

# THE ADVENT SABBATH REVIEW AND HERALD

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

## “It Pays to Be a Good Christian”

By CARLYLE B. HAYNES

THE words of the title are the words of a Seventh-day Adventist soldier, now a prisoner of war in an Italian prisoners' camp in North Africa, one of our faithful medical cadets who was reported missing in action but is now discovered to be a prisoner.

Corporal Keith L. Argraves, of Portland, Oregon, was inducted into the Army the middle of 1941 through Selective Service, was sent first to Camp Grant, Illinois, took his basic medical training, and then was transferred to Fort Benning, Georgia, and attached to the new Motorized Division there as a medical soldier. He obtained a transfer into the Paratroop Infantry, after making sure that he could retain his noncombatant status and keep the Sabbath. He received his wings and diploma March 6, 1942.

Keith was among the first to be sent with the American Expeditionary Forces to England. While he was in England training for service in North Africa, Mrs. Roosevelt inspected his unit and talked with him because of her interest, which had been created by Lieutenant Colonel Edson Raff, in charge of the paratroopers. Colonel Raff had told Mrs. Roosevelt that Keith was one of the bravest men he had in his unit, inasmuch as he not only was willing but insisted on dropping from the skies with his associates, entirely unarmed, back of enemy lines. He was unwilling to carry a gun, but quite willing to share all the dangers of his associates in order to be on hand when they needed his first-aid services.

Keith was the only medical man in the paratroopers who refused to jump with a gun.

In a letter to his mother, dated December 17, 1942, he wrote:

“For all Adventist boys that are still in the States and those that are not in the Army yet, the Lord is the one and only one that can help them in a time like this. I know what I'm saying because I've been saved many times. That verse in Psalms 91:7, ‘A

thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee,’ I've seen come true. When you lie by the hour and death rains out of the sky, then you look for some help far greater than guns and man. . . It pays to be a good Christian. . . This is a terrible experience and hard on the nerves. Only prayer and faith will bring me through what is to come. It is the only thing that brought me this far. When you are being bombed, prayer is ever with you. But when you have been where I have been and seen what I have seen, you know a guiding hand is with you. Pray for me. It will not be long until this will be over, and some day—I will be home.”

Eleven days after writing this letter, Keith was reported missing in action, and until March no further word was received. On March 9 a message came from the War Department to his mother enclosing a card written by Keith. This card had come out through Switzerland to the United States Government, through the Red Cross. The card said:

“I am all right. I have not been wounded. I am a prisoner of the Italians, and I am being treated well. Shortly I shall be transferred to a prisoners' camp, and I will let you have my address. Only then I will be able to receive letters from you and to reply. Love.”

We are proud of our faithful boys in the service, grateful for their fortitude and devotion to the right, gratified by their upholding the standards of their religious convictions, remaining true to God, and finding comfort and consolation in the eternal truths of the Scriptures. Our hearts go out to them and our prayers ascend for them constantly, that the thousands of them scattered over the earth in the world's armies may not only be guided and upheld, but may find continuous opportunities for service for the Master.

# HEART - to - HEART TALKS by the Editor

## This Time of Trouble

**T**HE world has witnessed many times of trouble. If we except the great flood which overwhelmed the world in the days of Noah, never did man face such a prospect of trial and vicissitude as he faces today. The nations of the world are engaged in deadly conflict. This is not a war of armies merely, but of whole populations. Every resource of agriculture, of manufacture, of science, of inventive genius, has been thrown into the balance. It is a war of opposing principles, a struggle for supremacy, a war to the death. And it will mean death to millions of the men engaged in the conflict. Millions have already fallen in battle; millions more will perish.

Surely this is a great time of trouble, a time to try men's souls, to test their loyalty to God and country, their faith and patience, their endurance and fortitude.

Many of our American boys will never see their homes again. And this will be true of the soldier boys of every contending nation. There will be vacant chairs in millions of homes throughout the world. How greatly do these absent ones need our prayers! And how willingly we should sacrifice for their support and comfort.

## God's Love and Sympathy

And if sorrow touches our hearts and homes in the loss of loved ones, whether they fall on the battlefield or in civilian life, what should we do? We should meet it as Christian men and women. We should be sustained by our hope in Christ, which we have cherished through the years. This message is to every sorrowing soul, to all who have lost loved ones from any and every cause. This world, this life, is not the end-all of our hopes and expectations. We are to look for a better world, for a day of reunion with those from whom we have been parted. We must cast our burden of sorrow on the Lord, seeking Him for strength to bear the load, for grace to endure, for submission to His permissive will.

We may draw strength from the realization that in this world there is a great community of sorrow. If we suffer, there will be strength in the knowledge that others are suffering also. As expressed by the apostle Paul, there hath no temptation overtaken us but such as is common to man. This is a sympathizing world, and in the great sorrow that has come into many hearts there is sympathy one for another.

There are many comforting promises in the word of God. Such a one is the following:

"Now thus saith the Lord that created thee, O Jacob, and He that formed thee, O Israel, Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine. When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee." Isa. 43:1, 2.

Another precious scripture is that found in Isaiah 41:10:

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

## "In Time of Need"

"In time of need

No stinted measure doth the Father give  
To those who daily strive near Him to live.  
'According to His riches,' doth He succor bring  
And 'of His fullness' giveth like a king,  
In time of need!

"Our time of need

Is day by day, and even hour by hour;  
Each heart's pulsation tells us of His power,  
Who counts our moments, orders every breath,  
And guards each footstep, lest it lead to death.  
How great our need!

" 'Tis time of need

When blessings countless as the stars at night  
Flood all our pathway with a heavenly light;  
Lest we grow vain, too self-reliant be,  
And in our selfishness forget to see  
And feel our need.

"Oh, time of need,

When anxious cares o'erwhelm the sinking heart,  
And storm clouds darkly lower, and joys depart!  
When friends forsake us, or the loved ones go  
Beyond, where death's dark, chilling waters flow,  
How sore our need!

"No time of need

Can come to any soul with power so great,  
No sorrow leave the heart so desolate,  
But earnest prayer may bring, from realms above,  
The strength and comfort of eternal love  
To meet the need.

"God knows our need!

Look up, O storm-tossed soul, look up!  
E'en though thy lips press sorrow's bitter cup.  
Receive the promise in the Holy Word,  
And cast thine every burden on the Lord  
In time of need."

—W. F. Sherwin.

In our own personal sorrow let us not forget the sorrow of others. Let us seek to carry to them the comfort wherewith the divine Comforter has comforted us. (2 Cor. 1:3, 4.) And the very fact that we ourselves, in our personal experience, know what sorrow is, will comfort others whom we may visit.

I well remember a great sorrow that came into my life some years ago. A friend came to sympathize with me in my affliction. His heart was too full to speak. But by the grasp of his hand and the sympathy expressed in his face I knew what he would have said. And this brought comfort to my heart. I knew that he knew how I felt.

Such a sympathizing Friend we have in the Lord Jesus Christ. He wept at the grave of Lazarus, and His tears were not for Martha and Mary alone, but for every sorrowing heart through succeeding ages. If you and I sorrow today, if our friends sorrow, we may believe that Jesus wept for us and for them. And so we can go to Him as the great Comforter, and He will impart to us strength to endure.

The Lord does not "afflict willingly nor grieve

(Continued on page 10)



# The Eternal Purpose of God Being Fulfilled Today

By E. D. DICK



"He that ruleth in the heavens is the one who sees the end from the beginning,—the one before whom the mysteries of the past and the future are alike outspread, and who, beyond the woe and darkness and ruin that sin has wrought, beholds the accomplishment of His own purposes of love and blessing." —*"Patriarchs and Prophets,"* p. 43.

One of the subjects of deepest meditation is found in God's plan for the creation of the world and in His efforts to redeem man, who became entangled in sin by the snares of the destroyer. This has been well designated as the *plan* of salvation; for so it was—a plan, a purpose of God, conceived even before sin entered the universe. The clarity with which Paul

ONE of the helpful concepts leading to a deeper appreciation of God and His purposes, both for the church and for us His children, is the thought of His omniscience—that He is all-wise; that in Him are hidden all the treasures of wisdom and knowledge; that there is nothing hidden from Him. He knows all about everything—everybody—everywhere—all the time.

It therefore follows that if He is all wisdom, He likewise has a plan and a purpose in all He does. It is incompatible with the thought of God to imagine that He works without objective and design. Whether in the creation of a world, in which ten thousand varieties of His creatures may dwell, or of a snowflake on the winter's blast, He has purpose, design, a plan, an objective. Likewise, He has a continuing purpose to be accomplished in all the things He does, whether in the creation of a world, in directing the affairs of state and nation, in the activities of His church, or in the details of the individual life of even the least of one of His children. Over all, through all, and in all, He is at work, silently carrying out His purposes. Of His work in the affairs of the nations we read:

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

grasped the deep purposes of God in Christ and the zeal with which He went forward to make these known, should be a constant inspiration to every member of the church in these stirring times. Concerning these purposes he says:

"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of His power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord." Eph. 3:7-11.

## God's Purposes in Creation and Redemption

What are the eternal purposes of God which were made known in Christ Jesus? We do well to remind ourselves of these often, lest our vision of these purposes become obscure and our zeal for the dissemination of these truths lag.

The basic facts from which these eternal purposes spring are no doubt well known to most Seventh-day Adventists, but we restate them synoptically. God created the earth for His glory, that all the works of His hands might honor Him through loving obedience.

Says the psalmist: "All nations whom Thou hast made shall come and worship before Thee, O Lord; and shall glorify Thy name." Ps. 86:9.

Such were His purposes, but these have been thwarted; and His plans that all should honor and

worship Him have been delayed through the work of sin. With the work of creation completed, man was admonished to obey his Maker. As a test of obedience the tree of knowledge of good and evil was placed in the midst of the garden, of the fruit of which he was warned not to partake, lest by so doing he rebel against the counsels of God and, thus sinning, perish from the earth.

But in the wisdom of God even this sad eventuality had been provided for. Of this we read:

"Before the foundations of the earth were laid, the Father and the Son had united in a covenant to redeem man if he should be overcome by Satan. They had clasped their hands in a solemn pledge that Christ should become the surety for the human race. This pledge Christ has fulfilled. When upon the cross He cried out, 'It is finished,' He addressed the Father. The compact had been fully carried out."—*The Desire of Ages*, p. 834.

God's purposes in Christ had been abundantly provided for. A way of escape from death had been devised whereby man through accepting Christ might be eternally saved in the kingdom of God. This is the grace of God through Jesus. This is the unsearchable riches of God in Christ. This is His purpose—a purpose born in the heart of God to redeem man, should he become entangled in the meshes of sin.

Paul, though reckoning himself less than the least of all saints, responded to the call to serve as a minister of this grace, though it led him through privation and persecution. This he recognized as God's purpose for him, and this recognition bound him in service for God until released by a martyr's death. It is to such an acknowledgment of the claims of God that He is calling His followers today.

### God's Purpose for the Church

And what are the high purposes to which God is calling His church in these the closing days of earth's history? Before His ascension, Christ, drawing His disciples near to Himself after having instructed them in the preparation needed to represent Him effectively, said, "Ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. And to all the church He gave the great commission, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

His purposes are ever the same. "I change not," says He of Himself. The work given to Paul—preaching the unsearchable riches of Christ—is the work of the church today. Let us note some of the statements given to us in the Spirit of prophecy concerning the grand work of the church.

"The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and

powers in heavenly places,' the final and full display of the love of God."—*Acts of the Apostles*, p. 9.

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency."—*Ibid.*

"God's church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit."—*Id.*, p. 12.

"The church is God's agency for the proclamation of truth, empowered by Him to do a special work."—*Id.*, p. 600.

But are these high ideals attainable where wickedness and sin abound? Does God expect His children to accomplish such high purposes in an age of wickedness? It is in the darkness that the light shines the clearest. It is when "darkness shall cover the earth, and gross darkness the people," that the glory of the Lord shall be manifest upon His people. It is in the strength of the Lord that the individual and the church, surrounded by sin and wickedness, are to triumph. Of this we are told:

"They would not be left to fight alone. He assured them that He would be with them; and that if they would go forth in faith, they should move under the shield of Omnipotence. He bade them be brave and strong; for One mightier than angels would be in their ranks,—the General of the armies of heaven. He made full provision for the prosecution of their work, and took upon Himself the responsibility of its success."—*Id.*, p. 29.

"If the church will put on the robe of Christ's righteousness, withdrawing from all allegiance with the world, there is before her the dawn of a bright and glorious day. God's promise to her will stand fast forever. He will make her an eternal excellency, a joy of many generations. Truth, passing by those who despise and reject it, will triumph. Although at times apparently retarded, its progress has never been checked. When the message of God meets with opposition, He gives it additional force, that it may exert greater influence. Endowed with divine energy, it will cut its way through the strongest barriers, and triumph over every obstacle."—*Id.*, p. 601.

### God's Plan for His Children

Just as God has a plan and purpose for His church, so He has a plan for the life of every one of His children.

"To every nation and to every individual of today God has assigned a place in His great plan. Today men and nations are being measured by the plummet in the hand of Him who makes no mistake. All are by their own choice deciding their destiny, and God is overruling all for the accomplishment of His purposes."—*Education*, p. 178.

Though obstacles may arise which bring disappointment and trials, we must never allow ourselves to be tempted by the evil one to think that God has forsaken us. He has a plan, a purpose for every individual. The parable of the ten talents clearly teaches this simple truth. Moreover, from the pen of inspiration we read, "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327. And further, "God never

leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him." —*"The Desire of Ages,"* p. 225.

The words of the song, "God moves in a mysterious way His wonders to perform," are quite as true in the life of the individual as in the experience of the church or the nation. In these days of stress and tension, when the lives of so many are being disturbed and uprooted from home and church ties, it is often difficult to see the hand of God moving to accomplish His purposes. In what may seem disappointment to us, God may be working out larger purposes than we have planned.

As I write this, a letter has come to my desk from H. W. Lowe, president of the British Union, telling of an experience which will illustrate the outworking of a larger and more beautiful plan of God in the life of one who had failed to discern and follow the purposes of God as made plain to him in early home life.

"Somewhere in North America," the letter says, "a Seventh-day Adventist mother's heart was made sad when one of her children failed to follow her footsteps into the pathway of Christian truth. Her boy grew up into indifferent manhood after passing his childhood in the fold of the church.

"Came the war, and this nonprofessing young man found himself three thousand miles from his homeland. His mother meantime grew more than anxiously prayerful about her son.

"One day this soldier had commenced hitchhiking across the strange land to which duty had called him. Just where to go he knew not, but he accepted a ride toward a famous city, thinking that was the best way to satisfy a strange feeling in his soul. Arrived in the great city, he lost no time trying to locate an Adventist church, for the

longing that had seized him was to worship with his mother's people.

"He found us out, and friends took him in. We knew nothing of him, but he continued to come to church and to stay with one of our workers whenever off duty. After nearly two years he made up his mind to join the church, and now has taken a noble stand, facing great problems we cannot here mention. But he now regards the God of his fathers, and God will bring him fully into increasing joy that has already commenced to fill his life.

"War is a satanic way of driving men away from God, but a strange and overruling Providence allows a man to be driven by war across continents and oceans, and then in the loneliness speaks to his soul and saves him."

### Witnessing Under Trial

Our hearts are caused to rejoice by the faithfulness and fortitude of our soldier boys. Many of them face severe tests. We learned of one who is even now passing through a court-martial experience. His officers were harsh. They threatened him with dire penalties if he did not yield his Sabbath convictions. He courteously and modestly made it plain that he could not disobey God, that his conscience would not permit him to do on his Sabbath day those things that were purely routine. He made it known that he was willing to take care of the sick and injured, even on the Sabbath. He was put in the guardhouse, on bread and water. Every effort was made to break him down. He stood firm. He is standing firm today in spite of all that is done to crush his conscience. We honor such lads, and we know God will not abandon them but will see them through.

Many of our men in the armed forces are finding exceptional opportunities for service to God as well as to their country. We were deeply stirred recently to have the opportunity of reading a letter sent by one of our boys to his mother telling her that in his post as assistant to the chaplain he was visiting the sick in the general hospital, praying, distributing tracts and Testaments, and giving Bible studies. He glowingly expressed his enthusiasm for the great opportunities that God is opening before him. Such, he says, he had never known in civilian life, and he feels that the whole Army experience is giving him an opportunity to develop as a worker for God such as he would never have had if he had not been placed in the Army. A great many of our boys have come to feel that they are in the Army as missionaries for God. Such boys will come out of their Army experience better Adventists, better Christians, than when they went in.

We have just heard of one of our doctors, for a number of years a reserve officer in the Navy, called into active service and stationed at a naval hospital far removed from any Adventist churches. He was inclined to deplore the fact that he was lifted out of his lucrative practice and set down in a place where there seemed to be no opportunity for spiritual service. Finding it quite impossible to attend an Adventist church, because of the distance to be traveled, he attended a near-by Methodist church, made the acquaintance of the pastor,

## Storms of Life

BY ROSABELLE ERICKSON

LORD, help us meet the storms of life  
And let us not complain  
That God withholds the sunshine  
And sends us so much rain.

Lord, help us see when rain clouds  
Must hide the clear blue sky,  
That we, like trees and flowers,  
Without the rain would die.

Help us, like trees and flowers,  
But stronger still to grow  
Because of storms of summer  
And winter's chilling snow.

Let us not faint nor falter  
When storm clouds come our way;  
Let us but see the rainbow—  
There'll dawn a brighter day.

Lord, help us meet the storms of life,  
And let us not complain;  
Not only for the sun give thanks,  
But also for the rain.

and was invited to speak. He took the Sunday-night service a number of times. The pastor invited him to his home; he invited the pastor and his family to the hospital. They became fast friends.

The pastor's family began to inquire about the reasons for his observance of the Sabbath. He told them, and this led to close, extensive Bible study. The result is that the pastor's wife and mother are now keeping the Sabbath.

The pastor himself has become a chaplain in the Army and is in North Africa, but he writes of the deep impression which this truth has made upon his heart and mind. Our doctor also received invitations to preach in the Baptist and the Episcopalian churches, and to speak at gatherings of businessmen. He now writes that he knows why

God sent him into the service, and he expresses himself as very happy over the numerous opportunities God is opening before him to witness for this truth.

Yes, witnesses for God—in Jerusalem, in Judea, in Samaria—in the home, in the shop, or in the Army, wherever God in His omniscience calls. Only to be where He wishes us to be and do what He wants us to do. All heaven, we are told, is waiting for men and women through whom God can reveal the power of Christianity.

With such visions of God's purposes ever before us, we may say with Paul: We have kept the faith. Henceforth there is laid up for *us* a crown of righteousness, which the Lord, the righteous judge, shall give *us* at that day: and not to *us* only, but unto all them also that love His appearing.

## "Written With the Finger of God"

By ROY F. COTTRELL

**A**RCHAEOLOGY with its trophies and treasures of antiquity has amazed the world. What a thrill to look upon the Rosetta stone of old Egypt with its strangely inscribed hieroglyphics that supply a key to the language and history of a well-nigh forgotten people!

How wonderful to decipher the imperial inscription of Darius I of Persia, chiseled twenty-four centuries ago on the precipitous cliff of Behistun rock, an inscription that unlocks the ancient lore of past civilization! And what emotions are stirred as the pick and spade unearth deeds, notes, contracts, laws, letters, libraries, and school textbooks, written in the ancient cuneiform, that have come down to us from the days of Abraham!

Such treasures are of priceless worth. To preserve many of these from loss, injury, or destruction, great museums are built; while the rarest relics are often securely hidden in underground vaults.

### Proclaiming the Divine Law

But of all the legacies handed down to us from the remote past, there is one document that is unique and of infinitely greater value than all others. It is the law of ten commandments. This code was not only proclaimed by the audible voice of Jehovah from the heights of Sinai, but was also inscribed by the finger of the living God on tables of stone.

The nation of Israel had just been liberated from agelong servitude in the land of Pharaoh, and was migrating across the Arabian Desert to the promised homeland in Canaan. In the great natural amphitheater at the foot of Mt. Sinai they tarried for nearly a year, during which time their sanctuary service was established and their national government organized. While in slavery the majority of the people had been deprived of educational advantages; privileges of worship had been denied; the weekly Sabbath had been desecrated; and vast numbers retained but a twilight concept of God and His love.

To awaken anew the spiritual life of His people, our heavenly Parent staged the most spectacular and impressive service the world has ever witnessed. That hour of solemn grandeur was signalized by vivid lightning, peals of thunder, and an earthquake. "Mt. Sinai was altogether on a smoke, because the Lord descended upon it." In full sight of that assembled host numbering two or three millions, the glory of the Lord "like devouring fire," rested upon the summit. Ex. 19: 18; 24:17. Every eye was focused on the scene; every heart was stirred to deepest emotion. Suddenly, like an extensive radio broadcast, a clear, distinct voice resounded throughout the valley saying: "I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage." Ex. 20:2.

He who had wrought the mighty deliverance in the land of Egypt, who had opened the way for His people through the Red Sea, and who had fed them with bread from heaven, now announced His divine law to the entire encampment. Nor was it for Israel alone. Those ten brief, comprehensive, authoritative precepts embrace the whole duty of man to his God and to his fellow men. Study them carefully, thoughtfully, and it will be observed that instead of being local, or provincial, they are alike adapted to all ages, classes, conditions, and circumstances of men.

### "He Added No More"

At the conclusion of the tenth the voice was stilled, and the Bible narrative significantly states: "He added no more." Deut. 5:22. That concise code presents a perfect rule of conduct. No intellectual giant has discovered any defect in its provisions. There is not one restriction too many, not one precept too few. There is no sin or vice which it does not condemn. There is no goodness or virtue which it does not sanction. It is presented to man as a facsimile of the divine character and as God's eternal standard of right and wrong. (Ex. 34:6, 7; Rom. 3:20.)



The Lawgiver directed that the tables of stone upon which the law was engraved should be deposited beneath the mercy seat in the ark of the covenant. This sacred chest was to repose in the most honored, exalted place in all the realm of Israel—the holy of holies in the sanctuary. That apartment in the tabernacle was built by divine direction as a model of Jehovah's throne room in heaven. The ark itself represented His throne; while the tables of stone treasured within, testify to all mankind that God's law is the foundation of the eternal throne. In recognition of this great truth the psalmist declares: "Justice and judgment are the habitation of Thy throne." Ps. 89:14.

God's law, being an expression of His character and the constitution of His universal government, is not subject to revision or repeal. He testifies, "I am the Lord, I change not;" while Holy Writ affirms and reaffirms the same divine attribute. "Forever, O Lord, Thy word is settled in heaven." "All His commandments are sure. They stand fast forever and ever, and are done in truth and uprightness." Mal. 3:6; Ps. 119:89; 111:7, 8.

### In the Heart of the Law

In the heart of this wonderful law is the fourth commandment with its unique phraseology and explicit instruction:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

This precept is "the greatest commandment in the decalogue" ("Early Writings," p. 65), for as a memorial of creation it is a constant reminder of the homage and obedience due to God as the Creator. "The Sabbath, therefore, lies at the very foundation of divine worship; for it teaches this great truth in the most impressive manner, and no other institution does this. The true ground of divine worship, not of that on the seventh day merely, but of all worship, is found in the distinction between the Creator and His creatures. This great fact can never become obsolete, and must never be forgotten."—*Quoted in "The Great Controversy," pp. 437, 438.*

And what impressive lessons are taught by that emphatic word "Remember"! It reveals that God was not instituting a new rest day; but was sounding an appeal for a genuine revival in Sabbath-keeping. In the busy days of erecting the tabernacle, even though the work was for Jehovah and the building was greatly needed, they were not to infringe on holy time. (Ex. 31:1-18.) Likewise in the strenuous labors of seedtime and harvest, they were to rest. (Ex. 34:21.)

A true concept of the Sabbath settles many questions that naturally arise. Even in an extremity, when labor on the seventh day appears as the only hope of saving a crop, the Sabbath-keeper rests. He knows that it is the Creator's

power alone that causes the grain to grow and that God is fully able to protect it; or, should it be destroyed, to make ample provision in some other way.

A family may be in financial need and with no apparent means of support unless the breadwinner labors on the seventh day. But true Sabbath observance means implicit trust in God, whose word created the universe, whose might upholds it, and whose love for His creatures is commensurate with His power to do them good.

### The Admonition to Remember

Men are so prone to forget, but God says, "Remember." "Remember the Lord thy God: for it is He that giveth thee power to get wealth." Deut. 8:18. Remember the radiant promise, "My God shall supply all your need according to His riches in glory by Christ Jesus." Phil. 4:19. The Sabbath is the divinely appointed time to remember the Creator, consider His wondrous acts, and meditate upon life's noblest duties and supreme opportunities. In this way one fulfills the requirement "to keep it holy."

In the divine record the other days of the week are merely numbered, whereas the seventh day is honored by receiving a name—the Sabbath, signifying in the original Hebrew, "rest" or "cessation." The Creator Himself gave to the world an example and object lesson by resting on this day. He further blessed and sanctified it, and His presence made it holy. Thenceforth it was man's duty and privilege to keep it holy. This cannot be done by a pagan, infidel, or lawbreaker; only a holy man can keep a holy day. The heart must be fully surrendered, for the person who enters into the real joy of Sabbathkeeping will also be found in spiritual harmony with all God's commands.

A true recognition of these facts dispels the prevalent notion that God is not particular and that one day of the week is just as acceptable as any other. On the contrary, this is the one command of the decalogue to be distinguished and emphasized with the appeal to "remember."

Throughout the entire week the Christian makes all his plans and business arrangements so that nothing shall intrude or disturb the Sabbath rest. He believes that the requirement, "Six days shalt thou labor," is just as essential as the other portion of the precept that bids him rest. And having worked with tireless enthusiasm during six days, he welcomes the rest and quiet of the Sabbath, which come with refreshing cheer to weary bodies and soothing balm for shattered nerves.

Let us thank God anew for that priceless document, the wonderful law, which is as enduring as eternity itself. Let us praise Him for the gift of the Sabbath, which lifts man far above the material things of earth and provides regularly appointed seasons for delightful communion with his God.

"THE Bible is the mirror for the soul. Only by looking into that mirror can we see ourselves as we are."

# EDITORIAL

## The Fellowship of Suffering

**T**HERE is something about mutual trials and afflictions that creates a bond of sympathy and understanding. A common experience in suffering establishes a fellowship that prosperity can never give. Class distinction, racial pride, the honor of position, and wealth are all forgotten in a common disaster. Suffering brings men down to a common denominator.

This is why, in times of widespread war, there is more neighborliness and the rich and poor mingle together more like brothers, as God intended them to. Now that the present war has taken on global proportions and all races are faced with disaster, we are hearing much more of the brotherhood of man than ever before, and men everywhere are suggesting the elimination of every obstruction that stands in the way of racial equality.

After a great trial which men have endured together, there dwells in the breast of each one of them a bond that was not there before.

### Drawing Power of Common Affliction

A mother sends off her son to the mission field, or perhaps to war. She knows she may never see him again. Another mother who has had no call to send forth her son, remarks, "It is too bad you must send your boy away," and straightway forgets. But wait until her own boy is called, and he is gone. Then how different is her feeling for the other mother! Now she herself knows something of the sorrow in that mother's heart; and when they talk together again, there is a bond of sympathy between them that they had not known before. It is the same in sickness, in financial disaster, and in every kind of sorrow. How quickly we respond when we find someone who has had an experience similar to ours. And what feelings of fellowship we have toward those who have passed through severe trials with us.

We who have been through mission experiences together far from home, often living where dangers threaten, have a kindred feeling toward one another that is similar to the family spirit. When we greet one another, we are conscious of a bond between us that former experiences have forged. It is such a feeling that helps us to overlook faults or weaknesses in one another and that is quick to respond when help is needed.

It is not prosperity that breeds fellowship. That too often is the mother of jealousy and envy and division. It is suffering that helps to bind hearts together. When one is touched by some affliction that we have never experienced, he seems as one apart from us. But let that affliction touch us or one of our loved ones, and we step inside the circle of suffering where he is and press closer to him.

This is what may be called the brotherhood of suffering. It is through suffering that we are

perfected. If it was necessary for the Elder Brother of the Christian family to be made perfect through suffering, how much more is this true for the lesser members of this great family.

### The Experience of Job

Job was as good as any man could be who had not known suffering. Satan, the accuser of the human race, challenged the righteousness of Job when God called him a perfect and upright man. He declared that Job had known only prosperity, and that he was good only because God had been especially good to him. Just let him suffer the loss of all things, and he would curse God. So Satan was permitted to take from Job his wealth and his children. When Job still remained true, Satan still contended that a man could endure these things, but "skin for skin, yea, all that a man hath will he give for his life. But put forth Thine hand now, and touch his bone and his flesh, and he will curse Thee to Thy face."

And so it was that Job was touched with great pain and anguish. His wife wavered in her faith, and Job, although he would not curse God, was not too sure why such affliction had visited him. He argued the case with his friends who had the wrong attitude toward the problem of suffering, but Job knew almost as little of its purpose as they. He came to feel envious of the prosperity and health of any man, but finally the light dawned upon him, and he became submissive to the purpose of God. Through this suffering he came into a closer fellowship with God and with his friends.

At the close of his experience Job declared concerning God, "I have heard of Thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes." "And the Lord turned the captivity of Job, when he prayed for his friends." The purpose of suffering is to put us into a right relationship to God and to our fellow men. When we get the right perspective of life and the humble part we are to play in it, then God can trust us with prosperity. Of Job's latter end we read, "The Lord gave Job twice as much as he had before. . . . So the Lord blessed the latter end of Job more than his beginning."

### Four Reasons for Suffering

We mention four reasons for the trials and afflictions that may come into our lives.

1. They come because of our own sins and failures. They are the fruits of our own doings. We ourselves are to blame for what is happening to us.

2. They are permitted to come upon us to make us strong and obedient. God does not create trials for us. He has no part in the work of evil except as He may permit an opening to be made in the



hedge that He has put about us. The world is filled with trouble and affliction. It is a part of our environment. We are not to be surprised because some trouble comes upon us at times, but rather because in a world where evil abounds we do not experience more of it. It is only because of the goodness and protection of God that this is so. If, after searching our hearts, we cannot find a reason within our lives for the suffering that is ours, then let us resign ourselves to the experience, knowing that God desires to have us come into a closer fellowship with Him. The messenger of the Lord tells us:

"The fact that we are called upon to endure trials shows that the Lord Jesus sees in us something precious, which He desires to develop."—*"Ministry of Healing,"* p. 471. "Of all the gifts that Heaven can bestow upon men, fellowship with Christ in His sufferings is the most weighty trust and the highest honor."—*"The Desire of Ages,"* p. 225.

3. Trials come to God's people to bring them into closer unity with one another. What joy there is in the fellowship of the saints! Only those who have known trial for the truth's sake can fully know this joy. The members of the church are never so closely knit together in love and sympathy as when they are being tested and tried because of their faith. Persecution is not the evil thing that it may appear to be; for, being despised and beaten by the world, they know a sweeter love for one another.

### Will We Prove True?

4. God allows the great trials to come upon His people to prove His power to save men from sinning and to honor His name. Thus it was in the experience of Job. God said to Satan concerning Job, "Thou movedst Me against him, . . . without cause." Job 2:3. The only reason He permitted Satan to try Job was that He might demonstrate His power to save men in whatever state they might find themselves. He felt sure that Job would prove true. But what if Job had failed in

that critical test of faith? That is something we do not wish to contemplate.

The next great test of human integrity occurred when Satan was permitted to try Jesus even unto the death of the cross. God removed all barriers to Satan's evil work. He let him do all he wished, in order to test the Son of man. But He knew that Jesus would stand the test.

The last great test of the steadfastness of those who have committed their ways to God will be made just before the second coming of Christ, when not only will God have one here and one there to demonstrate His power to save, but He will have a people from every nation and race who will endure the severest tests even unto the end. Satan will challenge the integrity of the saints in the last days. He will declare before the universe that God's plan to save men has failed. But God will be able to point to the little flock and say, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Patience is the outcome of trials and suffering. "Tribulation worketh patience," says Paul. Let us rejoice therefore in tribulation as did the great apostle, because the fellowship of suffering at last brings to those who know it the happiest experience that men can ever find, a joyous release that is eternal and the personal fellowship with the angels and with God. Thus we read:

"These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve Him day and night in His temple: and He that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes." Rev. 7:14-17.

"We must be partakers with Christ of His sufferings, if we would sit down in triumph with Him on His throne."—*"Testimonies,"* Vol. V, p. 215. F. L.

## Men Who Discussed the Sabbath

### The London Weekly, "Punch"

**Y** EARS ago, in London, someone wrote a parable on the way in which Saturday, the seventh day of the week, had been deposed from its rightful place as the crowning day of the divinely established week. The article appeared in the famous London weekly, *Punch*. Under the name of "Saturday," the disinherited, youngest member of the family of days makes its plaint as follows:

"When I look back upon the early history of my life, I remember how I was born and nursed in Paradise: and though last, I was not least of all the seven brothers and sisters that then composed a happy family. I maintained an honorable position in society, beloved and respected above all my brothers and sisters for more than two thirds of my life, till at last my eldest brother,

'Sunday,' pretended that there was an alteration made in our family settlement; and, without ever producing any new deed in *proof* of his rival claims, he ventured to usurp all my inheritance, notwithstanding that the original deed remains enrolled in the most ancient record in the world, and the enrollment has never been canceled or vacated. I have often demanded a fair hearing, but am so browbeaten by my brother and his adherents that I should be driven to utter despair were it not that I have an office copy of my title deed, and a few friends remaining, who know the justice of my claims; and, by their undiminished regard, show that they are not ashamed of me in my present reduced condition."—Quoted in *"The Sabbath Memorial"* (London), July, 1875.

Thus through the years, in many places and in strange ways the claims of the holy Sabbath have been called to the attention of the people.

## A London (Walsall) School Board

The Jewish onlooker is not slow to recognize the difficulty experienced by those who try to fit the fourth commandment to Sunday, the first day of the week. Here is one illustration. In the town of Walsall, England, long years ago, the school board decided not to require teachers to teach the ten commandments to their pupils because of the difficulty of explaining certain portions to the inquiring children. The London *Jewish Chronicle* noted this, and suggested difficulties that might arise as follows:

"Suppose you teach a class, 'Remember the seventh day to hallow it. Six days shalt thou work, but the seventh day is a day of rest unto the Lord thy God;' and an intelligent child were to ask, 'Why do we hallow the first and not the seventh day of the week?' What answer could be given? Probably this: 'The seventh day simply means one out of seven.' But suppose this unruly child should again ask, 'How is it that God spoke so ungrammatically, saying, "the seventh day," with the definite article, when He meant to say any one of seven days?' What then will be the reply? Probably that up to the death of Christ the seventh day was the Sabbath, but that the law died with Him, and that subsequently the first day of the week was substituted for the seventh. But what if this clever child should then again ask: 'How is it that Christ said, "Heaven and earth shall sooner pass away than one tittle of the law"? Did He mean to say that nine commandments only should remain and one of the ten pass away? If so, why did He not say what He meant? And how is it that His disciples after Him, and even Paul, kept the seventh day?' What will and what can the teacher's reply be?"—*January 26, 1877.*

The *Chronicle* thought the school board had chosen the wise course. W. A. S.

## This Time of Trouble

(Continued from page 2)

the children of men." "Though He cause grief, yet will He have compassion according to the multitude of His mercies." Lam. 3:33, 32. "In all their affliction He was afflicted." Isa. 63:9. His heart is "touched with the feeling of our infirmities." Heb. 4:15. And He will cause all things to "work together for good to them that love God." Rom. 8:28.

### Knowing Christ in Sorrow

In the community of suffering around us, therefore, let us carry these thoughts of the great Comforter to those who need our sympathy and love. Now as never before we should exercise the spirit of true missionaries in our homes, in our neighborhoods, and in our communities. God calls today for men and women of faith, of courage, of unselfish service for others.

We were reading a book some time ago in which the author stated: "He who has never known sorrow has never known God." We cannot accept unqualifiedly this statement. We have known

many Christians through the years who have closed up their earthly account and passed to their rest; and yet, so far as we are aware, no great sorrow ever came into their lives. We believe that they knew the Lord unto salvation. Perhaps they did not know Him in as many of the attributes of His character as does one who goes through great sorrow. He comes to know the Lord as a comforter in a way that he could not otherwise know. And knowing Christ as a comforter, he is able to comfort others in their affliction.

We were impressed with this several years ago, when death entered the home of one of our sisters and took from her an idolized son. She was almost heartbroken. She was tempted to doubt the wisdom and love of her heavenly Father, but Christian faith triumphed and she submitted herself to the rod of affliction. After that she wrote us how greatly she enjoyed going out among her neighbors who were afflicted and ministering to them the same comfort she herself had received. And because of this experience her ministry was the more effective.

### The Hour of Crisis

This is a crisis hour. It is not time for weaklings, for the faithless and faltering, for gloom and despondency, for doubt and unbelief, for criticism and faultfinding, for hate and revenge. It is a time which calls for faithful men and women, for those of good cheer, of courage, of hope, of trust in God. The superficial will stand revealed. The chaff will be swept away. The pure wheat will be winnowed. The true and noble will stand alone if need be. The gold tried in the fire will shine with resplendent brilliance.

We are in God's great crucible today. He is testing us with the fires of furnaces, heated sevenfold, with experiences never met before. We are traveling new and untried roads. Let us make Christ, not man, our Guide. He will never lead us astray. If we follow in His footsteps, we will in the end reach the grand objective of our hopes, a home in the kingdom of love and peace.

In the leadings of our divine Guide, we are given this assurance:

"God never leads His children otherwise than they would choose to be led, if they could see the end from the beginning, and discern the glory of the purpose which they are fulfilling as co-workers with Him."—*"The Desire of Ages," p. 225.*

In the hour of trial and sorrow we should realize, as expressed through the Spirit of prophecy:

"God . . . has a song to teach us, and when we have learned it amid the deep shadows of affliction, we can sing it ever afterward."—*Mrs. E. G. White, in Review and Herald, Nov. 25, 1884.*

Let us learn the song God would teach us by life's experiences. F. M. W.

JESUS hath now many lovers of His heavenly kingdom, but few bearers of His cross. All desire to rejoice with Him; few are willing to endure anything for Him or with Him.—*Thomas à Kempis.*

# IN MISSION LANDS

## Nepal

By L. G. MOOKERJEE

**T**HIS beautiful land of the Nepalese stretches along the main Himalayan range for nearly five hundred miles. Nepal is situated between two high peaks—Nanda Devi (25,600 feet) and Kinchinjunga (28,146 feet). Nepal is a land of mountains and valleys. The largest valley, in which Katmandu, the capital, is situated, is twenty miles wide and fifteen miles long, covering two hundred and fifty square miles. There are said to be 2,733 shrines in the valley. It has been well described as the Holy Valley.

Nepal enjoys complete self-government except for the fact that it is required to receive a British envoy.

The Nepalese are alert, cheerful, willing, and loyal when treated with consideration. They are small in stature and in some ways resemble the Japanese. They are vigorous, excitable, and aggressive.

About half the population of Nepal are Mongoloid Buddhists; the others are followers of Hinduism. The ruling classes are the Gurkhas. The Nepalese have a caste system with Brahman priests, and they eat only the flesh of goats. They are allowed to marry several wives. The women are not kept in the zenanas as are their Hindu sisters of the plains. They are industrious. Fond of ornaments of silver and gold, they wear strings of coins around their necks, which among them indicate their degree of wealth.

In February, 1927, the first passenger railway was opened in Nepal. It runs from Raxaul, on the borders of British India. Katmandu has been electrified, and motorcars are used where the roads permit.

There are Christian communities of Nepalese in the Darjeeling district and elsewhere, but these are not allowed to settle in Nepal.

Already a few Nepalese have been baptized in our mission by Pastor R. L. Kimble, in the city of Lucknow, in the Northwest India Union Mission. Sister Catherine Raymond, who is located in Kalimpong, in the Darjeeling district, has printed tracts in the Nepalese language at her own expense and is also working among these people as opportunity affords. Thus it would appear that the way is opening up for work in this forbidden land, and we may expect to work in Nepal borders as the opportunity presents itself.

Nepal has an area of 54,000 square miles and a population of about 6,000,000, with no Christian body working in that land.

"When He [Jesus] saw the multitudes, He was moved with compassion," and the sight led Him to teach His disciples to pray that laborers might be sent among them.

O that we may feel as He did. Pray earnestly that there may be many sons and daughters of Nepal to meet Jesus when He comes in the clouds of heaven.

## Girls' School, Addis Ababa, Ethiopia

By MAE MATHEWS

**A**FTER the occupation of Ethiopia by the British forces, we were able to reopen our mission work. Our girls' school, in Addis Ababa, which was closed by the Italians in 1937, has now completed two terms since it was reopened. This was the first girls' school to be opened in this city, though now several others have been started. We have accepted not only girls, but also a limited number of boys, as we have no place for a boys' school at present. Our attendance reached 150, with about 60 boarding students, and we have had to turn many away.

During the time the Italians occupied our school property, they built an eight-room house, which is proving very useful to us. They also made over into a workshop a building we had formerly used as a stable. We have made still further alterations on this, and now we use it as a chapel, as it is the only building on the compound large enough to accommodate our student body. On Sabbaths during the school year this is too small, and the

speaker finds himself surrounded by small children sitting all around the platform. In our dormitory there is only room for beds and very little other furniture. Our dining room, which was planned to accommodate about twenty girls, has had to serve sixty boarding students.

For classwork we divided the student body into four groups, according to their previous scholastic attainments. There really should have been a larger number of groups, as it is hard to find two students who know the same. Some could read and write Italian but did not know how to read their own language. We start teaching them the Amharic—the official language of Ethiopia—before introducing English. Many, even of the larger girls, could neither read nor write when they came to us, and we had to start at the beginning.

We have had a varied and interesting personnel in our student body. We have had four granddaughters of Her Imperial Majesty and four

grandchildren of Ras Kassa. Two daughters and a sister of the minister of Pen (State) have also been included in our student body. We are glad for the privilege of contacting these girls, and we trust that such contacts may be a benefit to our mission. On the other hand, we have had fourteen orphans, who have no support and who were taken care of in the school.

School supplies have been quite limited. The government is printing some, but as yet is unable to supply its own needs; so we must seek elsewhere. From Nairobi we obtained a few English readers and from the Swedish mission, a few Amharic readers for the small children. For many of the classes, however, the teacher has to improvise his subject material. This is difficult and inefficient, but in times of war many substitutions are necessary, and we make the best of the situation. Maps, charts, and any kind of illustrative material are not to be found. Notebooks, pencils, and paper are also scarce and very expensive.

The aim of our school is to teach the girls not only the principles of Christianity, but also how to work in the home and the school, to give them a

foundation for becoming nurses, teachers, and other workers. Therefore not only do we teach the academic subjects, stressing Bible, but we require all the older girls, for their domestic time, to work in the school home, the kitchen, and the classrooms, as well as in the homes of the foreign workers. In this way they receive direct supervision and training. Sewing and knitting are also taught. Many of the older girls can cut out and sew their own clothing, as well as help in making the clothes of the younger children. Any kind of handiwork is very interesting to the Ethiopian girls, and most of them learn it well.

All girls in the boarding school, except the above-mentioned orphans, pay six thaler tuition (about \$2.50 American money) a calendar month. Our collections for the year amounted to 2,370 thaler (about \$995), while our expenses, exclusive of teachers' salaries, exceeded this amount by 413 thaler (about \$173).

What we have been able to do is, of course, only a start in the direction in which we want to go. But we trust that with the Lord's help we may be able to train many girls and win many precious souls for His kingdom.

## Among the Luo People, East Africa

By F. H. THOMAS

THE Luo tribe mainly inhabit the shores of the Kavirondo Gulf—a part of the great Lake Victoria Nyanza of East Africa. This gulf, which is approximately eighteen miles wide, virtually splits the people into two large sections. Our work has been established in the southern section for over thirty years, while the northern and most populous part has been hardly touched. Owing to the fact that many other mission societies are operating in this area, and also in part to the natural barrier of the gulf, very little has been done in this district.

A small beginning was made here about twelve years ago, but it proved difficult and not very fruitful. In 1934 work was begun in two other districts a long way from the previous effort, but again without much success.

In 1940 another opening came, and this is proving to be a great and effectual door. After I had spent three weeks in the district forming and organizing Bible classes, the work was carried on by a native evangelist. As a result we baptized about eighty believers in 1941, and we look forward to a further addition of about fifty in 1942. There are still over two hundred in the Bible class. During the latter half of 1941 over £10 was paid in tithe and over £20 in offerings.

We feel that the Lord has given us a real footing in this new field and that now we ought to push ahead into the openings thus made available to us. At present we have located one evangelist, who is conducting baptismal classes every day and also endeavoring to visit interested persons as far as thirty miles away. He has an impossible task and is becoming discouraged with the burden. We ought to place at least two more evangelists in this district, for it is "by the foolishness of preaching" that souls will be won in this part.

We are meeting with strong opposition, and in two places our Sabbath schools have had to meet under the shade of trees for two years, having been denied permission to erect church buildings. I have just received word that permission has been granted for one building, and we are hoping that we shall be able to erect the other. At two other places large, excellent buildings 75 by 25 feet have been erected for Sabbath schools. They have been built entirely by the people at no cost to the cause of God.

Then there is the southern and older part of our field. The Lord has blessed us until today we have a baptized membership of 4,500. We are indeed grateful for this harvest from heathen darkness, but it brings with it a responsibility which we cannot ignore. In some cases our African evangelists are caring for two, three, and four churches with total memberships up to 600. It is an impossible task, and thus something must be neglected. We are in this way losing more members than we ought to be losing, and we shall not check this loss until we can lighten the loads placed on these workers by giving them more help; and giving it quickly.

Much of the traveling of these workers is slow and tiring, along rough native tracks, with plenty of thorns, holes, and mud to hinder the progress of a bicycle.

Then, again, we have at least two sections where we can hardly say that we have work, as it is so small. We ought to place at least one evangelist to extend the work in these regions. Pray that God may supply our needs speedily.

# BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

## Prayer Changes Things

By A. L. CROSBIE

THERE is something troubling you, my dear." Mrs. Hayden looked searchingly at pretty Ruth Salton. "And little Ronny there knows it, too, in spite of his short eight months of life."

Little Mrs. Salton suddenly looked down at her small son and caught the inquiring expression in his sweet brown eyes. She laughed gaily, but her friend, whose ears were attuned to catch the sad notes in life's melody, noted the harsh ring to the usually melodious voice of her visitor.

"O Aunt Hayden," Ruth confessed, "there's no hiding anything from you! But now that your dear bright eyes have detected trouble, I won't make any apologies for burdening you with it."

"Say on, my dear," answered the older woman. "Nothing you can tell me will ever prove too great a burden. O Ruthie!" she suddenly exclaimed. "I've watched you grow from a tender baby like that small bundle in your arms, and you have ever been to me as I would have liked my own daughter to be had I been blessed with one. Your dear mother, whom you can barely remember, left you as a precious trust to me, saying with her last breath, 'Be in place of a mother to my little girl.' And I have tried hard to fill that place, rejoicing when you were happy, sorrowing when you were

grieved. So forgive an old woman's loving interest and tell me what has caused the shadows in your eyes and that droop to your usually smiling mouth."

"Well," said Ruth, "I'll tell you all in as few words as possible. Ronald and I have agreed to part."

The fire crackled and glowed in the open hearth, glistening on baby Ronny's sunny curls, making queer little lights in his mother's eyes, shining on the tear-dimmed spectacles of Aunt Hayden. Tremblingly she took off her spectacles and wiped them with her handkerchief.

Ronny grunted sleepily in his mother's arms.

Finally Aunt Hayden spoke. "Many years ago, when your mother and I were girlhood chums together, I met a young man and loved him. He wooed and won me, and I was very happy to be led to the altar and to say the sacred words that made me his wife. Your mother accompanied me as my bridesmaid. And soon after, she too was married. Those were happy days, and the sun has never shone so brightly since as it did then, when we two young women with our loved and loving husbands worked and played and laughed together in the peaceful countryside.

"Then one day I went to your mother, as you have come to me today, and told her that Jack and I had quarreled and parted. She cried and pleaded with me to go after him and bring him back. But my heart was hard as stone.

"Let him go!" I said harshly. "If that is all his marriage vows mean to him, let him go! He must have known it was only in one of my fits of temper that I told him I was tired of my life with him and wanted my freedom."

"Well, he went. And the months dragged by. Regularly money came to me in provision for my needs, but otherwise there was no word or sign from him. I fretted visibly those hard days, but my pride would not permit me to say a word of regret or send a line of writing to express my heartfelt longing for him. And then one day, when my unhappiness hung like a pall over my heart and life, word came that my husband had been killed."

A startled and sympathetic "Oh!" escaped Ruth's lips. Never before had she learned the sad story behind this woman's life, nor had the name of the man who had once been her husband been mentioned.

"I like to think now, as I sit gazing into the fire, that Jack was coming home to me at the time of the accident. In his pocket was a photo of me and a scrap of paper whereon I had written a few lines to him during our courtship days. That is my story. I can but look forward to another,



### Dad

BY DONALD F. HAYNES

To all of God's creatures, the high and the low,  
His joys are abundantly given.  
He makes all who seek Him His objects of love,  
Preparing a taste of His heaven.  
But one of the happiest boons for a lad—  
The one that makes all his life glad,  
His pal in the day and his guardian by night—  
Is that one he calls his dear dad.

I'll tell you, good people, now once and for all,  
In all of God's world here below,  
There's nought else can make a good man of a boy,  
His character whiten as snow;  
There's nothing can come to a lad in his teens,  
Developing strength in his soul,  
Like Dad's good advice, his encouraging cheer,  
His sympathy, kindness, and love.

brighter day, when I may have the privilege of clasping his hand in a newer, better world and saying, 'I'm sorry. Forgive me.'"

"Thank you, Auntie dear," Ruth said gently, rising with the sleeping child in her arms. "It has cost you an effort to tell me your sad experience, and I—I appreciate the thought in your heart. But—but, it is different in our case, and we live in a different age."

The words sounded rather silly, Ruth realized as she looked into the eyes of one who had suffered as women must suffer, whatever the age or clime, when they are part of a marred or broken home. But she continued hesitantly, "Ronald and I, you see, have had no serious quarrel. We just realize that we are not mated, as so many are not these days; so we have agreed to part for a few years and see how we get on. Some other time, perhaps—" Her voice trailed off, leaving a blank that no words could fill.

On leaving, Ruth said that her husband was taking the afternoon train for the North and that she would be going to see him off.

After the younger woman's departure, Aunt Hayden sat for a long time, gazing at the glowing coals. Then at last she slipped quietly to her knees and laid before her Lord the burden of her heart.

"Not my own troubles, Lord," she prayed. "They are buried by Thy loving hands in the shadows of the past, and Thy love has brought balm to my weary heart. But, oh, save this dear girl and this boy and this precious baby from the pitfall before them."

## Will Someone Search for You?

BY EDNA ATKIN PEPPER

"Many will be lost while hoping and desiring to be Christians."—  
*Mrs. E. G. White.*

WILL someone search for you  
Among the winding ways of that ethereal sphere?  
Will you be there? Will some  
Small thing of sin, some dear conceit, detain you  
here?

Come now, thus saith the Lord,  
And look into that heart you do not care to see,  
The inmost, hidden depths,  
All covered up with "things" and sheltered tenderly.

Is there a cherished wrong?  
Is there a darling sin your pride would not confess?  
Count well the cost, O heart!  
You cannot walk with Him; your soul cannot progress.

Your station does not count.  
The pulpit you engage, the gracious place you fill  
In God's great work, cannot  
Atone for you. Confess! Admit the wrong. Be still

And know that He is God.  
Be still, and thrill to know His pardon, peace, and  
power!  
Take up your burden now.  
Press on, pray on, your life will come to flower.

Will someone search for you  
Upon the golden streets in New Jerusalem?  
Beside the living stream  
Where wood flowers never fade? May you be found  
by him.

Long, long, Aunt Hayden knelt in prayer.

The station was crowded to overflowing—chat-  
tering groups of excited people, shouting guards-  
men, schoolboys pushing and jostling their way,  
children weeping, and train whistles shrieking.

Baby Ronny, with wide-open, startled eyes, took  
all this in in deep wonderment and held tightly to  
his mother's neck. Mummy did not seem quite  
herself. She was shifting him about from one  
arm to the other, and her breath was coming in  
queer, short gasps. He leaned back a bit and  
gazed speculatively into her face. Maybe it was  
that shrieking noise the big black thing made.  
But nobody else seemed to be frightened. Per-  
haps daddy—but, no, daddy did not seem to be  
feeling too well, either. He kept swallowing and  
looking away, down toward the other end of the  
platform. Ronny tried to attract his attention by  
hauling on his tie and imitating the shrill noise  
of the train whistle. But that didn't work. And  
mummy said, "Hush, baby," and shifted him to  
the other shoulder.

Someone with a big voice called out right in his  
ear, "Clear the train!" It made Ronny jump.  
But why it should make mummy suddenly take  
hold of daddy's coat lapel and say, "O Ronald,"  
in a voice all husky, he couldn't guess. However,  
he got a grip on daddy's other lapel and held on  
too. One never knew but that the great black  
shrieking thing might whisk daddy right away,  
and then what would they do?

But—what was daddy saying with a queer  
catch in his voice, as he put his hand on mummy's  
shoulder, "Ruth, do you want me to go?" What  
a queer thing to ask! Ronny looked at mummy  
and found, to his intense bewilderment, that she  
was crying and laughing in a strange, choking  
way and saying, "O Ron, no—no!" Why, of  
course no! Why need daddy ask?

A man came hurrying onto the platform. He  
seemed to know daddy, for he came up and  
slapped him on the shoulder and said, "What!  
Are you going on this train, old chap? I'm too  
late to get a ticket, but I'll get one on the way.  
At any rate, I'll be glad of your company, and—"

But daddy cut him short by saying, "I've  
changed my mind, Wilson. I'm not going after  
all. Here's my ticket. You can use it."

"Thanks." There was only time for a bank  
note to be handed over, a hasty handshake, and  
the train was bearing the stranger away. With  
him went the noise and commotion and din which  
always accompany the departure of a crowded  
train.

And then they were leaving the station, and  
mummy was holding on tightly to daddy's arm,  
and daddy was holding Ronny a bit too tightly  
with the other arm. Ronny hoped they were go-  
ing home, as it must be getting near his feeding  
time.

Outside, the sun shone, and its setting rays  
seemed gilded with an unaccustomed splendor as  
they reflected the deep joyousness in the eyes of  
Ruth and Ronald Salton.

In a quiet room a gray-haired woman rose from  
her knees with a calm in her soul which could  
mean only that all was well.



# Bible Games

By MRS. LESLIE HARDINGE

**T**HOSE advertisements! We've all read them—those little stories in pictures of family dramas in which John causes his mother anxiety because he does not show the interest in games that healthy boys should—the hint dropped by another mother, a teacher, or a doctor, that she should put him on So-and-So's milk drink, or give him such-and-such a breakfast food—then the sequel several weeks later, when John ap-

## What Shall I Do Now, Mother?

That's a question which you mothers hear again and again from your lively children—especially on rainy days when they cannot expend their energy in the out-of-doors.

Mrs. Leslie Hardinge, of England, has worked out some interesting Bible games to fill just such needs, and, in addition, fill the alert minds of the children with rich treasure from the Book of books. Watch for these games as they appear from week to week.



pears, a picture of boyish vigor and abounding health.

Johnny had been so listless!

Listless! Isn't that the word that describes the spiritual condition of so many of the children in our homes and churches? And is not the remedy for that spiritual condition identical with the remedy for the physical listlessness? They want food, the bread of life. And like Johnny they want good food, served in an appetizing way.

If we strive to give them this food regularly, they, like Johnny, will recover from their condition. It is worth our planning a little to make that food attractive to them.

The bread of life is abundant, and the command, "Feed My lambs," is insistent.

It is the purpose of this series to set forth some methods of bringing to the children the bread of life. Long experience has taught us that the use of games, reverently played, to supplement direct Bible teaching, is extremely profitable.

1. The children love games and learn unconsciously while they are playing.

2. Games keep alive knowledge already gained by the children.

3. Bible games, bringing in as they do many persons and incidents, serve to show teachers and leaders the gaps in the Bible knowledge of the children, opening opportunities and awakening interest for further stories and study.

4. The competition involved in the games, although not allowed to take a prominent place, encourages alertness in learning.

All the games described have been used with success with several groups of children, and all have been prepared at home cheaply, easily, and with great enjoyment. Almost the only material needed is plenty of cardboard, some thin and some thick, of varying colors if possible, colored paper, matchboxes and matches, and boxes in which to keep the games. This last-named requisite is important, as the success of the game depends very much on its attractiveness. A collection of boxes, each containing a Bible game, on a shelf especially reserved for them, is a big factor in making them attractive.

We share these games with you with the prayer that they may be of use to mothers, leaders, teachers, and friends of the young in seeking to "hide the Word" in the hearts of their charges.

## Cat Quiz

By WALTER N. SAVAGE

**D**O you know that our American tabby cat derives its name from *Attabi*, a section in Baghdad which produces the watered silk which resembles tabby's striped and mottled coat?

Do you know that scientists cannot agree on the question of the origin of the domestic cat? The earliest records on the subject are found in Egypt and indicate that the Egyptian cats were tamed thirteen centuries before Christ. The Egyptian cat is still found in a wild state over a wide area in Africa, and its resemblance to the domestic cat is so close that there are no grounds to doubt a common origin.

Do you know that the ancient Egyptians regarded the cat with superstitious awe and treated it as a member of their families? When a cat

died, it was embalmed and buried like a human being, and the members of the family went into mourning. To kill a cat was a crime punishable by death.

Do you know that cats *cannot* see in absolute darkness, as many people believe? They merely see with less light than is required by most animals and human beings.

Do you know that members of the cat family in a wild state are found on every continent in the entire world, except Australia? The only cats there are imported domestic cats, and they are far from numerous.

The cat is regarded as one of the greatest promoters of happiness known to man.—*Our Dumb Animals*.

# OUR BOYS IN THE ARMY

## A Genuine Conversion

**C**ONVERSION in the Army? Impossible!" the battalion commander thundered at me as I stood before him trying to return a tactful and satisfactory answer to his explosive queries. "Statistics show that all people who get religion have accepted it during the earlier years of their boyhood. Nobody joins the church at your age. You're just afraid of going out to fight!" Such were the accusations hurled at me. There was a great deal more, with the final threat that if I maintained my position, I would very definitely end in the guardhouse.

My first glimpse of the Army began on November 25, 1940. I was one of a group of thirty boys who reported for duty at one of our Eastern Army camps. After a year of adjusting myself to my new life, I began to attend an evangelistic effort being conducted in a town near my camp. Before the meetings were over, I took my stand for Jesus and was baptized. Then I turned back to camp to face the enemy. For the enemy of souls is very busy among the boys in our camps.

The first problem I faced was to gain a change of military status. In the unit where I had been stationed, we were required to bear arms. Every ten or fifteen days, as a sergeant of the guard, it was my responsibility to assume the duties of commander of the guard. I spent much time praying about the matter and finally prepared a letter to my company commander. I firmly believe that the hand of the Lord guided my pen as I wrote it. I was anxious to make those in authority understand the attitude I had taken in regard to bearing arms, and at the same time make it clear that I sincerely and earnestly desired to do my part.

Very soon after the letter had gone to the unit headquarters, I was called to the office of the colonel. I cannot recall all our conversation, but the statements at the opening of this account are a part of it which stands out in my memory. I am convinced that the angels of God were there with me. I talked with the colonel for the better part of an hour. The impressive part of the situation was not that I was talking with a colonel, but the fact that what I was upholding caused a commissioned officer of senior rank to hold conversation with an enlisted man. This is a practice seldom pursued in the Army. I felt very humble indeed, realizing that the Lord had called me to witness for Him before this high-ranking military officer.

I was at that time a sergeant, but

was told that if my desire for a change of military status was to be granted, I would have to send in a written request to be relieved of my rank. This, of course, I was willing to do.

A few days after this experience the special order was issued reducing me to the grade of a private. This, I knew, meant that my request had been granted. It seemed as though a weight had been lifted from me. Now I was free! My military status had been changed. Furthermore, my first sergeant granted me Sabbath privileges almost without comment.

Recalling this experience, comparable to many of like nature which our boys in Army camps are facing daily, I am led to exclaim with the psalmist: "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Ps. 34:7.

I want to add here that much credit for the consideration given those of us seeking noncombatant standing and Sabbath privileges in the Army, goes to our conference workers and camp pastors, whose untiring efforts have gained these privileges for us. In many camps there are now rulings established

which provide passes over the Sabbath for all Seventh-day Adventists. We thank God for this demonstration of His merciful love.

If you are about to enter the armed forces of America at this time, will you heed this instruction? First of all, lean wholly upon the Lord. His grace is sufficient, and He alone is able to preserve you. Your commanding officers will be quick to note whether you are sincere. Those about you are watching you. You will be sleeping side by side with men who had never before heard of a Seventh-day Adventist. You will have a precious opportunity to witness for the Saviour. Speak to those in authority with due respect. Armed with God's word, the sword of the Spirit, you have nothing to fear. "God is our refuge and strength, a very present help in trouble." Ps. 46:1.

Almost a year has elapsed since this experience. Although the higher authorities cannot grant me a 1-A-O classification, yet in accordance with my request for service in medical work, I have been transferred to the station hospital at the same post. The Lord has surely blessed me, and I intend, by His help, to serve Him at all costs.

I know that you who read this are praying for the boys in our Army camps. We feel deeply the need of your continued help. "Looking for and hasting unto the coming day of God." 2 Peter 3:12. May we meet each other then, is my prayer.

## WAR SERVICE COMMISSION

### More Sabbath Rulings

By CARLYLE B. HAYNES

**I**T is indeed heartening that camp commanders continue to make it possible for Seventh-day Adventist men to observe the Sabbath. The most recent Sabbath rulings received follow:

"DAILY BULLETIN  
"Camp McCoy, Wisconsin  
"Vol. 2 January 25, 1943 No. 20  
"SEVENTH-DAY ADVENTISTS

"In deference to their religious principles, and when exigencies of the service permit, members of the Seventh-day Adventist Church who are under post jurisdiction will be excused from duty on Saturdays for the purpose of devoting the time to religious worship. Where they are so excused, they will be considered as first on the list for duties found necessary on Sunday.

"By order of Colonel MacMullin:  
"(Signed) John F. McCoy,  
"Captain, AGD,  
"Adjutant."

"HEADQUARTERS 88TH INFANTRY  
DIVISION  
"Camp Gruber, Oklahoma  
"February 4, 1943

"MEMORANDUM:

"TO: All Unit Commanders.

"SEVENTH-DAY ADVENTISTS

"1. Bona fide members of the Seventh-day Adventist Church are excused from military duty, as far as military necessity makes it advisable, from Friday night sunset to Saturday night sunset, so that they may observe their Sabbath day. Those excused for

this purpose will be available for full-time duty on Sundays.

"2. They will be eligible for passes during this period for the purpose of attending religious services in Muskogee, Oklahoma.

"By command of Major General Sloan:  
"S/ Martin H. Burckes,  
"Lt. Col., A. G. D.,  
"Adjutant General."

"HEADQUARTERS FORT NIAGARA  
"Office of the Commanding Officer  
"Youngstown, New York  
"February 9, 1943

"DEAR MR. HAYNES:

"The Post Commander has directed me to inform you that religious beliefs are always given very careful consideration at this station.

"Should members of your church make application to be excused on Saturdays for the purpose of attending religious duties, their applications will receive full consideration.

"Sincerely yours,

"(Signed) Ernest M. Monroe,  
"Major, Infantry,  
"Adjutant."

"CHEMICAL WARFARE CENTER  
"Office of the Commanding General  
"Edgewood Arsenal, Md.  
"February 19, 1943

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

"GENTLEMEN:

"Reference your letter of February 9, 1943, regarding the issuance of orders re-

(Continued on page 20)

# 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.

## Experiences in East Cuba

**W**HEN the appalling news of the sudden war-without-notice at Pearl Harbor was flashed over the world on December 7, 1941, we were sitting with a conference committee in an island field, a country which is now one of the United Nations.

As Christian workers our actions on that day were not reversed because of adverse news; in fact, zeal for greater endeavor was translated into action. Subsequent results showed the effect of that progressive planning—for us it meant our forces were henceforth to be placed at the services of the Supreme Commander of heaven and earth.

We realized that great responsibilities now faced all phases of our organized denominational endeavor but especially that branch of our work which in times of distress has greater demands thrust upon it—the publishing department. On the one side, shortages; on the other, excessive demands—less manpower, less paper—more activity, far greater sales! How to meet a problem of such magnitude? Only God knows!

The sales of Bibles in our field had doubled, yes, quadrupled, over previous records, and stocks were going rapidly. Such a remote event as the bombing of London in September, 1940, which destroyed an immense stock of Bibles and equipment, could hardly have been expected to affect the course of events in the Western Hemisphere to the point of affecting us, even me; yet it did! I had lived to see the day in which the last Bible on our shelves had been sold! But please do not conclude that we hadn't tried to do something about this shortage, all in our frail way. Oh, yes, we prayed about it. We appealed where it would appear to do the most good.

Can you wonder, dear brother, dear sister, how we began praying for the bread of life! Our last loaf was gone, and we had come down to the last crumbs, the small Gospels!

Yet, cheering thought! Jesus still cares for those hungry souls still around us. He who multiplied the loaves and the fishes, and asked the disciples to pass them on to the waiting thousands, would not fail us now.

In the morning we had sowed the last seed, and in the afternoon our granary was replenished. The express company delivered to our office a large consignment of Bibles on the very afternoon of the day we had sold our last one! When we opened the boxes, we discovered that the Bible Society had shipped

us one hundred more volumes than we had ordered; on the other hand, they had sent us fifty less of another binding. We wrote back about it, offering to return the excess because of great demands elsewhere, but we were happily surprised when we were told that we might keep them and that fifty more Bibles were to be sent us to make good the short order.

A miracle! Yes, indeed! Two miracles in one day! For we also received on the same afternoon a large consignment of colporteur books which had come through the blockade, exactly on time to fill large orders from our men who were delivering six to eight times more books than they had done the previous year. And consider that just prior to the outbreak of the war we had made provision for a sale of four times more than that of previous records. Can we doubt God's timely intervention? Such precise timing of events is utterly beyond our control and comprehension!

### Difficulties of Travel

I suppose that as our readers have followed the travels of our workers and missionaries in the mission fields, a general question has arisen in the minds of our people. How can our men travel about in time of war? Is there anything to fear? Well, we can truthfully assure everyone that since the Lord looks after the interests of His work so carefully that the vital messages contained in our literature reach their appointed place at the precise time and in the quantity required even in excess of supposed human estimates, how much more will He look after the interests of His living messengers!

A division leader was stranded (or thought he was) in our conference headquarters, waiting for permission to fly out. He had not been able to secure a landing visa to enter a certain republic. In human words, he simply could not travel that day and perhaps not the following. The nearest consulate was twelve hours away by train, and the last plane had left for that locality. He telephoned long distance, but found that the consulate was already closed; yet our transportation agent kept on looking for the consul.

Do you know what we did? We knelt down together to pray about this problem. Barely five minutes later the phone rang. The manager of the airport was on the line to tell his passenger that he might

proceed on promise to pay the immigration authorities at his destination the sum of five dollars in lieu of the visa not previously secured. A very small matter indeed, you say; but it took God to work it out, and not a day was lost. Actually, it concerned the moving, quite wholesale, of the entire division headquarters from a war zone into more peaceful territory.

Have faith in God!

Several weeks after war broke out, one of our general leaders sent me a radiogram asking us to meet him at the local airport. He was flying from one field to another, attending union meetings. A number of the local workers with their families met this good brother. He was cleared by the customs officer, but when the immigration official took over, we sensed trouble. We were told that the government had just passed a war measure the week before requiring all aliens except those of a certain nationality to be taken into custody to the concentration camp at the capital, there to be identified.

Of course we asked the manager why a ticket had been sold to this island airport instead of direct to the capital, where this identifying could have been done immediately, thus shortening the process. "Oh," he said, "things are happening too fast for us just now." While all this was going on, a feeder-line airship was waiting to take our passenger to the capital. Well, we all began to do some silent praying. The local manager called long distance to the capital airport, but he couldn't get around the government order. Finally I spoke in the national language of the officer, asking whether there might be some way by which this friend of ours, this brother, might be released in our custody and be identified locally. We explained who we all were, all Adventist workers or missionaries.

The officer exchanged some words with his fellow officer; then he decided to call his own ministry headquarters at the capital.

They told him he could identify our brother right there and require several sets of photographs. These photographs were handed over at the airport, and another set was taken in town later and delivered next morning to the officer.

On the way from the airport to the city we expressed to the immigration officer our sincere appreciation for his efforts. "Oh," he answered, "you can thank your friend, Señor — (the customs officer), who knows you and your work. Otherwise I would have been

compelled to send the passenger to the capital under the custody of an armed guard."

Now behind the friendship with this customs officer was a contact of many months. Our conference office received thousands of periodicals and books every month through the mails, passed through customs, and we made it a point to supply this officer with literature and free copies of *El Centinela*, our Spanish *Watchman*. That periodical had paved the way for a friendship which was indeed helpful in an hour of need. God had certainly

gone before again to aid those who travel in His name.

Pray for those of our workers who are still faithfully standing by their posts of duty—especially for those who must take chances in travel, subject to long waiting because of priorities. We know that God has ways and means of advancing His work just as rapidly as was possible in times of peace, or perhaps a little more rapidly. The very agencies of destruction are becoming God's vehicles to hasten the final moves.

C. A. RENTFRO.

## The Colored Department of the Pacific Union Conference

FOR a number of years an aggressive work has been developing among the colored people on the Pacific Coast, and today a large number are rejoicing in the message as it is taught by the Seventh-day Adventist Church.

In this union there are approximately 150,000 Negroes, and we have been committed the task of proclaiming to them the threefold message of Revelation 14.

The membership of our colored constituency is now 1,235. Their loyalty to the advent movement is evidenced in part by the \$51,013.68 in tithe that was turned in to their respective church treasurers in 1942. For the same period they gave \$21,225.49 for missions.

Our largest Negro population is in southern California, there being 80,000 Negroes in Los Angeles alone. More than 15,000 have migrated to this war industrial center during the past two years.

Here in southern California we have five churches. In Pasadena O. A. Troy is pastor of the 106 members of the Sunset Avenue church. Last year these members paid a tithe of \$5,194.37 and gave \$2,075.02 to missions. Each Sunday afternoon from five to five-thirty the Sweet Chariot Hour is broadcast from the church auditorium. This broadcast is participated in by each conference worker. The church at Monrovia, over which J. M. Campbell presides as local elder, is also in Elder Troy's district. The Sunset Avenue church also conducts a church school. Mrs. Gertrude Dabney Nunn is the teacher, and Mrs. E. Van Nockay Smith is the Bible instructor for this district.

Harold Lindsey is in charge of the Watts church, which has a membership of ninety-six. The tithe for this church last year amounted to \$3,113.23, and the members gave \$1,742.45 to missions.

Sabbath, December 6, 1941, the Ephesus church was organized at Santa Monica, California. John Allison is caring for the twenty members of this church. At the close of

the year these faithful believers had turned over to the conference a tithe of \$1,051.31 and mission offerings of \$494.90. They had also raised \$1,300 on their church building fund.

Wadsworth has a membership of 499. During the last two years the Lord has greatly blessed this church, and these faithful members face 1943 with courage and confidence. The Sabbath school closed the year with a Thirteenth Sabbath Offering of \$1,042.62. During the past year the Wadsworth church membership gave \$7,768.25 to missions and \$20,298.66 in tithe. Mrs. Myrtis Beaman is the Bible instructor in the Los Angeles area.

The Los Angeles Junior Academy is being operated for the children of both the Wadsworth and Watts churches. At the present time the school employs six teachers and offers nine grades. The enrollment is 152. When the tenth grade is added next year, another teacher will be employed. The school operates a bus to carry the children to and from school. J. F. Dent is the principal.

In the Central California Conference we have two churches. Fitzgerald Jenkins has the supervision of the colored work. These churches, located in San Francisco and Fresno, have a combined membership of sixty-two. In 1942 they paid a tithe of \$3,317.76 and gave \$1,625.19 to missions.

In northern California H. D. Dobbins is pastor of the Market Street church in Oakland. This church has a membership of 143. Their tithe for 1942 was \$7,522.53 and their mission offerings were \$2,998.39. During the past year their church building was remodeled, for which more than \$5,000 was spent. Elder Dobbins plans to hold an evangelistic effort in one of the near-by cities in the conference.

Nathaniel Banks is the pastor of the Beacon Light church in San Diego. Their church building was remodeled last year at a cost of \$1,500. Elder Banks is conducting a Bible training school in connection

with his Sunday night evangelistic meetings.

Dennis Black has charge of our churches in both San Bernardino and Riverside. A new church building will soon be completed for the believers at Riverside. These three churches in the Southeastern California Conference have a total membership of 175. Their combined tithe for 1942 was \$6,581.59. For the same period they gave \$2,925.09 to missions.

In the Arizona Conference we have one church with a membership of sixty-three. J. W. Allison, Jr., the pastor, has done a good work since beginning his internship in this field. He has done some evangelistic work in Tucson, where we hope soon to have a church. In the past year these members paid a tithe of \$1,724.33 and gave \$528.97 to missions. For the children of the church a school is being conducted, with Miss Emilie Washington in charge.

In the Nevada-Utah Conference we have no conference worker, but in Salt Lake City we have an attractive church building, known as the Liberty Park church, which has a membership of twenty-three. Their tithe last year amounted to \$1,353.48, and they gave \$752.58 to missions. We are grateful to the local leadership for this accomplishment, and we hope soon to have a conference worker located in this field to strengthen the stakes and to enlarge the work among this people throughout the conference.

Evangelistic meetings are being held by the majority of our ministers on Sunday nights in their respective churches, and we hope to have a large increase in membership, as well as in tithes and offerings, for the year 1943.

Although as workers in the colored department of the Pacific Union Conference we are grateful to God for the progress made during the past year, we are not satisfied. It is with determination and a resolute will that we accept the challenge of this year in an all-out effort to push the battle to the gates.

FRANK L. PETERSON.

## Meetings in Fort Collins, Colorado

DURING a brief service in Colorado it was my privilege to hold efforts in Fort Collins and Greeley while serving as superintendent of each of those districts.

In Fort Collins we were successful in securing for our meetings the use of the modern and well-equipped State Theater in the heart of the city.

In Greeley a large store building in the center of the business district, one-half block from the post office, was leased for six months. The front of this large room was equipped for a reading room, to be

used in connection with the Bible Forum twice-weekly broadcast over the local 1,000-watt radio station KFKA. Meetings were held five nights a week.

The Greeley church rallied to the broadcast with more than five hundred dollars in contributions over seven months, and also loyally supported the church school, with the result that the enrollment grew from seven at the close of the previous year to twenty-four this year, making it necessary to expand into a two-teacher school.

Three baptisms over the period of time from August, 1941, to February, 1943, brought twenty-three new members into the church. Another baptism was held after we left Fort Collins, and there are still many interests within Greeley which are being followed up by the Bible instructor, Miss Ruth Lamb, in preparation for another baptism there. To God be all the glory for the good accomplished in His name.

DONALD F. HAYNES.

## Southern Union Colporteurs' Institute

THE Southern Union colporteurs' institute, held February 26 to March 4, was carried forward in an atmosphere of great inspiration. We had present a fine type of worker who had been attracted to the work because of his great burden to give the third angel's message in this time of unusual opportunity. Most of the colporteurs had already been at work in the field, and they brought to the institute a freshness of experience that cheered all our hearts.

At the opening meeting of the institute we invited those present as they should respond to the roll call to state their former occupation. We believe it will be of interest to the readers of the REVIEW to get a little pen picture of the source of supply for our great colporteur work. There were 104 present at this meeting, and the following occupations were represented in the group: clothing manufacturer, paint and varnish store-

keeper, student, housewife, nurse, schoolteacher, watchmaker, salesman, construction contractor, Baptist ordained minister, stonemason, plumber, welder, railroad conductor, commercial teacher, theatrical worker, dairyman, practical nurse, farmer, real-estate dealer, car dealer, sales cashier, auto mechanic, life insurance agent, musician, sales manager, locomotive engineer, ship carpenter, seamstress, treatment-room operator, department store saleslady, sailor, secretary-stenographer, furniture salesman, baker's chef, mill hand, machinist's helper, carpenter, prize fighter, dietitian, clerk, cook, matron, storage-garage operator, telephone operator, service-station operator, desk clerk, cabinetmaker, textile workers, spray painter, laboratory technician, mirror maker, candymaker, recreation director, owner wholesale cake business, accountant, Book and Bible House secretary, truck operator, poolroom operator, church elder, church deacon, ballet dancer, and carnival actress.

The Lord's Spirit had entered into the hearts of all these dear people who have spent their years in the world's common activities, some in high places, but what a transformation had been wrought by the touch of God's Spirit and then His call to service! We do thank God for such an army of workers who have responded to the invitation and are now being used of God to enlighten others concerning this precious truth, who are going into the world's highways and byways with this great message of life and mercy.

The poolroom operator, for example, five months before this meeting was still in his poolroom, but during the last few weeks—in the very community where he is so well known—he has been selling about \$150 worth of books a week. This surely is a miracle! And the erstwhile prize fighter in this group sold \$6,000 worth of our books last year.

God be praised for this great program! Surely there must be a multitude of such men and women scattered throughout our churches all over the land who should be devoting themselves without reserve

to this great literature ministry. The hour is late, time is short, and what we do we must do quickly.

H. M. BLUNDEN.

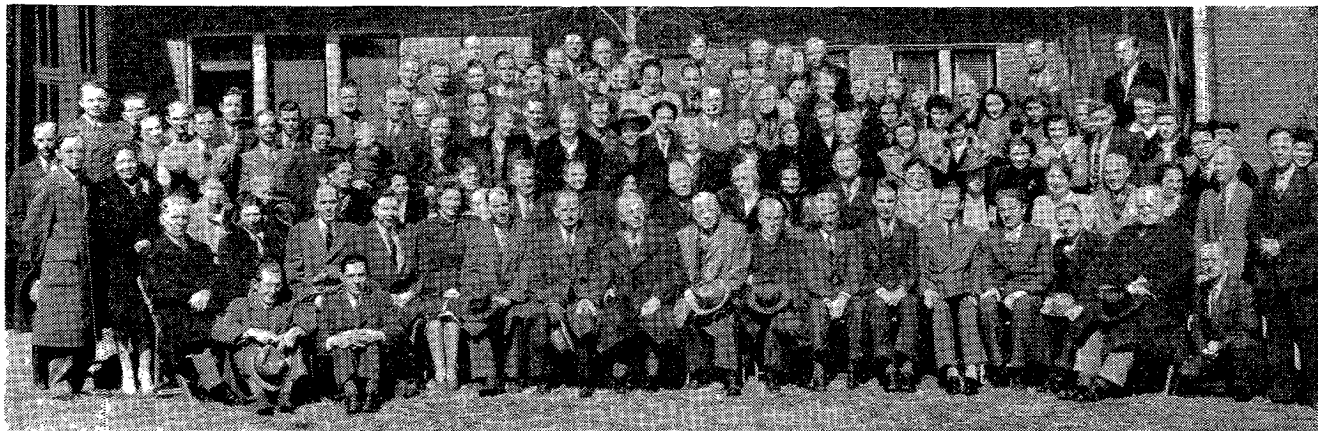
## The Caribbean Union Conference

WE have just concluded a helpful and profitable council here in the Caribbean Union. The occasion was the time for the annual meeting of the union committee, but this year, owing to the fact that so many of the brethren had been isolated for some time, we gathered in a number of others and had a union council instead. More than thirty men were in attendance. We spent nine days in fellowship, in study, and in council together and enjoyed the hospitality and comfort afforded at Caribbean Training College at Maracas, just outside the city of Port-of-Spain.

It was certainly a great joy to meet together at such a time as this. In some instances remarkable providences were related by a number of the brethren as we joined in counsel; the matter of obtaining permits and of securing traveling facilities really enters the realm of God's miraculous dealings for His servants in these days of difficulty. We were made glad as we recounted the wonderful providences of God in connection with His work.

We were very happy that the brethren from the division could join us. Glenn Calkins and C. L. Torrey were present the whole time, as also was D. A. McAdams, who is in charge of the publishing department in the division. We were glad for the ministry of these brethren in the study of the many problems we were called upon to meet.

The days spent together will long be remembered by those who were present. The influence of the morning devotional studies will, I believe, never be forgotten. The Lord came near to our hearts and blessed us spiritually in Christ Jesus. The reports that came in from the different fields concerning the various lines of work were



Southern Union Colporteur Institute



cheering and encouraging, and we were all led to adopt larger goals in our efforts for 1943.

Larger plans were laid for our evangelistic endeavors. Practically every worker will engage in soul-winning work during the year, and in addition to the ordinary evangelistic appeals, three larger efforts are planned. We hope to have one in the city of Bridgetown, Barbados, another in Georgetown, British Guiana, and still another in Port-of-Spain, Trinidad. We are glad for the special provision made by the General Conference for such efforts, and we are hoping to benefit by special appropriations from the fund for these three larger evangelistic campaigns.

Higher goals were set for tithes and mission offerings. Special attention was given to strengthening our departmental work and particularly our educational work throughout the union. We are glad for the financial provision that has been made for the principal's home at our training college, also that we are able to extend the boys' dormitory and thus care for one very important aspect of our work at this educational institution. But much remains to be done. We have one old house on the estate at the moment, and in that the principal has lived for several years. Really it is unfit for human habitation; it was condemned two or three years ago, and yet, owing to circumstances over which we have had no control, we have been obliged to continue to use it. Now the time has come when it must be pulled down. A new cottage must take its place, and we are hoping at a not far distant date to have a home built for the principal of the school. But we have three other families here for whom there is no pro-

vision, except inadequate quarters where some of us hardly feel free to ask our brethren to live. Something must be done, and done quickly; we need funds to build at least two more cottages without delay if our workers are to live in any degree of comfort and satisfaction.

Our men have gone back from the council with renewed courage and hope. The prospects for a larger work this year are as bright as the promises of God. Under His guiding hand we are looking forward to a larger year of achievement in this part of the Lord's vineyard.

W. E. READ.

## Boston Temple

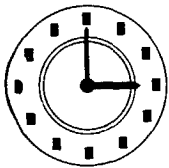
**A** BAPTISMAL service on January 27 added another six to the number of new members, bringing the total of newly baptized members up to twenty-six. Our number grows slowly but surely. With the foundation we have laid, the seed we have sown, and the prospect of a large number of converts, we have the assurance that a rich harvest will be reaped here in Boston before the work is finished.

Our radio work continues to prosper. We are sending in scores of names for the Twentieth Century Bible Course. These persons are studying the Bible faithfully and in due time will also make a decision.

Recently the Boston Temple gave \$270 toward the religious liberty work, the largest donation to religious liberty ever taken in this church.

We appreciate the many prayers that are ascending for our work in Boston, and we know that a kind Father will surely answer these prayers.

WILLIAM C. JENSEN,  
Pastor, Boston S. D. A. Temple.



## Every Minute Counts!

There is no waste of time if you are following the home study plan. Every minute counts. You are either studying the lessons or you are writing out the recitation paper, and that paper corresponds to five high school recitations or three college recitations. Young people whose time is precious enjoy studying this way. They can pick up the work in odd minutes and make definite progress week by week in the mastery of shorthand, bookkeeping, accountancy, Bible doctrines, college rhetoric, and many other subjects. Our catalogue is yours for the asking.

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Two Southern New England Conference workers recently accepted calls to service elsewhere. They are George Butler, home missionary secretary, who is taking up work in the Chesapeake Conference, and I. H. Ihrig, field missionary secretary, who is going to the Greater New York Conference. Taking their places are C. E. Guenther, formerly pastor of the New Haven, Connecticut, district, and J. A. Jarry, who for several years has served the Southern New England Conference as assistant field missionary secretary.

## More Sabbath Rulings

(Continued from page 16)

garding the employment of members of your faith on the Sabbath of their creed. "The number of Seventh-day Adventists serving at this station is so small that the issuance of a general order does not appear indicated; however, all Organization Commanders have been authorized to excuse

members of your faith from duty on Saturdays if they so request.

"Very truly yours,

"(Signed) Lester Berry.

"Captain, C. W. S.,  
"Adjutant."

### "HEADQUARTERS

"SHENANGO PERSONNEL REPLACEMENT DEPOT

"TRANSFER, PENNSYLVANIA  
"P. O. Address, Greenville, Pa.

"February 25, 1943

"MEMORANDUM)

"NUMBER 16 )

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

"By order of Colonel Cherrington:

"James T. Bailey,  
"1st Lt., Infantry,  
"Adjutant.

"OFFICIAL:

"S/ James T. Bailey,  
"1st Lt., Infantry,  
"Adjutant."

### "HEADQUARTERS

"VALLEY FORGE GENERAL HOSPITAL  
"PHOENIXVILLE, PENNSYLVANIA

"March 1, 1943

"ADMINISTRATIVE MEMORANDUM  
"NUMBER 18

"II. Bona fide members of the Seventh-day Adventist Church will be excused, except when military necessity makes it inadvisable, from duty from sunset Friday through sunset Saturday, so that they may observe their Sabbath day. Those excused for this purpose are available for full time duty on Sundays.

"By order of Colonel Beeuwkes:

"Paul C. Larnce,  
"Captain, Med. Adm. C.,  
"Adjutant.

"OFFICIAL:

"S/ Paul C. Larnce,  
"Captain, Med. Adm. C.,  
"Adjutant."

### "Post Headquarters

"MISSISSIPPI ORDNANCE PLANT  
"Jackson, Mississippi

"March 2, 1943

"Bona fide members of the Seventh-day Adventist Church should be excused from military duty, as far as military necessity makes it advisable, on Saturday, so that they may observe their Sabbath day. Those who are so excused will be considered as first on the list for any duty that it may be found necessary to perform on Sunday.

"(Signed) Alfred A. Bryant, Jr.,  
"Lt. Col., Infantry,  
"Executive Officer."

## NOTICES

## Emergency Relief Fund

Previously reported .....	\$4,984.75
Clara Reynolds .....	10.00
Mrs. H. J. Schnore .....	1.00
Mildred Schnore .....	10.00
Mrs. D. Hockey .....	4.00
Mrs. W. R. Cox .....	25.00
A friend .....	1.00
Mary R. Pope .....	3.00
Mr. and Mrs. Iver Hansen .....	50.00
Miss Florence Burgess .....	12.00
Mrs. D. Hockey .....	1.00
Mr. and Mrs. J. R. Trovillo .....	15.00
O. W. W. .....	6.00
Mrs. J. C. Morton .....	25.00
Lucy B. Adams .....	1.00
Mr. and Mrs. George H. Blood, Jr. ....	100.00
Elder and Mrs. W. A. Spicer .....	25.00
A friend .....	5.00
Mrs. Nellie Bates .....	5.00
Wilbur and Elna Cowles .....	10.00

Total to March 14 .....\$5,293.75

## Book Wanted

THE Seminary library is very desirous of securing a copy of "History of the Christian Church," by Summerbell. Will anyone who has a copy to donate or sell please correspond with the librarian of the Seventh-day Adventist Theological Seminary, Takoma Park, Washington, D. C.?



# BOOKS THAT LIVE

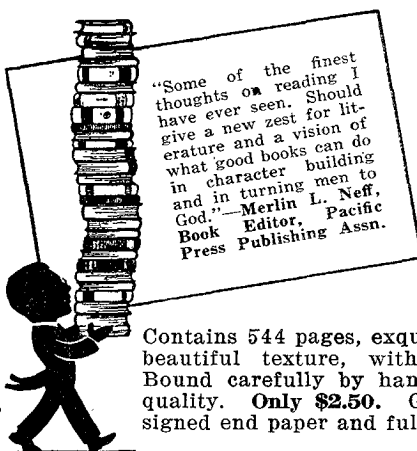
## THE SABBATH, Which Day and Why?

• by M. L. Andreasen

This refreshing confirmation of the Sabbath message we bear, is a post-graduate course on this vital subject for our own believers. For all others who honestly seek for truth, it is a sane, sensible interpretation and analysis of the subject of Sabbath observance. Elder Andreasen never dodges the issue. He is always positive and orthodox. His sturdy arguments stand up under criticism, but are presented in a spirit entirely inoffensive and wholly free from dogmatism. A refreshing atmosphere of trusting Christian faith pervades every chapter as the author proceeds through each aspect of the Sabbath question. He discusses at considerable length the law, the test of obedience, the seal of God, the mark of the beast, and the final conflict over the truth of God. Here is a book that every Seventh-day Adventist will want to read for himself and give or lend to those honest inquirers who ask for a reason for our faith. A most thought-provoking book from the beginning of the first chapter.



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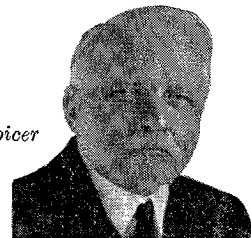
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by  
W. A. Spicer



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for 1943

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by L. H. Christian

Thrilling stories of sacrifice and devotion by men and women of Scandinavian ancestry who pioneered the work of the advent cause in Norway, Sweden, Russia, Siberia, and other parts of the Northland. **\$1.75**

### PANUCK, ESKIMO SLED DOG

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There have been many sled-dog stories for older people, but here's one for young children. The author lived among the Eskimos and knows them intimately. **\$1.50**

### BOY OF OLD VIRGINIA, by Helen A. Monsell

A delightful biography of Robert E. Lee's boyhood. True to known facts concerning influences that shaped the modest little boy into a great leader. **\$1.25**

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### PIONEER STORIES by Arthur W. Spalding

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# Emmanuel Missionary College

## A Mission Project

RECENTLY I spent two days at the only alma mater I have—

Emmanuel Missionary College, successor to Battle Creek College. Looking back to its first two years on the land, when I served on its faculty, I could not then in my wildest imagination have pictured the marvelous growth of the institution, stimulated by the virile principles of Christian education and the labors of faithful men. It would take a volume to tell the story of forty-two years under the prospering hand of God. It would spoil the story to try to tell any of it here, and I must refrain, though I could tell it with pride in the achievement of building according to the pattern. My visit was for another purpose, and I must hold to that.

Less than a year ago the General Conference Committee set out to establish a number of missions language projects in our colleges, and it appointed the Spirit of Missions Committee to carry out the plan in co-operation with our college administrators. The purpose was to teach a mission tongue to volunteer students interested in foreign service and to translate evangelistic literature into the same language. With the brief time we have had to organize and equip a new enterprise of this kind, classes are being conducted during the current school year in six foreign languages which, with one exception, have never before been taught in our schools in the homeland. These are Chinese, Japanese, Malay, Urdu, Arabic, and Russian, in which there is a total of about eighty students enrolled. I shall say more about these later as I visit the schools where they are taught. In this article I must speak of French, long taught in our colleges and academies, but never before put on a specific missions basis as is now being done.

At this point it should be said that our general plan is to place a returned missionary, qualified to teach, as head of the project and to associate with him or her another who is native to the language. All the time that can be spared from the teaching is employed in translation. It should also be said that we desired to distribute these projects among our colleges rather than to gather them into one, because of the influence they would have in stimulating an interest in missions in our student bodies and in the homes they represent. Yet in locating the languages, we had to be guided largely by the availability of teachers and to some extent by the environment of the school.

On this basis French was located at Emmanuel Missionary College. Here a strong setup for teaching

French was already maintained, and a native Frenchman was available to join the staff. French is taught in all four years of the college course. Thus it is possible for a student to major in French, which is what we want our prospective missionaries to French-speaking fields to do. A major means that the student spends about one fourth of his time in college on the subject in which he majors. This assures a thorough course in French. The highly practical and intensive basis on which a language is taught in our missions language projects should enable the missionary to begin work as soon as he lands in the country to which he is sent.

It is a pleasure to point out how the French is being made practical at Emmanuel Missionary College. As soon as the student gets a start on the language, French only is used in the classwork, and much drilling helps his tongue to utter and his ear to catch the correct accent and enunciation peculiar to French, as well as to acquire a thorough knowledge of its technical structure. As soon as the teacher deems it advisable, a Sabbath school class is formed to familiarize the student with the use of the Bible and the singing of hymns. Only French is used at a table reserved for French students in the dining room. *Le Cercle Français*, the active, long-established club, meets about once a month. In addition, there is an informal conversational group which gathers frequently for oral practice in the language. Then a French mission band meets once a week to study mission problems, as well as the land and life of French-speaking people.

A special and highly beneficial feature of the work in French at the college is the fostering of colporteur work among the millions of French people in Quebec. Ella Iden Edwards, head of the department of modern languages, showed me a carefully kept record of fifty-seven names of students who have done work in selling literature in French, some of them from two to five summers, or who have done work in French in some other way. This practical work not only facilitates the ready acquisition of French, but awakens a deeper interest in going to a French mission field.

I found in actual classwork on this visit forty-two students in the first two years in French, with others in advanced classes. With the strong mold of interest in missions constantly given by the teachers in classwork and extracurricular activities, the prospect of having recruits to our forces in French-speaking fields is promising indeed.

The translation into French of W. A. Spicer's book, "Above the Din—God Speaks," has been completed by Daniel Augsburgur. Work has now begun on "How Men Are Saved," by W. H. Branson. Thus the missionary recruit not only will have the language, but will be supplied with evangelistic literature to begin his work among French-speaking people.

The reader needs only to consider the great fields awaiting the message of the Lord's coming, such as French West Africa, French Equatorial Africa, French Morocco, Tunisia, the Congo, French Guiana and the West Indies, and French Canada—all outside France proper—to realize how important and how timely is our project for preparing French workers and French literature. The college administration is giving us excellent co-operation in the plan, and we confidently look for substantial fruitage of this unique endeavor in due time.

W. E. HOWELL, Secretary,  
*Spirit of Missions Committee.*

The effort at Casper, Wyoming, under the direction of L. A. Baughman, opened on Sunday evening, March 4.

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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

## Missionary Travels

**E**LDER and Mrs. Robert M. Whitsett and their two children, Ann Marie and Robert, of Oklahoma, left Miami for Havana, Cuba, March 21. Brother Whitsett has been appointed radio secretary for the Inter-American Division.

A radiogram received at the General Conference office announces the safe arrival of Elder and Mrs. Hans Kotz at Claremont, South Africa. Brother and Sister Kotz left America many weeks ago, not knowing how long it would take them to get back to their field of labor in Tanganyika. We are glad to learn that they have made the journey thus far in safety.

H. T. ELLIOTT.

## "Breaking Fallow Ground" in Liberia

**I**T is inspiring to note that, in spite of the obstacles put in the path of mission progress in heathen lands, the sword of the Spirit is still breaking the fallow ground, and souls once steeped in sin are now asking, as did the inquirers of apostolic days, "What shall we do to be saved?" And upon this interrogation, the Christian worker joyfully points them to Jesus, the Saviour and Redeemer of sinful man, saying, "Believe on the Lord Jesus, and be baptized and thou shalt be saved." Many are responding and, like the Ethiopian eunuch, are asking the pertinent question, "What doth hinder me to be baptized?"

It is a pleasure to see how old and young stand to testify of Jesus and His love, and beg for baptism. Their souls have been lifted up from the thralldom of sin, and they want to live in newness of life, giving up their old heathenish beliefs and practices, and trying to walk in the paths of righteousness. After some baptismal examination, you would be sorry to see how sad some are when we have to ask them to wait, because they are not quite ready for baptism then. They almost cry as they go to see others buried in the watery grave.

The most interesting and encouraging part is that while they appear troubled at the moment, they afterward continue attending the services, trying to measure up to the principles of the church, till they are baptized at last.

It was a pleasure when, by the help of God, I had the privilege this year of burying by baptism thirty-two converts at Konola, Li-

beria, on Sabbath, November 21. These believers were given the right hand of fellowship, and became members of the great advent family.

The harvest truly is great, but the reapers are few. There are many places where town masters are making earnest appeals for workers, but are disappointed when we cannot respond.

Please remember us at the throne of grace, for an open door and for more laborers to be sent to the harvest field. N. S. DURING.

## Musician Accepts the Truth

**T**HE following extracts from a letter from J. L. Brown in South America will be of interest to our readers:

"In a small town in the interior of the state of Rio [Brazil], a band leader by chance picked up a piece of Seventh-day Adventist literature that some church member had left in a store. This musician was a man who became viciously drunk at times. His band played for many of the *fiestas* where drinking, dancing, and fighting seemed to be the order of the program. However, this man seemed to have a religious sentiment in his heart. His fond dream had been to place a cross or shrine on top of the hill which overshadowed the town where he lived.

"After reading the Seventh-day Adventist literature and after due investigation and meditation, he accepted Christ. His past history of wickedness came to an end. He began a new life. His friends wept because he would no longer play for their dances. They begged him to play for their weddings, but he refused. Finally he decided to teach his band to play the beautiful Adventist hymns. He also organized a large choir to sing our songs. After this he took his band and his choir to the top of the hill where he had planned to build the shrine. There they played our inspiring hymns, and the choir sang our beautiful songs of Zion. Christ was indeed lifted up, not on the cross, but in the spirit of praise.

"The people of the town were greatly pleased. Large crowds followed the band to the top of the hill. Thereafter at weddings and funerals and feast occasions the band and the choir furnished sacred music. The influence of this endeavor was manifest for good among the people. They came from the surrounding hills, from the valleys, and from long distances to ask these groups to play and sing on festive occasions.

"Now we have a growing Sabbath school at this place. The band leader has become the leader of a band of Sabbath school and home missionary workers. We have a group of enthusiastic believers in this district. All this is the result of a bit of missionary effort on the part of a church member—a piece of literature given to someone in a store."

## Spearhead of Evangelism

**T**HE work of the colporteur in the Caribbean fields has truly become the spearhead of evangelism. G. C. Nickle, superintendent of the West Cuba Conference, received letters from two colporteurs telling of a great interest. They took him to the country, and there he found a group of seventy men, mostly ranchmen, keeping the Sabbath. The only workers they had seen were the colporteur and his wife, who had been teaching them.

Another colporteur had gathered in one hundred people at a sugar plantation to meet the mission superintendent. At the close of the meeting he asked how many were keeping the Sabbath, and 35 raised their hands. A prominent rancher came to this meeting asking prayer for rain. Many will remember this, as rain came the next morning and relieved the drouth. At this place the colporteur had horses ready to take the superintendent to another company, where he found 48 keeping the Sabbath as the result of the efforts of a colporteur who had been there only six months. Another church of 41 members is to be organized this month as fruitage of the interest developed by the colporteur. E. E. FRANKLIN.

## Can You Help Us?

**D**O you have in your possession any letter, pamphlet, book, or newspaper clipping of the long ago that would throw light on the charge that the Millerites wore ascension robes, or that would help in answering any other of the charges that have been made against them? Also, do you have a copy of Sylvester Bliss's biography of William Miller that you would be willing to sell to the Review & Herald library? If so, would you please communicate with the undersigned, who is studying this subject with the purpose of preparing a series of articles for the REVIEW AND HERALD. Your cooperation will be appreciated.

F. D. NICHOL,  
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Takoma Park, Washington, D. C.