

THE ADVENT S A B B A T H

REVIEW AND HERALD

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

Committing Our Loved Ones to God

By L. H. CHRISTIAN

THE world today is full of worry. Many, many hearts are troubled with deep and painful anxiety. This is not only true of those lands where millions, because of war, have had to flee from their homes, and where multitudes, especially mothers and children, are undernourished and dying. The story of these modern refugees is one of the saddest of all history. That such suffering can be found in these enlightened times, when all might have abundance and prosperity, makes the tragedy of it manyfold greater. However, worry is not confined to those countries where nations have been brought into virtual enslavement and misery. It is found right in our own land, in spite of our present order and comparative plenty.

Today thousands of wives and fathers and mothers, or brothers and sisters, whose dear ones have already been called, or are likely to be called any day, are filled with sadness. True, we know that it is needful that they go; our duty to our country calls for this sacrifice, and we should not complain. But at the same time, since we do not know where they are, nor how they are, nor, indeed, whether they are yet alive, many trying thoughts will arise. These are days that call for brave hearts. Yet even with the bravest, courage alone is not enough.

The Scriptures teach that in the darkest hours of sorrow we are to quit ourselves like men. In order that we may do this, God has provided help that not only is greater than human courage, but strengthens human courage. This help is faith in His overruling care for our dear ones. They are in His hands. He knows their needs. He has power to help them. He loves them even more than we can love. He even knows whether or not it is best for them to live and to escape being wounded. This faith in the promises of God is to be in our hearts a living experience. We are to take God at His word day by day. We are to practice trust in His promises. In this present world conflict, even as in the first World War, in thousands of instances we have seen how God cares for our young men in answer to the prayers of their loved ones. Many of these youth are getting a new and blessed experience in the protection and guidance of Heaven. A new courage has come into their hearts, and they have grown stronger spiritually than they ever were before.

Many today emphasize the importance of writing to our soldier boys. We should all do that. But we also need to stress the importance of committing them to God in prayer, and especially in family prayer. In some Adventist homes where family prayer had been neglected for years, the family altar is now being faithfully rebuilt. Jesus taught that the prayer of several is more effective than the prayer of one. Morning and evening the entire family should gather in prayer for the husband or son who is far away and in danger. One blessed result of this present dark day should be a new faith in prayer and in the family altar. We owe it to our boys in service to have in every home family prayers to commit our dear ones to God. And let them know that we do this.

HEART - to - HEART TALKS by the Editor

Changing Emphasis in Teaching and Methods

THERE is not only a marked departure from the fundamentals of the gospel in the great Christian church, but there is a changing emphasis in the methods employed in preaching the gospel. The pulpit presentation of many a professed gospel minister today is that of a cheap showman; his appeal is not to the heart, to the conscience, or to the sober judgment, but to emotionalism; it is anything to please the popular ear.

Seventh-day Adventists, we believe, have maintained their faith in the fundamental principles of the word of God and are standing, as no other church stands, for the great foundation pillars of the Christian faith. For the most part the methods employed in the presentation of the truth are worthy of the high and holy calling of the gospel minister. But, unfortunately, we sometimes see creeping in among us the employment of cheap methods, an evident bid on the part of the speaker to please, to appeal to the emotions rather than to the calm, sober judgment.

Some years ago we attended a Week of Prayer meeting. The leader, whom we esteemed very highly for his work's sake, preached on the subject of receiving the Holy Spirit. A solemn impression was made on those present. The audience listened intently. Suddenly the speaker injected an amusing anecdote which brought not only smiles but laughter to many in the audience. Needless to say, the good effect of his previous serious talk and exhortation was almost, if not entirely, lost. The incident was distressing to many.

Our Young People's Gatherings

We attended a gathering of our young people at camp meeting. The speaker seemed to feel that he could not reach their hearts or hold their attention without jokes and repartee. Every sally on his part was met with laughter, even when he was considering questions of serious import. And what were the questions he was considering? Those relating to Sabbath observance, to social relations existing among our young people, the duty of our youth in the event of future war—questions of really earnest significance as relates both to life in this world and to eternal destiny.

As we listened, we wondered whether it was indeed true that in work for youth of this denomination methods of this sort must be employed to hold their attention and engage their thought. We cannot believe it. There may be those of cheap minds and worldly, superficial experience who enjoy methods such as we have described, but we cannot believe that the earnest, serious-minded youth among Seventh-day Adventists find pleasure in the presentation of the gospel message in this way, because our youth must realize that they

face serious issues. They surely did back in the days of the first World War, when thousands throughout the world were called to the colors of their country and some of them sacrificed their very lives in answering the call that came to them.

Our youth face a similar situation today. We know not what a day may bring forth. Surely the consideration of our relation to such questions, how we will meet future emergencies of this kind when they involve not only questions pertaining to this life but issues of eternal import—we say, when we consider in our young people's assemblies questions of this kind, it would seem to us that they should be considered seriously, not with joking and repartee and remarks that draw out laughter and lightness.

We do not believe by any means that it is a sin to laugh. We conceive of the Father above as rejoicing in the laughter of a little child and in the harmless physical pleasures of His children on this earth, even as He sympathizes with them in their trials and sorrows. An occasional pleasing remark or some illustration in a young people's meeting, producing smiles or even laughter, may be permissible, but this should be the exception and not the rule. When the remarks of the speaker cause wave after wave of merriment to convulse the audience, the effect and influence are to be deplored.

The blame for merriment and laughter in church services and young people's meetings does not belong alone to the speaker, but to the listeners as well. In every large gathering there are present some of superficial thought who are on the watch for something at which to laugh. We may expect this in a group whose chief objective in coming together is fun and frolic. It is to be deplored in a Seventh-day Adventist audience, especially in a religious gathering.

We know of ministers among us who have felt embarrassed and grieved because some in their audience have laughed over an illustration or incident related by the speaker with no thought or desire to amuse his hearers. The occupants of the pews must accept their full share of responsibility for any lack of reverence manifested in our churches or religious services.

Temperance Rallies

An occasional speaker at our young people's meetings is not the only one remiss in this matter of which we have spoken. At various times we have heard talks given regarding prohibition and the evils of the liquor traffic which we considered very unfortunate, especially for a Sabbath service in one of our churches. Instead of the subject's being treated seriously, as it deserves, the talks were interspersed again and again with jokes and witticisms in order to appeal to the emotions of the audience. If it is necessary to treat the liquor traffic in this manner in public address, then such addresses should not be given at the Sabbath service. They should be presented to the church some week night instead. We are very glad to say, however, that this is not the usual practice of our ministers in dealing with this question. Fortunately it is the exception and not the rule.

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A Soft Answer

By F. W. STRAY

It has been said that the Bible contains in the biography of some of its men and women the actual working out of every Christian principle or its negation.

"A soft answer turneth away wrath" (Prov. 15:1) finds its most outstanding application in the experience of Gideon. After the great victory and deliverance that made Gideon famous, "the men of Ephraim said unto him, Why hast thou served us thus, that thou calledst us not, when thou wentest to fight with the Midianites? And they did chide with him sharply. And he said unto them, What have I done now in comparison of you? Is not the gleaning of the grapes of Ephraim better than the vintage of Abiezer? God hath delivered unto your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their anger was abated toward him, when he had said that."

Ephraim, one of the most warlike of the tribes, had been called to destroy the fleeing Midianites after Gideon's band had driven them from their camp; and they had captured two of Midian's princes, easily taken in their terror. Gideon, one of the greatest generals in Israel's history, was in the first flush of an amazing victory; yet "they did chide with him sharply." He might have ordered Ephraim's leaders to be taken and bound, as punishment for their insubordination. But no, looking at once upon the two cringing princes of Midian, he said to the men of Ephraim, "What have I done now in comparison of you?"

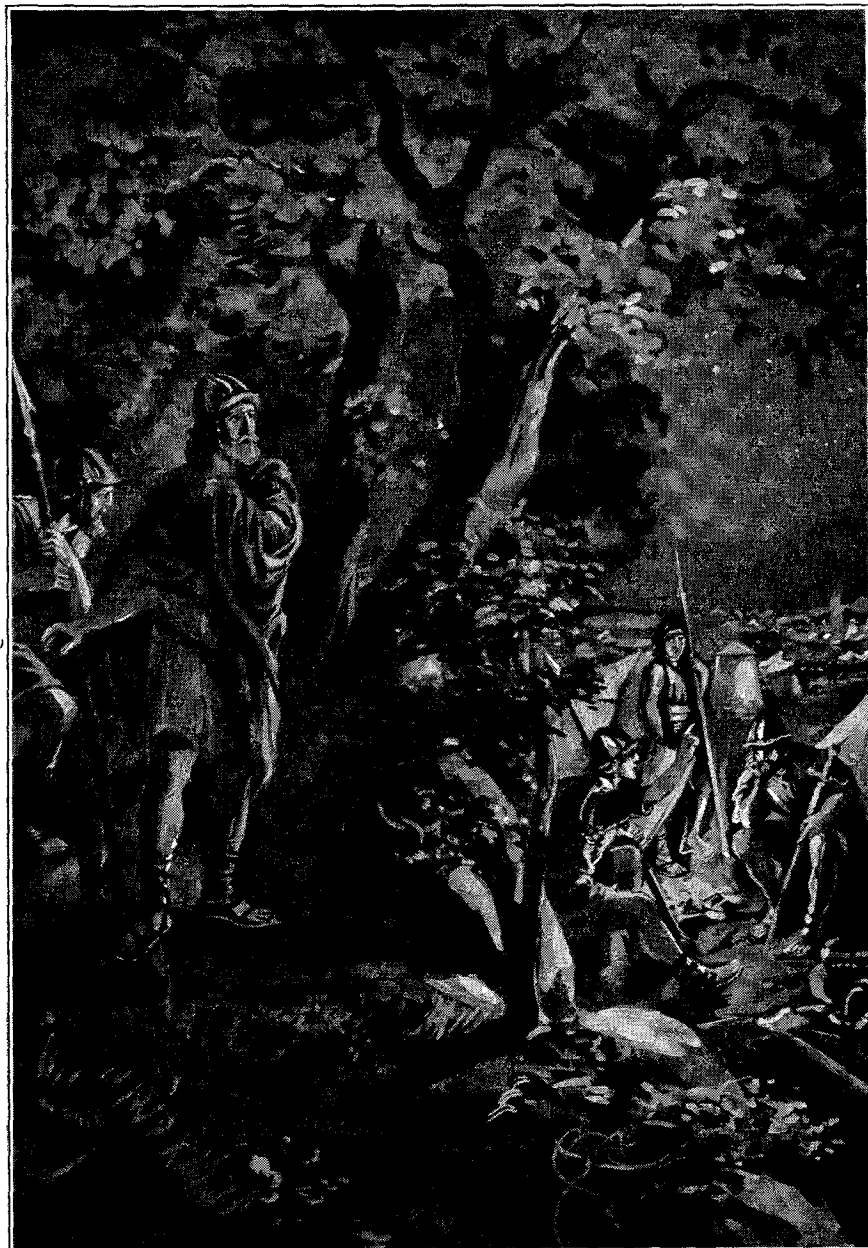
Gideon was of the Abiezer family of the tribe of Manasseh. At once he declared that what fruit was left in the vineyards of Ephraim after harvest was better than the whole crop of grapes in the fields of Abiezer; that the victory over Midian was nothing as compared with Ephraim's capture of these two princes. "Then their anger was abated toward him, when he had said that."

As a result of Gideon's answer, the men of Ephraim joined the other tribes in loyalty to Gideon as he judged Israel for forty years.

What Ephraim might have done but for Gideon's soft answer, Ephraim did do years later.

"The men of Ephraim gathered themselves together, and went northward, and said unto Jephthah, Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire. And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands. And when I saw that ye delivered me not, I put my life in my hands, and passed over against the children of Ammon, and the Lord delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?" Judges 12:1-3.

The same tribe, the same charges after victory, but another general. Jephthah was not Gideon. Here was a "straight from the shoulder," hard-hit-



The Great Military Leader, Gideon, Knew the Value of a Soft Answer

ting, "truth to the face" leader. Reading the succeeding verses, we find war raging in Israel—immediate, bloody, terrifying—with thousands slain in fratricidal strife. Is it to be wondered at that Jesus said, "Blessed are the peacemakers"?

Now then, what was the secret of Gideon's bloodless victory over angry, ugly Ephraim? It is found in his commission as Israel's deliverer:

"The Lord looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto Him, Oh my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house." Judges 6:14, 15.

"Go in this thy might." His might, in a word, was *humility*. "My family is poor." "I am the least in my father's house." When the test of Ephraim's bitter charges came upon him, he vin-

dicated God's trust in him. In his hour of triumph over Midian, humility triumphed over the men of Ephraim.

Gideon did not feel insulted and depressed by their angry accusations, when all the other tribes were praising him for his courage; but in the greatheartedness of his kindly spirit, he put his arms around them and said, in effect, "Come, brethren, God has used us all, but you in a very special way, delivering into your hands the princes."

"And the country was in quietness forty years in the days of Gideon." Judges 8:28.

Like Gideon we do not have to await the hereafter for the beginning of the fulfillment of the promise, "The meek shall inherit the earth; and shall delight themselves in the abundance of peace." We may have a foretaste here—"A little heaven to go to heaven in."

Sabbathkeepers Face the Crisis Hour

By ROY F. COTTRELL

PROPHETCY declares that the remnant church will encounter an intense and desperate struggle. Says John the revelator: "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"During the Christian dispensation, the great enemy of man's happiness has made the Sabbath of the fourth commandment an object of special attack. Satan says: 'I will work at cross-purposes with God. I will empower my followers to set aside God's memorial, the seventh-day Sabbath. Thus I will show the world that the day sanctified and blessed by God has been changed. That day shall not live in the minds of the people. I will obliterate the memory of it. I will place in its stead a day that does not bear the credentials of God, a day that cannot be a sign between God and His people. I will lead those who accept this day to place upon it the sanctity that God placed upon the seventh day.'

"Through my vicegerent, I will exalt myself. The first day will be extolled, and the Protestant world will receive this spurious sabbath as genuine. Through the nonobservance of the Sabbath that God instituted, I will bring His law into contempt. The words, 'A sign between Me and you throughout your generations,' I will make to serve on the side of my sabbath.

"Thus the world will become mine. I will be the ruler of the earth, the prince of the world. I will so control the minds under my power that God's Sabbath shall be a special object of contempt. A sign?—I will make the observance of the seventh day a sign of disloyalty to the authorities of earth. Human laws will be made so stringent that men and women will not dare to observe the seventh-day Sabbath. For fear of wanting food and clothing, they will join with the world in transgressing God's law. The earth will be wholly under my dominion."—"Prophets and Kings," pp. 183, 184.

Against the true Sabbath Satan has made onslaught after onslaught. Paganism exalted a rival rest day. The Papacy adopted it and determined that the true Sabbath should no longer

"live in the minds of the people." Protestantism embraced it and repudiated God's holy day as "Jewish," and as "a special object of contempt." Today the advocates of "calendar reform" would change the continuity of the week, and thus "obliterate the memory" of the original Sabbath from the inhabitants of earth. Powerful interests urge this mutilation of the calendar and hope to inaugurate the change by January 1, 1945.

Modern science also aims its sledge-hammer blows at the divine law, the holy Sabbath, and the Creator Himself. In a remarkable series of articles appearing in the *Forum*, Paul Hutchinson, well-known lecturer and editor, writes of the radical changes taking place in the Christian church. He says: "Devoted souls who claim to speak in behalf of the preservation of religion, declare that the thing most needed now is to rid religion of the incubus of God! To set the spirits of men free, let the idea of God be relegated to the dust heap of the race."

Many of the champions of Liberalism declare that "science requires a new conception of God." Accordingly, some attempt to define the Deity as "a principle of concretion," "a unifying influence," "an order of existence," "an idea," "a symbol," "a trend," or "a cosmic drift."

Very few of the scientists acknowledge a personal God. Among numerous college and university groups the very suggestion of belief in a Supreme Being is greeted with amazement and ridicule. In their minds the false god of evolution has displaced the all-wise, all-powerful, loving God who reigns from the throne of the universe.

At best, evolution is but a guess, an unproved hypothesis; yet Biblical critics and pseudo scientists cling to it tenaciously and declare that "there are no rival hypotheses except the outworn and completely refuted idea of special creation, now

retained only by the ignorant, the dogmatic, and the prejudiced."—*Evolution, Genetics, and Eugenics*, p. 59.

It is readily seen that this false theory would destroy the very foundations of Christianity; for if there were no personal God and no creation, there could be no "fall of man" and no need of a Saviour or an atonement. There would then be no basis for the week, and no significance in a weekly Sabbath; for the reasons presented in the fourth commandment would be meaningless and irrelevant. In the concept and scheme of the evolutionist there is no place for God or a holy Sabbath.

In view of these dismal facts, observe carefully the following significant paragraph:

"A day of great intellectual darkness has been shown to be favorable to the success of the Papacy. It will yet be demonstrated that a day of great intellectual light is equally favorable for its success. In past ages, when men were without God's word, and without the knowledge of the truth, their eyes were blindfolded, and thousands were ensnared, not seeing the net spread for their feet. In this generation there are many whose eyes become dazzled by the glare of human speculations, 'science falsely so called;' they discern not the net, and walk into it as readily as if blindfolded. God designed that man's intellectual powers should be held as a gift from his Maker, and should be employed in the service of truth and righteousness; but when pride and ambition are cherished, and men exalt their own theories above the word of God, then intelligence can accomplish greater harm than ignorance. Thus the false science of the present day, which undermines faith in the Bible, will prove as successful in preparing the way for the acceptance of the Papacy, with its pleasing forms, as did the withholding of knowledge in opening the way for its aggrandizement in the Dark Ages."—*The Great Controversy*, pp. 572, 573.

What are the implications in these ominous words? Do they not suggest that multitudes, becoming weary of the shifting sands of human philosophy, and desiring that which appears stable and authoritative, will turn for spiritual leadership to the Church of Rome? And since God's rest day is the monument to the great fact of creation, which the evolutionists deny, is it not obvious that the Sabbath will be at the very center of controversy in the final conflict?

Yes, the great sign of loyalty to God will be regarded as the sign of disloyalty to the state. "Those who honor the Bible Sabbath will be denounced as enemies of law and order, as breaking down the moral restraints of society, causing anarchy and corruption, and calling down the judgments of God upon the earth. Their conscientious scruples will be pronounced obstinacy, stubbornness, and contempt of authority. They will be accused of disaffection toward the government. . . . In legislative halls and courts of justice, commandment keepers will be misrepresented and condemned. A false coloring will be given to their words; the worst construction will be put upon their motives."—*Id.*, p. 592. (See also page 615.)

Spiritualism will also add its voice in condemnation. It will declare that the calamities "will not cease until Sunday observance shall be strictly enforced," and will urge that the "troublers of the people," be suppressed. "As the crowning act

in the great drama of deception, Satan himself will personate Christ." In his assumed guise, he will claim to have changed the Sabbath into Sunday, and will declare that "those who persist in keeping holy the seventh day are blaspheming his name." Then follows the decree that would forever "silence the voice of dissent and reproof." (See "The Great Controversy," pp. 589-591, 624-626.)

To meet this crisis of the ages, God prepared a series of communications known as three angels' messages. These prophetic announcements were specifically given for "the time of the end;" for immediately following their proclamation, the glorious second coming of Jesus Christ takes place. (Rev. 14:14, 15.)

The first of these world-wide broadcasts is presented in these words:

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

The term "angel" signifies "messenger." In every age God has employed human messengers to proclaim His truth to others. The "everlasting gospel" is the same "good tidings" that brought joy and hope to Abraham, Daniel, Peter, Luther, and Wesley; it is now given with "a loud voice" to those of "every nation, and kindred, and tongue, and people." At this time when multitudes bow at the false shrines of evolution, Modernism, materialism, pantheism, atheism, and pagan ideals, the clear, definite message peals forth, "Worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Vast majorities have now repudiated the Creator and the Creator's memorial; but here, coupled with the solemn announcement, "The hour of His judgment is come," God sends forth the universal appeal to acknowledge Him as the Author of all things, and revere the Sabbath established in Eden. Verily this gospel message, exalting the Bible Sabbath, is God's great antidote for liberalism, infidelity, and every other false "ism."

In the Reformation of the sixteenth century a marvelous revival of godliness was brought to many lands. But gradually it was interrupted, and during recent decades the liberal, skeptical movement within the church has grown to alarming proportions. The "new paganism" masquerades to despoil the holy places of Christianity. For such a time as this the threefold message of Revelation was given. The sixteenth-century Reformation is to be completed. The world needs the Sabbath truth. And in spite of the wiles of Satan, the attacks of false science, and the opposition of mighty forces of apostasy, Heaven's messengers are to be clothed with the power of the Holy Spirit as they go forth to proclaim "the Sabbath more fully." (See "Early Writings," p. 33.)

"As the time comes for it to be given with greatest power, the Lord will work through humble instruments, leading the minds of those who consecrate themselves to His service. The laborers will be quali-

fied rather by the unction of His Spirit than by the training of literary institutions."

"Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given. . . . The message will be carried not so much by argument as by the deep conviction of the Spirit of God."—*The Great Controversy*, pp. 606, 612.

As the third angel's message is closing, a voice of commendation is heard, saying, "Here is the patience of the saints." In other words, "Here is a rare example of endurance on the part of God's people." In the face of mounting difficulties, hardship, and persecution, they manifest a conquering

"faith that will not shrink." As valiant soldiers who go forth to do and dare for Christ, they bear aloft the banner of Christ, presenting to the world for the last time "the commandments of God, and the faith of Jesus."

Then will come the announcement, "It is finished." Probation closes. The plagues fall. The time of trouble is appalling, but brief; the deliverance, glorious and eternal. The victorious company stand upon Mount Zion, having the Father's name written in their foreheads, and they are without fault before the throne.

God grant that none of us will be absent in that day of triumph.

The Latter Rain—No. 2

By MEADE MacGUIRE

WE are all familiar with the fact that in many ways the experience of ancient Israel in the exodus movement typified, or illustrated, the experiences of God's people in this second advent movement. This is brought out forcibly in the following statement:

"The history of ancient Israel is a striking illustration of the past experience of the Adventist body. God led His people in the advent movement, even as He led the children of Israel from Egypt. In the great disappointment their faith was tested as was that of the Hebrews at the Red Sea. Had they still trusted to the guiding hand that had been with them in their past experience, they would have seen of the salvation of God. If all who had labored unitedly in the work in 1844, had received the third angel's message and proclaimed it in the power of the Holy Spirit, the Lord would have wrought mightily with their efforts. A flood of light would have been shed upon the world. Years ago the inhabitants of the earth would have been warned, the closing work completed, and Christ would have come for the redemption of His people.

"It was not the will of God that Israel should wander forty years in the wilderness; He desired to lead them directly to the land of Canaan, and establish them there, a holy, happy people. But 'they could not enter in because of unbelief.' Because of their backsliding and apostasy, they perished in the desert, and others were raised up to enter the Promised Land. In like manner, it was not the will of God that the coming of Christ should be so long delayed, and His people should remain so many years in this world of sin and sorrow. But unbelief separated them from God. As they refused to do the work which He had appointed them, others were raised up to proclaim the message. In mercy to the world, Jesus delays His coming, that sinners may have an opportunity to hear the warning, and find in Him a shelter before the wrath of God shall be poured out."—*The Great Controversy*, pp. 457, 458.

If the full significance of these statements should penetrate the minds and hearts of God's people, it would surely bring a mighty awakening and revival. The very fact that Jesus wanted to come, and would have come fifty or more years ago had we been ready, should startle and arouse us. We might be thrilled with the glory of our Saviour's presence, rejoicing with the redeemed in the peace, and joy, and victory of heaven, but for our own neglect.

"Could the curtain be rolled back, could you discern the purposes of God and the judgments that are about

to fall upon a doomed world, could you see your own attitude, you would fear and tremble for your own souls and for the souls of your fellow men. Earnest prayers of heart-rending anguish would go up to heaven. You would weep between the porch and the altar, confessing your spiritual blindness and backsliding."—*Testimonies*, Vol. VI, p. 408.

The Saviour gave a parable portraying the condition of the church when His coming is at hand. It represents two classes in the church as five wise and five foolish virgins. "While the Bridegroom tarried, they all slumbered and slept." Thus He revealed that He would "tarry" and His people would sleep, which is in harmony with the preceding statements that the coming of the Lord has been delayed, and His people are unprepared for that event. The reason for this delay is also made very plain.

"God's people are not prepared for the loud cry of the third angel. They have a work to do for themselves which they should not leave for God to do for them. He has left this work for them to do. It is an individual work; one cannot do it for another."—*Id.*, Vol. I, p. 486.

"I saw that many were neglecting the preparation so needful, and were looking to the time of 'refreshing' and the 'latter rain' to fit them to stand in the day of the Lord, and to live in His sight. Oh, how many I saw in the time of trouble without a shelter! They had neglected the needful preparation, therefore they could not receive the refreshing that all must have to fit them to live in the sight of a holy God. Those who refuse to be hewed by the prophets, and fail to purify their souls in obeying the whole truth, and who are willing to believe that their condition is far better than it really is, will come up to the time of the falling of the plagues, and then see that they needed to be hewed and squared for the building. But there will be no time then to do it, and no Mediator to plead their cause before the Father."—*Early Writings*, p. 71.

Another striking statement should cause both workers and people to consider seriously our present condition.

"Every truly converted soul will be intensely desirous to bring others from the darkness of error into the marvelous light of the righteousness of Jesus Christ. The great outpouring of the Spirit of God, which lightens the whole earth with His glory, will not come until we have an enlightened people, that know by experience what it means to be laborers together with

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EDITORIAL

The Liquor Problem—Part 9

Did Prohibition Create a Crime Wave?—No. 1

THE wets paint a gory picture of murders and banditry, rackets and robberies; around the picture they build the dark framework of police corruption, bribery, and collusion; and underneath they write: "This is what the country looked like under the Eighteenth Amendment."

Is that a true picture? We might, at the outset, challenge its accuracy on the ground that dependable comparative crime figures have not been kept through the years; that, indeed, only in the very recent past has a nationwide endeavor been made on any uniform basis to collect such data. Or we might become facetious and remind the antiprohibitionists that they claim not only that crime increased during the dry decade, but also that drinking increased, and assure them that by their own double claims, they are really charging the increased lawlessness to increased liquor.

But valid as these objections may be, let us grant that conditions were none too good during prohibition years, and that crime increased. It does not necessarily follow, therefore, that prohibition was responsible. We affirm, on the contrary, that there are other reasons to account for the deplorable conditions. Is it not true that during that very same period a variety of new factors began to affect the lives of men and women? To begin with, prohibition was ushered in just at the close of a war that was without parallel in the world's history, a war that shook not only political but social conceptions to their very foundations. Is it credible that such an outburst of violence could have taken place without reflecting itself in a very substantial way in law violations? History testifies that war has always been a breeder of crime and of lowered moral standards.

Modern Inventions Aid Criminals

Then there is the automobile, which became so common and so high-powered during prohibition years. Many of the daring daylight robberies, which bulked so large in the newspapers, would most certainly never have been attempted in the old horse-and-buggy days. It is the big closed sedan, with the quick getaway, that figures in all these crimes. The automobile simply provides the opportunity to the criminal element to engage in bigger and bolder crimes. Quite apart from this there is very unanimous testimony by social workers and leaders of the young that the automobile, with its possibilities of taking youth quickly away from home surroundings and restraints to distant resorts, opens temptations that never confronted young people before.

Then there are the movies. There are many able men who are in no way connected with any dry organization, who testify that the scenes of

crime and immorality constantly and increasingly portrayed on the screen, have contributed in a very real way to criminal conditions. It is still true that by beholding we become changed.

We might go on and remind the reader of other factors that began to assume major dimensions during the nineteen twenties, and maintain that they are more than sufficient to account for the picture which the wet advocates paint regarding the development of crime and immorality in the dry decade. Certainly, unless these other factors can be explained away, the charge that prohibition was responsible for any of the worsening conditions falls to the ground.

President Hoover Speaks

But the matter need not be left in this state of uncertainty. There are some very positive proofs that the crime situation, with its rackets and police corruption, was not vitally related to prohibition. President Hoover, in his notable speech on lawlessness, in 1929, declared:

"I have purposely cited the extent of murder, burglary, robbery, forgery, and embezzlement, because only a small percentage of these can be attributed to the Eighteenth Amendment. In fact, of the total number of convictions for felony last year, less than 8 per cent came from that source. That is, therefore, but a sector of the invasion of lawlessness."

On May 16 William D. Mitchell, then Attorney General of the United States, declared in a radio address:

"The assertion has been made that the principal source of gang power is the profit derived from illegal liquor traffic, and that the elimination, by some means, of this source of revenue would put an end to criminal gangs and racketeering. In the recent income-tax prosecutions against a number of these organized gangsters it was developed that on an average not over 20 per cent of their revenue came from liquor traffic, and this has been diminishing, and if this be an indication of general conditions, the removal of illicit liquor traffic as a source of revenue would not end gangsterism and racketeering." (*This statement was verified at the time by personal correspondence with Attorney General's office.*)

One need not be a blind partisan of the dry cause to draw the conclusion that the Attorney General, who directs the activities of the Department of Justice, is probably as well qualified as anyone to speak on the subject of crime.

Now, granting the fact that a certain per cent of the lawlessness during the dry era bore a relation to prohibition, the very pertinent question arises: Were the lawless per cent, who reaped illicit profits and committed crimes in the bootlegging racket, formerly law-abiding members of society?

An Ex-Criminal Explodes a Popular Notion

In *Scribner's Magazine* for March, 1931, there appeared a most remarkable article entitled, "After Repeal—More Crime, or Less?" by "An Ex-Criminal." The editor explained that this man was at one time a successful bank robber, but after spending several terms in prison, became a manufacturer and later an executive in a popular publishing house. The man himself, in his article, gives a sketch of his life, to justify the claim that "I speak as an expert in crime," and he states in this sketch, "I deserted bank robbing for bootlegging." He declares in this article:

"No, I'm not a dry. I'm a wet, and I'm for the repeal of prohibition; but not because I think the law has created a lot of crime, or that its repeal will decrease crime. No, I'm not so naïve as all that. I'm for repeal merely because I'm tired of paying good money for bad beer and whisky."

Nevertheless, no temperance preacher ever wrote a more scathing exposure of the claim that repeal of prohibition would bring a decrease in crime than did "Ex-Criminal:"

"Speaking as a man who knows his underworld, I predict that the repeal of the Eighteenth Amendment will precipitate an unparalleled orgy of crime, the opinions of the wets, reputable and otherwise, to the contrary notwithstanding.

"Every underworld buzzard knows what will occur if prohibition is ditched, and they're preparing for it.

"Will your corrupt politicians discontinue selling protection to racketeers when you outlaw the booze business?

"And will those 20,000 crooks who have been living the life of Reilly for the last ten years all turn to honest labor when you drive them out of the liquor business?

"Well, personally, I don't think so. I think that when prohibition no longer holds the attention of the high-class crooks, they are going right back to their old racket, and then we'll see crime that is crime."

In 1931 George P. Hammond wrote an article discussing crime conditions in New York City in the early part of the twentieth century, at which time he held the position of county chief of detectives. In opening his article he said:

"If you were introduced to the country yesterday, you might suppose, the way people talk, that we never had any civic outlaws until we got prohibition. I know better."—*Saturday Evening Post*, Sept. 19, 1931.

In listening to such testimony we have only begun to hear the story of crime through the decades. There are the crime reports of impartial investigating committees. What they reveal we will consider next week.

F. D. N.

Changing Emphasis in Teaching and Methods

(Continued from page 2)

Literature Promotion

We believe that a word may well be said in this connection about the promotion of our books and periodicals on the Sabbath. It has been emphasized again and again by instructions that have gone out from the General Conference that these promotion efforts should be made on a spiritual

Remember

BY ROSELLA M. MYLETT

OH, it's easy to trust Jesus
When the way is bright and clear,
And His voice seems sweetly calling;
Then I *know* my Lord is near.
Then I know my sins forgiven,
And my heart is all athrill,
As I sing aloud His praises,
For I know I'll do His will.

But when trouble steps between us,
Ah, it's then all things go wrong,
And I feel of God forsaken,
As my sins upon me throng.
Oh, I know He won't forgive me,
For my sins so many are.
Though I pray, He does not hear me,
For His throne seems, oh, so far.

Then in prayer and sadness kneeling,
Low I bow at Jesus' feet;
Seek again for His forgiveness
And with faith the words repeat,
For His kind and tender mercy,
Begging that He hear my prayer.
And the answer, coming softly,
Tells me that my Lord is near.

For the weary, heavy laden,
Burdened with a load of care,
Oh, how sweet to know that Jesus
Hears our trembling, tearful prayer!
Know, O sinner, that no darkness
E'er can take thy Lord from thee.
Oh, it's sweet to know my Saviour
Pardons sinners, even me.

Oh, how precious is His promise
That my cross He'll help me bear!
And though dark the way and stormy
He, before me, traveled there.
And though sins seem e'er repeating,
And my heart is troubled sore,
Yet my Saviour will not leave me,
For His love's forevermore.

basis, and as much as possible free from the spirit of commercialism. But, unfortunately, now and then we learn of some of our workers who have felt it necessary to intersperse their talk with the relation of many amusing incidents and jokes, hoping by this means to make a stronger appeal for a larger circulation of the publications they represent.

We feel that such actions are entirely out of place in our churches, especially in our Sabbath services. And we say of this as we have said of lectures on the subject of temperance: If such talks need to be given by those doing this promotion work, then some week night should be chosen rather than the Sabbath service. We would expect, however, the evening after the Sabbath. We have seen the good influences and the revival spirit accompanying the Sabbath service at some of our camp meetings entirely dissipated by bringing in some promotion talk or other lecture of like vein Saturday evening. This has also been true more than once in some Saturday evening entertainments given in our schools. This, we believe, should be avoided.

We know that strangers have come to our Sabbath services expecting to hear some spiritual

sermon, and have gone away thoroughly disappointed with what they have heard. Promotion of that sort has brought grief to many conscientious Seventh-day Adventists. We might better realize a lessened circulation of our publications than employ questionable methods in their promotion.

The house of God is a sacred place dedicated to His worship. Nothing should be said or done within its precincts which will lessen the spirit of reverence with which the building and the services held therein should be regarded.

The truth should not be presented with a solemnity which makes it depressing. There are hope and cheer in the word of God, and the Lord desires us to have all these in our Christian experience; but He wants us to avoid both a soberness that descends to moroseness and a cheerfulness that rises to levity.

A Sacred Calling

Much is said in the word of God relative to the high and holy calling of the gospel ministry and the spirit of soberness and earnestness which should characterize Christ's representative. This is clearly taught in such scriptures as Ezekiel 2 and 3, the epistles of Paul to Timothy and Titus. And the messenger of the Lord has admonished the gospel worker again and again to serious, sober thinking and expression, in his pulpit utterances and in his personal life.

"Ministers have no license to behave in the desk like theatrical performers, assuming attitudes and making expressions merely for effect. They are not actors, but teachers of truth. Undignified, boisterous actions lend no force to the truth uttered; on the contrary, they disgust men and women of calm judgment and right views."—*Gospel Workers*, p. 172.

"Ministers should not make a practice of relating irrelevant anecdotes in connection with their sermons; for this detracts from the force of the truth presented. The relation of anecdotes or incidents that create a laugh or a light thought in the minds of the hearers is severely censurable. The truth should be clothed in chaste, dignified language; and the illustrations used should be of a like character."—*Id.*, p. 166.

Not alone should the gospel minister guard his conduct and conversation in the pulpit, but he should do this in his personal association with others.

"When a minister bearing the solemn message of warning to the world, receives the hospitable courtesies of friends and brethren, and neglects the duties of a shepherd of the flock, and is careless in his example and deportment, engaging with the young in trifling conversation, in jesting and joking, and in relating humorous anecdotes to create laughter, he is unworthy of being a gospel minister, and needs to be converted before he should be entrusted with the care of the sheep and lambs."—*Testimonies*, Vol. III, p. 233.

Let us seek to avoid in our own personal faith, and in the presentation of that faith to others, the changing emphasis which we see coming into the world. Let us hold the truth of God in its simplicity and integrity, and let us present that truth, whatever phase we may be considering, as the ambassadors of Christ, as those who stand between the living and the dead, as men and women who are entrusted with the salvation of souls, who are living in the solemn hour of God's judgment,

and who must give account of their stewardship.

In conclusion may we appeal to those who are in charge of the training of our young ministers to place before them high and right ideals as to the methods they should follow in the presentation of the great message that God has committed to us. They should not attempt to employ the methods used by Billy Sunday or some other great revivalist. The very definite instruction which we have received in the word of God and the Spirit of prophecy should constitute the standard by which their ministry should be molded. F. M. W.

The Latter Rain—No. 2

(Continued from page 6)

God."—Mrs. E. G. White, *Review and Herald*, July 21, 1896.

How startling is the thought that the coming of Christ is delayed because His people are too occupied with other things to study and become enlightened regarding His plans which are clearly revealed in His word. We cannot afford to neglect the study of this solemn question, or to form wrong conclusions because of superficial study.

My Friends

BY ROSABELLE ERICKSON

To me my friends are like good books.
I read them line by line
Till they become a part of me,
Like treasured books of mine.

By heartache, care, and toil I've found
My friends like books are torn.
In living they've been used a lot;
Like good books, sadly worn.

My friends, just like good books I know,
Have made life more worth while.
Oft when I've been disheartened sore,
Some friend has helped me smile.

Sometimes a friend has made me laugh,
Just like some book that's gay.
In merry laughter I have found
Skies are not always gray.

Of courage oft I've been in need,
To meet the cares of day.
Sometimes a book—more oft a friend—
Has helped me on life's way.

In darkness oft I've gone astray,
And then I've groped in vain
Till prayers, or books, or friends of mine
Lighted my path again.

At times I've been deceived by books—
The covers would entice,
But when inside I chanced to look,
They were not worth the price.

More oft the covers on my books
Do their real beauty hide.
Like books, with friends it isn't looks,
It's what I find inside.

This makes them worth the price I pay,
Which after all is small,
For something of such value as
My friends—so priceless all!

BEACON LIGHTS

The Problem of Delinquency

The following facts on youth delinquency presented by J. Edgar Hoover in an article in the *Watchman-Examiner* (April 22) are most alarming. More and more modern youth have been rebelling against parental restraint, and parents have been indifferent to their responsibilities. Among the signs of the last days which Paul enumerated in his second letter to Timothy were two which have to do with the home—"disobedient to parents" and "without natural affection." Here we have the root of the whole matter. In the serious problem of delinquency which we now confront, both children and parents are at fault. Says Mr. Hoover:

"Nine thousand, six hundred seventy-five young girls under 21 years of age were arrested throughout the nation in 1941. This is an astounding figure in itself. In 1942, however, there was a 55.7 per cent increase to the figure of 15,068 arrests. Nor were these crimes of a minor nature. Arrests of girls under 21 in 1942 for commercialized vice showed a 64.8 per cent increase. Other moral crimes increased 104.7 per cent. Girls under 21 years of age arrested for disorderly conduct showed a 69.6 per cent increase. Those in the same age group charged with drunkenness increased 39.9 per cent."

"In 1942 more young women were arrested in the 22-year age bracket than any other group. Following closely in order of importance were the 21 and 18 year age groups. For young men, more arrests were made in the 18-year age group, followed closely by the 19 and 20 year age bracket."

After giving these startling facts about girl delinquency, Mr. Hoover declares:

"These figures show a deplorable lack of parental guidance and discipline in many homes. It is a clear indication of adult failure to indelibly impress upon the plastic mind of youth those principles of faith, morality, and personal conduct that have withstood the test of centuries for wholesome accomplishment. Parents might do well to take an inventory of conditions in their own families and in evaluating concentrate closely upon doing 'first things first.'"

Bright Promises of the Past

As we consider the bewilderment, disillusionment, and doubt that assail the hearts of men today, it is interesting to note some of the dazzling promises that were made in past years concerning the sure achievements of men and the inevitability of progress. Hugh Stevenson Tignor, in his book "Our Prodigal Son Culture" (1940), speaks of the superoptimism of the modern age before its recent plunge into despair. He says:

"If the Middle Ages were a period of faith, the modern age has been a period of faith-plus, an age of exuberant optimism. The energies which cracked the crust of the medieval order to rear their heads and arms toward heaven in a new tower-of-Babel gesture—science, capitalism, nationalism, liberalism, rationalism, *laissez faire*, secularism, education, imperialism, humanitarianism—seemed brilliant beyond anything men had ever known. Their accomplishments were dazzling; their promise had no adjective to describe it."

From a lecture given to many audiences by the famous agnostic, Robert G. Ingersoll, entitled "Vision of the Future," Mr. Tignor quotes as follows:

"I see a world where thrones have crumbled and where kings are dust. The aristocracy of idleness has perished from the earth. I see a world without a slave. Man at last is free. Nature's forces have by science been enslaved. Lightning and light, wind and wave, frost and fire, and all the secret subtle powers of the earth and air have become the tireless toilers for the

human race. I see a world at peace, adorned with every form of art, with music's myriad voices thrilled, while lips are rich with words of love and truth—a world in which no exile sighs, no prisoner mourns, . . . a world where labor reaps its full reward, where work and worth go hand in hand. I see a world without the beggar's outstretched palm, the miser's heartless stony stare, the piteous wail of want, the livid lips of lies, the cruel eyes of scorn. I see a race without disease of flesh or brain—shapely and fair, married harmony of form and function—and as I look, life lengthens, joy deepens, love canopies the earth; and over all in the great dome shines the eternal star of human hope."

Church Unions Consummated

A writer in the *Christian Century* (May 12) lists the proposals for close church union between one or more churches which have been acted upon in the past few years. We read:

"(1) The general conventions of the Protestant Episcopal Church and the Presbyterian Church, U. S. A., have each a declaration of purpose to achieve organic union; (2) a Joint Commission of the Presbyterian Church, U. S. A., and the Presbyterian Church, U. S., proposed 'basic principles for union;' (3) the Commission on Unity of the Evangelical and the United Brethren churches reported the completion of a 'Basic of Union;' (4) union of American Negro Methodist bodies is actively discussed; (5) union of the Evangelical Synod and the Reformed Church in the U. S. is consummated; (6) the Methodist Episcopal Church, South, the Methodist Episcopal Church, and the Methodist Protestant Church have been merged in one body; (7) the Protestant Episcopal Church, the Church of the Brethren, the Presbyterian Church, U. S., and the Ukrainian Orthodox Church joined the Federal Council; (8) the Missouri Synod, Lutheran, agrees to co-operate 'in externals' with other Lutheran churches; (9) eight major general interdenominational agencies approve union in principle and have sent draft of constitution, for consideration and adoption, to their constituent bodies; (10) the Congregational Christian and the Evangelical and Reformed churches are authorized to continue negotiations for organic union; (11) the United Lutheran Church of America and the American Lutheran Church declared 'pulpit and altar fellowship,' thus preparing the way for closer co-operation; (12) representatives of the Methodist Church and the Protestant Episcopal Church held first formal conversation on possible union, in Cleveland, Ohio."

Blueprints of Peace

Sir Norman Angell, the noted British economist, writes on the "Blueprints of Peace" in the *New York Times Magazine* (May 9). Concerning the many plans for a postwar world, he says:

"There are at this moment in the United States alone about 230 organizations concerned with the planning of the postwar world. They represent only a part of the recent activity in this field. In the two decades which separated the two wars there appeared many thousands of books dealing with the international organization of peace, and not a week passes without additions. Almost every day some political leader in some part of the world delivers himself on the problem. The churches have special organizations defining their attitude; State legislatures are passing resolutions on the subject; the United States Senate has a powerfully supported one before it."

"We do well to remember the words so true to life, 'Man proposes but God disposes.' God's hand is still upon the helm. The ship of state may seem to be swept helplessly from its course by the tides of human perverseness; yet God is directing its course. Steadily we move forward to our appointment with destiny.

F. L.

IN MISSION LANDS

China's Great Need

By E. D. DICK

FOR some time a column has been opened in the REVIEW for the listing of the names of persons who have sent in subscriptions for the Emergency Relief Fund. Comparatively few if any besides those who have traveled through or lived in these famine areas have any idea of the desperate conditions which prevail. In order for the readers of the REVIEW to understand more fully the appalling conditions which exist, we share with you parts of a letter from E. L. Longway, the leader of our work in Free China, which gives a glimpse of scenes which are common there. We believe that if more could realize more clearly the pitiful conditions of so many of our people, even larger responses would be received for this good work. A part of his letter follows:

"Some days ago we sent you a cable regarding the famine situation in Honan, requesting an additional appropriation of \$10,000 gold to bring relief to our members in distress. We have your cable requesting additional information, and I take this opportunity to write a little more in detail than I have in the past. The wording of the cable was not out of keeping with the situation, for the plight of those poor people is truly appalling.

"In the last ten days the price of flour in the Yencheng area has risen to \$12 Mex. per pound. This means 60 cents gold a pound when figured on the official rate of exchange. The question is not so much the price, as to find the flour at any price. When we visited the province last October, the situation was serious enough. We saw many people reduced to one meal a day. Thousands and tens of thousands were migrating to Shensi, and on to the west. There was hope that those going to Shensi would find food and work, but now the situation in Shensi is almost as bad as it was last October in Honan. We had a cable from Brother Guild just last Friday, asking for \$100,000 to meet the immediate needs. The flour bonus for the workers in Honan now amounts to around \$75,000 a month. [The Chinese dollar is worth about 20 cents in U. S. currency.—ED.]

"As you may know, the membership in Honan is almost all of the farmer class. These people have no other way of helping themselves, as industries in Honan are almost nonexistent. To make matters worse, a large body of soldiers has been quartered in northern Honan, and the country has been swept bare to feed them. Formerly it was possible to bring in foodstuffs for Honan, as railroads crossed the province from east to west and from north to south. Both these lines of communication have been broken by the forces of occupation, and a population of around 20,000,000 has been left to starve. Honan normally has two crops a year. Last year the spring crop of wheat was about 50 per cent of the normal yield, and the fall crop of beans and sweet potatoes was an almost complete failure.

"When we passed through Honan in October, we saw many children catching and eating grasshoppers. We met one family who were on the move. Doctor Liu talked with this family and learned that they had money enough to last them another three days and after that they would be face to face with death. Whole families pick up and move, but the people are so ignorant and so devoted to their native soil that they

wait until it is too late before leaving for some place where employment and food can be found. We stopped for lunch one day at a small village. In that one village we saw fully thirty starving children. These poor little youngsters stood about as we ate some persimmons, and asked pitifully if they could have the peelings before we threw them on the ground.

"As I wrote in a former letter, we have around 1,300 church members in Honan. We had estimated that 500 of these brethren would need assistance, and based our first request on that estimate. Before the year closed, we had 1,200 on the list receiving aid, and there will be still more before we are through with it. We have extended aid to the children and wives of members, and think that you brethren surely would want us to do this. The famine conditions will continue to grow worse instead of better until next June, when the spring wheat will be harvested. There is hope for Honan then, as there is a good stand of wheat in most of the areas where we have churches. There has been considerable rainfall this winter, so prospects are bright if we can help these people through until the time of the wheat harvest.

"To aggravate the situation, there has been a drouth in Shensi this fall, and all the winter wheat was killed. At least 500 of our 700 members in Shensi are in the drouth area. When Brother Appel and I visited Shensi last November there was little evidence of famine, as the fall crop had been fairly good. But now with the spring crop a failure, and with so many refugees from Honan having passed through the province en route to Kansu and beyond, Shensi is also facing famine. Already some thirty of the young people in the Bafutsun school have been compelled to drop their school-work and leave for the northern hills.

"In northern Anhwei, where we have about 500 members, we have a similar situation. The fall crop was not too good, and a considerable portion of it has been drained into Honan. The rice from the Anhwei area has been looted by the invading forces.

"I wonder if you have any idea of what inflation has done and is doing to the livelihood of the people of this poor country. A handful of money will barely keep a person alive a day or two. One meal, and nothing extravagant, costs from \$20 to \$30. If one has money or goods, one can manage for a time. But when money and goods are gone, nothing is left but starvation.

"We have not left all the burden to you people on that side of the water. Our workers are hard pressed to keep body and soul together, but when the plight of our believers in Honan was set before the committee members attending this meeting, there was a response that surprised us. Men who have not been able to make ends meet, and who need every penny they can scrape, wept as they thanked God for what little they do have, and shared that little with the brethren in Honan. The total offering among the delegates and committee members was around \$5,500. Another offering was taken at the Litsipa church yesterday, and a sum of \$2,400 was given by that church. The church at Tabao also took an offering for the same purpose, but as yet we have not heard the amount received. The hospital here in Chungking has a surplus at the end of the year, and Doctor Liu proposed that \$10,000 be voted from this surplus to help meet the desperate need in Honan. So we hope to have around \$20,000 from the churches in the Chungking area. We have also set a day in March when all the churches in China will be asked to take an offering for this purpose. We may get another \$20,000 or so from this

offering. But even this amount will not begin to meet the needs for even one month.

"We appeal to you, and know that you will not fail us. In fact, we have so much confidence that help will be forthcoming that we have authorized the brethren in Honan to go ahead with relief payments on a scale that will use up the now available funds by the end of February. We hope we will have enough from the contributions received here and throughout the field to tide over part of March, and we earnestly pray that before that time we shall have word of further appropriations from you. What shall we do, brethren, if you are unable to send more help? I appeal to all our members in that favored land to drop out just one meal and send the cost of that meal to China. It will be enough to keep a starving Chinese brother alive for another day. And if all our members will do just

that much, we shall be able to tide over until the spring crops are harvested.

"We have the latest copy of the REVIEW clippings, and know that the funds for relief purposes are about exhausted, but we are confident that if these terrible circumstances can be made known to our brethren in America, they will come to our aid with enough and to spare. May the Lord move upon the hearts of many who are able to help to do so liberally."

Two appropriations have already been made for the relief of our people in these places of greatest need. No doubt much more help could be used to advantage. May the Lord keep our hearts tender to the needs of those who are so stricken by the calamities of war and famine.

Underlying Principles of Foreign Mission Service No. 1—Unfolding of the Purpose

By A. L. HAM

THE importance which the Master attached to a world-wide program for His followers is indicated by His commission to the disciples.

It was with dramatic impressiveness that the Saviour said unto them, "All power is given unto Me in heaven and in earth. 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." It is indicated that those who "go" are to do so with His power and with His never-failing presence. This is the assurance of success in a great task.

It is also significant that His last words to His followers, just as He was about to leave them, were concerning this world movement, which, beginning at home, was to extend to the uttermost parts of the earth. It seems evident that He wanted that scope to be ever kept in mind as the great endeavor of the church.

It is also important for us as a people to remember that right in the beginning of the three angels' messages of Revelation 14:6-12, the world-wide scope is prominently stressed. This is the message which we have set ourselves the task of giving to the inhabitants of the whole world. We must never allow that vision of our duty and privilege to become dimmed.

In the unfolding of His program for the Christian church we find Jesus down in Samaria, teaching the poor woman of Samaria the way to repentance and salvation. Because of her testimony concerning Him, and her question, "Is not this the Christ?" many others came to hear His message and gladly accepted Him. It was in this setting, with the Gentiles coming to Him for salvation, that He said, "Lift up your eyes, and look on the fields; for they are white already to harvest." He saw in those people, in their eagerness to receive the blessings of the gospel, the first fruits of a great missionary movement among the nations of the whole world.

The early church, though it had fresh in its memory those recent declarations of the Saviour,

was surprisingly slow to grasp the vision of a message which embraced all nations, kindreds, tongues, and peoples.

It was with a mighty display of His glory and power and transforming grace that Saul the persecutor became Paul the missionary, with special appointment to Gentiles, and kings, and the children of Israel. What a mighty mission he performed! What an example of vision, faith, courage, and zeal he has been to all Christian missionaries!

Peter, who was leading the church in much of its conquest for Christ after Pentecost, had to be given a very striking vision to convince him fully of the "every nation" scope of the movement in which he had been so prominent a leader. That vision led him to the following conclusion: "Of a truth I perceive that God is no respecter of persons: but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." That was an important step in the unfolding of the purpose.

The Council at Jerusalem

The council at Jerusalem was a great factor in establishing for the early church its foreign mission policy. Perhaps we fail in discovering fully the gravity of the situation which called for that council, and consequently fail to appreciate the great importance of its decision in the carrying out of Christ's commission.

That Paul carried a very heavy burden in his heart is evident from his statement in Galatians 2:2. It would seem that he presented to the leaders of the church at headquarters the message he had been preaching, and pressed home to them the evidences that God had accepted the Gentiles who believed. This paved the way for the decision of the council, which was made after a very full discussion of the whole question, at which time Peter rehearsed his vision and experience in the conversion of the Gentiles, and Paul and Barnabas again reported on the miracles of God's grace revealed among the Gentiles. Then James summed it all up and showed how it all agreed

with the "words of the prophets" and indicated the plan of God that the gospel of salvation was to be preached to all nations.

From that day to the present foreign missions in one form or another have constituted a very important part of the program of evangelical churches. The giving of the last message for this world has been committed to us. It is as yet an unfinished task. Does the apostle Paul's masterful appeal in Romans 10:13-15—an appeal which is joined by that of devoted missionaries round the world today—ring in our ears and stir our hearts as it really should?

Just how much do we believe the words, "Who-soever shall call upon the name of the Lord shall be saved"? As we hear Paul ask in appealing earnestness, "How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" just how do we feel about the millions of people who do not yet know Christ or how to call upon His name for salvation?

Yes, we need vision—a new enlarged vision of what God wants to do, and plans to do, through His chosen people today. Concerning this mission in the world we are told:

"Today, in the spirit and power of Elias and of John the Baptist, messengers of God's appointment are calling the attention of a judgment-bound world to the solemn events soon to take place in connection with the closing hours of probation and the appearance of Christ Jesus as King of kings and Lord of lords. Soon every man is to be judged for the deeds done in the body. The hour of God's judgment has come, and upon the members of His church on earth rests the solemn responsibility of giving warning to those who are standing as it were on the very brink of eternal ruin. To every human being in the wide world who will give heed, must be made plain the principles at stake in the great controversy being waged, principles upon which hang the destinies of all mankind."—*"Prophets and Kings,"* p. 716.

This statement leaves no doubt concerning the world-wide nature of our mission work or the importance of our message. It is our duty to send out the "preachers," that men and women may call upon Christ and be saved.

The Power of Elias

Let us pause to consider the significance of what is said about the spirit and power of Elias and John the Baptist. We recall the mighty work accomplished by both these prophets who ministered the word of God during times of crisis and momentous events concerning God's people and the world. We can learn much in this connection by a brief study of the life and ministry of one who did go forth in the spirit and power of Elias. I am referring to Elisha, the man who persisted in following the old prophet who he knew was soon to be taken away from him. Though entreated by his leader and advised by his associates to do otherwise, he had one purpose, and that was to be with his master and teacher to the end, thus to see the glory of his translation and receive a double portion of his spirit for the tasks he was expected to perform. Elijah told him he had asked a hard thing when he asked for a double

portion of his spirit; nevertheless, if he should see him taken up into heaven, his request would be granted.

It seems evident that Elisha was prepared in heart and life, as he otherwise could not have looked upon that glory and still live. He did see that vision; Elijah's mantle fell to him, which symbolized the responsibilities now to rest upon him. He exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof." He then returned, in the light of that vision and in the power bestowed upon him, to engage upon a great mission, in the "spirit" and "power of Elias." What a record we have of the mighty deeds of that faithful man of God!

Let me now call your attention to something in that record which I find to be very significant. It is mentioned in 2 Kings 13:14. Elisha was sick. The king of Israel came to visit him, and as he saw him there about to be taken to his rest, the king exclaimed, "My father, my father, the chariot of Israel, and the horsemen thereof." You will recall that these are the very same words used by Elisha when he saw Elijah taken in the chariot of glory. Now, why do you suppose the king used those very words?

I have thought that it may indicate that the mighty ministry of Elisha was inspired, vitalized, and sustained by his vision of the power and glory of God and that power which came into his own life on that occasion. He had met every crisis in Israel in the light of that revelation, that vision, doubtless often referring to it as evidence that God was with him, giving him leadership and counsel for the people of God, until he had come to be always thought of as almost synonymous with the vision of the "chariot of Israel, and the horsemen thereof," which had thus greatly influenced his life and ministry. So true was this that it seems the king felt that the passing of this man would mean the passing of the "chariot of Israel, and the horsemen thereof," or their source of guidance and strength in times of crisis. God also honored this man of vision in death, for even his bones brought life to a dead man coming in contact with them.

If we are to do a like work today, we must be men and women of vision and power. We must have an experience that inspires in us confidence in our mission and sustains us through every trial and difficulty.

The Vision of Paul

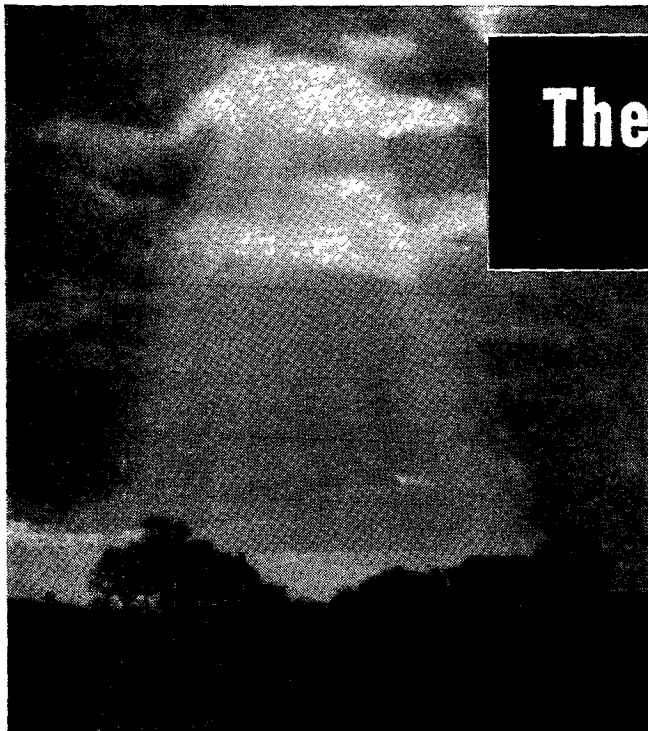
Paul is another example of this missionary vision which is so necessary. When before King Agrippa and Bernice, giving an account of his life and labors for God, he told of his vision on the road to Damascus. He told of his conversion and the call of God to service, and then said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." This testimony of a personal experience so touched the king that he later said, "Almost thou persuadest me to be a Christian." What a triumph for the man who had a "vision" and was obedient to it!

Yes, Paul was obedient to the heavenly vision and call. Though he had more reasons than most

(Continued on page 16)

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard



The LIGHT THAT SHINES

By RUTH WHEELER

Chapter One

THE late afternoon sun was casting long shadows across the prairie and the wooded hills. Marie Olson looked out over the acres as she scattered food for the chickens that fluttered noisily around her. By her side her little daughter squealed with delight as her pet hen ate from her chubby hand.

"See, Mother, see; she eats from my hand," laughed the child.

"Yes, Anna," Marie answered. "But we mustn't play tonight. We must hurry. It is almost sundown, and we are going to the schoolhouse tonight to a meeting."

Big, ruddy-faced Hans came hurrying from the barn and brought brimming pails of milk into the kitchen.

"So you want to go over to the schoolhouse tonight, Marie?"

"Oh, yes, Hans, of course I do. There will be singing, you know. It is good to sing together the fine old songs of the church."

"I know," Hans answered. "But this preacher, he is not of the church. Olaf Hansen told me. He is of another religion."

"Yes, Jennie Peterson told me, too. She has heard the same religion before, down in Oregon. But what these people say is good, she thinks. They sing much, too. It will do us no harm to go."

The long twilight of early spring still lingered when Hans stopped his team before the little white schoolhouse and hitched the horses to the long rail. Other teams already stood in the yard, and neighbors hailed each other with hearty calls and

pleasant laughter. Hans and Marie, with little Anna between them, went up the steps of the schoolhouse and were met at the door by a pleasant-faced minister.

After the Olsons were seated near the front, Marie slipped off little Anna's coat and hood, smoothed her golden curls, and glanced shyly around. She smiled greetings at first one neighbor and then another, all old friends, people whose fathers had come across the seas to form this community in Western Canada.

"I see Jennie Peterson is here," she whispered to her husband. "The Swedish teacher is here, too. I am glad we came." Hans nodded assent as he glanced about to see which of his neighbors had come to hear the schoolhouse preacher.

The oil lamps which stood in their brackets along the wall filled the room with a pleasant glow, and the fire in the fat stove crackled and blazed. As the twilight outside gave way to darkness, the cool breeze that follows sunset stole across the prairies and hills.

The minister came up the aisle, stopping to speak to one and another of the people gathered for the service. His greetings were returned with smiles and pleasant words. These people were a friendly folk, and no stranger must feel unwelcome in their midst, no matter what his creed.

The minister announced for an opening song a hymn familiar to them all, a hymn sung for generations back by the followers of many religions. The response was hearty as old and young joined in this song of the old church.

The sermon was on the love of God, and was very much in accord with the beliefs of the congregation. There were long and loud amens, and many heads nodded vigorous assent to the words of the minister.

Marie Olson listened attentively. This was a good doctrine, the kind her own mother had believed. Now and then she cast a quick glance at Hans. He, too, was showing great interest in the speaker.

The meeting was over. Not until Marie with little Anna on her lap, was seated in the wagon, well wrapped in the warm robes, and Hans beside her had started the horses across the prairie toward home, did she break the silence.

"That was not a new doctrine, Hans," she said.

"It is the same as my mother taught. And the songs—they are the same as we sing each week in our church."

"Yes, I know," he answered. "But he will not always teach the same as your mother believed. Olaf Hansen says he will teach many things that are not right, and that we must take care or we will be misled."

"We can be careful. We do not need to believe what is not true," said Marie. "But I do like the singing, and I like his way of speaking. We can go and find out for ourselves what he will say."

The next night found the young couple on the front seat. Night after night they were at the meetings. Soon they began to see that there are many things in the Bible that they had never read. Even Marie, whose mother had been a very devout church member, had never heard some of the texts that were read. At home she read them all over again.

"They are in the Bible," she told Hans. "I have found them all. What the minister says is true."

"But it is so new," her husband argued. "It is hard for me to understand. I must study for myself."

When the minister read from the commandments the command, "Remember the Sabbath day, to keep it holy. . . . The seventh day is the Sabbath of the Lord thy God," Marie was shocked. From her own little black Bible she read the text slowly. She hardly followed the rest of the sermon, her mind was so puzzled. Why had she never read it before and thought of it as really meaning the seventh day, Saturday? She turned the thought over and over in her mind, glancing down often to read the text again.

As soon as the meeting was ended, Marie slipped out and hurried to the wagon. On the way home she was silent. Hans, too, was occupied with his own thoughts.

The next morning Marie hurried through her work, and taking Anna with her, rode over to see her neighbor, Jennie Peterson.

"I must tell Jennie," she said aloud. "She has heard some of the doctrines of this minister, but she does not know this. She cannot know it or she would have told me."

"Jennie Peterson," she cried, as she burst into her friend's kitchen, "did you know that the *seventh day* is the Sabbath? That the seventh-day Sabbath is the right day to keep? The minister says so, and I have read it for myself from my own Bible!"

The neighbor looked at Marie a moment.

"Yes, I know the seventh day is the Sabbath of the Bible," she answered quietly. "I know that."

Marie's face showed her amazement.

"Then why don't you keep it?"

"I am afraid to," Mrs. Peterson answered. "I want better things for my children. I want my Olaf and my Gustav to be prominent men; I want them to be rich. I want my Sophia to marry well. If I keep the seventh-day Sabbath and teach them to do so, they will have none of these things. They will always be poor."

"I know," she went on hurriedly as Marie started to speak. "I know, for I lived in Walla Walla, Washington, for four years. There I saw these Seventh-day Adventists. They are never rich; they are never influential."

"But if it is right, surely you will teach your children the right," interrupted Marie. "You know it is from the Bible."

"Can I interfere with the future of my children?" Mrs. Peterson countered heatedly. "Can I make of them poor men and women? No! They shall have the riches that they want." She turned a flushed, angry face toward her visitor.

On her way home Marie looked down at the little girl who sat beside her. "Anna," she said solemnly, "the seventh-day Sabbath is the Lord's day. I am resolved to keep it holy. You must be a follower of God, even if you are never rich."

(To be continued)

Bible Game

Books of the Bible

By MRS. LESLIE HARDINCE

AIM: To fix in the mind the order of the books of the Bible.

PREPARATION: The children should be more or less able to give the order of the books of both Testaments.

MATERIALS: Sixty-six cards, about half the size of a post card.

TO MAKE THE GAME: Print neatly on each card the name of a book of the Bible. Shuffle well. Keep in a box.

TO PLAY THE GAME: Distribute the cards equally to the children and tell them to arrange any consecutive books they may have, not allowing any other players to see what they have.

The first player asks someone in the group for a book he is needing to help him make up five consecutive books. If the one asked has it, he surrenders it, and the asker demands a book of someone else, and so on, until refused. The child who stops him by his inability to supply the card requested, takes his turn asking different players for specific cards until he, too, is stopped. The game goes on until a child has five (or any agreed number) consecutive books.

The Real Teddy Bear

By H. LEWIS CLARK

THE real Teddy bear is a native of the "Land Down Under"—Australia. It is called the koala, and is a friendly, lovable animal with ashy gray fur, a quaint snub nose, and no tail. It is a shy, trusting little thing, and if you should take one in your arms, it would cling to you.

At one time there were millions of koalas in Australia; then "civilized" man landed on the island and the natives were driven out of their bush (that is what the country settlements in Australia are called), thousands of the majestic eucalyptus trees were cut down, hunting dogs and guns were taken in, and the defenseless, cuddly

little animals clinging desperately to their beloved trees were doomed.

Thousands of them fell before the rifles of the hunters. Then the trappers heard of the beautiful fur of the koala, and they arrived on the island and went to work, with the result that three million koalas were killed in one state in one year and the soft ashy gray fur skins were sent to Paris, London, and America to be used in the manufacture of fur-trimmed clothing.

In time it became evident that the little native bears were doomed to extinction; then a young man who was fond of animals in general and of koalas in particular was seized with the idea of trying to save them.

This young man did not have much money, but he secured a few acres of land not far from Sydney which he converted into a park, planting the variety of eucalyptus trees best suited as food for the animals and with four little bears began his attempt to raise them.

He cared for them carefully, providing shelter for the winter, and in the course of time their number increased, and he finally had the satisfaction of knowing that he would be able to preserve to the world one of its most interesting and attractive animals.

It took infinite care and patience, for, unlike most animals, koalas have very delicate digestive organs and can digest nothing except the leaves of only a few of the many varieties of the eucalyptus tree. They love chocolate, cake, tea, and milk but will not live long on such a diet.

Another strange thing is that they never drink water. If it is given to them they try to chew it; so they have to be taught to swallow.

These little bears live in the trees and caper from limb to limb, in case they are moving from right to left or vice versa, but they will not jump either up or down. They climb slowly and carefully.

Sometimes they descend to the ground at night in search of roots, but, strange as it may seem, they are afraid of the ground and of the high winds which sometimes blow them out of their trees. They are afraid of falling and yet they seldom do.

They are very unhappy on the ground, this young man observed, and if they encounter a stick or even a twig, they will lie down and wrap themselves around it, perhaps with the hope that it will lift them up in the trees again.—*Our Dumb Animals*.

Underlying Principles of Foreign Mission Service

(Continued from page 13)

any other person to give up the task of preaching the gospel to the Gentiles, he was steadfast. His great spirit of fearless service in the face of known dangers is best illustrated by his words, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have

received of the Lord Jesus, to testify the gospel of the grace of God." This is the vision of the man, and the spirit of the man who, at the end of the way, could say, "I have fought a good fight, I have finished my course, I have kept the faith."

The church and its missionaries today, who are to go forth in the "spirit" and "power of Elias," must be possessed of an inspiring vision and purpose.

Jesus was possessed of one purpose in life; He lived to bless others.

If the church and its missionaries are inspired by vision—not necessarily some supernatural revelation such as Elisha and Paul had, but an ability to look out on the world and see a great need, to look into the lives of less-favored peoples in other lands and see there an appealing need for the saving gospel of Christ, and then be possessed of the impelling purpose to give them the blessings of the gospel—then we shall be able to say with Paul at last, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

It is fitting that I present to you here the mighty missionary appeal in verse written by I. H. Evans while staying in my home in Canton during one of our annual workers' meetings at a time of grave crisis and danger to our work and workers in that land. In these stanzas are summed up the purpose, spirit, and vision of which I have been speaking:

"O Men of God! these are the last, last hours;
Before us all the whitened harvest field,
Unreaped, untouched by sickles such as ours;
This closing message will a harvest yield
If we, His messengers, in zeal proclaim
The everlasting gospel in His name.

"O men of God! Jesus, our priest, awaits
On high to close His ministry; to take
His crown as King of kings; to ope the gates
Of heaven to all His ransomed ones; and shake
The powers of heaven; to wake the sleeping dead;
Receive His kingdom as its kingly Head.

"O men of God! these are the last, last hours
Of time. Eternity is drawing near.
A lost world's doom should wake our drowsy powers
To deeds of valor in His name, and clear
Our title to a starry crown to wear;
Enjoy the mansions Jesus will prepare.

"O men of God! these are the last, last hours
When mercy waits the sinner. Shall we sleep
In ease till all is lost? Or pray for showers
Of latter rain to fructify and keep
Our labors strong in spirit, win the lost
To love our Lord, regarding not the cost?

"O men of God! these are the last, last hours
When labors count and bring a rich reward.
In yonder danger lines the heavenly powers
Unfurl His blood-stained banner, we to guard!
Who'll follow where the Master leads the way?
Go, reap in every land while lasts the day."

GOD'S goodness hath been great to thee—let never day or night unhallowed pass, but still remember what the Lord hath done.—*Shakespeare*.

WAR SERVICE COMMISSION

Selective Service Ruling Regarding Colporteurs and Church School Teachers

By CARLYLE B. HAYNES

KNOWING that our members throughout the United States will be deeply interested in a recent decision of National Selective Service Headquarters affecting the draft status of two classes of our workers, we have sought and obtained permission to make known this information in this form.

The permission obtained does not extend to any additional publicity. Copies of the ruling, while not confidential, are restricted, and to be used only as National Selective Service boards throughout the United States have been informed, and copies of this ruling placed in their hands, and we have our own arrangements to inform the workers affected. More than this, however, has not been authorized. This is made plain here to caution against any unauthorized duplication or use of this ruling.

The Selective Training and Service Act of 1940 and Selective Service Regulations make provision for exemption (not merely deferment) from military service by a IV-D classification of ordained and regular ministers and theological students.

This recent ruling provides eligibility for similar exemption to be extended to our bona fide colporteur evangelists and church school teachers.

We made request for recognition of the sacred nature of the work of our literature and teaching ministry many months ago, placing before Selective Service officials detailed information of the exclusively religious character of these important vocations. Over the

months consultations with many officials have been held, and detailed examination has been given our whole organized work. The result is the following ruling, for which we thank God, who alone has thus made it possible for His work to go forward.

VOL. III OPINION NO. 27 NATIONAL HEADQUARTERS SELECTIVE SERVICE SYSTEM

Subject: Recognition of Seventh-day Adventist Church and the Ministerial Status of Certain of Its Officials.

Facts:

The religious denomination known as the Seventh-day Adventist had its rise about the middle of the nineteenth century. The name is based upon two of the distinctive beliefs its members hold, namely, the observance of the Sabbath of the Scriptures and the imminent personal second advent of Christ. On May 21, 1863, the General Conference of this church was organized at Battle Creek, Michigan, with a constituency of 125 churches and 3,500 members. At the close of 1936 the church was conducting work in 378 countries, islands, and island groups, with 126,553 evangelistic and institutional laborers using 649 languages and dialects. There were 2,054 churches in the United States with a membership of 133,254. The membership of the 8,924 Seventh-day Adventist churches throughout the world in 1940 was 594,752.

Members of this church hold the Holy Scriptures to be the rule of faith and practice, they believe in the Trinity of the Godhead, in the new birth through faith, in baptism by immersion, and in the ten commandments. They believe that the Christian is to live, act, eat, and drink to the glory of God, recognizing His body as the temple of the Holy Spirit. Thus, the believer will clothe the body in neat, modest, dignified apparel, and will be led to abstain from all intoxicating drinks, tobacco, and narcotics.

Courses of study leading to the gospel ministry are set up in the colleges and the seminary of this church. Upon completion of such work, candidates for the ministry are licensed to preach for a limited term by a conference. At the expiration of that term, such candidates are recommended for ordination, on approval of the conference. In the case of larger congregations, ordained ministers are sometimes appointed by the conference as pastors, but usually they act as evangelists having supervision over a number of churches.

The founders of this church sensed the value of the use of literature in spreading the gospel and have long used colporteur evangelists in what is spoken of as the literature ministry. When men are engaged in this work and have developed over a period of time in such a manner that the church can be sure that this is to be their lifework, they are accredited through the issuance, first, of a colporteur's license, and later a colporteur's credentials.

While recognizing that the American public-school system has no equal in the world in offering the benefits of an education to all classes of citizens, Seventh-day Adventists supplement the religious influences of the home and the church by giving religious instruction in their own day schools. The day-school system of this church reaches down to the first grade. The schools are accredited and in close cooperation with the public-school authorities.

Question 1.—Is the Seventh-day Adventist Church a recognized church, religious sect, or religious organization?

Answer.—Yes. It is the opinion of this headquarters that the Seventh-day Adventist Church is a recognized church, religious sect, or religious organization as defined by the Selective Training and Service Act of 1940, as amended, and Selective Service Regulations, second edition.

Question 2.—Are the colporteur evangelists to be considered ministers of religion within the meaning of the Selective Training and Service Act of 1940, as amended,

and the Selective Service Regulations, second edition?

Answer.—Yes. Members of this church are said to consider such work to be of highest importance in the propagation of the faith. They look upon the men who do this work as engaged in a vocation comparable to the gospel ministry, even though they are not ordained. When a registrant is found to be actually engaged in a bona fide manner in full-time work of this nature and files evidence of possession of a colporteur's license or a colporteur's credentials, he may be considered a regular minister of religion and, as such, is entitled to exemption from training and service in the armed forces and classification in Class IV-D, so long as he is actually engaged in this work.

Question 3.—Are any of the teachers of the day schools of this church to be considered ministers of religion within the meaning of the Selective Training and Service Act of 1940, as amended, and the Selective Service Regulations, second edition?

Answer.—Yes. It is said that the teachers in such schools are looked upon by the members of the denomination as engaged in sacred work comparable to that of the gospel ministry. They are the religious instructors of the children and youth of the church, and even though they are not ordained they have given their lives and are devoting their time to the religious activities of the church. If a local board finds in an individual case that a Seventh-day Adventist day school teacher has devoted his life to such work and is doing such teaching in a bona fide manner, such registrant may be considered a regular minister of religion. As such he is entitled to exemption from training and service in the armed forces and classification in Class IV-D, so long as he remains in this work.

(Signed) LEWIS B. HERSHEY,
Director.

Legal
April 12, 1943

Indiana Conference

THE removal of the last dollar of the "old Indiana debt" on the Indiana Conference Association and Indiana Academy has brought great joy to the constituency of the Indiana Conference.

In past years the development of this field and the building up of institutions placed upon the Association a debt that at one time reached a total of more than \$180,000 in liabilities. For nearly a quarter of a century this debt hung as a millstone around the neck of our people, stifling efforts of progress and hindering the work in general. During this period over \$50,000 in interest alone has been paid.

Early in 1942 W. H. Branson and W. G. Turner met in Indianapolis with our local conference committee and union representatives. In this meeting a plan was devised for the liquidation of the entire debt, which by that time had been reduced to approximately \$35,000 by previous gifts from the General, union, and neighboring conferences, combined with funds from the local conference and the constituency. The plan here devised was entered into heartily by the people of Indiana.

Through the generosity of the gifts from the General, union, and Illinois conferences, and the local field and constituency, the final dollar of the "old Indiana debt" is in hand. Truly a new day has dawned for Indiana! With this load lifted, we now gird ourselves for the unfinished task we have long been compelled to neglect.

F. O. SANDERS.

Perspective

Looking back along the years,
I can see the hand of God
Leading me down every road
That my feet have trod.

I can see the long steep hills
That I dreaded so to climb;
Now I know He went with me
Up them every time.

And I find He walked with me
When I thought I walked alone
Through those far-off, shadowed,
dark
Valleys I have known.

So today why should I doubt,
And today why should I fear?
Sometime I shall look and see
Even now, God near.

—Grace Noll Crowell.

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.

Wonderful Isaiah

ONE of the most remarkable books in the glorious word of God, a bridge connecting the Old and the New Testament, the law and the gospel, the Sabbath in Eden and in the eternal new earth, is the book of Isaiah.

The true God, the Creator, in contrast with the helpless gods of the heathen—His divinity is proved by His power to create and to foretell the future—is most vividly pictured. The description of Jesus, the "Man of sorrows, and acquainted with grief," is as strongly portrayed in the fifty-third chapter and other portions of Isaiah as in the New Testament. Isaiah, in prophetic vision, saw Jesus as clearly as John saw Him. The great truth of the Sabbath as an institution belonging to all people, not limited to the Jew but for every tribe and nation, is declared with mighty power. (Isa. 56:1-8.) The Sabbath truth was seen to be revived after being forgotten and trodden underfoot (Isa. 58:13); it was seen to be kept for all eternity. (Isa. 66:23.)

Then there are the glorious prophecies of the new earth in the sixty-fifth and sixty-sixth chapters and other portions of this great gospel prophet. Righteousness by faith is very clearly stated. God's great final message is most clearly and vividly outlined and proclaimed in Isaiah.

This book is indispensable to those who proclaim the glorious solemn message of the coming of the Lord, the law, and the Sabbath. We quote a very striking statement from the old edition of "Gospel Workers," page 418:

"For every class of temptations there is a remedy. We are not left to ourselves to fight the battle against self and our sinful natures in our own finite strength. Jesus is a mighty helper, a never-failing support. . . .

"The mind must be restrained, and not allowed to wander. It should be trained to dwell upon the Scriptures; even whole chapters may be committed to memory, to be repeated when Satan comes in with his temptations. . . . When Satan would lead the mind to dwell upon earthly and sensual things, he is most effectually resisted with 'It is written.'"

The Lord, through the Spirit of prophecy, has here revealed to us the very highest use of the gift of memory.

I proved the truth of this statement years ago. At that time I

memorized the vivid picture of Jesus in the fifty-third chapter, and that glorious classic of comfort, the fortieth chapter. As I found such blessing and strength in these chapters, I felt impressed to commit to memory the whole book of sixty-six chapters. Thank God I have been able to memorize fifty-six chapters completely and fully

expect soon to hold in memory all sixty-six chapters of the book. The training of a naturally very poor memory has made it easier to commit Scripture to memory at the age of eighty than at any previous age, a real miracle for which I thank God.

The experience of memorizing every word of the whole New Testament I will describe sometime in a later article.

J. S. WASHBURN.

A Friendly Church

IT was a late Friday afternoon, and already the sun reflected a golden glow against the horizon. A young businessman bounded out of the hotel elevator, ran down the corridor, and burst into his own room, exclaiming, "Darling, I am sorry I'm—" And what he saw stopped him. There by the open window, her face toward the setting sun, was his wife upon her knees in prayer. He had not seen that often before; so he crossed swiftly to where she knelt, placed his hands under her elbows, raised her to her feet, and exclaimed, "I'm sorry I'm late. I did not mean to be. It was just business. I was closing a big order which means a great deal to us." There were tears on his wife's cheeks. He kissed them away.

He was about to express again his regret over the delay when his wife spoke to him. "George, I want to go home." He looked at her in surprise. "Why, Janet, you are a thousand miles from home, and really, this is our home right here. We live in hotels, and you have no one to go back home to." His wife slipped her arms around his neck and said, "That is not what I mean. I want to go home."

"But, darling, what do you mean?"

"George, when we were married, I was so much in love with you that I followed you, content to go just where you went and do what you wanted done. I asked no questions, and I wandered away from God. I know what is right. I was truly a Christian, and now, George, I want to go home. Back to God. Take me to church tomorrow."

"Tomorrow is not Sunday. Tomorrow is Saturday. Where in the world can you find a church to go to on Saturday?"

"That's it, George. I want to go to church tomorrow, the Sabbath day."

"But, Janet, Saturday is my biggest day."

"I know, George, and it is God's biggest day, too." His wife turned him around and faced him toward the last rays of the setting sun. "Look! Do you know what it says to me?"

"It is a gorgeous sunset."

"But it is more than a gorgeous sunset to me. It is saying, 'Come back to God.'"

"Whatever started you thinking this way?" he asked.

Janet took up a newspaper from the floor. She folded it back carefully and pointed to a small ad that bore the following message: "You are cordially invited to attend our services on the holy Sabbath—Saturday—at [and the address was given]. A cordial welcome is given."

The man read. He looked into his wife's eager face. Then she pleaded, "You will take me to church tomorrow?"

"Why, yes, darling, I will take you to church tomorrow."

And so it was that the taxi stopped before a humble place of worship, and two people alighted. The man looked with mingled emotions upon the structure. But his wife did not tarry to survey the building. With a firm hold upon his arm she advanced into the building. As they entered, two women, evidently acting as ushers, came forward to greet the visitors. One spoke to the young woman and said, "We are so glad to have you, my dear. You are a stranger in the city? Welcome to our church. Just make yourself one of us: And you, sir, we are glad you are here." They gave them a copy of the little church calendar and escorted them to their seats. One of the women sat by the visitors for a minute.

After a while there was a brief intermission and the second woman came up with another member of the church and introduced her to the visitors. To her surprise, Janet received a cordial invitation for

them to come to lunch at the home of her new-found friend. Before giving her answer, she looked at her husband, who, with a shake of his head, indicated a negative reply. But the would-be hostess was not so easily put off. By her insistence she made the young couple know that they would be welcome in her home. Again the young man shook his head, but not so pronouncedly; and when the invitation was extended a third time, Janet, without looking at her husband, said, "We will be glad to come."

George was heard to exclaim under his breath, "Well!"

When the service was over that day, another woman approached them, shook hands with the visitors, and pressed into Janet's hand a card, which contained a brief invitation that read something like this: "Ladies of the Seventh-day Adventist church have a meeting once each week at the [address given], beginning at ten o'clock in the morning and ending at three-thirty in the afternoon." The giver of the card said, "We would very much like to have you with us. Come at lunch time, twelve o'clock, and stay as long as you can, or come at ten o'clock and spend the day. We want you to be one of us."

Janet passed the card to her husband, who read it and under his breath exclaimed, "Well!"

This young woman did find her way to the Seventh-day Adventist women's meeting, and her husband felt a tugging at his heartstrings. He was led to investigate the belief and teachings of these people, and these folk are now members of the little Seventh-day Adventist church where they were once only visitors who were made welcome.

Wouldn't it be wonderful if there were more stories of this sort? It is possible to have them. It all started because the women in that Seventh-day Adventist church were careful enough, forward-looking enough, self-sacrificing enough, energetic enough to pay for a little notice that appeared in the Friday afternoon newspaper, and by the providence of God this paper came into the hands of a young woman who was anxiously awaiting the return of her delayed husband.

She sat by the window looking at the golden sunset, and just to pass the time away, turned to the newspaper, where her eyes fell upon that simple invitation, "You are cordially invited to attend our services. . . ." The sun was sinking and the secular hours of the week had ended. God's holy Sabbath was being ushered in and here was one of His daughters. She had wandered away from God and His church. She had not become dissolute or wicked, but she had strayed away from the church. Here when her heart was lonely as she waited for the return of her husband, and the splendor of the sunset was ushering in a new Sabbath day, a simple little announce-

ment in the newspaper had sounded a chord in her soul as the voice of God calling her home, and when her husband returned, she greeted him with tears in her eyes. Her heart was aglow with the yearning to return to the church that she had left. "I want to go back home."

When they arrived at that humble place of meeting, the members were not cold and indifferent. They were not matter of fact; they did not extend formal greetings—a "How do you do; we are glad to have you today"—in a mechanical style, but from their hearts they spoke. They expressed a personal interest. That is the way people are won. When we add the personal interest to the message delivered by God's servants from the desk, hearts are touched. When we make people who come to our churches feel that they are really welcome, and that we actually want them to be one of us, it accomplishes something that cannot be accomplished in any other way.

The women of this church had what they called a "welcoming committee." This committee made it a point to permit no visitor to enter that church without being made to feel welcome—just as they would greet a guest who came to their home. After all, it is our church home. When people visit in our homes we make them feel welcome. We should follow the same policy in our churches. Greet visitors as they appear. Then give them personal attention while they are there.

This church also had a women's organization committee that was known as the "hospitality committee." These members made arrangements week by week with certain families, so that always someone was prepared to entertain at least two persons in instances where personal contacts might be deepened into friendship, and gentle ministry for God and His cause might be tactfully carried on. Consequently whenever strangers appeared in that little church, they were taken into the hearts and homes of the members. If there were no visitors on the Sabbath, then some one of the members, perhaps a brother who was having a difficult time, or a sister who might be drifting a bit, was warmed by friendly association.

All the soul-saving work is not to be done by the evangelist. It is not done alone by preaching sermons or distributing literature or holding Bible studies. There is a large part that ought to be carried on right in our churches. We need to be more cordial and more friendly. Not that we ought to carry on conversation in the Lord's house during the services. No. But the case of this couple who were won to the Master should be a good example to us of how to perform this soul-saving work.

This is a phase of Christian ministry that is open to every Seventh-

day Adventist church. May the great God of love move upon our hearts and direct us to publicize our place of meeting and to invite people cordially to meet with us. There may be someone looking for a Seventh-day Adventist church; your newspapers should tell him where to find it. When he has found it, do not let him suffer chill. But warm his heart; make his welcome evident.

Even our large city churches can have a definite plan of entertaining, and through this plan, many may be won to God.

R. G. STRICKLAND.

Indianapolis, Indiana

ON Sabbath, April 10, six persons were baptized and united with the North Side church in Indianapolis. Others were preparing for baptism and church membership, and on May 10 six more were baptized. Four of these united with the North Side church. At this writing two classes are being instructed in the truths of the message, by Miss Kent, an experienced Bible instructor, and both classes are growing in attendance and interest. There are a number of others who are being instructed by church members. A large amount of literature is being distributed throughout the city, and this is awakening an interest for further study on the part of many. W. R. ELLIOTT, *Pastor*.

Merrill, Wisconsin

VICTORY is the talk of the land today, and victories for God are also being won. On Sabbath, May 8, there was great rejoicing in the church at Merrill, Wisconsin, as twenty-four believers followed their Lord in the sacred rite of baptism.

These trophies of the cross represented the power of God to deliver from lifelong skepticism, from the deceptions of Romanism (four had been Catholics), from the fear of parents who objected, and from the ridicule of so-called friends.

These dear souls were the first fruits of the effort conducted by the writer and F. P. Clevenger. Some of the candidates were from nearby churches.

Attempts to create an interest in our message through literature in the past few years had proved fruitless in Merrill. It was decided to try a new approach. Without announcing that we were going to hold religious meetings, we launched a series of health lectures. These were widely advertised. Along with the lectures, appropriate motion-picture films were used from the State board of health and the University of Wisconsin. Our health literature was also freely used.

This series of meetings closed with a lecture showing the close relation between the mind and health, and how a stable religious experience helps to build sound mental health. At this last lecture the evangelistic meetings were announced. The health lectures were continued one night a week for a time.

This approach attracted favorable attention and proved quite successful. We praise God for the health message.

The Lord worked in a most wonderful way to make it possible for us to purchase the fine building in which the meetings were held as a permanent church home. We have never stopped holding Sunday night meetings, but are attempting to carry on a continuous program of evangelism. CLIFFORD M. BEE.

NOTICES

This Hour

THE July issue of the *Watchman Magazine* will contain a presentation, conspicuously featured, on "I Salute the Flag," by Weldon Taylor Hammond, which is not only a classic in its own right, but will settle once and for all this question concerning our relationship to the Government and to the flag.

The July issue of the *Watchman Magazine* will be dedicated to the cause of religious freedom in America. For this reason it will appear in an attractive three-color cover. The articles and illustrations of this special number are excellent, and the issue should have the widest possible circulation.

Some of the special features include "Caesar and God," by Ellen G. White, which is an excellent story of Christ's classic dictum about the citizen's duty to his government and to his Creator; "Silence Augurs Tragedy," by Claude E. Holmes, which shows that when citizens fail to speak in behalf of their imperiled freedom, tragedy is sure to follow; "Jefferson, Democracy, and Religion," by William C. Kernan, an excellent essay on religious freedom inspired by the dedication of the memorial to Jefferson, April 13; "Is Religious Legislation Right?" by H. F. De'Ath, London correspondent, which is a clear portrayal of the principles involved in Sunday legislation; "The Boon of Religious Liberty," by A. R. Bell, a presentation of the fundamental principles upon which religious liberty is based; "Freedom—America's Greatest Heritage," by Charles S. Longacre, an interest-

ing discussion by one who knows of the dangers that threaten us in times of stress when we are asked to surrender our liberties to secure temporary relief; and a report by Robert Leo Odom, editor, on the recent reversal of the Supreme Court decision which severely affected religious rights as guaranteed by the First Amendment to the Constitution.

The magazine contains its usual important specialized features, and we feel the denomination as a whole will rally to the circulation of the July *Watchman*. Ten or more copies, five cents each. Missionary yearly subscription rate, sixty-five cents, or two subscriptions for \$1.25.

Let us catch the vision of present opportunities and scatter the printed page as the leaves of autumn.

R. E. CRAWFORD, *Circulation Manager, The Watchman Magazine.*

EMERGENCY RELIEF FUND

Previously reported	\$7,144.53
Rosenburg (Oregon) church	100.12
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A friend in Nebraska	149.09
Total to May 23, 1943	\$7,942.15

Camp Meetings

Atlantic Union

Northern New England (District)	
Auburn, Maine	June 25-27
White River Junction, Vermont	
New York (District)	July 23-25
Buffalo	July 2, 3
Rochester	July 9, 10
Syracuse	July 16, 17
Southern New England	
South Lancaster, Mass.	July 9-18

Canadian Union

British Columbia	
Rutland	July 2-5
Vancouver	July 8-11
Alberta, Lacombe	July 16-25
Manitoba-Saskatchewan, Saskatoon	
	July 25-Aug. 1
Ontario-Quebec, Oshawa	July 30-Aug. 8
Maritime	
St. John, New Brunswick	Aug. 12-15
Halifax, Nova Scotia	Aug. 19-22
Newfoundland Mission, St. John's	
	Aug. 24-29

Central Union (District)

Kansas	
Parsons	June 12
La Crosse	July 31
Wyoming	
Lander	June 10-13
Saratoga	June 17-20
Cheyenne	June 25-27
Nebraska	
Omaha	June 11-13
McCook	June 18-20
Hemingford	June 25-27
Lincoln	Aug. 27-29
Colorado	
Greeley	June 11-13
Pueblo	June 18-20
Grand Junction	Sept. 10-12
Missouri	
Kansas City (White and colored)	June 11-13
St. Louis (White and colored)	June 18-20
Poplar Bluff	June 25-27
Moberly	Aug. 13-15
Springfield	Aug. 20-22

Columbia Union

Potomac, Takoma Park	June 24-July 4
New Jersey	July 1-11
East Pennsylvania, Wescosville	July 15-25
Ohio, Mount Vernon	July 29-Aug. 8
West Virginia, Parkersburg	Aug. 5-15
West Pennsylvania	Aug. 12-22
Chesapeake, Catonsville, Md.	Aug. 19-29

Lake Union

Illinois, Broadview Academy	June 15-20
Indiana, Battleground	June 24-July 4
Michigan, Grand Ledge	Aug. 10-22
Wisconsin	
Northwestern, Spooner	June 10-14
Southern, Portage	June 22-28
Central, Bethel Academy	June 29-July 5

Northern Union

South Dakota, Huron	June 3-12
North Dakota, Jamestown	June 10-19
Russian, Butte	June 30-July 4
Minnesota, Anoka	June 17-26
South Dakota, Black Hills	June 17-20
Indian, Laplant	Aug. 26-29
Iowa, Cedar Falls	Aug. 19-28

North Pacific Union

Montana, Bozeman	June 21-26
Upper Columbia, College Place	June 9-20
Oregon, Gladstone	July 14-25

Pacific Union

Northern California, Lodi	June 3-12
Central California	
Fresno	June 4-12
Santa Cruz	Aug. 6-14
Southern California, Lynwood	June 17-27
Arizona	Aug. 2-8

Southern Union

Georgia-Cumberland	
Collegedale (White)	June 4-12
Chattanooga (Colored)	June 4-12
Kentucky-Tennessee, Nashville	
(White and colored)	June 9-13

Southwestern Union

Texas, Keene	June 25-July 4
Oklahoma, Oklahoma City	July 29-Aug. 8
Arkansas-Louisiana	Aug. 6-14
Texico	Aug. 13-21

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Dedicated to the Proclamation of the Everlasting Gospel

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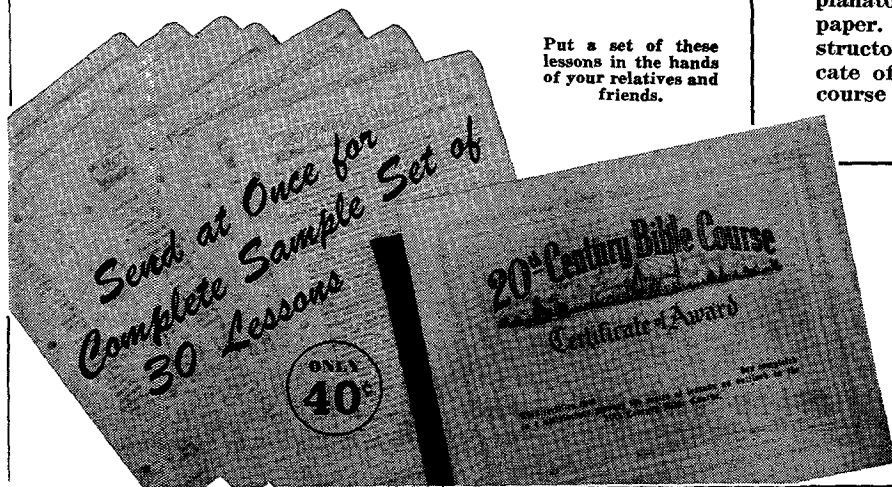
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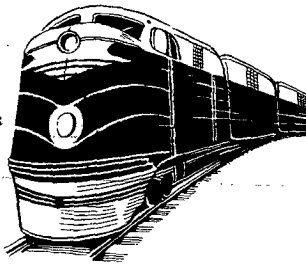
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VOICE OF PROPHECY

"Remember the Sabbath Day, to Keep It Holy" Exodus 20:8

Harrisville, Pennsylvania

"These Bible lessons have thrown much light on the Bible and many subjects that had troubled me greatly. Before hearing the program of the Voice of Prophecy, I had read many of your church papers, such as the *Signs of the Times*, *Present Truth*, and the *REVIEW AND HERALD*. I was much interested in the Seventh-day Adventist Church, but as there is no church within thirty miles, I have never been in one. I was brought up to keep Sunday strictly, but with this new light on the Sabbath question which God has seen fit to give me, I am now doing my best to keep the Sabbath as faithfully as I used to keep Sunday. Some of my friends feel that I am making a great mistake; but I am happy to say that I have taken my stand for Jesus, and I mean to follow Him all the way. I do believe that Jesus is coming soon, and I want you to pray for me and my husband. He has never taken his stand for God."

Ottawa, Kansas

"I can truthfully say that whoever compiled these lessons was inspired of God. Four years ago, when I was nineteen, for no reason in particular I began to study the Bible. As I read, I found many promises made to the people on condition of obedience. I found that they did not keep the commandments, and then I began to wonder whether people in our age were any better. I began to study the law of God, and there I found the Sabbath. In the back of my Bible I found a note that gave several texts supposed to give a reason for the change. As I looked up these scriptures, I found they didn't give any reason at all. As I studied, I remembered an old book in the attic, something about the Bible. When I got it out it was 'Bible Readings for the Home Circle,' published in 1888. I read and reread, and prayed to know the truth. Then I found your Voice of Prophecy and the *Signs of the Times*. My sister also has taken these studies with me and she, too, has come to believe in the Sabbath. However, until my sister began to keep the Sabbath, I had kept my convictions secret. But I am praying for my dear ones. My mother is becoming interested, and when we can have the car on Saturday, we want to go to church."

From a more recent letter: "Thank you for your encouraging letter. It is good to know that you are praying for us. No, my sister and I have not yet attended the Adventist church. We do want to become members there. You see,

our father uses the car on Saturday, and that makes it hard for us. We feel sure that God has guided us to the true church. A Mr. Johnson has been holding meetings in your church here, and we have been there a few times on Tuesday nights. Mother has gone with us. It makes us happy to hear Mother speak favorably of his preaching. We do not know anyone when we go to these lectures, and we will appreciate it if you will let them know that we wish to join this church."

Royal Center, Indiana

"As I sit here listening to your program, I am wondering how I can be a real, true Christian. Before I was married, I knew that my husband's mother and two sisters were Seventh-day Adventists. At first I did not believe their teachings, but as I study my Bible more and more, I am brought to see that your faith is right. Now I do not know whether to leave the church of which I am a member and join the Adventist Church, or wait and try to win my husband and his father before I take the step. Please pray for us!"

Marion, Indiana

"I can truthfully say I have been benefited by taking this course, and I expect to join the remnant church. I have learned many things I never knew were in the Bible. I could hardly wait from one lesson to the next. I have been like a thirsty horse. I am having my lessons put in a cover so that I can always have the complete record of this course and a reminder of the pleasure I had in studying the lessons. It will be a pleasure to receive my certificate. I am going to hang it in my office. Call on me if you need financial aid."

Riverside, Rhode Island

"Thank you for the time you took to send me such a clear answer to my questions. It took a death in my family to show me how unprepared I was for eternity. I got in touch with a minister and asked for instruction. He told me I did not need to be instructed, for I had studied my Bible, and I joined the church. Then I began listening to the message over the radio, and I began to feel my lack. I withdrew my support from that church and began sending it where I felt I was getting help. Now, I have a question: Is it necessary to be baptized? I have heard many arguments for and against both baptism and the Sabbath and feel that I need help in settling these questions."

Tacoma, Washington

"I just wanted to tell you how much I am enjoying your good literature. I am a Baptist, but I think your teachings are very good. I am keeping the seventh day since I had it pointed out to me so plainly in the book 'Seven Sermons.' I do love your books and papers. I love Jesus with all my heart and want to serve Him. I have some of your books, but would like to have more. I am almost an invalid and have only what money is given to me, but I can always spare a little."

Longmont, Colorado

"When a child I was received into the church and have been a member of the Longmont Congregational church since 1901. These lessons and the *Signs of the Times* have made clear many points I never understood before, and also my duty in regard to the Sabbath. I shall keep the seventh-day Sabbath from now on. God will show me the way."

Aurora, Ohio

"I have learned more of the true Bible through this course than in all the sermons I ever heard. How I do wish that all would take this course and study it with an open mind! Few of us have ever had the truth pointed out to us in this way. I have been a church member for years, but I feel now that I have not been living up to the teachings of our Lord. As I learn the truth, I shall adhere to it. I know it will not be easy, as I am an invalid and have to live with other people. I had prayed that God would help me to understand the Bible. Then I heard your broadcast and the announcement of the Bible school. I eagerly enrolled, and it has been just what I needed. It has given me an understanding of the Bible that I could not have found for myself. If I follow the teachings as I now understand them, will it be necessary for me to give up my present church home and unite with the Seventh-day Adventist Church? Do you think that only the remnant church will be saved? I cannot talk to the minister in our town, as he does not believe as you and I do. I do need your advice."

Abilene, Texas

"I only wish I had heard of your work before, for I feel that I have wasted much time. I am vitally interested in Adventist beliefs. Is there some book or paper that tells about your work and beliefs? Truly I do want to know the truth. As far as I have studied, your teachings are just what I believe. I have subscribed for the *REVIEW AND HERALD* and want to get the *Signs of the Times* as soon as I can. I am in earnest, and I greatly need your prayers. I must tell you that I greatly enjoy the music on your program. I think it is unusually good."

OF SPECIAL INTEREST

Missionary Departures

ELDER and Mrs. William Goransson and their two children, Robert Clare and Esther Joyce, and Elders C. H. Davis and E. H. James left New Orleans the latter part of May for South America. Elder Goransson and his family are returning to Bolivia from furlough, and Elders Davis and James are returning to China. Mrs. James and Mrs. Davis and the children are remaining in the homeland.

Elder and Mrs. M. E. Lysinger, of Colorado, left Miami for Havana, Cuba, May 26, where they have been called to connect with the Antillian Union Mission as teachers in the Santa Clara Training School. T. J. MICHAEL.

Leading Articles

EVERY number of the REVIEW contains most interesting and helpful articles. We hope the series on the Sabbath, by R. F. Cottrell, which is about to close, has been read by everyone.

The series by Meade MacGuire, on the latter rain, will be of equal interest.

A fine serial opens this week in our Family Fireside—a true story, "The Light That Shines"—which will be read with deep interest by every member of the family.

A. L. Ham, vice-president of the General Conference for the Southern Asia Division, begins in this number a series of three articles on "Underlying Principles of Foreign Mission Service." This may well be read by all workers, and especially by our young men and women who hope sometime to become missionaries in a foreign field.

"A Friendly Church," by R. G. Strickland, in the World-Wide Field department, should lead all our churches to a more friendly attitude in greeting strangers who attend their services.

There are other good things which we need not mention.

Our Workers in Chungking

OUR readers will be particularly interested in reading in our Mission Lands department the article from Elder E. D. Dick, "China's Great Need."

In this same connection we are pleased to quote from a letter, dated April 6, from Mrs. C. B.

Miller, of Chungking, China, written to her brother, M. E. Dawson, of the Review and Herald. As we read what our workers and native brethren are facing, surely it should increase our spirit of liberality to the cause of missions.

"Prices here in Chungking are terrific. It wouldn't be quite so bad if you could get good things. I paid \$14 (U. S.) the other week for a pair of local-made shoes for Vee. She wore them just six weeks, and now I have to send them to be mended, which will cost at least another dollar or two gold. We also bought her two little pairs of striped ankle socks at \$2.25 (gold). Isn't that exorbitant? At the beginning of the season we paid 80 cents (I'll quote all my prices in U. S. currency) for a head of cabbage (very small at that); and other common vegetables are priced proportionately. Potatoes are 25 cents a pound; so you can get some idea of what it is costing us to live. We have sold a few things, such as our victrola and records and other odds and ends, Claude's overcoat, etc., to keep out of debt, but it cannot be done. We can't live within our salary any more.

"Our clothes are just about nil, but we keep on patching and mending, but once in a while we simply *have* to purchase something. For instance, I didn't have a decent thing left to sleep in; so we went into the city to see what we could get in the line of material. I didn't care whether it was local silk or cotton. At last we decided on a little cotton print, which was the cheapest thing we could find. I'll have to make it pretty skimpy, for it is very narrow and I bought only ten feet. I finally bought ten more feet, for I really needed two, for a change. They cost me \$20 (gold), or \$10 each. And in America you couldn't even find such poor material—they don't make it like that!"

Three Weeks' Record in Ingathering

THE official date for the opening of the Ingathering campaign this year was May 1, two months in advance of the opening date in 1942. For several years there has been a growing conviction that many advantages would center around conducting the Ingathering work in the spring rather than in the fall of the year, but not until the Fall Council of 1942 was official sanction given to the change. There was a question in the minds of some regarding the result of the

plan, but now that we have passed the first three weeks of the 1943 campaign, we are happy to state that the early date affords a wonderful opportunity to gather in funds, and that the public are just as willing to contribute to our work now as later. In fact, a number of regular donors of large amounts have congratulated us on the wisdom of beginning early.

At the present time (May 22) the total amount raised in North America is \$481,309.99, which represents 67 per cent of the basic goal of \$713,735. The situation in two of our largest unions—the North Pacific and the Pacific—makes it advisable to delay Ingathering until the month of July; thus their reports are not included in present totals. Four unions have already passed their basic goals—the Southern Union reaching the mark first of all and holding the record at 188 per cent, or \$6.39 per capita, with each conference in the union exceeding its basic goal. Columbia Union came next, at present having reached 152 per cent of the first goal, which means \$7.60 per capita. The third to pass the basic mark was Southwestern Union, followed almost immediately by Northern Union.

Fifteen conferences are now speeding on toward the supergoal. The Missouri Conference was the first field to attain the basic goal this year, sending in their first victory report early in March. But since the official beginning of the campaign the following conferences have joined Missouri on the other side of the basic line: North and South Dakota, Florida, New Jersey, Potomac, Carolina, Alabama-Mississippi, Georgia-Cumberland, Kentucky-Tennessee, Arkansas-Louisiana, Chesapeake, Indiana, Texas, and Texico.

But reaching the basic goal does not mean stopping the work. This is just the first stage toward the million-dollar general field goal, toward which all are pressing with increasing zeal and courage. The Minute Man goal this year is \$12.55, and not only individuals but many churches are loyally measuring up to Minute Man attainment.

We greatly appreciate the response of our members in getting the campaign under way thus early in 1943. Notwithstanding the fact that the United States and Canada are involved in the world war, confronted on all sides by heavy financial drives, increased taxes, and soaring prices on living commodities, still the Ingathering for missions marches on with increasing success, and in the majority of conferences the united shout of Ingathering victory will echo and re-echo through the camp meetings this season. Let everyone do his part faithfully, and the 1943 Ingathering will be finished speedily and triumphantly.

W. A. BUTLER.