ingathering success. Both the Lebanon and the West Lebanon, New Hampshire, churches have reached their 1943 goal.

A. W. Ortner has moved from the Hartford, Connecticut, district, to the Providence district, in Rhode Island.

The members of the New Haven, Connecticut, colored church rejoiced on February 13 in burning their mortgage, an act which represented their freedom from the debt which has shadowed their church for the past few years.

The Hartford, Connecticut, church was the scene of the baptism of 5 candidates on January 30.

Atlantic Union Collège is offering an augmented summer-school program this year, to provide for students who because of the war emergency find it necessary to accelerate their study program. An intersession term of four weeks will be given between the close of the regular school term and the opening of the summer session. Then the regular summer term, beginning June 28, will be held for eight weeks.

Canadian Union

Two new workers have recently joined the Canadian Union. D. E. Collins comes from the North Pacific Union to take the field missionary secretaryship of the union. H. A. Munson, formerly credit manager of the New England Sanitarium, is the new manager of the Rest Haven Sanitarium, in Victoria, British Columbia.

Central Union

Ten new members were recently taken into the Lincoln, Nebraska, church by baptism.

Recent shifts in the workers of the Wyoming Mission have located L. A. Baughman at Newcastle, where he plans to hold a series of meetings, and R. J. Thomas at Buffalo, for work among the new believers there.

The recent evangelistic effort at Sundance, Wyoming, has resulted in the baptism of 8 converts, with a number of others interested.

Ten converts were baptized at a recent Sunday evening meeting at Gothenburg, Nebraska. Still others will probably take this step soon as a result of the effort being conducted there under the direction of M. A. Wyman.

Extensive repairs were made on the Omaha, Nebraska, church preparatory to the opening of the big Auditorium of the Air evangelistic effort on March 7.

Donald F. Haynes, from Greeley, Colorado, is moving to Wyoming and will locate at Wheatland for ministerial work.

N. R. Hickman, who has labored for a number of years in the Wyoming Mission, has accepted a call to South Dakota. J. A. Estey, from South Dakota, is coming to Wyoming and will locate at Rawlins.

Lake Union

M. D. Howard has recently joined the working force of the Indiana Conference as district pastor at Evansville.

C. D. Henri is conducting a series of evangelistic meetings in East Chicago, Indiana.

The Bethel Academy boys' dormitory has taken on a rejuvenated appearance since 375 rolls of wall paper and several gallons of paint were applied to the rooms. This is the first step in an improvement campaign for Wisconsin's academy.

Changing a mansion into a church building is proving very enjoyable to the members of the Milwaukee, Wisconsin, English church. On a recent Sunday these members arrived early at the Smith mansion, which they recently purchased, to spend the day in helping to dismantle the interior of the building, preparatory to reconstructing it into a house of worship. They spent the day with hammers, wrecking bars, screw drivers, and other tools, removing many of the beautiful and expensive fixtures of the mansion, which can be sold to help meet the expenses of the remodeling. A delicious picnic din-

ner added to the pleasure of the day. It is hoped that this church home in Milwaukee will be completed and ready for occupancy by the middle of June.

North Pacific Union

The following efforts are now under way in the Idaho Conference: At Twin Falls, with B. L. Hassenspflug and C. L. Chastain, who has recently come from Massachusetts, in charge; at Jerome, conducted by L. W. Hallsted; and at Emmett, under the direction of J. H. Apigian, recently from Colorado.

At a recent baptismal service held at Payette, Idaho, Emil Knauff baptized 5 new converts.

The Union College church is another which is already singing the Ingathering victory song.

Winter evangelistic campaigns in the Upper Columbia Conference include meetings in the following places: Lapwai, Idaho, directed by F. M. Oliver; Post Falls, Idaho, under E. H. Wilcox's leadership; Wenatchee, Washington, conducted by J. W. McComas; Ritzville, Washington, with R. Patzer in charge; Newport, Oregon, under the direction of Cecil Balser and Lyle Freemyer; Colville, Washington, with E. E. Duncan and Rudolph Knauff working together; Kennewick, Washington, conducted by Forrest Roper; and Spokane, with R. H. Nightingale in charge.

Adolph Johnson reports the baptism of 3 candidates at Roseburg, Oregon.

Northern Union

Five new members were taken into the Council Bluffs, Iowa, church by baptism on January 23.

The Sheyenne River Academy, in North Dakota, has instituted an extension course for several young men in its territory who are held at home on the farm and who have registered for the teen-age draft. By means of this course the students can carry on their schoolwork by doing the assignments at home and attending classes for a definite period each six weeks.

Four evangelistic efforts are in progress in South Dakota: at Hot Springs, directed by R. J. Kegley; at Herreid, under the leadership of E. Ney; at Isabel, with Carl Braun in charge; and at Newell, with C. A. Renschler carrying on his work in cottage meetings because of inability to secure a hall for larger gatherings.

Two new church buildings in South Dakota are being completed early this year—at Miller and at Custer.

The Fargo, North Dakota, church was dedicated free of debt on February 13.

R. C.

THREE ESSENTIAL BOOKS

For this Perilous Hour

Everywhere where anxious-hearted men and women live and move and work and pray and suffer and die, these books surely have an urgent mission **N O W**.



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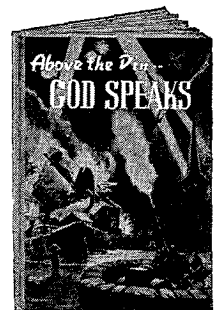
IF BOMBS FALL!

When Bombs Scream and Your Home Is Threatened, you and your friends and neighbors will appreciate the instruction you have received by reading this new book. Here is a book to read and study **NOW**—not after bombs fall. Note these very helpful chapter titles—If Air Raids Come, What to Do in an Air Raid, How to Blackout Your Home, First Aid to the Injured, Bandaging the Injured, How You Can Help Guard the Home Front, Home Care of the Sick, How to Take Temperature, Pulse, and Respiration, Simple Ways to Quiet Your Nerves, Are There Fifth Columnists in Your Kitchen? Do You Harbor These Two Saboteurs? Seven Things Every Loyal American Should Do.

THE FIGHT FOR FREEDOM

By GWYNNE DALRYMPLE

Again and again it has been necessary to combat intolerance here in America, and more than once the tide of prejudice has been thrown back by the narrowest margin. In many parts of the world there are those who deliberately pervert the truth with their hate-filled attack upon religion and the teachings of Christianity, until millions are confused and know not what to believe. This vitally important new book gives a history of the struggle for freedom in the past and meets the conflict of the present day with the true American spirit of freedom of thought.



W. A.
SPICER

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In these times when the whole world finds itself trembling before dark clouds of bewildering fear, tragedy, and grief, God's voice calls above the din and havoc of battle to suffering and distraught mankind. His message is ably presented in forceful but easily understood language by Elder Spicer in this new book which explains Scriptural teaching relative to world conditions that will immediately precede the ushering in of God's eternal kingdom of peace and righteousness. Here is a message to the hearts of men to stir their souls and renew their spirits in these tangled, tormented days of war and perplexity.



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(Revised)

This well-known volume has been thoroughly revised for wide general distribution. In the last three decades many developments involving religious rights have occurred. Younger generations of our citizens have forgotten the reasons for the safeguards that the founders of the nation established. "American State Papers" contains significant actions of State legislatures and city councils and some vital decisions of courts. It contains enough material to enable anyone to present a clear and reasonable statement of the basic principles that underlie our form of government, and to support his views with authentic quotations from the writings of the founders of the United States.

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MODERN RELIGIOUS TRENDS

by L. H. Christian

We are overwhelmed with facts and news in this troubled world of confusion and spiritual darkness. We need Ezekiel's torch of prophecy to help us find our way. In this new book the author compares the religious condition of the world today with the conditions existing in Ezekiel's time, and draws many helpful lessons from the parallel. **\$1.50**

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by W. A. Spicer

Interesting and instructive side lights on the growth and development of the second advent movement. Will establish faith, instill courage for the future, and strengthen the service of everyone who reads it. This was the author's purpose and accomplishment. **\$2.00**

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A discussion of the scientific evidence in support of the Genesis view of creation, very ably presenting the case of the creationists against the theory of evolution. A book for those who desire to learn what science truly says in relation to the Christian doctrine. **\$2.50**



*Prices Higher in Canada.
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Zanesville, Ohio

GO ye therefore, and *teach* all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost." Matt. 28:19.

In solemn obedience to Jesus' last great command, the Hoffman-Stauffer evangelistic company has been *teaching* and *baptizing* for the past four and one-half months in the city of Zanesville, Ohio, with this amazing, God-given result—one hundred ten new disciples, thrilling to that wonderful first love, have been added to God's remnant people "that keep the commandments of God, and the faith of Jesus."

Zanesville is not a large place, having at the present time a population of not more than 30,000, but the entire city has been stirred by the last warning message.

This report, while highly gratifying to every true believer, has been extremely bitter to the enemy. The most determined efforts have been made to hinder our work.

Through this one series of meetings our message has been spread to many places. One of our new believers has gone to California to tell her relatives about her newly found faith. Others have moved and taken our literature with them to explain to friends and relatives all about our belief. Then, too, some of our newly baptized young men have been drafted into the armed forces, and they are faithfully bearing witness for the truth in other parts of the world. And these are but a few of the thrilling experiences found in our work here.

We all thank God that we can send along this most cheering report. As J. M. Hoffman expresses it, "A knowledge of this truth and the opportunity of telling it to others are the most wonderful privileges in all the world."

Our company includes J. M. Hoffman, evangelist; G. Lester Stauffer, associate evangelist; Lillian Halstead and Nellie McDowell, Bible instructors; and Donald Steinman, ministerial intern.

G. LESTER STAUFFER.

God Gave the Texts

(Continued from page 17)

dragon (Rev. 12:9, 'Satan'). But, even so, all the world was going to obey it, except those few whose names were written in the book of life in heaven (Rev. 13:7, 8).

"God had asked man to keep the Sabbath—the seventh day—as a sign that man recognized God's authority to direct him in religious matters. This power set aside that day and gave as its mark, Sunday, the first day of the week. It boasts that it is a 'mark of its authority

in religious matters.' It boasts that the Bible says that the seventh day is the Sabbath, but Rome says the first day is holy time, and lo, all the Protestant world bows down and worships as she directs.

"In Revelation 13:14-17 we are told that this mark will finally be forced upon man by persecution—will be placed either in man's forehead (his mind) or in his hand (the symbol of physical labor) and so will show that he accepts Rome's mark as authority instead of God's.

"You see, General," she said, "we must choose which power we will worship—we can't be neutral. Either we honor God by keeping the Sabbath, or we honor Rome and keep the day she has substituted, which is Sunday."

Reaching in her leather case, the pastor's wife took out the book, "The Christian Sabbath," and handing it to the general, said, "If you want to study the subject more fully, you will find help in this little book."

The General Impressed

But the General was as one who was delving deep inside his own heart. Earnestly he asked, "Will it be all right for me to go on and keep Sunday, Mrs. —, even if it isn't the Sabbath?"

"Oh, no, General!" she answered. "God wants us all to know about the change of the Sabbath. He wants all to observe the seventh day so that He can give them the blessing which keeping it brings. But because He knows that there are many like you, who either never gave it any thought or dismissed it as unimportant, He scattered those who do know about the Sabbath all through the Army. Then He allows them to get into trouble over it to bring His day to the attention of all those who are longing to follow Jesus perfectly. God knows that some do not know that the Sabbath is a sign of loyalty and its counterfeit a sign of disloyalty. God doesn't intend that any should side with the enemy ignorantly, nor receive his mark of apostasy without knowing it."

"Let's see," mused the general. "You have seventeen boys here, and all seventeen are standing firm." Then addressing Pastor —, he asked, "Where are your weak ones? You must have some weak ones. All churches do."

O how thankful Pastor — was for the testimony that his seventeen lads were bearing! But he replied sadly, "We just never hear of them, General. They sear their consciences, because it's hard to stand."

That dear old Army man's eyes filled with tears, and he said, "Far be it from me to cause a man to violate his conscience. We've got to have God on our side in this war."

And, thank God, that Sabbath order still stands.

Emergency Relief Fund

Previously reported	\$4,028.17
Elder and Mrs. J. W. Hirlinger ..	35.00
Mr. and Mrs. O. O. Applegate ..	10.00
Mrs. Harry E. Farmer ..	1.00
Mr. and Mrs. B. Brost ..	10.00
Mr. and Mrs. D. A. Lower ..	5.00
J. B. Stuyvesant ..	20.00
Dr. and Mrs. D. Gaede ..	10.00
Mr. and Mrs. R. Van Bekkum ..	25.00
Julia H. Judson ..	1.00
H. F. Balke ..	20.00
A friend ..	20.00
Mr. and Mrs. H. W. Anderson ..	10.00
A friend ..	1.00
Mrs. Lillian L. Casey ..	1.00
Patricia Casey ..	1.00
Irvin Thomas ..	3.00
Mrs. Hockey ..	5.00
A friend ..	10.00
Susan Kabzan ..	5.00
Mr. and Mrs. Ira Mooney ..	5.00
Maria P. Harriman ..	5.00
Mrs. Berta K. Elmer ..	20.00
Mr. and Mrs. Charles Rittenhouse ..	25.00
Two friends in Tennessee ..	10.00
A member of the Mobile (Alabama) No. 1 church ..	5.00
Steve Pantili, Jr. ..	5.00
Mrs. N. S. Whittlesey ..	1.00
Mrs. Roche ..	1.00
Mrs. Willford ..	25.00
Mr. and Mrs. J. Shepard ..	2.00
Nellie and Nicholas Farber ..	50.00
A friend ..	10.00
Mr. and Mrs. William Hust ..	

Total to February 14, 1943 .. \$4,382.17

REQUESTS FOR PRAYER

A SISTER in Oregon requests special prayer for her daughter, who is in ill-health and whom the doctors seem unable to help.

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

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

WE regret to learn from some of our readers overseas that they do not receive our general church paper regularly. This is owing, of course, to the disruption of travel and mail carriage in consequence of the war. From A. F. Tarr, of the Southern Asia Division, we have this word:

"We greatly enjoy the occasional arrival of the REVIEW in this field. I say 'occasional,' because that is all it is these days. Many weeks usually elapse between each arrival, and then we receive half a dozen or more copies all together. These are eagerly read by everyone. In fact, one of the first questions usually asked by an itinerating worker upon his arrival at a mission station or office or worker's home, is whether any recent REVIEWS have arrived. If they have, it is the accepted thing that they must receive the first attention. During my recent visit to Karachi I was able to receive from one of the American soldiers a REVIEW which was dated only about ten days before. Like the other mail that comes to the American troops here, it is flown in in much less time than our own air mail takes; and, of course, we receive only lightweight letters by air. You can imagine that these REVIEWS are at a great premium and are eagerly devoured."

The Work in Scandinavia

IN a recent letter from G. A. Lindsay, president of the East Nordic Union, we glean the following encouraging notes in regard to the progress of our work in that field:

"Our work continues about as usual. We cannot advertise or announce our meetings as freely as we used to; yet our brethren have enjoyed a reasonable success in their work.

"We had very good success in our Ingathering last fall. Norway had a goal of 200,000 crowns. Since we could not send any of this money out of the country, we have started mission work among the Laplanders in northern Norway.

"The branch that has suffered most is our literature work. This work is placed under special control, and as there is a shortage of paper, our literature work has been severely circumscribed. On the other hand, however, our literature has never brought better results than we had with 'The Great Controversy' last year. This book had been lying on our shelves as dead stock for several years; but when the crisis came, the people bought

the book, and our stock melted away like butter in the sunshine. The Norwegian title of 'The Great Controversy' is 'The Great Conflict,' and I suppose this title helped to sell the book.

"In Sweden the work is also going quite well. We had especially good success in our Ingathering. I think the total reached will be 130,000 or 135,000 crowns. Three years ago we had a hard time to reach 80,000 crowns. Some of the churches in Sweden went 50 per cent over their goals, and the best part of it is that Sweden can still send funds out of the country. Because of this many of our members are working hard at this time."

We know that many will be encouraged by reading these good words from old Scandinavia.

LOUIS HALSWICK.

Death of H. E. Rogers

THE readers of the REVIEW who knew H. Edson Rogers, for a long time the statistical secretary of the denomination, will be pained to learn of his death, which occurred in Florida Thursday morning, February 25. Brother and Sister Rogers had been spending the winter in Florida. During his many years of service Brother Rogers brought to his work a spirit of devotion and of efficiency. It is sad to think that he has passed away, but he died with the advent hope burning brightly in his heart; and we know that he was one whom the Lord loved. We extend to his sorrowing wife and other relatives our sincere sympathy.

An Act of Courtesy

AFTER I had spoken in our church in the city of Paramaribo, Dutch Guiana, one Sunday evening, I went to the door to greet the people as they were passing out. Noticing one timid lad trying to look in through the door, I shook his hand, invited him to return the following Sunday night, and gave him some tracts. Not only did he come to that meeting the following Sunday night, but he also called at my home to purchase some books. He accepted the message of the books and has been an active member of the Paramaribo church for a number of years. The few tracts which I gave him on the Sunday night of that first contact, aroused his interest in our literature to the point where

he purchased some books and read himself into the message.

"God moves in a mysterious way, His wonders to perform." I am glad for the wonderful experiences I enjoyed in a foreign land, where God used me to pioneer this work. Many were the battles fought; many were the tears shed; rough was the road also; but in all the guiding hand of God was seen. Hundreds of dollars' worth of books were sold there, and who knows what the final result will be?

W. W. WEITHERS.

Colporteur Leadership

THE colporteur, a leader in the work of God, often brings in others who in turn become leaders. The leader of the Seventh-day Adventist church at Paramaribo, Dutch Guiana, was brought in by a colporteur. Here is the story as related by W. W. Weithers:

"A young man purchased the book 'Daniel and the Revelation,' at a secondhand store. After he had studied the book, I came along and sold him a copy of 'The Great Controversy.' In reading it, he became convinced of the truth, but pondered the question of baptism for three years. At the expiration of that time, he was baptized with the other members of his family, and he is at present the leader of our church in the city of Paramaribo."

C. A. EDWARDS.

Paper Shortage

BEGINNING with the May issues of the REVIEW and the *Instructor*, we can guarantee delivery of these periodicals only to those whose names are in the list when the papers are ready for mailing. This change of policy in handling renewal subscriptions and changes of address is made necessary by recent restrictions in the use of paper.

Notice of REVIEW expirations is given two months in advance, and subscribers to the *Instructor* receive notice about six weeks before expiration. Those whose renewal subscriptions are not received before the date of expiration may miss the numbers mailed before their names are again entered in the list. To avoid disappointment, all renewal subscriptions should be ordered at least one month before expiration through the church missionary secretary or from the Book and Bible House, and notices of change of address should be sent to the publishers before moving rather than after becoming established in another home.

C. E. PALMER,
Circulation Manager.