

# **Seventh-day Adventists in Time of War**



Seventh-day Adventist boy decorated for bravery by the French government, a symbol of a large number of our youth who rendered equally as heroic service (see preface, also experience on page 232).



# SEVENTH-DAY ADVENTISTS IN TIME OF WAR

by

FRANCIS MC LELLAN WILCOX

Editor

*Review and Herald*



"Render therefore unto Caesar the things  
which are Caesar's; and unto God the  
things that are God's." Matthew 22:21.



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## THE DEDICATION

To the Christian veterans of the great World War who, in harmony with the instructions of our divine Master, sought faithfully and conscientiously to render "unto Caesar the things which are Caesar's; and unto God the things that are God's," and to others in coming days who shall follow in their steps, this volume is respectfully dedicated.

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## THE AUTHOR'S PREFACE

IN answer to many requests, this book has been prepared and is now given to the public. The author claims for his production but little originality. In large part the book is a compilation from the literature of the Seventh-day Adventist Church, showing the teaching and practice of the denomination through the years relative to engaging in warfare or the bearing of arms.

Suffice it to say that the teaching of the church is that of noncombatancy. This was illustrated by the members of the church called to the colors of their countries in the days of the American Civil War, and during the years of the World War, particularly in the United States, Canada, England, South Africa, and Australasia.

Full credit is given for all quotations from denominational books and periodicals, and to several writers who have contributed original matter to the volume.

The experiences of war veterans will be found particularly interesting, demonstrating, as these experiences do, the marked manner in which God cared for His children and so shaped circumstances that they were able to be true to their conscientious convictions, not only in the observance of the sixth commandment, but in the observance of the fourth commandment as well. It is believed that these experiences will be of practical benefit to others who may be called into service in years to come. As some desired their statement to appear without credit, it was deemed best to publish all in this form.

In order to compass the contents of this book within as brief space as consistent, we have purposely avoided the use of illustrations, with one exception. The frontispiece is the picture of a Seventh-day Adventist boy who engaged in overseas service in connection with the hospital corps.

For conspicuous bravery under enemy fire in succoring the wounded he was decorated by the French government.

We print his picture because he represents a large class of Seventh-day Adventist youth who exhibited in hours of danger the same heroic bravery and who rendered to their government and to suffering humanity the same loyal, efficient service. The youth of our church demonstrated on many occasions and in numberless instances that their conscientious convictions against taking the lives of their fellow men did not spring from cowardice, but from their recognition of and regard for the divine law. They sought in all good conscience, in harmony with the instructions of their divine Master, to render "unto Caesar the things which are Caesar's; and unto God the things that are God's."

The author desires to express his indebtedness to W. A. Spicer, C. S. Longacre, A. W. Peterson, W. E. Nelson, C. L. Bond, H. J. Detwiler, and F. A. Coffin for reading the manuscript and for valuable suggestions.

The book is sent forth with an earnest prayer that it may be of help, in days of stress and storm, to those who are troubled as to the service they should render to God and the service they should render to the civil government.

F. M. W.

**SEVENTH-DAY ADVENTISTS—THEIR  
ORIGIN, PROGRESS, AND PRINCIPLES**

## SEVENTH-DAY ADVENTISTS—THEIR ORIGIN, PROGRESS, AND PRINCIPLES

NEARLY a century ago a nucleus of devout, sincere Christians gave earnest, prayerful study to the word of God in its relation to the times in which they lived. That study proved to their definite satisfaction that they were living in the closing days of earth's history, that soon Christ the Lord would come to take His children home, as He promised in John 14:1-3; that conditions in the physical world, the social world, the industrial world, the world of politics and diplomacy, the world of religion, were signs in fulfillment of the prophetic word, indicating that Christ's coming was near.

They found further, as a result of their study of the Scriptures, that immediately preceding the second coming of Christ there would go to the world a message heralding that mighty event, that that message would be one of reformation calling men back to the fundamental truths of God's word. As a part of that message the claims of the law of ten commandments would be emphasized, particular stress being placed upon the fourth commandment of that law, which requires the observance of the seventh day as the Sabbath. This message, they believed, had been foretold in the word of God, particularly in the words of Christ: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come;" and in the fourteenth chapter of Revelation, as symbolized by the three angels proclaiming the hour of God's judgment and other kindred truths to every nation, kindred, tongue, and people.

This message, comprehensive in its character, would possess two outstanding characteristics, namely, the proclamation of the second advent of Christ and the reformation

regarding the Sabbath of the Lord. Consequently these Christian students of nearly a century ago took the name "Seventh-day Adventists," which represented these two great characteristics of the message they bore.

With the years this small beginning has grown into a mighty movement, small in comparison with some of the great religious denominations of the present day, but manifesting an aggressive, evangelizing impetus in much greater proportion than its membership would naturally warrant. This movement has gone out to the nations of men. There is hardly a country in the world that has not felt the force of its impact. In almost every land godly men and women have responded to its demands. This work has been carried forward in four great divisions, namely, evangelistic, publishing, educational, and medical.

#### THE WORK OF EVANGELISM

Seventh-day Adventists believe that to them, in common with other evangelical Christians, there has been committed the gospel commission. This commission is found in the command of Christ: "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."

While the church believes in the employment of material means in medical ministry, in education, in the issuing of publications, they believe that all of these agencies should be used for the accomplishment of one end,—the salvation of souls. An intensive evangelistic campaign is carried forward by the church, both in the homeland and in fields afar. Mission stations have been established and missionaries are supported at the present time in practically every country in the world. The Oriental philosophies of China, Japan, and other Eastern countries have felt this impact, and thousands have been won to the cross of Christ. The heathen

jungles of interior Africa have been penetrated, and every year is witnessing the conversion of thousands of aborigines from their heathen, primitive state to be followers of Christ the Lord. To the various countries of South America and the islands of the sea, and to the great centers of civilization in Europe, this work of evangelism has gone forward.

#### WELFARE WORK

Seventh-day Adventists have not been content with ministering to the spiritual needs of the people alone, but have been active in succoring the poor and needy, in raising up the fallen, in reclaiming the outcasts, believing that as this was a part of the work that Christ did when He was here on earth, so it properly belongs to His church today. In many great centers of population the ministry to the poor and downtrodden has been carried forward. Through Seventh-day Adventists' welfare work, penny-a-dish cafeterias and soup kitchens are operated in scores of centers to help the poor. Many women and girls out of employment have been provided with shelter.

The amounts invested in the various institutions of the denomination aggregate a sum exceeding \$54,000,000. The work of the church is thoroughly organized. In the year 1936, there were 547 divisional, regional, and local conferences conducting work in more than 353 countries and islands, employing over 573 languages and dialects.

Unlike the large majority of their sister churches, the believers in this movement have espoused an unpopular cause. The observance of another day has placed them in a class by themselves among Christian people. This has entailed upon them great embarrassment in business operations, and placed them at a disadvantage in all temporal matters. They have felt, however, that as a matter of conscience they must observe as the Sabbath the day enjoined in the law of God. This observance has not been on their part a matter of caprice or a desire to make them-

selves a gazingstock, but is rather a matter of conscientious duty.

For a more detailed and specific statement as to the religious belief of Seventh-day Adventists, the reader is referred to the following paragraphs, in which this belief is concisely and comprehensively set forth:

### FUNDAMENTAL BELIEFS OF SEVENTH-DAY ADVENTISTS \*

Seventh-day Adventists hold certain fundamental beliefs, the principal features of which, together with a portion of the Scriptural references upon which they are based, may be summarized as follows:

1. That the Holy Scriptures of the Old and New Testaments were given by inspiration of God, contain an all-sufficient revelation of His will to men, and are the only unerring rule of faith and practice. 2 Tim. 3:15-17.

2. That the Godhead, or Trinity, consists of the Eternal Father, a personal, spiritual Being, omnipotent, omnipresent, omniscient, infinite in wisdom and love; the Lord Jesus Christ, the Son of the Eternal Father, through whom all things were created and through whom the salvation of the redeemed hosts will be accomplished; the Holy Spirit, the third person of the Godhead, the great regenerating power in the work of redemption. Matt. 28:19.

3. That Jesus Christ is very God, being of the same nature and essence as the Eternal Father. While retaining His divine nature He took upon Himself the nature of the human family, lived on the earth as a man, exemplified in His life as our Example the principles of righteousness, attested His relationship to God by many mighty miracles, died for our sins on the cross, was raised from the dead, and ascended to the Father, where He ever lives to make intercession for us. John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25.

4. That every person in order to obtain salvation must experience the new birth; that this comprises an entire transformation of life and character by the re-creative power of God through faith in the Lord Jesus Christ. John 3:16; Matt. 18:3; Acts 2:37-39.

5. That baptism is an ordinance of the Christian church and should follow repentance and forgiveness of sins. By its observance, faith is shown in the death, burial, and resurrection of Christ. That the proper form of baptism is by immersion. Rom. 6:1-6; Acts 16:30-33.

6. That the will of God as it relates to moral conduct is comprehended in His law of ten commandments; that these are great moral, unchangeable precepts, binding upon all men, in every age. Ex. 20:1-17.

7. That the fourth commandment of this unchangeable law requires the observance of the seventh-day Sabbath. This holy institution is at the

\* Seventh-day Adventist Year Book, 1936.



same time a memorial of creation and a sign of sanctification, a sign of the believer's rest from his own works of sin, and his entrance into the rest of soul which Jesus promises to those who come to Him. Gen. 2:1-3; Ex. 20:8-11; 31:12-17; Heb. 4:1-10.

8. That the law of ten commandments points out sin, the penalty of which is death. The law cannot save the transgressor from his sin, nor impart power to keep him from sinning. In infinite love and mercy, God provides a way whereby this may be done. He furnishes a substitute, even Christ the Righteous One, to die in man's stead, making "Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." 2 Cor. 5:21. That one is justified, not by obedience to the law, but by the grace that is in Christ Jesus. By accepting Christ, man is reconciled to God; justified by His blood for the sins of the past, and saved from the power of sin by His indwelling life. Thus the gospel becomes "the power of God unto salvation to every one that believeth." This experience is wrought by the divine agency of the Holy Spirit, who convinces of sin and leads to the Sin Bearer, inducting the believer into the new-covenant relationship, where the law of God is written on his heart, and through the enabling power of the indwelling Christ, his life is brought into conformity to the divine precepts. The honor and merit of this wonderful transformation belong wholly to Christ. 1 John 3:4; Rom. 7:7; 3:20; Eph. 2:8-10; 1 John 2:1, 2; Rom. 5:8-10; Gal. 2:20; Eph. 3:17; Heb. 8:8-12.

9. That God "only hath immortality." 1 Tim. 6:15. Mortal man possesses a nature inherently sinful and dying. Eternal life is the gift of God through faith in Christ. Rom. 6:23. "He that hath the Son hath life." 1 John 5:12. Immortality is bestowed upon the righteous at the second coming of Christ, when the righteous dead are raised from the grave and the living righteous translated to meet the Lord. Then it is that those accounted faithful "put on immortality." 1 Cor. 15:51-55.

10. That the condition of man in death is one of unconsciousness. That all men, good and evil alike, remain in the grave from death to the resurrection. Eccl. 9:5, 6; Ps. 146:3, 4; John 5:28, 29.

11. That there shall be a resurrection both of the just and of the unjust. The resurrection of the just will take place at the second coming of Christ; the resurrection of the unjust will take place a thousand years later, at the close of the millennium. John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10.

12. That the finally impenitent, including Satan, the author of sin, will, by the fires of the last day, be reduced to a state of nonexistence, becoming as though they had not been, thus purging God's universe of sin and sinners. Rom. 6:23; Mal. 4:1-3; Rev. 20:9, 10; Obadiah 16.

13. That no prophetic period is given in the Bible to reach to the second advent, but that the longest one, the 2300 days of Daniel 8:14, terminated in 1844, and brought us to an event called the cleansing of the sanctuary.

14. That the true sanctuary, of which the tabernacle on earth was a type, is the temple of God in heaven, of which Paul speaks in Hebrews

8 and onward, and of which the Lord Jesus, as our great High Priest, is minister; and that the priestly work of our Lord is the antitype of the work of the Jewish priests of the former dispensation; that this heavenly sanctuary is the one to be cleansed at the end of the 2300 days of Daniel 8:14; its cleansing being, as in the type, a work of judgment, beginning with the entrance of Christ as the High Priest upon the judgment phase of His ministry in the heavenly sanctuary foreshadowed in the earthly service of cleansing the sanctuary on the Day of Atonement. This work of judgment in the heavenly sanctuary began in 1844. Its completion will close human probation.

15. That God, in the time of the judgment and in accordance with His uniform dealing with the human family in warning them of coming events vitally affecting their destiny (Amos 3:6, 7), sends forth a proclamation of the approach of the second advent of Christ; that this work is symbolized by the three angels of Revelation 14; and that their threefold message brings to view a work of reform to prepare a people to meet Him at His coming.

16. That the time of the cleansing of the sanctuary, synchronizing with the period of the proclamation of the message of Revelation 14, is a time of investigative judgment, first with reference to the dead, and secondly, with reference to the living. This investigative judgment determines who of the myriads sleeping in the dust of the earth are worthy of a part in the first resurrection, and who of its living multitudes are worthy of translation. 1 Peter 4:17, 18; Dan. 7:9, 10; Rev. 14:6, 7; Luke 20:35.

17. That the followers of Christ should be a godly people, not adopting the unholy maxims nor conforming to the unrighteous ways of the world, not loving its sinful pleasures nor countenancing its follies. That the believer should recognize his body as the temple of the Holy Spirit, and that therefore he should clothe that body in neat, modest, dignified apparel. Further, that in eating and drinking and in his entire course of conduct he should shape his life as becometh a follower of the meek and lowly Master. Thus the believer will be led to abstain from all intoxicating drinks, tobacco, and other narcotics, and the avoidance of every body and soul defiling habit and practice. 1 Cor. 3:16, 17; 9:25; 10:31; 1 Tim. 2:9, 10; 1 John 2:6.

18. That the divine principle of tithes and offerings for the support of the gospel is an acknowledgment of God's ownership in our lives, and that we are stewards who must render account to Him of all that He has committed to our possession. Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:9-14; 2 Cor. 9:6-15.

19. That God has placed in His church the gifts of the Holy Spirit, as enumerated in 1 Corinthians 12 and Ephesians 4. That these gifts operate in harmony with the divine principles of the Bible, and are given for the perfecting of the saints, the work of the ministry, the edifying of the body of Christ. Rev. 12:17; 19:10; 1 Cor. 1:5-7.

20. That the second coming of Christ is the great hope of the church, the grand climax of the gospel and plan of salvation. His coming will

be literal, personal, and visible. Many important events will be associated with His return, such as the resurrection of the dead, the destruction of the wicked, the purification of the earth, the reward of the righteous, the establishment of His everlasting kingdom. The almost complete fulfillment of various lines of prophecy, particularly those found in the books of Daniel and the Revelation, with existing conditions in the physical, social, industrial, political, and religious worlds, indicates that Christ's coming "is near, even at the doors." The exact time of that event has not been foretold. Believers are exhorted to be ready, for "in such an hour as ye think not, the Son of man" will be revealed. Luke 21:25-27; 17:26-30; John 14:1-3; Acts 1:9-11; Rev. 1:7; Heb. 9:28; James 5:1-8; Joel 3:9-16; 2 Tim. 3:1-5; Dan. 7:27; Matt. 24:36, 44.

21. That the millennial reign of Christ covers the period between the first and the second resurrections, during which time the saints of all ages will live with their blessed Redeemer in heaven. At the end of the millennium, the Holy City with all the saints will descend to the earth. The wicked, raised in the second resurrection, will go up on the breadth of the earth with Satan at their head to compass the camp of the saints, when fire will come down from God out of heaven and devour them. In the conflagration which destroys Satan and his host, the earth itself will be regenerated and cleansed from the effects of the curse. Thus the universe of God will be purified from the foul blot of sin. Rev. 20; Zech. 14:1-4; 2 Peter 3:7-10.

22. That God will make all things new. The earth, restored to its pristine beauty, will become forever the abode of the saints of the Lord. The promise to Abraham, that through Christ he and his seed should possess the earth throughout the endless ages of eternity, will be fulfilled. The kingdom and dominion and the greatness of the kingdom under the whole heaven will be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him. Christ, the Lord, will reign supreme and every creature which is in heaven and on the earth and under the earth, and such as are in the sea, will ascribe blessing and honor and glory and power unto Him that sitteth upon the throne and unto the Lamb forever and ever. Gen. 13:14-17; Rom. 4:13; Heb. 11:8-16; Matt. 5:5; Isa. 35; Rev. 21:1-7; Dan. 7:27; Rev. 5:13.

(Excerpts from) **REPORT OF THE THIRD ANNUAL  
SESSION OF THE GENERAL CONFERENCE  
OF SEVENTH-DAY ADVENTISTS \***

**OUR VIEWS OF WAR**

*Resolved*, That we acknowledge the pamphlet entitled, "Extracts From the Publications of Seventh-day Adventists Setting Forth Their Views of the Sinfulness of War," as a truthful representation of the views held by us from the beginning of our existence as a people, relative to bearing arms.

\* From the *Review and Herald*, May 23, 1865.

## OUR DUTY TO THE GOVERNMENT

*Resolved,* That we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land; and that the people of God may lead quiet and peaceable lives in all godliness and honesty. In accordance with this fact we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.

*Resolved,* That this Conference request the Executive Committee of the General Conference to prepare an article for publication, setting forth our view of the teaching of the Scriptures on the subject of war.

**THE CHRISTIAN AND CIVIL  
GOVERNMENT**

# THE CHRISTIAN AND CIVIL GOVERNMENT

SEVENTH-DAY ADVENTISTS throughout their history have been earnest advocates of the principles of civil and religious liberty, principles upon which the great American Republic and certain other governments were founded. The church has believed and taught that the first and highest duty of the Christian is embraced in his relationship to God; that he should also, in the words of the apostle Paul, be subject unto the "powers that be,"—that is, the civil government,—and that he will perform his obligations to the civil government, not because of fear, but "for conscience' sake." Rom. 13:1-5. This dual relationship is concisely expressed in the following editorial, which appeared in the *Review and Herald*, the general church paper of Seventh-day Adventists, July 26, 1923:

## SUBJECT TO THE HIGHER POWERS

The Christian who renders to all their dues, will live a life of loyalty to the government under which he lives. He will pay his taxes, not unwillingly or grudgingly, but gladly and gratefully, in return for the protection which the government affords in the preservation of life and property. He will seek to obey the laws of his country, even though he sees wherein by side-stepping he could add to his own profit. He will not bring into the country dutiable articles without paying the proper tax. He will not violate the traffic regulations, which are made for the protection of the general public. He will not kindle camping fires when he knows it will endanger the public property, and when the laws of his state or country strictly prohibit them. He will be careful to extinguish fires which the law does not prohibit. We speak of these only as examples of the thousand and one requirements enacted for the regulation of society.

### DUTY TO GOD FIRST AND PARAMOUNT

It goes without saying that the Christian will obey no human requirement which leads him to violate the law of God. The government of God is paramount. The requirements of God come first. This has been attested through the centuries by the loyal martyrs who have gone to the stake rather than compromise their conscientious convictions. But if the citizen is loyal and faithful to his government in those questions pertaining to civil life, if in harmony with the exhortation of the prophet he seeks the good of the city in which he lives, if by his godly life of devotion to the service of God and the good of humanity he has demonstrated his kindly spirit toward all men, and proved by a life of soberness and quietness that he is not an agitator nor a revolutionist, this experience will commend him to the kindly consideration of even his enemies, and will go a long way toward helping him in the hour of dire need.

### THE CHRISTIAN'S RELATION TO EARTHLY GOVERNMENT \*

In the crisis hour which awaits the church there will be witnessed a deadly conflict between the commandments of God and the laws of earthly government. How shall the Christian relate himself to this clash of opposing principles? What relation shall he sustain to his government?

The duty of the Christian toward the government under which he lives is made clear in Holy Writ:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God." Rom. 13:1, 2.

### LIMITS OF THE AUTHORITY OF HUMAN GOVERNMENTS

With what authority has God invested civil government? It is inconceivable that He should have bestowed upon it unlimited power. That would be to make earthly

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\* F. M. Wilcox, in "The Coming Crisis," pp. 28-32.

government, to the extent of human capability, equal to the government of God. It would be to place God's work in the earth, His gospel, His church, the affairs of mankind, physically, socially, civilly, and spiritually, under the control of human government, without reference to its attitude toward the principles and problems involved. This we cannot believe the great Ruler of the universe would do.

We are therefore forced to the conclusion that the jurisdiction of human government is limited to the sphere of civil relations, to the decision of questions governing the relation of man to his fellow men. There is a sphere—the personal relation of man to his Maker—into which civil government has no God-given or Heaven-ordained right to intrude.

#### GOD AND CAESAR

Christ clearly recognized and taught this dividing line separating the authority of civil government from the sphere of spiritual relations. To some who came to Him inquiring if it was right to pay tribute to Caesar, or civil government, the Master, after calling attention to the fact that they were recognizing Caesar's government by using Caesar's coinage, replied, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." (See Matt. 22:16-21.)

There is a sphere in which Caesar may operate. In the field of civil relations he may range freely. He should be a terror to evil works, "a revenger to execute wrath upon him that doeth evil." In this he is "the minister of God," and should be loyally supported with tribute, the Christian being subject to these civil enactments, "not only for wrath, but also for conscience' sake." Rom. 13:3-6.

The Christian is to "render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another



hath fulfilled the law." Rom. 13:7, 8. The apostle then proceeds to quote in substance the last five commandments, which define the civil relations of man. He makes no quotation from the first table of the law, because the first four commandments pertain to the relations of man to God, and belong alone to the sphere of God's government and jurisdiction. Into this sphere, as we have said, civil government has no right to enter.

#### CIVIL, NOT SPIRITUAL, JURISDICTION

Nor does it belong to the sphere of civil government to deal with the second table of the law in the spiritual significance of the commandments of that table. This field belongs alone to God. With the civil relationship defined in the last six commandments, the civil government may take account. The government has a right to punish the murderer, the adulterer, the thief, not because they have done a moral wrong, but because they have violated the law of civil rights. The government can deal with overt acts only. God, however, looks beneath the overt act, and takes account of the thoughts of the heart, of the motives and purposes of the life. In His estimate, the man who hates his brother, even if he commits no overt act, is a murderer. 1 John 3:15. The lustful man likewise violates the law of God, even though outwardly he may not offend against the law of chastity. Matt. 5:28.

#### LOYALTY TO GOVERNMENT

In an evil hour, either consciously or unconsciously, civil government oversteps the bounds God has set for it, and seeks to regulate or control the personal spiritual relations which exist between man and his Maker. What should be the attitude of the Christian toward his government under these circumstances?

God is supreme, and His requirements are paramount to all others. To Him the Christian owes unswerving allegiance. One cannot surrender this allegiance at the com-

mand of any human master: And when the laws of his government require that he violate the laws of God, he has no alternative, but must obey God rather than men. Above any fear he may have of man, who is able to destroy his body, he is to fear the great God of heaven, who is able to destroy both soul and body. Matt. 10:28.

The attitude of the Christian should always be that of loyalty to his government so long as this does not conflict with his duty to God. How shall he manifest his loyalty when the laws of his government conflict with the requirements of God? He must obey his God, at whatever cost, but he may at the same time put forth consistent Christian effort to enlighten the lawmakers as to the principles involved. He may seek to have the law repealed. He may do this by personal effort, and in union with others, in such ways as it is lawful to seek relief.

Never can the Christian resort to personal violence in the accomplishment of his ends. He will not engage in private brawl, nor will he be found inciting rebellion or riot. Rather, he must suffer meekly the penalty of the law, however unjust, until it is repealed, leaving to God the vindication of his cause. By this course of conduct, and in this spirit working to redress the wrong, the Christian is giving the highest proof of his loyalty to government. He is standing for fundamental principles; and in seeking to induce his government to confine its activities to that sphere to which God has justly limited its authority, he is rendering to it the highest possible service.

#### NOTABLE BIBLE EXAMPLES

For this undeviating stand for right and principle, the Christian has authority in notable examples given in the Sacred Writings. When Daniel was required, on pain of death, to obey the law of Medo-Persia contrary to the express command of God, he resolutely refused; and when he was cast into the den of lions, God wrought for him a won-

derful deliverance, thus vindicating him in the noble stand he had taken. Daniel 6.

A similar experience came to Shadrach, Meshach, and Abednego in the reign of Nebuchadnezzar. This king erected on the plain of Dura a great golden image, and assembled to its dedication the chief men of his extensive empire. Shadrach, Meshach, and Abednego repaired to the plain of Dura with the others. With the others they stood in the presence of the golden image. Thus far they were willing to obey the law of Nebuchadnezzar. But when the command was given to bow down and worship the golden image, these three men refused to obey the royal edict. They knew it was a direct violation of the law of God. In the words of the Saviour, they feared not him who was able to destroy their bodies, but rather the One who was able to destroy both soul and body.

Because of their stand, they were cast into the burning fiery furnace, but God vindicated their course by giving to them a miraculous deliverance. God declared that Nebuchadnezzar was His "servant," to execute His judgments upon the nations. Jer. 25:9. But when this servant of God exceeded his proper authority, and sought to legislate in things pertaining alone to God's jurisdiction, his folly was rebuked and his pride humbled.

Daniel and the three worthies surely showed greater loyalty to the governments under which they lived than did their accusers. Darius and Nebuchadnezzar overstepped the bounds set for their authority by Omnipotence. By their acts they took a course which would inevitably lead to national ruin, and invite the judgments of Heaven. In resisting these unjust measures, the servants of God sought to save their governments from this dire calamity. Surely they manifested a loyalty to God and a loyalty to their governments in striking contrast to the conduct of those who in their lofty claims to patriotism were willing

to put to death men with whom there could be found no fault except in the allegiance which they gave to their God. Dan. 6:5.

“Government is never the gainer in the execution of a law that is manifestly unjust. . . . Conscientious men are not the enemies, but the friends, of any government but a tyranny. They are its strength, and not its weakness. Daniel, in Babylon, praying, contrary to the law, was the true friend and supporter of the government; while those who, in their pretended zeal for the law and the constitution, would strike down the good man, were its real enemies. It is only when government transcends its sphere that it comes in conflict with the consciences of men.”—*“Moral Science,”* by James H. Fairchild, p. 179.

#### OBEDIENCE TO GOD RATHER THAN MEN

Nor are such instances confined alone to the Old Testament Scriptures. The apostle Peter and his companions were brought into similar straits. Commanded by ruling authorities not to teach nor preach in the name of Jesus, the apostles answered, “We ought to obey God rather than men.” Acts 5:29. God showed His approval by the mighty power of His Spirit which attended their labors.

Of all men, the Christian should be free from just offense. He should be quiet, orderly, honest, neighborly, law abiding. Every relation in life should be regulated by sincere devotion to God and to his fellow men. He should love God supremely and his neighbor as himself. Love to God and love to man—upon these two great principles hang all the law and the prophets.

**THE DIVINE LAW AND HUMAN  
REQUIREMENTS**

## THE DIVINE LAW AND HUMAN REQUIREMENTS

WHAT relation does the Christian sustain to war? In harmony with his high and holy profession as a follower of the Prince of Peace, can he engage in the destruction of his fellow men? This is a question which has confronted the members of the Seventh-day Adventist Church throughout its entire history. From their study of the life and example of Christ and the teachings of the gospel, they have been forced to take the position of noncombatants.

Much has appeared in the literature of the denomination regarding these principles. The general church paper, the *Advent Review and Sabbath Herald*, has devoted through the years many columns to this discussion. Statements have also been printed in other papers and in pamphlet form. From these many articles and statements we have chosen four as representative of the denominational position.

The first article of this chapter was printed in the general church paper during the days of the Civil War. The second article, by R. C. Porter, of South Africa, was printed in pamphlet form and circulated by the members of the church in that field during the days of the World War. The third article we quote from *Ministry*, the official organ of the Seventh-day Adventist Ministerial Association. And the fourth article is made up of quotations taken from the writings of Mrs. E. G. White, a leading and representative writer.

### WHY SEVENTH-DAY ADVENTISTS CANNOT ENGAGE IN WAR \*

1. They could not keep the Lord's holy Sabbath. "The *seventh day* is the Sabbath of the Lord thy God: in it thou

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\* George W. Amadon, in the *Review and Herald*, March 7, 1865.

*shalt not do any work.*" Ex 20:10. Fighting, as military men tell us, is the hardest kind of work; and the *seventh* day of all days would be the least regarded in the camp and field.

2. The sixth command of God's moral law reads, "Thou shalt not kill." To kill is to take life. The soldier by profession is a practical violator of this precept. But if we would enter into life, we must "*keep* the commandments." Matt. 19:17.

3. "God hath called *us* to peace;" and "the weapons of *our* warfare are not carnal." 1 Cor. 7:15; 2 Cor. 10:4. The gospel permits us to use no weapons but "the sword of the Spirit."

4. Our kingdom is not of this world. Said Christ to Pilate, "If My kingdom were of this world, *then would* My servants *fight*." John 18:36. This is most indisputable evidence that Christians have nothing to do with carnal instruments of war.

5. We are commanded to love even our enemies. "But I say unto you," says the Saviour, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Matt. 5:44. Do we fulfill this command when we blow out their brains with revolvers, or sever their bodies with sabers? "If any man have not the Spirit of Christ, he is none of His." Rom. 8:9.

6. Our work is the same as our Master's, who once said, "The Son of man is not come to destroy men's lives, but to save them." Luke 9:56. If God's Spirit sends us to *save* men, does not *some other* spirit send us to *destroy* them? Let us know what manner of spirit we are of.

7. The New Testament command is, "Resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." Matt. 5:39. That is, we *had better* turn the other cheek than to smite them back again. Could this scripture be obeyed on the battlefield?

8. Christ said to Peter, as he struck the high priest's servant, "Put up again thy sword." Matt. 26:52. If the Saviour commanded the apostle to "put up" the sword, certainly His followers have no right to take it. Then let those who are of the world *fight*, but as for us, let us *pray*.

**SHOULD CHRISTIANS BEAR ARMS? \***

Christ began His teaching by laying down the principles of the kingdom of God as recorded in Matthew's Gospel, chapters 5 to 7. Eight times in His first discourse He uses the expressions, "the kingdom of heaven" and "the kingdom of God," in introducing the principles of the kingdom which He came to reveal among men. One hundred times these and similar expressions are recorded in the Gospels as falling from His lips in declaring His mission to earth. His last words before His ascension were about the kingdom of God. Acts 1:3. Thus from first to last His theme was the kingdom of God.

What instruction did He give to His disciples about bearing arms and engaging in war?

"Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth; but I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." Matt. 5:38, 39.

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven." Matt. 5:44, 45.

"Behold, I send you forth as lambs among wolves. . . . And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again." Luke 10:3-6.

"Behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest's, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?" Matt. 26:51-53.

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\* Quotations from tract by R. C. Porter, president of the South African Union Conference during the World War.



“My kingdom is not of this world: if My kingdom were of this world, then would My servants fight.” John 18:36.

“It came to pass, when the time was come that He should be received up, He steadfastly set His face to go to Jerusalem, and sent messengers before His face: and they went and entered into a village of the Samaritans, to make ready for Him. And they did not receive Him, because His face was as though He would go to Jerusalem. And when His disciples James and John saw this, they said, Lord, wilt Thou that we command fire to come down from heaven, and consume them, even as Elias did? But He turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the Son of man is not come to destroy men’s lives, but to save them. And they went to another village.” Luke 9: 51-56. . . .

The civil government was ordained of God to keep the peace by compelling civility and by punishing crime. It was to protect all citizens in the exercise of their civil and religious rights. For this purpose it is authorized to use the sword. It was not ordained for wars of conquest with other nations, nor to compel Christians to violate their principles by compulsory military training or pay the penalty by imprisonment or martyrdom. Rom. 13:1-6. Christians are ever instructed to obedience to the laws of civil government, unless those laws conflict with the higher laws of God’s government; then, “we ought to obey God rather than men.” Acts 5:29. Even in such cases the Christian’s principles forbid the use of the sword.

“Though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds).” 2 Cor. 10:3, 4. . . .

#### SOLDIERS KNOW THAT WAR IS ANTI-CHRISTIAN

Napoleon, the greatest soldier of modern times, recognized this distinction between the kingdom of Christ and the kingdoms devoted to war. While meditating upon his misfortunes, when confined to the island of St. Helena, he said: “Alexander, Caesar, Charlemagne, and myself founded empires. But upon what did we rest the creation of our genius?—Upon *force*. Jesus Christ alone founded

His empire upon *love*: and at this hour millions of men would die for Him.”—“*The Bible and Men of Learning*,” by Matthews, p. 342.

He understood the relation of the kingdom of Christ to earthly kingdoms, which through the ambitions of men had drifted far from the principles of their Author. Christ taught peace; they teach war. His teaching stands in marked contrast to the spirit of militarism of our time. Sixteen-inch guns, 26,000-ton battleships, and compulsory military training are the response of professedly Christian nations of our time to this instruction of Christ. . . .

“From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?” James 4:1.

Lust is from Satan.

“But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish. . . . The fruit of righteousness is sown in peace of them that make peace.” James 3:14-18.

Christ, the Prince of Peace, is the Christian’s example. Did He bear arms and kill His fellow men?—Never! Peter says:

“Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps: who did no sin, neither was guile found in His mouth: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously.” 1 Peter 2:21-23.

### OBEDY GOD RATHER THAN MAN \*

WHEN Christ answered the question, “Is it lawful to give tribute unto Caesar, or not?” He settled a question which had perplexed the Jews for generations. The Jews held themselves to be the only people of whom God approved, harking back to the days of Abraham for evidence

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\* I. H. Evans, vice-president of the General Conference, editorial in the *Ministry* for June and July, 1935.

of being His chosen inheritance. With them it was not a matter of obedience but of birthright that made them God's peculiar people. They held in contempt all peoples other than themselves. They despised the Romans, who had control of their nation, and who collected taxes from the Jews with which to wage their wars and administer their government.

All through the childhood and youth of Christ there had been Roman supremacy over Palestine, the land promised to Israel. The Romans were a ruling, foreign power hated by the Jews. The Jews had started one rebellion after another, only to find themselves more and more in the iron grip of this supreme and relentless force. Christ could hardly have replied to the question asked by the Pharisees and Herodians, "Is it lawful to give tribute unto Caesar, or not?" in more surprising and stronger language than the words:

"Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:17-21.

It has ever been God's plan that His people should be separated from the world, for He declares: "The kingdom of God is within you." The divine command is: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." 1 John 2:15. The prayer of Christ made a definite distinction between the Christian and the world:

"I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world. . . . As Thou hast sent Me into the world, even so have I also sent them into the world. . . . Neither pray I for these alone, but for them also which shall believe on Me through their word." John 17:15-20.

When Christ was being persecuted by those who were determined that He should die, He said:

“My kingdom is not of this world: if My kingdom were of this world, then would My servants fight, that I should not be delivered to the Jews: but now is My kingdom not from hence.” John 18:36.

Here Christ claims a kingdom, but He at once declares that it is not of this world. If it belonged to this world, then would His servants fight. Thus Christ separates His people from the world, and plainly adds, “But now is My kingdom not from hence.” Because of the nature of His kingdom, it being a spiritual kingdom in the hearts of men, His servants cannot kill. On this very occasion Peter in his zeal undertook to defend Christ with his sword. It seemed right to Peter that he should defend his Lord and Master.

“Behold, one of them which were with Jesus stretched out his hand, and drew his sword, and struck a servant of the high priest’s, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place: for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to My Father, and He shall presently give Me more than twelve legions of angels?” Matt. 26:51-53.

If the use of the sword by true Christians can be justified on any grounds, it would seem that Peter was justified in defending the Son of God who was soon to be crucified by a mob. Christ is the Christian’s perfect pattern. As He lived, we are to live. It would be unthinkable that Christ and His chosen twelve should have joined the Roman army and followed the Roman eagle. Nor can we think that the people of God can live the Christian life when engaged in taking human life. The Duke of Wellington is quoted as saying: “Men of nice scruples about religion, have no business in the army or navy.”

Christ established His church in the hearts of men. His kingdom is spiritual, not carnal. “When He was demanded of the Pharisees, when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation: neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you.”

Luke 17:20, 21. Thus Christ has a real kingdom over which He is King. Men whom He has called and chosen, and in whose hearts He has established His spiritual kingdom, are to be citizens of temporal kingdoms, which may tax them and control their actions toward the state and toward one another; but He demands that in the Christian's heart and affections and service God shall be given the first place.

Thus there comes between the state and the devout Christian a natural separation. The state represents this physical world. It says to all its citizens: "I demand your utmost loyalty, your highest degree of service. There shall be none who come between the state and its citizens. Your first duty is to the state." But said Christ: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. . . . Thou shalt love thy neighbor as thyself." Mark 12:30, 31. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

God demands man's supreme love. Nor does He yield one iota of His demands. Should He do this, He would lose His subject. The service God demands is from the heart, the affections, the finest, noblest part of man. Nor is He willing to divide this loyalty, and give part to the state. This is made very clear by His own words: "No man can serve two masters: for either he will hate the one, and love the other: or else he will hold to the one, and despise the other. Ye cannot serve God and mammon." Matt. 6:24.

The church of Christ is an anomaly in the world. Physically it is a part of the world, and has to do with material, natural things; but its heart and all its affections are not of the world, but are given to God, a spiritual Being who absorbs all that is valuable and precious in man. The Christian cannot divide his affections. To him the spiritual

kingdom established in his heart is so much more highly esteemed than any earthly kingdom that he refuses to set his affections on this world. Yet he cheerfully pays tribute, and obeys all governmental laws that do not contravene his loyalty and love to God.

When, therefore, a state or a government demands that its citizens recognize the state as supreme in matters of conscience, and that it be obeyed, regardless of the right or wrong of its demands, it usurps the place of God and becomes an oppressive power. When the state attempts to control the consciences of men in spiritual things and in obedience to God, it exceeds its prerogatives, and enters into the realm where each citizen must decide whether he will obey God or man.

One good thing about the war question is that this controversy has been settled by the word of God, and settled right. Christ lived on earth in troublous times; the state was supreme under Roman domination. The Romans permitted the Jews a good deal of liberty, because that was the easiest way to keep the peace. Those who asked about paying tribute did not really desire light on the question. They asked the question to involve Christ. If He said, "Yes; pay tribute to Caesar," the Jews would condemn Christ. Should He say, "No; pay no tribute to Rome," then Caesar would take offense. Christ's answer met their cunning, and sent them away confounded.

And it has been an answer for devout Christians for all time. The Christian has a dual duty—one toward God and another toward worldly powers. God's requirements never infringe on the legitimate claims of Caesar. Neither has Caesar the right to infringe on the demands of God. The two realms must ever be separate and distinct. It was so understood by Christ when He said, "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

In apostolic times the high priests had imprisoned the apostles who were in Jerusalem, and the Romans left the Jews somewhat free to carry on their own religious rites and worship. While under Roman jurisdiction the religious rulers of the Jews had forbidden the apostles to speak about Christ in the temple. Because the disciples had disobeyed and taught in the temple, these religious rulers had arrested some of the apostles and put them in prison. An angel came and opened the prison doors, and brought the apostles forth, saying, "Go, stand and speak in the temple to the people all the words of this life." Now, that preaching was forbidden, and was the offense for which the apostles were imprisoned. A council was called and officers went to the temple and brought the apostles before the council, saying, "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. Then Peter and the other apostles answered and said, *We ought to obey God rather than men.*" Acts 5:20, 28, 29.

To the early church this did not mean disrespect to earthly governments, but it meant that when earthly governments required of the Christian what God forbids, each Christian must choose whom he will obey. Peter declared, "We ought to obey God rather than men." The New Testament exhorts the church to be obedient to earthly governments. Paul wrote to the church in Rome:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath unto him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for

conscience' sake. For for this cause pay ye tribute also: for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor." Rom. 13:1-7.

To Titus, a Christian pastor, Paul wrote: "Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work." Titus 3:1.

In all civil requirements by the state the Christian cheerfully obeys when those requirements do not contravene his duty to his God. The Christian, like his Master, is ever ready to do acts of mercy in ministering to the sick and afflicted; cheerfully he cares for the wounded and dying, he feeds the hungry and clothes the naked. In war and peace he does all this as a service to his Lord and Master. But to take human life is contrary to the law of his God. Nor is it because he is a coward or filled with fear, that he cannot kill his fellows; but because he owes an allegiance to God that is more to him than this mortal life, for to him it means eternal life or eternal death.

The church has always had to suffer, and yield its physical bodies to the state, when the state encroached upon personal religious liberty; but the state has no divine right to enter the realm of conscience and usurp the place that God claims as His own. The genuine Christian can suffer, he can go to prison, he can die; but he cannot allow any earthly power to usurp the loyalty and devotion that he owes to God and has pledged to Him. The state has a right to financial support and to loyal service from all Christians in all things civil that God approves. The Christian is ever willing to do helpful service for the sick and wounded. But when the state would control in the realm of conscience, and demand from Christians service forbidden by God, it exceeds its authority.

The question, "Can a Christian become a soldier and fight, killing his fellow beings because the state demands it?" is a moot question with many. The true Christian can



never fight his fellows for personal ends. All wrongs that he is caused to suffer, he endures. He does not kill or murder his fellows. His loyalty to God will not allow him to revenge himself in any way, regardless of injustice or severe personal injury. Christians are charged: "Avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is Mine; I will repay, saith the Lord." Rom. 12:19. In the early church it was thought that followers of Christ should be separate from the world, and they did not voluntarily join the army. They endured all kinds of persecution, and even suffered death for their faith, but they would not take life.

When Constantine outwardly accepted Christianity, he did so as a converted pagan general. Later he persuaded Christians to fight in his army. From then on professed Christians were less and less conscientious; and the more worldly the church grew, the more willing to join the government in war did she become. . . .

The Christian is a citizen of an unseen country, whose King reigns in the heart. His citizenship is in heaven, and he looks for a "city . . . whose builder and maker is God." He recognizes earthly governments as ordained of God to punish evildoers; but he is unable to obey laws where obedience compels him to break the moral law of his Creator.

Undoubtedly the conflict between the state on the one hand and the true people of God on the other, must ever bring forth conflicting views of the duty and the rights of the Christian. The state generally believes in war, and often in conquest; the Christian believes in obedience to the state for the good of humanity, and is cheerfully obedient to all that the state requires when he is permitted to worship God as he understands the Holy Scriptures to teach. But he does not believe that he can be a Christian and take human life. To him this is a matter of conscience. In this realm the state has no divine right to interfere.

“Render therefore unto Caesar the things which are Caesar’s; and unto God the things that are God’s.”

**COUNSEL FROM THE SPIRIT OF PROPHECY \***

The following statements were made during the days of the Civil War between the American States:

“We should act with great caution. ‘If it be possible, as much as lieth in you, live peaceably with all men.’ We can obey this admonition, and not sacrifice one principle of our faith. Satan and his host are at war with commandment keepers, and will work to bring them into trying positions. They should not, by lack of discretion, bring themselves there.”—“*Testimonies*,” *Vol. I*, p. 356.

“Some have been holding themselves ready to find fault and complain at any suggestion made. But few have had wisdom in this most trying time to think without prejudice, and candidly tell what shall be done. I saw that those who have been forward to talk so decidedly about refusing to obey a draft, do not understand what they are talking about. Should they really be drafted, and, refusing to obey, be threatened with imprisonment, torture, or death, they would shrink, and then find that they had not prepared themselves for such an emergency. They would not endure the trial of their faith. What they thought to be faith, was only fanatical presumption.

“Those who would be best prepared to sacrifice even life, if required, rather than place themselves in a position where they could not obey God, would have the least to say. They would make no boast. They would feel deeply and meditate much, and their earnest prayers would go up to Heaven for wisdom to act and grace to endure. Those who feel that in the fear of God they cannot conscientiously engage in this war, will be very quiet, and when interrogated will simply state what they are obliged to say in order to

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\* Mrs. E. G. White, in publication credited after each quotation.

answer the inquirer, and then let it be understood that they have no sympathy with the rebellion."—*Id.*, p. 357.

"I saw that it is our duty in every case to obey the laws of our land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger. 'I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people.' He who has God's law written in the heart, will obey God rather than men, and will sooner disobey all men than deviate in the least from the commandment of God. God's people, taught by the inspiration of truth, and led by a good conscience to live by every word of God, will take His law, written in their hearts, as the only authority which they can acknowledge or consent to obey. The wisdom and authority of the divine law are supreme.

"I was shown that God's people, who are His peculiar treasure, cannot engage in this perplexing war, for it is opposed to every principle of their faith. In the army they cannot obey the truth and at the same time obey the requirements of their officers. There would be a continual violation of conscience. Worldly men are governed by worldly principles. They can appreciate no other. Worldly policy and public opinion comprise the principle of action that governs them and leads them to practice the form of right-doing. But God's people cannot be governed by these motives. The words and commands of God, written in the soul, are spirit and life, and there is power in them to bring into subjection and enforce obedience. The ten precepts of Jehovah are the foundation of all righteous and good laws. Those who love God's commandments will conform to every good law of the land. But if the requirements of the rulers are such as conflict with the laws of God, the only question to be settled is, Shall we obey God, or man?"—*Id.*, pp. 361, 362.

In later years Mrs. White expressed the following:

“Teach the people to conform in all things to the laws of their State, when they can do so without conflicting with the law of God.”—*Id.*, Vol. IX, p. 238.

“The banner of truth and religious liberty held aloft by the founders of the gospel church and by God’s witnesses during the centuries that have passed since then, has, in this last conflict, been committed to our hands. The responsibility for this great gift rests with those whom God has blessed with a knowledge of His word. We are to receive this word as supreme authority. We are to recognize human government as an ordinance of divine appointment, and teach obedience to it as a sacred duty, within its legitimate sphere. But when its claims conflict with the claims of God, we must obey God rather than men. God’s word must be recognized as above all human legislation. A ‘Thus saith the Lord’ is not to be set aside for a ‘Thus saith the church’ or a ‘Thus saith the state.’ The crown of Christ is to be lifted above the diadems of earthly potentates.

“We are not required to defy authorities. Our words, whether spoken or written, should be carefully considered, lest we place ourselves on record as uttering that which would make us appear antagonistic to law and order. We are not to say or do anything that would unnecessarily close up our way. We are to go forward in Christ’s name, advocating the truths committed to us. If we are forbidden by men to do this work, then we may say, as did the apostles, ‘Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard.’”—“*The Acts of the Apostles*,” pp. 68, 69.

“It is not wise to find fault continually with what is done by the rulers of government. It is not our work to attack individuals or institutions. We should exercise great

care lest we be understood as putting ourselves in opposition to the civil authorities. It is true that our warfare is aggressive, but our weapons are to be those found in a plain 'Thus saith the Lord.' Our work is to prepare a people to stand in the great day of God. We should not be turned aside to lines that will encourage controversy, or arouse antagonism in those not of our faith."—"*Testimonies*," Vol. VI, p. 394.

"The Pharisees had ever chafed under the exaction of tribute by the Romans. The payment of tribute they held to be contrary to the law of God. Now they saw opportunity to lay a snare for Jesus. The spies came to Him, and with apparent sincerity, as though desiring to know their duty, said, 'Master, we know that Thou sayest and teachest rightly, neither acceptest Thou the person of any, but teachest the way of God truly: is it lawful for us to give tribute unto Caesar, or no?' . . .

"Those who put the question to Jesus thought that they had sufficiently disguised their purpose; but Jesus read their hearts as an open book, and sounded their hypocrisy. 'Why tempt ye Me?' He said; thus giving them a sign they had not asked, by showing that He read their hidden purpose. They were still more confused when He added, 'Show Me a penny.' They brought it, and He asked them, 'Whose image and superscription hath it? They answered and said, Caesar's.' Pointing to the inscription on the coin, Jesus said, 'Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's.' .

"The spies had expected Jesus to answer their question directly, in one way or the other. If He should say, It is unlawful to give tribute to Caesar, He would be reported to the Roman authorities and arrested for inciting rebellion. But in case He should pronounce it lawful to pay the tribute, they designed to accuse Him to the people as opposing the law of God. Now they felt themselves baffled and de-

feated. Their plans were disarranged. The summary manner in which their question had been settled left them nothing further to say.

“Christ’s reply was no evasion, but a candid answer to the question. Holding in His hand the Roman coin, upon which were stamped the name and image of Caesar, He declared that since they were living under the protection of the Roman power, they should render to that power the support it claimed, so long as this did not conflict with a higher duty. But while peaceably subject to the laws of the land, they should at all times give their first allegiance to God.”—*“The Desire of Ages,”* pp. 601, 602.

RECOGNIZED AS NONCOMBATANTS IN  
AMERICAN CIVIL WAR

## RECOGNIZED AS NONCOMBATANTS IN AMERICAN CIVIL WAR

FROM the beginning of their earliest history, Seventh-day Adventists have been recognized as law-abiding citizens. They have sought to discharge, so far as lay within their power, every civil obligation to the governments under which they lived. They have never been found inciting to rebellion or revolution. They have, however, held as a matter of conscience that they could not engage in warfare, believing that this was a violation of the principles of the gospel of Christ. And the generous and liberty-loving citizenry among whom they have resided have recognized this conscientious belief on their part, and various governments have accorded to them the rights and privileges of noncombatants.

This was manifested in the early days of the history of the church, during the time of the Civil War in the United States of America. While standing loyally with the government in its efforts to put down the terrible rebellion, the church sought and obtained from the government the recognition of their noncombatant principles. Their young men were assigned to noncombatant duty, and with few exceptions were accorded immunity from the bearing of arms.

A record of the steps taken in securing this immunity, was published in the *Review and Herald* of September 13, 1864. Later this material published in the *Review*, with some variation indicated by further developments, was printed in a leaflet entitled, "The Views of Seventh-day Adventists Relative to Bearing Arms," printed in Battle Creek, Michigan, in 1865. We copy from the pamphlet as follows:



## STATEMENT OF PRINCIPLES

The following is the statement laid by the General Conference Committee before the governor, August 3, 1864:

*To His Excellency, Austin Blair, Governor of the State of Michigan:*

We, the undersigned, Executive Committee of the General Conference of Seventh-day Adventists, respectfully beg leave to present for your consideration the following statements:

The denomination of Christians calling themselves Seventh-day Adventists, taking the Bible as their rule of faith and practice, are unanimous in their views that its teachings are contrary to the spirit and practice of war; hence, they have ever been conscientiously opposed to bearing arms. If there is any portion of the Bible which we, as a people, can point to more than another as our creed, it is the law of ten commandments, which we regard as the supreme law, and each precept of which we take in its most obvious and literal import. The fourth of these commandments requires cessation from labor on the seventh day of the week, the sixth prohibits the taking of life, neither of which, in our view, could be observed while doing military duty. Our practice has uniformly been consistent with these principles. Hence, our people have not felt free to enlist into the service. In none of our denominational publications have we advocated or encouraged the practice of bearing arms; and, when drafted, rather than violate our principles, we have been content to pay, and assist each other in paying, the \$300 commutation money. And while that provision remained of universal application, we did not deem any public expression of our sentiments on this question called for.

We would further represent that Seventh-day Adventists are rigidly antislavery, loyal to the government, and in sympathy with it against the rebellion.

But not having had a long existence as a distinct people, and our organization having but recently been perfected, our sentiments are not yet extensively known. The change in the law renders it necessary that we take a more public stand in the matter. For this reason we now lay before Your Excellency the sentiments of Seventh-day Adventists, as a body, relative to bearing arms, trusting that you will feel no hesitation in endorsing our claim that, as a people, we come under the intent of the late action of Congress concerning those who are conscientiously opposed to bearing arms, and are entitled to the benefits of said laws.

JOHN BYINGTON,  
J. N. LOUGHBOROUGH,  
GEO. W. AMADON,

*General Conference Executive Committee of  
Seventh-day Adventists.*

*Battle Creek, Mich., Aug. 2, 1864.*

## THE GOVERNOR'S REPLY

I am satisfied that the foregoing statement of principles and practices of the Seventh-day Adventists is correct, and that they are entitled to all the immunities secured by law to those who are conscientiously opposed to bearing arms, or engaging in war.

AUSTIN BLAIR,  
Governor of Michigan.

Dated, Aug. 3, 1864.

## TO THE GOVERNOR OF WISCONSIN

To His Excellency, James T. Lewis, Governor of Wisconsin:

We, the undersigned, Executive Committee of the Illinois and Wisconsin State Conference of Seventh-day Adventists, subject to the direction of the General Conference of Seventh-day Adventists of Battle Creek, Michigan, beg leave to present the following for your consideration:

1. That there is under your jurisdiction a religious denomination known as Seventh-day Adventists, and legally organized for the worship of Almighty God, taking the Bible as the rule of their faith and practice; and are unanimous in their views that its teachings are contrary to the spirit and practice of war, hence they have ever been conscientiously opposed to bearing arms.

2. Our practice has uniformly been consistent with these principles. Hence our people have not felt free to enlist into the service. In none of our denominational publications have we advocated or encouraged the practice of bearing arms. And when drafted, rather than violate our principles, we have been content to pay, and assist each other in paying, the \$300 commutation money. And while that provision remained of universal application, we did not consider a public expression of our sentiments necessary.

3. We would further add that all Seventh-day Adventists are perfectly loyal and in sympathy with the government in putting down this wicked rebellion.

4. But not having existed long as a distinct people and our organization having but recently been perfected, our sentiments are not extensively known. The change in the law renders it necessary that we take a more public stand in this matter. For this reason we now lay before Your Excellency the sentiments of Seventh-day Adventists as a body, relative to bearing arms, trusting you will feel no hesitation in endorsing our claim, that as a people we come under the intent of the late act of Congress concerning those conscientiously opposed to bearing arms, and are entitled to the benefits of said laws.

Your obedient servants,

ISAAC SANBORN,  
JOSEPH G. WOOD,  
H. W. DECKER,  
*Executive Committee.*

## THE GOVERNOR'S RESPONSE

EXECUTIVE OFFICE,  
MADISON, Aug. 29, 1864.

*To Whom It May Concern:*

I am satisfied that the foregoing statement of the principles of the Seventh-day Adventists is correct, and that they are entitled to all the immunities secured by law to those who are conscientiously opposed to bearing arms or engaging in war.

JAMES T. LEWIS,  
*Governor of Wisconsin.*

## TO THE GOVERNOR OF ILLINOIS

FREEPORT, ILL., Aug. 29, 1864.

*His Excellency, Richard Yates, Governor of Illinois:*

Permit me to introduce to you Messrs. Joseph G. Wood and H. W. Decker, who will fully explain to you the object of their mission.

There is in this part of our State a number of church organizations of the Seventh-day Adventists, who are as truly noncombatants as the Society of Friends, and who are conscientiously opposed to bearing arms. Now what these gentlemen desire, is to secure for the members of that society in Illinois, the immunities provided for such persons under the conscription laws. As a class the members of this society are thoroughly loyal, and are willing to bear their share of the burdens of the government in putting down the rebellion, but they cannot conscientiously take up arms. I commend them to your most favorable consideration.

Sincerely yours,

THOS. J. TURNER.

I cordially endorse what Colonel Turner has said in the within, and commend his views.

C. K. JUDSON, P.M.,  
JOHN H. ADDAMS.

## REFERRED TO THE SECRETARY OF WAR

EXECUTIVE DEPARTMENT,  
SPRINGFIELD, ILLINOIS, Sept. 19, 1864.

Respectfully referred to Hon. E. W. Stanton, Secretary of War, Washington, D.C., whose attention is requested to within statements. At direction of His Excellency, Governor Yates.

JOHN M. SNYDER,  
*Col. and A.D.C.*

## RESPONSE OF THE PROVOST MARSHAL GENERAL

WAR DEPARTMENT,  
 PROVOST MARSHAL GENERAL'S OFFICE,  
 WASHINGTON, D.C., Sept. 26, 1864.

*His Excellency, Richard Yates, Governor of Illinois, Springfield, Ill.:*

SIR: I have the honor to return herewith papers in the case of certain applicants for benefit of provisions of Sec. 17, Act Feb. 24, 1864, referred by you to the Honorable Secretary of War, and by him referred to this office; and in reply would state that the section and act referred to, provide fully for such cases. It is as follows:

"And be it further enacted, That members of religious denominations, who shall by oath or affirmation declare that they are conscientiously opposed to the bearing of arms, and who are prohibited from doing so by the rules and articles of faith and practice of said religious denomination, shall, when drafted into the military service, be considered noncombatants, and shall be assigned by the Secretary of War to duty in the hospital, or to the care of freedmen, or shall pay the sum of three hundred dollars to such person as the Secretary of War shall designate to receive it, to be applied to the benefit of the sick and wounded soldiers: Provided, That no person shall be entitled to the benefit of the provisions of this section, unless his declaration of conscientious scruples against bearing arms shall be supported by satisfactory evidence that his department has been uniformly consistent with such declaration."

Such persons must present their claims to the Board of Enrollment of the district in which they reside, who will hear the evidence required by provisions of said section and act.

I have the honor to be, Sir,

Very respectfully

Your obedient servant,

JAMES B. FRY,

*Provost Marshal General.*

## TO THE GOVERNOR OF PENNSYLVANIA

COUDERSPORT, Aug. 23, 1864.

*To His Excellency, Gov. A. G. Curtin, Harrisburg, Pa.:*

SIR: Permit me to introduce to you Elder N. Fuller, who has been a resident of this county for years. I know him to be of good Christian character, of good respectability and fidelity. He is an earnest advocate of the principles he comes to you to represent.

He visits Your Excellency to ask you to give your opinion that Seventh-day Adventists are entitled to the benefit of the act providing for those who are conscientiously opposed to bearing arms.

Your obedient servant,

ISAAC BENSON.

## THE GOVERNOR'S RESPONSE

PENNSYLVANIA EXECUTIVE CHAMBER,  
HARRISBURG, Aug. 24, 1864.

I am satisfied, from an examination of the principles and practices of the Seventh-day Adventists, that they are entitled to all the immunities secured by law to those who are conscientiously opposed to bearing arms, or engaging in war.

A. G. CURTIN, *Governor of Pennsylvania.*

The statement of principles previously quoted, and its endorsement by Governor Blair of Michigan, and other documents, relating to the subject, were later presented to the authorities at Washington by Elder J. N. Andrews, a minister of the denomination. The following report of his experience and the action of the authorities appeared in the *Advent Review and Sabbath Herald*, published at Battle Creek, Michigan, September 13, 1864:

## RECOGNIZED AS NONCOMBATANTS

In obedience to the instructions of the General Conference Committee, I have visited the Provost Marshal General. The accompanying papers will show what I presented to him. These were all copied and placed on file in the Department, for reference in case any District Marshal shall refer any matter concerning ourselves to the Provost Marshal General. The originals have just been returned to me with an endorsement stating just what is necessary to be done before the District Marshal in case of draft.

The Marshal made no use of the pamphlet entitled "The Draft," but stated that it would be a proper document to present before the District Marshal in proof of the noncombatant views of our people. He further stated that the exemption clause of the enrollment law was not construed by him to mean Quakers merely, but to apply to any religious body who hold noncombatant views. He has issued orders to all the Deputy Marshals in accordance with this construction of the exemption clause.

I understand the proper course for our brethren in case of draft to be summed up in three things:

1. An oath or affirmation before the District Marshal that they are conscientiously opposed to bearing arms.

2. The presentation of the pamphlet entitled "The Draft," as showing the position of our people. To this it would be highly proper to add the certificate of the clerk of the church to which the drafted man belongs, showing, first, that we are a noncombatant people; second, that the individual is a worthy member of this religious body.

3. It may be proper to introduce the testimony of the drafted man's neighbors, showing that his life has been consistent with this declaration of his faith. I believe that this course of action, which is very plain and simple, will meet the case of all our brethren, and will enable them to avail themselves of the provisions of the exemption clause.

(Signed) J. N. ANDREWS.

*Washington, D.C., Sept. 1, 1864.*

The following are the papers above referred to:

MICHIGAN MILITARY AGENCY,  
[On E, near 7th Street North]  
WASHINGTON, D.C., Aug. 31, 1864.

*Brig. Gen. James B. Fry, Provost Marshal General:*

SIR: Permit me to ask your special attention to the bearer, Rev. J. N. Andrews, a minister of the Religious Organization known and recognized as the "Seventh-day Adventists," a body of Christians, residing in small numbers in each, or nearly all, of the Free States, who "are conscientiously opposed to the bearing of arms, and who are prohibited from doing so, by the rules and articles of faith and practice of such religious denomination."

Rev. J. N. Andrews comes duly accredited as the agent of that organization to ask of you that the relief contemplated in Section 17 of the enrollment act, approved March 3, 1863, may be extended to each and every member of their organization, provided they shall on oath, or affirmation, declare that "they are conscientiously opposed to the bearing of arms, and are prohibited from doing so by the rules and articles of faith and practice of their church, and furnish satisfactory evidence that their department has been uniformly consistent with such declaration."

Permit me to ask your attention to the endorsement of Austin Blair, Governor of Michigan, on page 9 of the accompanying pamphlet named "The Draft," also to express to you my full confidence in the loyalty and patriotism of the petitioners.

Your obedient servant,

J. TUNNICLIFF, JR.,  
*Michigan Military Agent.*

WASHINGTON, D.C., Aug. 30, 1864.

SIR: I have the honor to present the accompanying Documents, showing that I am the duly accredited representative to the Provost Marshal General, of the religious denomination styled Seventh-day Adventists, a people unanimously loyal and antislavery, who because of their views of the ten commandments and of the teaching of the New Testament cannot engage in bloodshed, and who therefore ask that the provisions of the

enrollment act of March 3, 1863, and of July 4, 1864, designed to meet such cases, may be applied to themselves.

Respectfully submitted,

JOHN N. ANDREWS,  
*Minister of the Gospel.*

SEVENTH-DAY ADVENTIST PUBLISHING HOUSE,  
BATTLE CREEK, MICH., Aug. 22, 1864.

*To Brig. Gen. James B. Fry, Provost Marshal General:*

We, the undersigned, General Conference Executive Committee of the denomination of Christians calling themselves Seventh-day Adventists, hereby empower Elder John N. Andrews, an accredited minister of our denomination, to act in our behalf in laying before the Provost Marshal General, the sentiments of Seventh-day Adventists in relation to bearing arms and engaging in war.

JOHN N. LOUGHBOROUGH,  
JOHN BYINGTON,  
GEORGE W. AMADON,  
*General Conference Executive Committee of  
Seventh-day Adventists.*

NEWFANE, NIAGARA CO., N.Y., Aug. 15, 1864.

*To Provost Marshal General Fry:*

DEAR SIR: I learn that there is an effort being made by the denomination of Christians calling themselves Seventh-day Adventists to avail themselves of the exemption clause in the enrollment law, which applies to those who are opposed to war from religious and conscientious convictions.

My knowledge of them has been quite limited, but so far as I have known them, I have known them to be thoroughly loyal and upright. I have understood them to be, from conscientious convictions founded upon the ten commandments, opposed to engaging in war, and have also understood that their course has, as far as possible, been in accordance with such convictions. How far the clause in the law referred to, will be construed to go by the Department, I am not aware, but I am in favor of giving them a fair and impartial hearing, and all their rights under such law being granted to them.

If entitled to such exemption, they will be able to show their claims to it. I believe them to be a very conscientious, upright, and consistent people, and that their principles and practices have been uniformly in harmony.

Respectfully,  
BURT VAN HONE,  
*Late M.C. 31st District, New York.*

STATE OF NEW YORK, 28TH DISTRICT,  
OFFICE OF THE PROVOST MARSHAL,  
ROCHESTER, Aug. 24, 1864.

*Brig. Gen. James B. Fry, Provost Marshal General:*

SIR: I have the honor to introduce Rev. J. N. Andrews of this city, who visits Washington upon business connected with his society. He is known to me as a gentleman of integrity, and any statement he may make can be relied upon.

Very respectfully,

Your obedient servant,

ROSWELL HART,

*Captain and Provost Marshal 28th District, N.Y.*

To these the following response was received from the Provost Marshal General:

PROVOST MARSHAL GENERAL'S OFFICE,  
Sept. 1, 1864.

RESPECTFULLY RETURNED TO REV. J. N. ANDREWS:

Members of religious denominations, who have been drawn in the draft, and who establish the fact before the Board of Enrollment that they are conscientiously opposed to the bearing of arms, and are prohibited from so doing by their rules and articles of faith, and that their deportment has been uniformly consistent with their professions, will be assigned to duty in hospitals, or to the care of freedmen, or shall be exempt on payment of \$300 to such persons as the Secretary of War may designate.

By command of the Provost Marshal General,

THEO. MCMURTRIE,

*Capt. and A.A.A.G.*



**DELIVERANCE IN ANSWER TO  
PRAYER**

## DELIVERANCE IN ANSWER TO PRAYER

THE great American Republic was fighting for its very life. Four years of bloody warfare had passed, and the end was not yet. Thousands of young men, the flower of the nation, surrendered their lives in defense of the Union. Millions of dollars had been expended, and millions more in property had been destroyed.

The effect of this long-continued struggle was demoralizing upon every phase of human life and existence. It affected the work of the church as well as that of the State. Particularly did it bring great embarrassment to the Seventh-day Adventist Church. With many of their young men called to service, with the draft affecting even some in the ministry, it seemed that the movement itself was imperiled.

In view of their own distress and the greater distress of a sorrowing nation, it seemed to the leaders of the church that there should be mighty intercession to God to bring to an end the terrible strife. Accordingly, a day of fasting and prayer was appointed by the General Conference Committee. In this season our churches heartily engaged, and it was a cause of great rejoicing that in a few short weeks the bloody conflict was brought to a happy conclusion. The Union was preserved, slavery was abolished, and North and South united once more in the bonds of national union. Surely a merciful and compassionate God had answered the prayers of His faithful suffering people.

The following quotations, taken from the *Review and Herald*, bring to us in greater and more vivid detail this experience:

**THE TIME HAS COME FOR THE FULFILLMENT OF  
REVELATION 7:3\*****HUMILIATION AND PRAYER**

Dear Brethren, scattered abroad: We have reached a time when we can confidently take our stand upon the position expressed in the heading we have given to these lines: that the providence of God has brought us to a place where the message, or the work, of the ascending angel of Revelation 7:2 must be fulfilled.

Not to enter into an exposition of that prophecy, let us state a few of its leading features upon which there can be no question:

1. The winds denote political strifes and commotions among the nations.

2. The four angels standing upon the four corners of the earth, holding these winds, are four divine messengers into whose charge God has committed the affairs of the nations, and whose province it is, both to restrain the winds of strife, when the work of God requires it, and also to cause the winds to blow, and to raise up the great whirlwind from the coasts of the earth (Jer. 25:32), when the church of God is prepared and the nations are ripe for this final commotion.

3. The angel of verse 2, ascending from the east with the seal of the living God, is identical with the third angel of Revelation 14:9-12.

4. His crying to the four angels to hurt not the earth, etc., that is, to restrain the blowing of the winds, till the sealing of the servants of God is accomplished, shows conclusively that some work of strife, war, and commotion is beginning to arise which interferes with the sealing work, and which, in the counsel of God, must be restrained till that work is accomplished.

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\* James White, in the *Review and Herald*, February 21 and April 25, 1865.

5. As the angel of Revelation 14:9 symbolizes a work on the part of the church, so the cry of this angel must denote an earnest petition of God's people, for the restraint of some national or political strife, which is beginning to interfere with their work. . . .

We pray God to arouse the attention of His people to these things. And we would recommend, nay, more, earnestly request all our churches and scattered brethren to set apart four days commencing Wednesday, March 1, and continuing till the close of the following Sabbath, as days of earnest and importunate prayer over this subject. Let business be suspended, and the churches meet at one o'clock on the afternoon of each of the weekdays, and twice on the Sabbath, to pour out their supplications before God. These meetings should be free from anything like discussion, and be characterized by humiliation, confessions, prayers for light and truth, and efforts for a fresh and individual experience in the things of God. Let the sentiment of Revelation 7:3 be the guide to the burden of our petitions. And as among the poor bondmen, God may have many servants, pray that the war may result in good in opening the door of the truth to them. . . .

The number of God's servants will be made up; for the prophet so declares; but not till after an earnest work has taken place on the part of the church. We firmly believe the time has come for us to act; then follows the sealing work, or the loud cry of the third message—then triumph—then translation—then eternal life. Amen.

JOHN BYINGTON,  
JAMES WHITE, for  
J. N. LOUGHBROUGH,  
GEO. W. AMADON,

*General Conference Committee.*

## GOD ANSWERS THE PRAYER OF HIS CHILDREN

The Lord heard and answered the united prayers of His believing children. Thousands who had feared that the war might continue for many months, entailing continued loss of life and destruction of property, were surprised and rejoiced to learn that the war had come to an end. They saw in it a definite answer to their united cry that the Lord would speedily bring a cessation of hostilities. This is told in the following article:

## OUR POSITION \*

Never have we realized such intensity of feeling, such drawing of the Spirit to the very throne of Heaven, such confidence in the answer of fervent prayers, as during these days of humiliation and prayer. The influence of this season has had a most blessed and sanctifying result upon the church. We have not seen better times in Battle Creek, and testimony from all parts of the field agrees with ours.

Such experience, with so clear a prophecy as that which speaks of the restraining of the winds of war and strife until the servants of God shall be sealed, cannot be set aside as of trifling value. To those who have participated in it, it is of vast importance. And what gives this experience its thrilling interest is the fact that the more than ten thousand commandment-keeping petitioners have seen already the answer of their prayers to a wonderful degree.

The air rang with shouts, Richmond is taken! and Lee has surrendered! Cities and villages were illuminated. Bonfires and rockets streamed up to the heavens, while cheers for Lincoln, Grant, Sherman, and Sheridan rang again. But God's loyal people were on their knees, blessing Heaven for the answer of their prayers, and weeping with joy over the faithfulness of God in fulfilling His word. . . .

But whatever may be the history of the future, it seems

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\* James White, in *Review and Herald*, April 25, 1865.

evident that the end of the great American war has virtually come, and that, too, by the hand of Providence, that the way might be prepared for the proclamation of those great truths which will result in the sealing of the 144,000. What an hour is the present! How grand and glorious is the position of those who keep the commandments of God and the faith of Jesus Christ! How dangerous delays and disobedience now! And how blessed to labor, and suffer, and weep, and rejoice in the last great gathering of sheaves for the heavenly garner! God help the waiting ones to be faithful!

The masses, who have no faith in the fulfillment of prophecy in our time, cannot appreciate our position. To them it will look fanciful, fanatical, egotistical. And we may expect that blind unbelief will scoff at the precious truth for this time. He who would speak of it, and the answer of our prayers, in a spirit of carnal boasting, is unworthy a place with the people of God. While we believe and enjoy the truth in our own hearts, and our lives are molded by it, let us seek earnestly to know how to speak and when to speak forth the precious truth of the Lord, so as to glorify its adorable Author, and benefit and bless our fellow men.

**NATIONS ENGAGED IN THE  
WORLD WAR**

## NATIONS ENGAGED IN THE WORLD WAR

As a bolt of lightning out of a clear sky, the great World War burst upon the world. It came unannounced and unexpected. Upon its outbreak, conditions were practically the same as they had been for long months. There had been ominous mutterings of the coming storm, but for long years every threatened outbreak had been suppressed, broken peace pacts had been patched up, misunderstandings cleared away, and the world had fondly come to believe that this would continue to be done for an indefinite period. And then there came the spark that set the great powder magazine ablaze, and in a few short days practically all Europe was suddenly transformed into an armed camp. The editor of the London *Telegraph* describes in these graphic words the rapidly shaping events of the first week of this great conflict:

"As we look back over a week which has been full of the keenest excitement and the most feverish anxiety, we cannot fail to be struck with the extraordinary rapidity with which this present crisis has developed. . . .

"Practically within the compass of a single week, we have had to watch the evolution of a crisis absolutely unparalleled in the memory of the present generation, perhaps in the history of the world, and have discovered to our astonishment and dismay that we stand on the brink, not of a mere localized conflict in the east of Europe, but of an appalling European war. It is this alarming violence, this remorseless haste, as of a tornado tearing its way with resistless force across peaceful lands, which takes away our breath and paralyzes our thoughts. Before we have had time to guess whither events were leading us, we find ourselves in the center of the storm; and every man in every capital looks with feverish anticipation for what the next few hours may bring forth. Human imagination is stunned by so sudden, so tremendous, and so unexpected a catastrophe."—Aug. 1, 1914.

It will be of interest to the reader to have before him a list of the nations engaged in this conflict and the date of their entrance into it.



The following is a complete list of the declarations of war and severances of diplomatic relations in connection with the World War. This list was compiled from the *Official United States Bulletin* and *Current History*, and was published in the *Review and Herald*, November 28, 1918.

## DECLARATIONS OF WAR

- Austria v. Belgium, Aug. 28, 1914.
- Austria v. Japan, Aug. 27, 1914.
- Austria v. Montenegro, Aug. 9, 1914.
- Austria v. Russia, Aug. 6, 1914.
- Austria v. Serbia, July 28, 1914.
- Belgium v. Germany, Aug. 4, 1914.
- Brazil v. Germany, Oct. 26, 1917.
- Bulgaria v. Rumania, Sept. 1, 1916.
- Bulgaria v. Serbia, Oct. 14, 1915.
- China v. Austria, Aug. 14, 1917.
- China v. Germany, Aug. 14, 1917.
- Costa Rica v. Germany, May 23, 1918.
- Cuba v. Germany, April 7, 1917.
- Cuba v. Austria, Dec. 16, 1917.
- France v. Austria, Aug. 12, 1914.
- France v. Bulgaria, Oct. 16, 1915.
- France v. Germany, Aug. 3, 1914.
- France v. Turkey, Nov. 5, 1914.
- Germany v. Belgium, Aug. 4, 1914.
- Germany v. France, Aug. 3, 1914.
- Germany v. Portugal, March 9, 1916.
- Germany v. Rumania, Aug. 28, 1916.
- Germany v. Russia, Aug. 1, 1914.
- Great Britain v. Austria, Aug. 13, 1914.
- Great Britain v. Bulgaria, Oct. 15, 1915.
- Great Britain v. Germany, Aug. 4, 1914.
- Great Britain v. Turkey, Nov. 5, 1914.
- Greece (Provisional Government) v. Bulgaria, Nov. 28, 1916.
- Greece (Government of Alexander) v. Bulgaria, July 2, 1917.
- Greece (Provisional Government) v. Germany, Nov. 28, 1916.
- Greece (Government of Alexander) v. Germany, July 2, 1917.
- Guatemala v. Germany, April 21, 1918.
- Haiti v. Germany, July 15, 1918.
- Honduras v. Germany, July 19, 1918.
- Italy v. Austria, May 24, 1915.
- Italy v. Bulgaria, Oct. 19, 1915.

- Italy v. Germany, Aug. 28, 1916.  
Italy v. Turkey, Aug. 21, 1915.  
Japan v. Germany, Aug. 23, 1914.  
Liberia v. Germany, Aug. 4, 1917.  
Montenegro v. Austria, Aug. 8, 1914.  
Montenegro v. Germany, Aug. 9, 1914.  
Nicaragua v. Austria, May 6, 1918.  
Nicaragua v. Germany, May 6, 1918.  
Panama v. Germany, April 7, 1917.  
Panama v. Austria, Dec. 10, 1917.  
Portugal (resolution authorizing intervention as an ally of England)  
v. Germany, Nov. 23, 1914.  
Portugal (military aid granted) v. Germany, May 19, 1915.  
Rumania (allies of Austria considered it a declaration of war) v.  
Austria, Aug. 27, 1916.  
Russia v. Bulgaria, Oct. 19, 1915.  
Russia v. Germany, Aug. 7, 1914.  
Russia v. Turkey, Nov. 3, 1914.  
Serbia v. Germany, Aug. 6, 1914.  
Siam v. Austria, July 22, 1917.  
Siam v. Germany, July 22, 1917.  
Turkey v. Rumania, Aug. 29, 1916.  
Turkey (holy war) v. Allies, Nov. 11, 1914.  
United States v. Austria, Dec. 7, 1917.  
United States v. Germany, April 6, 1917.

## SEVERANCES OF DIPLOMATIC RELATIONS

- Austria v. Japan, Aug. 26, 1914.  
Austria v. Portugal, March 15, 1916.  
Austria v. Serbia, July 26, 1914.  
Austria v. United States, April 8, 1917.  
Belgium v. Turkey, Oct. 30, 1914.  
Bolivia v. Germany, April 14, 1917.  
Brazil v. Germany, April 11, 1917.  
China v. Germany, March 14, 1917.  
Costa Rica v. Germany, Sept. 21, 1917.  
Ecuador v. Germany, Dec. 7, 1917.  
Egypt v. Germany, Aug. 13, 1914.  
France v. Austria, Aug. 11, 1914.  
France v. Turkey, Oct. 30, 1914.  
Germany v. Italy, May 23, 1915.  
Great Britain v. Turkey, Oct. 30, 1914.  
Greece v. Austria, July 2, 1917.  
Greece v. Turkey, July 2, 1917.  
Guatemala v. Germany, April 27, 1917.  
Haiti v. Germany, June 16, 1917.

Honduras v. Germany, May 17, 1917.  
Japan v. Austria, Aug. 25, 1914.  
Liberia v. Germany, May 8, 1917.  
Nicaragua v. Germany, May 19, 1917.  
Peru v. Germany, Oct. 5, 1917.  
Rumania v. Bulgaria, Aug. 30, 1916.  
Russia v. Bulgaria, Oct. 19, 1915.  
Russia v. Rumania, Jan. 28, 1918.  
Russia v. Turkey, Oct. 30, 1914.  
Santo Domingo v. Germany, June 8, 1917.  
Turkey v. United States, April 20, 1917.  
United States v. Germany, Feb. 3, 1917.  
Uruguay v. Germany, Oct. 7, 1917.

AMERICAN REGISTRATION AND DRAFT  
IN THE WORLD WAR

## AMERICAN REGISTRATION AND DRAFT IN THE WORLD WAR

THE United States of America had kept free from the entanglements of the Great War. It fondly hoped that it could maintain this neutral position throughout; but rapidly shaping events, including a violation of treaties with some of the nations engaged in the conflict, with assault upon and curtailment of American commerce, endangering ocean travel and even involving loss of American life, finally led this country to cast in its lot with the Allied nations and declare war against Germany.

The first step in the preparation of an army required a complete registration of every male citizen of draft age. Following this registration it was deemed essential by the President and the American Congress to pass measures giving the government power to draft men at its pleasure to enter training camps preparatory to going overseas. Articles were published in the church paper, setting before its readers both the legislation pertaining to registration and also that pertaining to the draft. These articles appear in the following pages.

### EDITORIAL NOTE \*

Several have inquired the time when Seventh-day Adventists first officially declared themselves noncombatants. The first declaration of this kind was made by the executive committee of the General Conference of Seventh-day Adventists under date of August 2, 1864. By instruction of the committee, Elder J. N. Andrews went to Washington, and filed this statement with Provost Marshal General Fry, August 30, 1864. Acknowledgment of this statement was

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\* *Review and Herald*, January 3, 1918.

made by the Provost Marshal General under date of September 1, 1864.

At the third annual session of the General Conference of Seventh-day Adventists of America, held in Battle Creek, Michigan, May 17, 1865, action was taken making similar declaration of noncombatancy. This action was published in the *Review* of May 23, 1865.

At the meeting of the executive committee of the North American Division Conference, held in Huntsville, Alabama, April 18, 1917, the action of the General Conference of 1865 in making declaration of noncombatancy, was adopted as expressing the principles of the Seventh-day Adventists of the North American Division Conference. This declaration was filed with the War Department at Washington, April 26, 1917, and published in the *Review and Herald*, June 14, 1917.

#### REGISTRATION \*

On the eighteenth day of May, 1917, the President of the United States signed a bill which had been adopted by Congress, thus enacting a law which provides the government of the United States with an army of such size as those in authority deem advisable.

The first step toward securing this army is a correct registration of all men residing within the United States, between the ages of twenty-one and thirty-one years. It does not matter whether such men are citizens of the United States or of some other country; whether they come under provided exemptions or not; whether they are physically able to go to war or not; all whose twenty-first birthday comes on or before June 5, 1917, and who have not passed their thirty-first birthday on that date, *must* register.

It does not matter whether such men believe in war or

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\* I. H. Evans, president of the North American Division Conference, in the *Review and Herald*, May 31, 1917.

are noncombatants, they must register. If you are deaf, dumb, blind, have neither legs nor arms, but come within the age limit, you must register. Registration is not optional; it is compulsory.

It is not a declaration that you volunteer for service. It is the aggregation of these names that makes up the list of men to whom the draft for service in the war may later be applied. You may be drafted or not. That comes later. But now it is the duty of every man within the age limit to register.

June 5, 1917, is the day named by proclamation of the President of the United States as the day for registering. There are not two days for this. Neither sickness, business, pleasure, forgetfulness, nor any other excuse is acceptable.

The President's proclamation reads in part as follows:

"Now, therefore, I, Woodrow Wilson, President of the United States, do call upon the governor of each of the several States and Territories, the Board of Commissioners of the District of Columbia, and all officers and agents of the several States and Territories, of the District of Columbia, and of the counties and municipalities therein, to perform certain duties in the execution of the foregoing law, which duties will be communicated to them directly in regulations of even date herewith.

"And I do further proclaim and give notice to all persons subject to registration in the several States and in the District of Columbia in accordance with the above law, that the time and place of such registration shall be between 7 A.M. and 9 P.M. on the fifth day of June, 1917, at the registration place in the precinct wherein they have their permanent homes. Those who shall have attained their twenty-first birthday and who shall not have attained their thirty-first birthday on or before the day here named are required to register, excepting only officers and enlisted men of the regular army, the navy, the marine corps, and the national guard and naval militia while in the service of the United States, and officers in the officers' reserve corps and enlisted men in the enlisted reserve corps while in active service. In the Territories of Alaska, Hawaii, and Porto Rico a day of registration will be named in a later proclamation.

"And I do charge those who through sickness shall be unable to present themselves for registration that they apply on or before the day of registration to the county clerk of the county where they may be for instructions as to how they may be registered by agent. Those who expect to be absent on the day named from the counties in which they have their permanent homes may register by mail, but their mailed registration cards must reach

the places in which they have their permanent homes by the day named herein.

"They should apply as soon as practicable to the county clerk of the county wherein they may be for instructions as to how they may accomplish their registration by mail. In case such persons as, through sickness or absence, may be unable to present themselves personally for registration shall be sojourning in cities of over thirty thousand population, they shall apply to the city clerk of the city wherein they may be sojourning rather than to the clerk of the county. The clerks of counties and of cities of over thirty thousand population in which numerous applications from the sick and from nonresidents are expected are authorized to establish such sub-agencies and to employ and deputize such clerical force as may be necessary to accommodate these applications. . . .

"It is essential that the day be approached in thoughtful apprehension of its significance and that we accord to it the honor and the meaning that it deserves. Our industrial need prescribes that it be not made a technical holiday, but the stern sacrifice that is before us urges that it be carried in all our hearts as a great day of patriotic devotion and obligation when the duty shall lie upon every man, whether he is himself to be registered or not, to see to it that the name of every male person of the designated ages is written on these lists of honor.

"In witness whereof I have hereunto set my hand and caused the seal of the United States to be affixed.

"Done at the city of Washington this eighteenth day of May, in the year of our Lord one thousand nine hundred and seventeen, and of the Independence of the United States of America the one hundred and forty-first.

"By the President.

"ROBERT LANSING, *Secretary of State.*"

The penalty for not complying with the provisions of the act of which the registration requirement is a part, is thus stated in the act itself:

"Any person charged as herein provided with the duty of carrying into effect any of the provisions of this act or the regulations made or directions given thereunder who shall fail or neglect to perform such duty; and any person charged with such duty or having and exercising any authority under said act, regulations, or directions, who shall knowingly make or be a party to the making of any false or incorrect registration, physical examination, exemption, enlistment, enrollment, or muster; and any person who shall make or be a party to the making of any false statement or certificate as to the fitness or liability of himself or any other person for service under the provisions of this act, or regulations made by the President thereunder, or otherwise evades or aids another to evade the requirements of this act or of said regulations, or who, in any manner, shall fail or neglect fully to



perform any duty required of him in the execution of this act, shall, if not subject to military law, be guilty of a misdemeanor, and upon conviction in the district court of the United States having jurisdiction thereof, be punished by imprisonment for not more than one year, or, if subject to military law, shall be tried by court-martial and suffer such punishment as a court-martial may direct."

Those to whom the law applies should at once secure such information as to where and how to register as will enable them to comply with the law. Each State will have its own regulations.

Those of military age whose conditions entitle them to the exemptions provided in the law, should not fail to register, but in the space provided on the registration card may state the grounds on which they claim exemption.

Every Seventh-day Adventist thus required to register will conscientiously comply with the provisions of the law.

#### THE DRAFT \*

Congress has enacted, and the President has approved, a selective conscription law. While many citizens were apparently opposed to conscription, yet Congress and the President were united in making a law which drafts men within defined age limits for military duty. This law is now being, and will continue to be, enforced by the Executive and War Departments of the United States. Sections of the law read as follows:

*"Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That in view of the existing emergency, which demands the raising of troops in addition to those now available, the President be, and he is hereby, authorized . . .*

*"Third. To raise by draft as herein provided, organize, and equip an additional force of five hundred thousand enlisted men, or such part or parts thereof as he may at any time deem necessary, and to provide the necessary officers, line and staff, for said force and for organizations of the other forces hereby authorized. . . .*

*"Fourth. The President is further authorized, in his discretion and at such time as he may determine, to raise and begin the training of an additional force of five hundred thousand men organized, officered, and*

\* I. H. Evans, in the *Review and Herald*, June 7, 1917.

equipped, as provided for the force first mentioned in the preceding paragraph of this section.

"Fifth. To raise by draft, organize, equip, and officer, as provided in the third paragraph of this section, in addition to and for each of the above forces, such recruit training units as he may deem necessary for the maintenance of such forces at the maximum strength.

"Sixth. To raise, organize, officer, and maintain during the emergency such number of ammunition batteries and battalions, depot batteries and battalions, and such artillery parks, with such numbers and grades of personnel as he may deem necessary. Such organizations shall be officered in the manner provided in the third paragraph of this section, and enlisted men may be assigned to said organizations from any of the forces herein provided for or raised by selective draft as by this act provided. . . .

"Sec. 2. That the enlisted men required to raise and maintain the organizations of the regular army and to complete and maintain the organizations embodying the members of the national guard drafted into the service of the United States, at the maximum legal strength as by this act provided, shall be raised by voluntary enlistment, or if and whenever the President decides that they cannot effectually be so raised or maintained, then by selective draft; and all other forces hereby authorized, except as provided in the seventh paragraph of section one, shall be raised and maintained by selective draft exclusively; but this provision shall not prevent the transfer to any force of training cadres from other forces. Such draft as herein provided shall be based upon liability to military service of all male citizens, or male persons not alien enemies who have declared their intention to become citizens, between the ages of twenty-one and thirty years, both inclusive, and shall take place and be maintained under such regulations as the President may prescribe not inconsistent with the terms of this act. Quotas for the several States, Territories, and the District of Columbia, or subdivisions thereof, shall be determined in proportion to the population thereof, and credit shall be given to any State, Territory, district, or subdivision thereof, for the number of men who were in the military service of the United States as members of the national guard on April first, nineteen hundred and seventeen, or who have since said date entered the military service of the United States from any such State, Territory, district, or subdivision, either as members of the regular army or the national guard. All persons drafted into the service of the United States and all officers accepting commissions in the forces herein provided for shall, from the date of said draft or acceptance, be subject to the laws and regulations governing the regular army, except as to promotions, so far as such laws and regulations are applicable to persons whose permanent retention in the military service on the active or retired list is not contemplated by existing law, and those drafted shall be required to serve for the period of the existing emergency unless sooner discharged:

*Provided*, That the President is authorized to raise and maintain by voluntary enlistment or draft, as herein provided, special and technical

troops as he may deem necessary, and to embody them into organizations and to officer them as provided in the third paragraph of section one and section nine of this act. Organizations of the forces herein provided for, except the regular army and the divisions authorized in the seventh paragraph of section one, shall, as far as the interests of the service permit, be composed of men who come, and of officers who are appointed, from the same State or locality.

"Sec. 3. No bounty shall be paid to induce any person to enlist in the military service of the United States; and no person liable to military service shall hereafter be permitted or allowed to furnish a substitute for such service; nor shall any substitute be received, enlisted, or enrolled in the military service of the United States; and no such person shall be permitted to escape such service or to be discharged therefrom prior to the expiration of his term of service by the payment of money or any other valuable thing whatsoever as consideration for his release from military service or liability thereto. . . .

"Sec. 10. That all officers and enlisted men of the forces herein provided for other than the regular army shall be in all respects on the same footing as to pay, allowances, and pensions as officers and enlisted men of corresponding grades and length of service in the regular army; and commencing June one, nineteen hundred and seventeen, and continuing until the termination of the emergency, all enlisted men of the army of the United States in active service whose base pay does not exceed \$21 per month shall receive an increase of \$15 per month; those whose base pay is \$24, an increase of \$12 per month; those whose base pay is \$30, \$36, or \$40, an increase of \$8 per month; and those whose base pay is \$45 or more, an increase of \$6 per month:

*Provided*, That the increases of pay herein authorized shall not enter into the computation of the continuous-service pay."

We have quoted the foregoing sections of the law in order that readers of the *Review* may have the wording of the law before them for study.

It will be observed that all men within the United States, from the ages of twenty-one to thirty inclusive, who are not exempted, are subject to draft at any time deemed necessary by the proper authorities. It is estimated that the registration will show from 9,000,000 to 10,000,000 men of the prescribed ages in this country.

Not all who are drafted will be called to go to the front. Some must do mechanical work, and that of all sorts; some must serve in the commissary department, securing and

providing food with which to feed those engaged in other lines of service; others must perform hospital duty, caring for the wounded and ministering to the sick.

The law does not allow each man drafted to select his own line of service, and take what place he chooses. This selection is committed to the War Department, and the idea is that each will be assigned to the position in which his training will best fit him to serve.

To meet the possibilities of such conditions as now prevail, the North American Division executive committee, at its autumn session in 1916, among other recommendations passed the following:

"That as far as consistent there be given in connection with our colleges, particularly to the young men, instruction in simple treatments, fundamental principles of nursing, and 'first aid' to the injured; in short, such instruction as in times of emergency will enable them to render service in the care of the sick in either the home or foreign fields.

"That a suitable certificate stating the character of this instruction be issued by the Medical Department of the North American Division Conference to those completing this course of instruction."

Acting in harmony with these recommendations, some of our sanitariums, most of our colleges, including our medical college at Loma Linda, and some of our academies, have opened and are conducting special classes in emergency and first-aid work for the wounded and sick. Hundreds of our young people have availed themselves of this training, which should stand the young men in good stead if drafted.

Thousands of our young men have been reared on farms and have a training in agriculture and horticulture, which means much in meeting the food supply of the world today. They are, or should be, expert farmers, and can well serve their country, if permitted, in their regular vocation, helping to supply food for the nation.

Existing conditions present to our people in the United States special difficulties because we are noncombatants in

religious belief, and further because we conscientiously observe the seventh day as the Sabbath. We have always tried faithfully to obey the divine injunction concerning the duty of Christians toward those who bear rule over them. The word of God plainly sets forth this duty. When the Saviour was asked, "Is it lawful to give tribute unto Caesar, or not?" He said:

"Why tempt ye Me, ye hypocrites? Show Me the tribute money. And they brought unto Him a penny. And He saith unto them, Whose is this image and superscription? They say unto Him, Caesar's. Then saith He unto them, Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's."

Paul wrote in his epistle to the Romans:

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. . . . Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honor to whom honor."

In the epistle to Titus we find these words:

"Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men."

Peter wrote:

"Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by Him for the punishment of evildoers, for the praise of them that do well."

But while the Christian must submit "to every ordinance of man for the Lord's sake," he must never forget his duty to his Creator and Redeemer. His service to God must come first. He obeys with fidelity the laws of his country when those laws do not compel him to violate his duty to God. He must be true to his honest convictions in obeying God, but beyond that he holds himself subject "to the powers that be."

It is quite probable that some of our young men will be called to serve their country. While we earnestly hope

that they will be exempted from the bearing of arms, they will be required to serve in other capacities. Let us all pray that Heaven may give them favor with the authorities whereby they may be enabled to serve God in an acceptable manner while still doing their duty as citizens. We know that wherever they are placed, and to whatever noncombatant work they may be assigned, they will prove themselves true representatives of the Master, serving with faithfulness and fidelity, commending to all their associates the holy religion of the Lord Jesus.

#### OFFICIAL RULINGS CONCERNING THE DRAFT \*

From recent numbers of the *Official Bulletin*, we quote some extracts which we think will be helpful to our people who are drafted. Those interested should carefully read the same. Some of the information is of great value.

Especially would we call the attention of those who have been drafted to the ruling that those who do not report to their local board and claim exemption, automatically become a part of the army of the United States, and lose their right to ask for exemption. Some have already failed to report to the local board.

Remember that the local board is under no obligation, according to the law, to mail you notice when to appear. This you must find out for yourself from the lists posted from time to time on the bulletin board at your exemption board headquarters. Out of courtesy, however, the local boards are notifying the drafted men by letter; but if their communication should fail to reach you, you cannot claim that fact as an excuse for nonappearance. And if one who is drafted fails to respond to the call of the local board for examination, he loses all right to exemption, and automatically becomes a member of the army.

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\* I. H. Evans, in the *Review and Herald*, September 6, 1917.

We would call the attention of our sisters to Major Murphy's cablegram, and suggest that as many as can do so, assist in this great crisis by helping the Red Cross in preparing knitted articles. To do this, they should get in touch with the Red Cross chapter nearest them, where they can secure material, instructions, and such information as will be needed.

**"ANTIWAR SECT MEMBERS TO GET NONCOMBATANT DUTY**

"The Provost Marshal General has sent the following telegram to the governors of all States:

"Please inform local boards that persons considered under paragraph i\* of section 20 of the regulations will be drafted, will be forwarded to a mobilization camp, and will make up a part of the quota from the State and district from whence they come, and will be assigned to duty in a capacity declared by the President to be noncombatant.'"

**"CALL FOR SUPPLIES CABLED TO RED CROSS FROM FRANCE**

"A cabled appeal for the immediate shipment of supplies to France has reached the American Red Cross from Maj. Grayson M.-P. Murphy. Major Murphy, as head of the Red Cross Commission in France, has been making a survey of conditions in the war zone and the districts which harbor refugees. The cable emphasizes the urgent need in Europe for vast amounts of hospital and knitting supplies.

**"MAJOR MURPHY'S CABLEGRAM**

"Major Murphy cables:

"Begin shipping at once 1,500,000 each knitted mufflers, sweaters, socks, and wristlets. These are desperately needed before cold weather. In view of the shortage of fuel, and other discomforts, they will be of incredible value in both military and civilian work.

"Last winter broke the record for cold and misery among the people here. They inexpressibly dread lest the coming winter find us without supplies to meet the situation. I urge you on behalf of our soldiers and those of our Allies who will suffer in the frozen trenches. Thousands of Belgian and French refugees and repatriates are being returned through Switzerland to France.'

**"CIRCULAR OF DIRECTIONS**

"The woman's bureau of the Red Cross, under the direction of Miss Florence M. Marshall, has prepared directions with complete information

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\* "The paragraph referred to above deals with the drafting of members of religious sects whose principles forbid their members to participate in war in any form."

as to the knitted articles asked for by Major Murphy. The circular, which will be available to any woman who applies to the nearest Red Cross chapter, tells exactly how to obtain yarn, detailed knitting instructions, and where to send the garments for immediate shipment to France."

**"CANNOT JOIN NAVY AFTER BEING CALLED BY BOARD**

"The Provost Marshal General has sent the following telegram to the governors of all States:

"An erroneous instruction has been sent by the Navy Department to naval recruiting stations, to the effect that persons could voluntarily enlist in the navy after having been called by a local board. The attention of the Navy Department has been called to this error, and it is being rectified by telegram. Please inform all local boards that after a person has been called by the board he cannot voluntarily enlist in the military or naval service, and that such voluntary enlistment will not protect him from the penalty of the law for failure to report to the local board."

**"NO EXEMPTION OF REGISTERED MEN WHO REFUSE TO REPORT**

"The Department of Justice has issued the following:

"It has been determined by the Provost Marshal General that persons who fail to appear for their physical examination after having received their notices to do so from the local boards, by such failure waive their right to physical examination and are accepted by the board without such examination. Their names will be certified to the district boards as chosen by the local boards for the national army. If they do not then appear to claim exemptions, they will waive thereby the right to such exemptions as they might have claimed, and their names will be certified by the district boards to the adjutant generals of their respective States as persons for the national army.

**"SUBJECT TO MILITARY OFFICERS**

"The adjutant general will then mail them a notice to report for duty at a specified time and place, and such notices will be given publicity according to the regulations of the conscription act. Such persons then become subject to the military authorities at the time designated by the adjutant general for them to report. Should they fail to comply with this notice, they become deserters from the army, and will be treated as such by the military authorities.

"It is, therefore, a matter of vital concern not so much to the government as to the persons themselves to see that they give the correct address for their notice to be mailed to them. Should they fail to comply with these notices after receiving them, they become automatically drafted without regard to physical examination or to exemption or discharge.

**"MAY BE DETAINED IN JAIL**

"Where persons are known to be willfully refusing to comply with the requests of the local boards and are so conducting themselves as to be a



menace to the proper enforcement of the conscription act, and their whereabouts are known, they should be detained in jail on complaints charging violations of section 6 of the conscription act until the time when they are ordered by the adjutant general to report for duty in the national army. They should, at that date, be turned over to the military authorities. No prosecution need be had, as it will be unnecessarily expensive and little is to be gained therefrom."

### WAR BRIDES \*

Should young men and young women marry on the eve of the departure of the former for the training camp or for the fighting front? This is a question deserving of serious consideration both by the young people concerned and also by their parents and friends. And it is a question which concerns vitally Seventh-day Adventist young people and parents as well as others. The following article on the question by Miss Elizabeth Jordan, in the *Washington Times*, contains suggestions worthy of careful consideration:

*"Dear Miss Jordan: I have enlisted in the army and am now in a training camp. I expect to be in the French trenches this autumn. Am I justified in asking the girl I love to marry me before I go? Please say Yes.*

*H. W."*

"If you yourself thought you were justified, H. W., you would ask the girl without consulting me or any one else. The chances are that there is a large doubt in your mind, and that there is good reason for the doubt.

"The solution of your problem is very simple. If you have an income which will support the girl while you are gone, marry her, and be happy. Whatever happens, you will have had each other. And if you do not return, she will have her memories as her greatest comfort. (But I hope and believe you will return, H. W.!)

"If, however, you marry her and cannot provide for her, you are leaving her as a possible burden for others—for her own people, or for your people, who already may be bearing burdens that overtax their strength.

"It is not fair to them, to the girl, or to yourself to thus pass on your obligations, however great the temptation may be. And you must not overlook the most vital possibility of all. You may leave behind you not one alone, but two, who must be cared for.

"But for this possibility my advice would be different. Alone, your girl wife could work if necessary. She could learn to earn her own

\* *Review and Herald*, September 20, 1917.

living, as thousands of other women are earning theirs; and the chances are that in this effort she would find a certain solace.

#### "THE PROBLEM OF EARNING A LIVING FOR TWO

"But to earn a living for two is not so simple a thing, especially when the second is a helpless child who needs a mother's personal care and companionship as much as he needs food and shelter.

"To earn his living she must leave him in the care of others—always a tragedy in the life of mother and child. In her work she must bear a double strain, the strain of the work itself and the strain of constant anxiety about the child.

"The chances are that, however hard she may work, she cannot give her child all she desires for him in the way of opportunities and education.

"Personal sacrifices she will make gladly. Sacrifices that involve the welfare of her child come hard; yet they would come, and continue to come. Are you justified in asking her to face the possibilities of such a future, as an offset for a few months of happiness now?

"I am not forgetting the happiness the possession of the child would give her. I am merely questioning whether that would be great enough to offset years of anxiety and strain. And, after all, the answer to that question lies with the individual girl you have chosen.

"There are girls who would count the cost as nothing. There are other girls, no less fine in character, who could not pay so large a debt to life without losing most of what life offers.

"Also, there is your own side of the question.

"Suppose, in France, a letter from your wife brought you the news that two, not one, would await your home-coming? Suppose that on the heels of that news came a great battle, in which you took part?

"How would you face the possibility of leaving those two alone in the world, with no provision for their future? Wouldn't you feel that you had been selfish? You would, H. W., and you know you would.

"Don't think I do not see the other side of the question—the side that is so big that to you and the girl it all but obscures the side I am discussing.

#### THE QUESTION OF DOLLARS AND CENTS— SORDID BUT INEVITABLE

"The question of dollars and cents in the future, sordid though it is, must be faced. Your wife and child must live on, and they must give to the world the equivalent of what they take from it. That is the law, and we cannot get around it.

"But, as I said in the second paragraph, if you have an income, even a very small one, enough to assure the simplest living to your wife and child, oh, then, H. W., marry the girl, and marry her at once.

"Even then, life will be a sharp contrast of lights and shades. You will know great happiness and great anxiety. She, as she watches the news from the front, will go through the alternating hope and despair that is the portion of a soldier's wife. . . .

"In the meantime, in those trenches, you will be spared one of war's greatest horrors for the married man. You will hear the roar of the guns and the screech of shells. You will not hear the one unendurable sound—the howl of the wolf at the door of the home you left behind you."

### COMPILED RULINGS \*

ISSUED BY PROVOST MARSHAL GENERAL ON QUESTIONS  
CONCERNING THE SELECTIVE-SERVICE LAW

The *Official Bulletin* of Saturday, September 8, contains the following compilation of rulings by the Provost Marshal General on questions affecting those who are subject to draft. It would seem advisable that those who are subject to the draft preserve this copy of rules affecting them.

#### "REQUESTS OF SELECTED MEN WITH SPECIAL QUALIFICATIONS FOR SPECIAL ASSIGNMENTS OR TO CHOOSE A BRANCH OF THE SERVICE

"Men are not drafted for any special branch of the service or for any special work. All must report to a mobilization camp with the contingent of their local board. When they arrive at camp, a careful inquiry will be made into their special qualifications, and in so far as it is compatible with the public interest, each man will be assigned to that duty or to that branch of the military service where he can render the greatest benefit.

#### "SELECTED MEN NOT TO BE TRANSFERRED TO THE NAVY

"The selective-service law does not authorize a draft for the navy. Therefore selective men may not be transferred from the army to the navy.

#### "REQUESTS FOR DELAY IN REPORTING TO MOBILIZATION CAMPS IN ORDER TO CLOSE UP BUSINESS OR ADJUST PRIVATE AFFAIRS

"From the day of the drawing every registrant knew the approximate order of his liability for military service. Even though he had a claim for exemption or discharge pending, prudence should have dictated a shaping of his affairs with the purpose of closing them up quickly. The interests of the nation will not permit any delay in the furnishing of the several increments of the quota from each local board.

"Tentatively, however, the dates on which the increments are to go from home are: 5 per cent of the net quota September 5, 40 per cent September 19, 40 per cent October 3, 15 per cent as soon after October 3 as practicable. As long as local boards ensure that no man is sent to military

\* I. H. Evans, in the *Review and Herald*, October 11, 1917.

duty whose order of liability is so late that he will not be within the quota, such boards are not absolutely controlled by the order of liability in sending men to military duty. While, ordinarily, men should be sent to the colors in the exact order of their liability to be called for physical examination, there is room for the adjustment of very great hardship, and local boards have authority, in cases of such hardship, to defer the call of an individual until a later increment if, by so doing, they will not impose great hardship on others, and if the applicant for this favor is himself without fault or negligence.

"Local boards must furnish the precise number of men called for by the adjutant general of the State on the day named by such adjutant general, and they have no authority whatever to defer the call of an individual if such deferment will reduce or delay the increment to be so furnished.

#### "ACCEPTANCE ON PHYSICAL EXAMINATION BY LOCAL BOARDS OF MEN WHO HAVE PREVIOUSLY BEEN REJECTED ON PHYSICAL EXAMINATION BY MILITARY AUTHORITIES

"Some men who have been rejected as physically unfit by military authorities on examination for commissions, officers' training camps, and otherwise, have been accepted by local boards as physically qualified for military service. The selected man usually feels that his case has been prejudiced by this result. It is to be remembered that no man's physical condition remains constant from month to month or even from day to day. Local boards cannot be controlled by the result of prior physical examinations, and no exception in the operation of the selective-service law can be made in such circumstances. It is to be remembered, however, that a man may be commissioned or assigned to a training camp from his status as a drafted man, and also that before he is finally accepted for duty in the national army he will again be examined by the military authorities.

#### "CREDITS FOR REGISTRANTS WHO ENLIST VOLUNTARILY

"Local boards have received credit on their gross quotas for men who have enlisted voluntarily prior to July 1. They will receive credit on their gross quotas under any subsequent call for men who enlist or have enlisted voluntarily since June 30.

"No credit can be given on net quotas for voluntary enlistment at any time.

"No man who has been called by a local board is eligible for enlistment in any branch of the military service. In case such men do enlist, the department under which they have enlisted will be requested to discharge them and direct them to report to their local boards. If they are not so discharged or do not so report, no credit can be given on the net quota, but credit will be given on the gross quota under the next call.

"Local boards can receive credit on their net quotas only for men

inducted into the military service of the army through the medium of the draft, and who are actually accepted for service by the military authorities.

**“DISPOSITION OF MEN WHO HAVE FAILED TO REPORT TO LOCAL  
BOARDS UPON CALL, BUT WHO REPORT TO THE AD-  
JUTANT GENERAL WHEN CALLED BY HIM AS  
PROVIDED IN SECTION 3, FORM 25**

“In some cases persons reported by local and district boards on Form 146-A as having failed to report for physical examination, will report to the adjutant general of the State when called as prescribed in section 3, Form 25. In such cases the adjutant general should direct such persons to report at once to their local boards. The local board should order such persons to mobilization camps as provided in mobilization regulations, entering their names on Form 164-A and treating them in all respects as though they had been certified to the local board from the district board on Form 164.

“The dereliction of such persons in failing to report for physical examination should be investigated by the local board, and the result of the investigation should be reported to the commanding officer of the mobilization camp to which they are sent.

**“REGISTRANTS CALLED BY A LOCAL BOARD WHO HAVE ENLISTED  
OR WHO HAVE JOINED SERVICE ABROAD**

“All persons called for physical examination who fail to report are to be reported by local boards on Form 146-A. (See Form 25.) In case the local board has any information of the whereabouts of such persons, it should enclose a statement of such information.

“In some cases such persons have already enlisted in the military or naval service of the United States; in some cases they have enlisted in hospital or ambulance units abroad; in some cases they have enlisted in the armies of an allied power. In all such cases they are in default, but the final disposition of their cases will be decided by the War Department after the cases with all attending circumstances have been reported to the adjutant general of the army as provided in section 4 of Form 25. Such persons are automatically inducted into the military service of the United States, as provided in section 3 of Form 25, and if they are located and accepted into actual military service of the United States, the local board to which they pertain will receive credit for them by a means soon to be announced. But until they are so accepted, and until such means are announced, local boards should disregard them as a credit item. The general rule, from which there is and will be no departure, is that a local board receives credit on its net quota only for those men credited to them on Form 164-A from a mobilization camp. A second general and invariable rule is that local boards cannot be credited on their net quotas for voluntary enlistments, because all voluntary enlistments have been, or will be, credited on their gross quotas.

**"LOCAL AND DISTRICT BOARDS MAY REOPEN CASES**

"When a board is convinced that it is in error in refusing exemption or discharge, it may in its own discretion reopen a case and extend the time for proof up to the time the registrant is called for military duty. . . .

**"DISTRICT BOARDS MAY NOT REOPEN PHYSICAL EXAMINATION  
UNLESS RESULT IS APPEALED**

"District boards may request local boards to reopen a case, or they may request the appeal agent to appeal a case in the name of the Provost Marshal General at any time, but they may not reopen a physical examination or any other question within the original jurisdiction of a local board on their own motion in the absence of an appeal.

"In case district boards feel that physical examinations have not been properly conducted, or that the final decision by the local board in other matters should be reexamined, they should request the appeal agent to appeal the case, or they may apply to the governor to request of the Provost Marshal General a review of the physical examination, as provided on page 7 of Form 11.

**"ENLISTMENT OF PERSONS AFTER EXEMPTION OR DISCHARGE**

"Persons may not be 'exempted to permit them to enlist,' nor, under the President's regulations, may a person who has once been called by a local board thereafter enlist, even after he has been exempted or discharged from draft. This regulation may be modified by the President after all quotas are filled; but for the present, exempted or discharged registrants may not enlist voluntarily. It is further to be remarked that an application of an exempted or discharged man to enlist would be ground upon which a local board might inquire whether his certificate of exemption or discharge ought not to be revoked.

**"APPEALS TO PRESIDENT NOT TO BE SENT DIRECT  
BY INDIVIDUALS**

"Some appeals have been made from decisions of both local and district boards direct to the President. There is no authority for this. There is no appeal to the President from the decision of a local board, and appeals to the President from the decision of a district board must be filed with the district board as prescribed in section 47 of the regulations and may not be sent direct to the President. To so send them will merely result in their return for compliance with the prescribed procedure. . . .

**"ERRONEOUS STATEMENT OF MARINE RECRUITING SERVICE  
REGARDING ENLISTMENT OF DRAFTED MEN**

"The marine corps recruiting service has published a statement to the effect that registrants called by a local board may enlist in the marine

corps, with the written consent of the local board. This statement is in error. After being called by a local board, no registrant is eligible for voluntary enlistment in any branch of the government service. This erroneous instruction will be recalled by the authorities of the marine corps. . . .

**"SELECTED MEN FOUND TO BE EMPLOYED IN SOME  
AUXILIARY WAR WORK**

"Cases have come to the attention of this office where a man called to military duty is found to be engaged in service in connection with the army in the Young Men's Christian Association or in other similar service. Requests have been made to discharge or exempt such men or to assign them to this duty. There is no authority for this procedure, and such men, when selected, must report to their local boards for military duty."

The *Official Bulletin*, under date of September 12, published the following:

"The Provost Marshal General has sent the following telegram to the governors of all States:

"Please communicate to all local and district boards and give the widest possible newspaper publicity to the following:

"First. By the regulations of the President governing appeals from the action of district boards the claim of appeal must be filed with the district board and cannot be received if sent direct to the President, the Provost Marshal General, members of Congress, or to any other place than to the district board itself.

"Second. Papers, evidence, and affidavits not considered by the district board cannot be considered on appeal from the district board.

**"BASIS FOR APPEALS TO PRESIDENT**

"Third. The only cases in which there is an appeal to the President are cases in which a claim for discharge on the ground of engagement in agriculture or industry has been made in the district board. There is no appeal to the President from the action of the local board in dependency or other cases whose determination is within the jurisdiction of the local board.

"Fourth. All attempts to appeal cases other than those involving the decision of the district board on agricultural or industrial exemptions from whatever source received; all affidavits, letters, arguments, evidence, papers, or other matter not considered by the district board; all appeals made to the President direct or sent to any other official or person in Washington, will have to be returned to the sender."

## IMPORTANT CHANGES IN DRAFT RULES\*

MOST of the readers of the *Review* have probably seen, in the columns of the public press, that the government has changed some of the rules and regulations hitherto enforced, governing the calling of men who are within the draft age.

The government has prepared what it calls a questionnaire. This questionnaire is being printed in a leaflet, and is to be mailed to the local boards. In due time it will be sent to those affected by the draft, but if any one does not receive it, the responsibility lies with the individual and not with the authorities. The questionnaire must be filled out and returned to the proper officers within seven days from the date of its receipt. Failure to do this "is a misdemeanor punishable by fine or imprisonment for one year, and may result in the loss of valuable rights, and in immediate induction into military service."

Our young men who are affected by the draft should give prompt attention to the questionnaire when it arrives, filling out the blanks properly, and returning it within the limited time. That our people generally may understand this whole proposition, I will quote from an article published in the *Washington Post* of November 18:

**"DRAFT RULES DRASTIC—SECRETARY OF WAR CAN AT ANY TIME  
REVOKE EXEMPTIONS AND DISREGARD DEFERRED CLASSIFI-  
CATIONS—SLIGHT DEFORMITIES EXCUSE NO LONGER  
FROM SERVICE—EFFECTIVE NOVEMBER 20**

"Drastic new regulations for the draft, making practically every one of the more than 9,000,000 registered men subject to war duty, if not at the front then behind the lines, were approved by the President and made public by Provost Marshal General Enoch H. Crowder yesterday.

"They mobilize the war strength of the country to a point where only a word is necessary to take a man from his desk or plow or workbench, and put him in a trench or armored motorcar or munitions factory or shipbuilding plant.

"Authority is given to Secretary Baker to revoke any exemption or disregard at any time the deferred classification and order of call of any

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\* I. H. Evans, in the *Review and Herald*, November 29, 1917.



registered man, if that man's special trade or qualifications make him necessary for special services. Thus, if the army finds itself facing a sudden need for 25,000 chauffeurs, Secretary Baker is authorized to direct local boards to get that number of chauffeurs, no matter where they stand in order of call.

#### "OCCUPATIONS EASY TO OBTAIN

"The new questionnaires, which all registered men must answer, will afford the local boards knowledge of their trades, so it will be only a matter of looking over the list and picking out chauffeurs. The same applies to any other trade or profession, need for experts in which arises in any army branch. The only exception to the rule is that if a man is given deferred classification because of dependents, he may not be drawn in advance of his classification and order number.

"Voluntary enlistments in the regular army of men between twenty-one and thirty-one years of age will be completely stopped on December 15. If, after that date, a registered man desires to enter the service ahead of his liability to call, he must sign a waiver for all exemption, and if he has dependents they must waive all claim to his support. He then automatically is moved to the head of the list subject to call, and goes into uniform immediately. Should his sole dependents be a child or children under sixteen years of age, no waiver will be accepted, and he must stay home and support them until his order is reached.

#### "SLIGHT DEFORMITIES NO EXCUSE

"Men previously discharged for slight deformities, such as flat feet, will be recalled. They will not be sent to the front, but will be put on government work, either at army depots or where they are most needed. Only complete physical disability, such as missing limbs or blindness, will be sufficient to warrant the total exemption of a man.

"Men employed in the building and fitting of ships for the navy and emergency fleet corporation, are not subject to call as long as they retain those employments. Immediately upon their leaving such positions, they assume the classification they would have received in case of other employment.

"Registered men for the first time are permitted, if they so desire, to enlist in the navy or marine corps. Permission to do so will be granted, however, only in case the number of the man is so far down on the order list that he is not subject to call in the second draft.

#### "NEW SYSTEM OF EXAMINATIONS

"An entirely new system of physical examination is ordered, whereby a man is examined, not only by the physicians of the local board, but by an expert board of seven specialists, before finally being accepted for or discharged from military duty.

"The Provost Marshal General's office has been given the assistance of the entire postal machinery of the country in tracing men who have moved from their original jurisdictions, leaving no addresses behind. In addition, the Postmaster General has been instructed to give precedence over all other mail matter to correspondence bearing the stamp of the Provost Marshal General's office.

"General Crowder yesterday said it could not be made too plain that the new regulations affect every one of the registered men who are not at present in the uniform of the United States. Every man not included in the 687,000 already drafted, is required to answer the questions of the questionnaire, and is subject to the new rules, which supersede all former rulings and regulations. All exemptions and discharges granted under the old rules are automatically canceled, and are waste paper so far as the government is concerned.

#### "EFFECTIVE IN PART NOVEMBER 20

"The rules will become effective in part on November 20. They are to go into effect as a whole on a date to be set by the Provost Marshal General, probably December 15. From the present outlook, General Crowder believes all local boards will be ready by that date to begin mailing the first five per cent of their questionnaires. If this proves true, he will order the rules into effect at that date.

"In order to guard against a hiatus, should there be call for men between the time the new rules go into effect and the time of the reclassification under the questionnaire system,—a period limited to sixty days by Presidential order,—General Crowder has provided that men already selected under the original rules will be liable to immediate call until the new classification has proceeded far enough to place in Class 1 a sufficient number of men to meet the requirements of the call.

#### "LAWYERS TO HELP REGISTRANTS

"In order to assist registrants in the preparation of their questionnaires, legal advisory boards of three members will be attached to each of the local boards. Similar medical advisory boards will be created, one for every few districts. If a man is rejected by the draft board as physically unfit, the government will appeal the decision immediately to the medical board. The man has the same rights of appeal as the government.

"Under the new rules the local boards are authorized to call in the assistance of the police, United States marshals, or process-serving machinery, if necessary in any case."

We hope the readers of the *Review* will call the attention of our young men affected by the draft to these new regulations, so that all our people may fully understand the changed regulations. If your friend is absent from home,

would it not be well to send him a marked copy of these regulations, so that he will not fail to read them carefully?

#### EXTENDING THE DRAFT AGE\*

Secretary of War Baker has recommended to Congress that the draft ages be extended so as to include all men between the ages of eighteen and forty-five. This change is believed to be necessary in order that the required number of men may be provided for war with the least possible disturbance to the industries of the country. This will make about fifteen million more men available for military service. Out of this large number it is probable that unmarried men and men without dependents will be the first to be called.

The great Civil War of America was largely fought by young men under twenty-five years of age. Senator New, of Indiana, in a recent speech in the Senate, stated that in the army of the North there were 2,159,798 boys under twenty-five years of age. Of this large number 1,151,438 were eighteen and under. There were 618,511 in the army over twenty-two, but only 46,626 over twenty-five.

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\* *Review and Herald*, August 15, 1918.

**EXEMPTION IN THE WORLD WAR FOR  
THOSE OF NONCOMBATANT FAITH**

## EXEMPTION IN THE WORLD WAR FOR THOSE OF NONCOMBATANT FAITH

THE American Republic from its earliest history has stood for the principles of justice and liberty. It has accorded to every man a right to worship God according to the dictates of his own conscience. These principles of the Constitution were recognized by the United States Congress during the Great War in making exemption from the bearing of arms to those who were members of any church whose religious convictions did not permit them to engage in this form of military service. This provision by the government, and the sections of the law relating to the same, were published in the *Review and Herald* and are reproduced in this chapter.

### EXEMPTIONS IN THE SELECTIVE DRAFT LAW\*

Congress has passed a law, approved by the President, providing a national army with which to meet the present emergency. This army is to be composed of volunteers who augment the regular standing army, also men called out by selective draft to serve their country in the present crisis.

This same law exempts certain classes from draft. The exemptions are set forth as follows:

"Sec. 4. That the Vice-President of the United States, the officers, legislative, executive, and judicial, of the United States and of the several States, Territories, and the District of Columbia, regular or duly ordained ministers of religion, students who at the time of the approval of this act are preparing for the ministry in recognized theological or divinity schools, and all persons in the military and naval service of the United States shall be exempt from the selective draft herein prescribed; and nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized

\* I. H. Evans, in the *Review and Herald*, June 14, 1917.

and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations, but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant; and the President is hereby authorized to exclude or discharge from said selective draft and from the draft under the second paragraph of section one hereof, or to draft for partial military service only from those liable to draft as in this act provided, persons of the following classes: County and municipal officials; customhouse clerks; persons employed by the United States in the transmission of the mail; artificers and workmen employed in the armories, arsenals, and navy yards of the United States, and such other persons employed in the service of the United States as the President may designate; pilots, mariners actually employed in the sea service of any citizen or merchant within the United States; persons engaged in industries, including agriculture, found to be necessary to the maintenance of the military establishment or the effective operation of the military forces or the maintenance of national interest during the emergency; those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge advisable; and those found to be physically or morally deficient. No exemption or exclusion shall continue when a cause therefor no longer exists:

*“Provided,* That notwithstanding the exemptions enumerated herein, each State, Territory, and the District of Columbia shall be required to supply its quota in the proportion that its population bears to the total population of the United States.

“The President is hereby authorized, in his discretion, to create and establish throughout the several States and subdivisions thereof and in the Territories and the District of Columbia local boards, and where, in his discretion, practicable and desirable, there shall be created and established one such local board in each county or similar subdivision in each State, and one for approximately each thirty thousand of population in each city of thirty thousand population or over, according to the last census taken or estimates furnished by the Bureau of Census of the Department of Commerce. Such boards shall be appointed by the President, and shall consist of three or more members, none of whom shall be connected with the military establishment, to be chosen from among the local authorities of such subdivisions or from other citizens residing in the subdivision or area in which the respective boards will have jurisdiction under the rules and regulations prescribed by the President. Such boards shall have power within their respective jurisdictions to hear and determine, subject to review as hereinafter provided, all questions of exemption under this act, and all questions of or claims for including or discharging individuals or classes of individuals from the selective draft, which shall be made under rules and regulations prescribed by the President, except any and every question or claim for including or excluding or discharging persons or

classes of persons from the selective draft under the provisions of this act authorizing the President to exclude or discharge from the selective draft 'persons engaged in industries, including agriculture, found to be necessary to the maintenance of the military establishment, or the effective operation of the military forces, or the maintenance of national interest during the emergency.'

"The President is hereby authorized to establish additional boards, one in each Federal judicial district of the United States, consisting of such number of citizens, not connected with the military establishment, as the President may determine, who shall be appointed by the President. The President is hereby authorized, in his discretion, to establish more than one such board in any Federal judicial district of the United States, or to establish one such board having jurisdiction of an area extending into more than one Federal judicial district.

"Such district boards shall review on appeal and affirm, modify, or reverse any decision of any local board having jurisdiction in the area in which any such district board has jurisdiction under the rules and regulations prescribed by the President. Such district boards shall have exclusive original jurisdiction within their respective areas to hear and determine all questions or claims for including or excluding or discharging persons or classes of persons from the selective draft, under the provisions of this act, not included within the original jurisdiction of such local boards.

"The decisions of such district boards shall be final except that, in accordance with such rules and regulations as the President may prescribe, he may affirm, modify, or reverse any such decision.

"Any vacancy in any such local board or district board shall be filled by the President, and any member of any such local board or district board may be removed and another appointed in his place by the President, whenever he considers that the interest of the nation demands it.

"The President shall make rules and regulations governing the organization and procedure of such local boards and district boards, and providing for and governing appeals from such local boards to such district boards, and reviews of the decisions of any local board by the district board having jurisdiction, and determining and prescribing the several areas in which the respective local boards and district boards shall have jurisdiction, and all other rules and regulations necessary to carry out the terms and provisions of this section, and shall provide for the issuance of certificates of exemption, or partial or limited exemptions, and for a system to exclude and discharge individuals from selective draft. . . .

"The President may provide for the discharge of any or all enlisted men whose status with respect to dependents renders such discharge advisable; and he may also authorize the employment on any active duty of retired enlisted men of the regular army, either with their rank on the retired list or in higher enlisted grades, and such retired enlisted men shall receive the full pay and allowances of the grades in which they are actively employed."

From the above we see that the following are exempt from the draft: Certain national government and State officials; ordained ministers of religion; those who at the time of the approval of the act of Congress were students preparing for the ministry in recognized theological or divinity schools; and all persons in the military and naval service of the United States. The law further states:

“Nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; **BUT NO PERSON SO EXEMPTED SHALL BE EXEMPTED FROM SERVICE IN ANY CAPACITY THAT THE PRESIDENT SHALL DECLARE TO BE NONCOMBATANT.**”

It will be seen further from the law quoted how applications for exemption from bearing arms are to be passed upon by those having jurisdiction over exemptions.

Seventh-day Adventists in the United States are law-abiding citizens, and will never refuse to obey any civil law that does not compel them to break the law of God. They have ever been noncombatants, and have truly and faithfully adhered to this practice throughout their entire history.

At a late meeting of the executive committee of the North American Division Conference, held last April, at Huntsville, Alabama, the following was adopted:

“A PRONOUNCEMENT BY THE SEVENTH-DAY ADVENTISTS OF THE UNITED STATES CONCERNING BEARING ARMS

“*To the Proper Authorities:*

“In behalf of the Seventh-day Adventists in the United States of America, the executive committee of the North American Division Conference of Seventh-day Adventists, respectfully submits the following statement:

“We believe that civil government is ordained of God, and that in the exercise of its legitimate functions it should receive the support of its



citizens. We believe in the principles upon which this government was founded. We are loyal to its Constitution, which is based upon the principles of democracy, and guarantees civil and religious liberty to all its citizens.

"We deplore that our nation has been drawn into the horrors of war, and shall continually pray that the God of heaven may speedily bring peace to our country.

"We have been noncombatants throughout our history. During the Civil War our people officially declared:

"That we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land, and that the people of God may lead quiet and peaceable lives in all godliness and honesty.

"In accordance with this fact, we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed, as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind."

"We hereby reaffirm the foregoing declaration. We petition that our religious convictions be recognized by those in authority, and that we be required to serve our country only in such capacity as will not violate our conscientious obedience to the law of God as contained in the decalogue, interpreted in the teachings of Christ, and exemplified in His life."

This declaration is in harmony with the principles of this people from the beginning of their denominational history. The law provides a course of procedure to be pursued by conscientious noncombatants who may be drafted for service. Section four, above quoted, outlines how the government will proceed to give each case consideration. Speaking of this section of the law and how the War Department plans to carry it out, the *Official Bulletin*, under date of May 24, declares:

"The War Department authorizes the following:

"Provost Marshal General E. H. Crowder finds that many persons confuse registration with draft. Each is a distinct process. Exemptions will be granted after draft, and not before. Even convicts and alien enemies are obliged to register. There is little difficulty in answering the questions which are asked in regard to registration, for there are no exceptions to the rule that all male persons in the United States between the ages of twenty-one and thirty, inclusive, must register, except those already in the Federal military or naval service. It is impossible at present,

however, to answer most questions in regard to exemptions, as the rules for exemption are only outlined in the selective draft bill and must in many cases be drawn by the President. . . .

"From the list of persons so registered, names will subsequently be drawn by lot by the fairest system that can be devised. Persons whose names are drawn and other persons interested will be given an opportunity to present claims for exemption, exclusion, or discharge from the draft and to support such claims by evidence.

"The determination of whether a particular claim for exemption, exclusion, or discharge shall be granted will be made by boards to be appointed by the President. These boards will function under the law and under regulations prescribed by the President. The only regulations that have as yet been prescribed are those governing the registration alone. The determination of exemptions, exclusions, and discharges is a second step quite separate from the registration.

"Regulations governing the determination of exemptions, exclusions, and discharges will, when promulgated, be made available to all concerned at the offices of the local boards. Until such regulations have been promulgated, further information cannot be given, as it might later prove misleading; and even after the regulations have been made public, decisions concerning exemptions, exclusions, or discharges in individual cases cannot be made by this office, since the law provides that all such cases shall be heard and determined by the boards to be established for that purpose."

Observe that the law exempts from the bearing of arms only those who are able to convince the exempting board that they are noncombatants because of their religious belief. These will be exempted from the bearing of arms, but will be assigned other work in noncombatant lines.

Those who are drafted among our young men will have the prayers of all our people. Let us pray that God will help them to exert a saving influence on those about them. Our mission to the world is to preach Christ and Him crucified, and to proclaim good tidings to all. God still lives. His throne is accessible to every Christian. He has promised to give wisdom to those who ask in faith. Let the church not forget its source of strength, and whence its help cometh.

## INFORMATION CONCERNING THE DRAFT AND EXEMPTION FROM MILITARY SERVICE\*

The President of the United States has prescribed the rules and regulations governing the draft and exemption from service. Such portions of these rules and regulations are here given as apply in the case of ministers of religion, divinity students, and members of a religious organization opposed to war, who desire to avail themselves of the provisions made for exemption. These extracts are taken from the official document issued from the government printing office.

After giving detailed instruction to the local exemption boards concerning their duties, the President makes a full statement concerning persons exempted, from which the following paragraphs are taken:

"The following persons or classes of persons, if called for service by a local board and not discharged as physically deficient, shall be exempted by such local board upon a claim for exemption being made and filed by or in respect of any such person, and substantiated in the opinion of the local board, and a certificate of absolute, conditional, or temporary exemption, as the case may require, shall be issued to any such person.

"The claim to be exempted must be made by such person, or by some other person in respect of him, on a form prepared by the Provost Marshal General and furnished by the local boards for that purpose. Such claim must be filed with the local board which notified such person that he is called for service on or before the *seventh* day after the mailing by the local board of the notice required to be given such person of his having been called for service.

*"The statement on the registration card of any such person that exemption is claimed shall not be construed or considered as the presentation of a claim for exemption. . . .*

"(b) Ministers of religion.—Any regular or duly ordained minister of religion.

"(c) Students of divinity.—Any person who on the 18th day of May, 1917, was a student preparing for the ministry in any recognized theological or divinity school. . . .

"Any person who belongs to any of the classes above enumerated in this section shall be exempted upon the following conditions: . . .

\* W. W. Prescott, Field Secretary of the General Conference, in the *Review and Herald*, July 19, 1917.

“(b) Regular or duly ordained ministers of religion.—Any duly ordained minister of religion, upon presentation to such local board, at any time within ten days after the filing of the claim for exemption by or in respect of such person, of an affidavit signed by such person, giving his place of residence and stating that he was duly ordained a minister of religion (giving name of church, religious sect, or organization by which ordained, the time and place of ordination); that he is still an ordained minister of religion, and that he is regularly engaged in the performance of the duties of a duly ordained minister of religion of said church, sect, or organization, as a vocation; and upon presentation of affidavits of two persons (heads of families) residing within the area in which such local board has jurisdiction, members of said church, religious sect, or organization to which such person belongs, stating that such person is a minister of said church, religious sect, or organization, and that he is engaged in the performance of the duties of a duly ordained minister of religion of such church, religious sect, or organization as a vocation.

“Any regular minister of religion, upon presentation to such local board, at any time within ten days after the filing of the claim of exemption by or in respect of such person, of an affidavit signed by such person, giving his place of residence and stating that he is a regular minister of religion (giving the name of the church, sect, or religious organization to which he belongs, the time and place of entering upon the duties of such ministry), that he is regularly engaged in the performance of the duties of a regular minister of religion as a vocation; and upon presentation of affidavits of two persons (heads of families) residing within the area in which the local board has jurisdiction, members of the said church, sect, or organization to which such person belongs, giving the place of residence of such person, and stating that he is a regular minister of religion of the said church, sect, or organization, and that he is regularly engaged in the performance of the duties of a regular minister of religion of said church, sect, or organization as a vocation.

“A duly ordained minister of religion is a person who has been ordained, in accordance with the ceremonial, ritual, or discipline of a church, religious sect, or organization established on the basis of a community of faith and belief, doctrines, and practices of a religious character, to preach and to teach the doctrines of such church, sect, or organization and to administer the rites and ceremonies thereof in public worship; and who as his regular and customary vocation preaches and teaches the principles of religion and administers the ordinances of public worship as embodied in the creed or principles of such church, sect, or organization.

“A regular minister of religion is one who, as his customary vocation, preaches and teaches the principles of religion of a church, a religious sect, or organization of which he is a member, without having been formally ordained as a minister of religion, and who is recognized by such church, sect, or organization as a regular minister.

“The words ‘regular or duly ordained ministers of religion’ do not

include a person who irregularly or incidentally preaches and teaches the principles of religion of a church, religious sect, or organization; nor do the words include a person who may have been duly ordained a minister in accordance with the ceremonial, rite, or discipline of a church, religious sect, or organization, but who does not regularly, as a vocation, preach and teach the principles of religion and administer the ordinances of public worship as embodied in the creed or principles of his church, sect, or organization.

“(c) Students of divinity.—Any person who, on the 18th day of May, 1917, was a student preparing for the ministry in any recognized theological or divinity school, upon presentation to such local board, at any time within ten days after the filing of a claim of exemption by or in respect of such person, of an affidavit signed by such person stating that he was on the 18th day of May, 1917, a student in a designated school recognized as a theological or divinity school; and of an affidavit signed by the president, dean, or head thereof, that such person was on the 18th day of May, 1917, a student preparing for the ministry in such theological or divinity school; and upon presentation by affidavits of such other evidence as may be required in the opinion of the board to substantiate the claim. . . .

“(i) Any person who is found by such local board to be a member of any well-recognized religious sect or organization organized and existing May 18, 1917, and whose then-existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization. Any such person upon presentation to such local board, at any time within ten days after the filing of a claim for discharge by or in respect of such person, of an affidavit made by such person, stating that he is a member in good faith and in good standing of a well-recognized religious sect or organization (giving the name thereof) organized and existing May 18, 1917, and whose then-existing creed or principles forbid its members to participate in war in any form, and that his religious convictions are against war or participation therein, in accordance with the creed or principles of said religious organization. And upon the presentation to such local board of an affidavit made by the clerk or minister of the well-recognized religious sect or organization to which such person claiming exemption is a member, stating that said person is a member of said religious sect or organization, which was well recognized and was organized and existing May 18, 1917, and that the then-existing creed or principles of said religious sect or organization forbid its members to participate in war in any form; and upon presentation by affidavits of such other evidence as may be required in the opinion of the local board to substantiate the claim of any such person.

“Said act of Congress provides, section 3:

“‘But no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant.’

“In case any such person substantiates, in the opinion of the local board, his claim, such local board shall issue a certificate stating that such person shall not be required or compelled to serve in any capacity except in some capacity declared by the President to be noncombatant.”

Provision is also made in the regulations for the possible exemption, at least for a limited time, of “those in a status with respect to persons dependent upon them for support which renders their exclusion or discharge desirable.” Such persons are listed under five different classes:

1. “Any married man whose wife or child is dependent upon his labor for support.”
2. “Any son of a widow dependent upon his labor for support.”
3. “Son of aged or infirm parent or parents, dependent upon his labor for support.”
4. “Father of a motherless child or children under sixteen years of age dependent upon his labor for support.”
5. “Brother of a child or children under sixteen years of age, who has (have) neither father nor mother, and is (are) dependent upon his labor for support.”

The regulations governing the exemption of these classes are quite lengthy, giving specific instruction how to proceed in each case. These regulations can doubtless be obtained of the local boards having jurisdiction.

Special attention is called to the following points:

1. Even though a drafted person may have stated upon his registration card that he claimed exemption, such a statement will not be accepted as a formal notice of claim for exemption, but such claim must be filed by the drafted person upon the form furnished by the local board.

2. The claim for exemption must be filed with the local board “on or before the seventh day after the mailing by the local board of the notice required to be given such person of his having been called for service.”

3. Those who establish their claim for exemption on the ground that they are ministers of religion are exempt from all service. The same is true of divinity students.

4. Any person who establishes his claim for exemption

upon the fact that he is a member of a religious denomination opposed to war, is not thereby exempted from such service as is "declared by the President to be noncombatant."

5. The forms to be used in filling out the required affidavits will be furnished by the local boards who have jurisdiction in the granting of exemptions.

6. The required affidavits must be presented to the local boards within ten days after the filing of the claim for exemption.

7. Failure to comply with any of the requirements as to time or otherwise would in all probability result in a failure to secure the desired exemption.

There has also been issued from the office of the Provost Marshal General a bulletin of information for the benefit of those who have been registered. As this bulletin contains official and definite instruction as to the exact method of procedure to be followed by registered persons, it has been thought advisable to print it in full in the *Review*:

#### "BULLETIN OF INFORMATION FOR PERSONS REGISTERED

"I. In every county in the United States and for every city of over 30,000 there are one or more local exemption boards. Each of such boards is in charge of the registration cards of persons registered in the area over which the board has jurisdiction, and has jurisdiction of all claims for exemption except those based on industrial grounds. *Find out what board has your card and where the office of that board is.*

"II. In every Federal judicial district there are one or more district boards having appellate jurisdiction over a number of local boards and having original jurisdiction of claims for exemption on industrial grounds. *If you intend to make a claim on industrial grounds, including agriculture, learn what district board to apply to.*

"III. Every board has numbered the cards in its jurisdiction with red ink in a series running from 1 to the number representing the total number of cards in its jurisdiction. Lists showing the names of persons in the jurisdiction of each board and the red ink number of each card are open to inspection at the office of each board.

*"Inspect the list and inform yourself of your red ink serial number.*

"IV. These red ink numbers are to be drawn by lot to determine the order in which registered persons are to be called by the various local

boards. As soon as the drawing is complete, lists showing the order in which these red ink numbers are drawn will be published in the press, and will be posted at the office of each local board.

*"Go to your local board, and find out the order in which you stand for call.*

"V. As soon as quotas are assigned to each State and each board, each board will call upon persons whose cards are in its jurisdiction, instructing them to present themselves for examination. This call will be posted at the office of the local board and the papers will be requested to print it. A notice will also be mailed to you, *but the posting of the list at the office of the board will be deemed sufficient notice to charge you with the duty of presenting yourself.* The law therefore makes it your duty to inform yourself when you are called. The mailing is for your convenience, but if the letter never reaches you, you cannot make that an excuse.

*"Watch the lists at the office of your board, and see when you are called for examination.*

"VI. You must report for physical examination on the day named in your call.

"(a) If you are found physically disqualified, the board will give you a certificate which will explain to you what your further duties are.

"(b) *If you are found physically qualified and file a claim for exemption* within seven days after your call, you will be given ten days after filing your claim of exemption to file proof in support of your claim for exemption. (See VII below.)

"(c) *If you are found physically qualified and file no claim for exemption, or if you do not appear for physical examination,* your name will be posted to the district board as one who was called for military service and was not exempted or discharged. On the eighth day after call, or within two days thereafter, copies of the list of persons so posted to the district boards will be given to the press with a request for publication, will be posted in a place at the office of the local board accessible to the public view, and notice will be mailed to you at the address on your registration card.

*"Therefore watch the notices posted in the office of the board about ten days after the day you were called, and make arrangements for the prompt receipt of mail.*

"VII. Note:

"(a) No claim of discharge on account of the industry in which you are engaged can be decided by a local board. (See Par. XV below.)

"(b) *Whether you file a claim of exemption or not, you must present yourself for physical examination on the day named in the notice.*

*"From the day notice that you are called is mailed and posted, you have seven days in which you may file a claim of exemption or discharge. The form for filing this claim is simple. If you wish to file such a claim,*



“(a) Go to the board and get Form 110 for exemption or Form 121 for discharge. If the board has not the printed forms, ask to consult the form pamphlet and copy the form shown there.

“(b) Fill out the proper form and file it with the board.

“(c) Do this within seven days of the posting and mailing of notice to you to present yourself.

“The following are the only grounds for exemption:

“1. That you are an officer, legislative, executive, or judicial, of the United States, a State or Territory, or the District of Columbia.

“2. That you are a regular or duly ordained minister of religion.

“3. That you were on May 18, 1917, a student preparing for the ministry in any recognized theological or divinity school.

“4. That you are in the military or naval service of the United States.

“5. That you are a subject of Germany, whether you have taken out papers or not.

“6. That you are a resident alien who has not taken out first papers.

“In addition to claims for exemption, claims for discharge may be made on any of the following grounds, which are the only grounds for discharge by a local board:

“1. That you are a county or municipal officer.

“2. That you are a customhouse clerk.

“3. That you are employed by the United States in the transmission of mails.

“4. That you are an artificer or workman employed in an armory, arsenal, or navy yard of the United States.

“5. That you are employed in the service of the United States (under certain conditions). (See paragraph *e* of section 20, Regulations.)

“6. That you are a licensed pilot regularly employed in the pursuit of your vocation.

“7. That you are a mariner actually employed in the sea service of any citizen or merchant within the United States.

“8. That you are a married man with a wife or child dependent on you for support.

“9. That you have a widowed mother dependent on your labor for support.

“10. That you have aged or infirm parents dependent upon your labor for support.

“11. That you are the father of a motherless child under sixteen dependent upon your labor for support.

“12. That you are a brother of an orphan child or children under sixteen, dependent on your labor for support.

“13. That you are a member of any well-recognized religious sect or organization organized and existent May 18, 1917, and whose then-existing creed or principles forbade its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization.

"These are the only grounds for exemption or discharge by a local board.

"Another person can file a claim in your behalf, but must use different forms in filing the claim.

"VIII. Your claim of exemption or discharge must be filed within seven days of the day on which notice to you that you are called was posted and mailed. But after you have filed your claim for exemption or discharge, you have ten days within which to file proof.

"The method of proving claims is very simple, but it is rather exact. If you follow the rules given below, you will have done what is required of you:

*"First. Go to the local board and consult the regulations to find out the form number of the affidavits that you must submit for your particular claim.*

*"Second. Ask the board for the blank affidavits that are necessary in presenting your proof; if the board has not the forms, ask to consult the pamphlet of forms.*

*"Third. Have the affidavits properly accomplished, and return them to the board within the time limit assigned you—ten days from the filing of your claim.*

"Remember:

"(a) You must submit your proof in the prescribed form, and the board has no authority to exempt or discharge you unless you submit *all* the affidavits required by regulations.

"(b) There will be no argument before the board and no proof other than the prescribed affidavits unless the board calls for other proof, which it will do in only a limited number of cases.

"IX. Every claim for discharge or exemption will be decided by the local board within three days after your affidavits have been filed.

"X. If your claim is allowed, a certificate of exemption or discharge will be issued to you.

"Remember:

"(a) This certificate may be recalled at any time.

"(b) If it is temporary or conditional, it becomes of no effect when the time or the condition named is fulfilled.

"(c) You have been drawn for military service, and when the condition that has postponed your posting to the colors ceases, you may be recalled at any time.

"(d) Remember that your case may still be appealed to the district board by the government, and on this appeal your certificate may be withdrawn at once. When so withdrawn, you stand precisely as though you had been selected for military service by the local board.

"XI. If your claim is disallowed by the local board, your name will be certified and sent by the local board to the district board as one who has been called for military service and not exempted or discharged. Within two days thereafter, if practicable, a list of those so certified to the district

board will be given to the press with a request for publication, will be posted in the offices of the local board accessible to the public view, and notice will be mailed to the address on your registration card.

*"Therefore, if you have filed a claim for exemption and proof in support thereof, watch the notices in the office of the local board beginning about five days after you have filed your proof, to see what disposition was made of your case, and make arrangements for the prompt receipt of mail.*

"XII. Claims of appeal may be made by a person within ten days after the day when notice has been posted and mailed that such person's name has been certified to the district board as one who has been called for service and not exempted or discharged.

"Therefore, if you desire to appeal,

"1. Go to the local board and get or copy Form 153 or 154 for filing your claim of appeal.

"2. Get or copy also Form 151 or 152 for notifying the district board of appeal.

"3. File your claim of appeal (153 or 154) with the local board.

"4. Send your notice of appeal (Form 151 or 152) to the district board.

"5. Do this within ten days from the day when notice that your name was certified to the district board was posted and mailed:

"Remember:

"1. You can only appeal the final order of the board exempting or discharging or refusing to exempt or discharge you. You cannot appeal other orders or action of the local board.

"XIII. You have five days after the district board receives your notice that you have filed a claim of appeal in which to file evidence additional to that filed by you in the local board, but all such evidence must consist of affidavits.

"XIV. The decision on your appeal must be made within five days of the closing of proof, and you will be notified by mail of the action of the board on your appeal.

"XV. Only the district board can receive claims for discharge on the ground that you are engaged in industry, including agriculture found to be necessary to the maintenance of the military establishment, the effective operation of the military forces, or the maintenance of national interest during the emergency.

"Such claims must be filed with the district board *on or before the fifth day after the mailing and posting of notice that you have been certified by the local board as one who has been called for service and not exempted or discharged.*

"If you desire to file such a claim,

"1. Get or copy at the local or district board Form 161 or 161a.

"2. Fill the form out properly.

"3. File it with the district board within five days after the mailing and posting of notice that your name has been certified from the local board to the district board.

"See section 44, Regulations.

"XVI. Only affidavits can be used in filing proof before the district board of a claim for exemption on industrial grounds. All such affidavits must be filed within five days after the filing of the claim.

"XVII. Within five days after the closing of proof in any industrial claim the district board must decide the claim.

"If the decision of the district board is in favor of the claim, the board will issue a certificate of discharge. If the decision is against the claim, the district board will so notify you.

"Remember that you have been called for military service, and that the certificate of the district board is only conditional on your remaining in the kind of industrial service on account of which you were discharged. No such exemption shall continue when a cause therefor no longer exists, and your certificate of discharge may be withdrawn or modified by the district board at any time that the district board shall determine that the circumstances require it.

"XVIII. Only decisions of district boards on industrial claims for discharge can be appealed.

"If you desire to appeal the decision of the district boards to the President, you may do so within seven days of the date of mailing to you of the decision of the district board. To perfect your appeal—

"1. Get or copy from the district or local board Form 163.

"2. Fill out the form and file it with the district board.

"3. Do this within seven days after the mailing of notice to you of the decision of the district board in your case.

"XIX. As soon as your case is finally disposed of, the adjutant general of your State will notify you by mail that you have been selected for military service.

"Your local boards will post a list of all persons selected for military service in a place at the office of the local boards accessible to public view. The local board will also give lists of persons selected for military service to the press with request for publication.

"XX. *Notice that you have been selected for military service will not necessarily order you into service.*

"The notice to report for military service will come when the Government is ready to receive you.

"E. H. CROWDER,

*"Provost Marshal General."*

It would be well for all to preserve this matter for reference, as the same regulations and instruction may apply in the case of later drafts.

## REGULATIONS AND INSTRUCTIONS FOR NONCOMBATANTS\*

### SELECTIVE SERVICE REGULATIONS CONCERNING THE RIGHTS OF NONCOMBATANTS

The Selective Service Regulations are based upon the Selective Service Law enacted by Congress May 18, 1917, authorizing "the President to increase temporarily the military establishment of the United States."

The Selective Service Regulations, Section 79, Rule 14, authorize the local board to furnish the noncombatant with certificate (Form 1008).

"RULE XIV. Any registrant who is found by a local board to be a member of any well-recognized religious sect or organization organized and existing May 18, 1917, and whose then-existing creed or principles forbid its members to participate in war in any form, and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organization, shall be furnished by such local board with a certificate (Form 1008) to that effect and to the further effect that, by the terms of Section 4 of the Selective Service Law, he can only be required to serve in a capacity declared by the President to be noncombatant. He shall be classified, however, as is any other registrant; but he shall be designated upon all classifications, forms, records, certificates, and other writings of local and district boards in which his name appears by the insertion of a cipher (0) after his name."

In harmony with this rule and by the terms of Section 4 of the Selective Service Law, President Wilson declared what constitutes noncombatant service, and also extended the privileges of the rule and of the Selective Service Law to include not only all persons who are members of a religious sect or organization, as defined in Section 4 of said act, but also all persons "who object to participating in war because of conscientious scruples, but have failed to receive certificates."

### THE PRESIDENT'S INSTRUCTION FOR NONCOMBATANTS

President Wilson, on March 20, prescribed the duties of noncombatants who are drafted into the army during

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\* Document issued by War Service Commission of the General Conference of Seventh-day Adventists.

the present war. This executive order was published in the *Official Bulletin* of March 22, and reads as follows:

“By virtue of authority contained in Section 4 of the act approved May 18, 1917, entitled, ‘An act to authorize the President to increase temporarily the military establishment of the United States,’ whereby it is provided:

“‘And nothing in this act contained shall be construed to require or compel any person to serve in any of the forces herein provided for who is found to be a member of any well-recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form and whose religious convictions are against war or participation therein in accordance with the creed or principles of said religious organizations; but no person so exempted shall be exempted from service in any capacity that the President shall declare to be noncombatant.’

#### “NONCOMBATANT SERVICE

“I hereby declare that the following military service is noncombatant service:

“*a.* Service in the Medical Corps wherever performed. This includes service in the sanitary detachments attached to combatant units at the front; service in the divisional sanitary trains composed of ambulance companies and field hospital companies, on the line of communications, at the base in France, and with the troops and at hospitals in the United States; also the service of supply and repair in the Medical Department.

“*b.* Any service in the Quartermaster Corps, in the United States, may be treated as noncombatant. Also, in rear of zone of operations, service in the following: Stevedore companies, labor companies, remount depots, veterinary hospitals, supply depots, bakery companies, the subsistence service, the bathing service, the laundry service, the salvage service, the clothing renovation service, the shoe-repair service, the transportation repair service, and motor-truck companies.

“*c.* Any engineer service in the United States may be treated as non-combatant service. Also, in rear of zone of operations, service as follows: Railroad building, operation, and repair; road building and repair; construction of rear-line fortifications, auxiliary defenses, etc.; construction of docks, wharves, storehouses, and of such cantonments as may be built by the Corps of Engineers; topographical work; camouflage; map reproduction; supply depot service; repair service; hydraulic service; and forestry service.

#### “ASSIGNMENT OF OBJECTORS

“2. Persons ordered to report for military service under the above act who have (*a*) been certified by their local boards to be members of a religious sect or organization, as defined in Section 4 of said act; or (*b*)

who object to participating in war because of conscientious scruples, but have failed to receive certificates as members of a religious sect or organization from their local board, will be assigned to noncombatant military service, as defined in paragraph 1, to the extent that such persons are able to accept service as aforesaid without violation of the religious or other conscientious scruples by them in good faith entertained. Upon the promulgation of this order it shall be the duty of each division, camp, or post commander, through a tactful and considerate officer, to present to all such persons the provisions hereof, with adequate explanation of the character of noncombatant service herein defined, and upon such explanations to secure acceptances of assignment to the several kinds of noncombatant service above enumerated; and whenever any person is assigned to noncombatant service by reason of his religious or other conscientious scruples he shall be given a certificate, stating the assignment and reason therefor, and such certificate shall thereafter be respected as preventing the transfer of such persons from noncombatant to combatant service by any division, camp, post, or other commander under whom said person may thereafter be called to serve, but such certificate shall not prevent the assignment of such person to some other form of noncombatant service with his own consent. So far as may be found feasible by each division, camp, or post commander, future assignments of such persons to noncombatant military service will be restricted to the several detachments and units of the Medical Department in the absence of a request for assignment to some other branch of noncombatant service, as defined in paragraph 1 hereof.

#### "REPORTS BY COMMANDERS

"3. On the 1st day of April, and thereafter monthly, each division, camp, or post commander shall report to the adjutant general of the army, for the information of the chief of staff and the Secretary of War, the names of all persons under their respective commands who profess religious or other conscientious scruples as above described, and who have been unwilling to accept, by reason of such scruples, assignment to noncombatant military service as above defined, and as to each such person so reported a brief, comprehensive statement as to the nature of the objection to the acceptance of such noncombatant military service entertained. The Secretary of War will from time to time classify the persons so reported and give further directions as to the disposition of them. Pending such directions from the Secretary of War, all such persons not accepting assignment to noncombatant service shall be segregated as far as practicable and placed under the command of a specially qualified officer of tact and judgment, who will be instructed to impose no punitive hardship of any kind upon them, but not to allow their objections to be made the basis of any favor or consideration, beyond exemption from actual military service, which is not extended to any other soldier in the service of the United States.

## "MAINTENANCE OF DISCIPLINE

"4. With a view to maintaining discipline, it is pointed out that the discretion of courts-martial, so far as any shall be ordered to deal with the cases of persons who fail or refuse to comply with lawful orders by reason of alleged religious or other conscientious scruples, should be exercised, if feasible, so as to secure uniformity of penalties in the imposition of sentences under Articles of War 64 and 65, for the willful disobedience of a lawful order or command. It will be recognized that sentences imposed by such courts-martial, when not otherwise described by law, shall prescribe confinement in the United States Disciplinary Barracks or elsewhere, as the Secretary of War or the reviewing authority may direct, but not in a penitentiary; but this shall not apply to the cases of men who desert either before reporting for duty to the military authorities or subsequently thereto.

"5. The Secretary of War will revise the sentences and findings of courts-martial heretofore held of persons who come within any of the classes herein described, and bring to the attention of the President for remedy, if any be needed, sentences and judgments found at variance with the provisions hereof.

"WOODROW WILSON.

"*The White House*, March 20, 1918."

## NONCOMBATANT CERTIFICATE

The local authorities are supposed to fill out a copy of the following (Form 1008), and furnish it to each non-combatant:

"Section 280. Certificate of exemption from combatant service.

"Local Board for ..... Date .....

"This is to certify that .....

Order No. .... Serial No. ....  
has been found to be exempt from combatant service and is eligible only to such military service as may be declared noncombatant by the President of the United States.

".....

"*Member of Local Board.*

"P.M.G.O.—Form 1008.

"(Sec. 79, S.S.R.)"

## WAR DEPARTMENT'S INSTRUCTION TO CIVIL AUTHORITIES

Every drafted man who is entitled to noncombatancy should secure this certification before he is mobilized, according to the new war regulations which were adopted



when the questionnaire went into effect. Our men should insist on the proper mode of procedure as a prerequisite to mobilization.

Many of the local and district boards, according to reports and papers accompanying appeals to President Wilson, had misinterpreted and misapplied some of the rules of the Selective Service Regulations, and clearly showed that they did not properly understand their discretionary powers, in reference to the extension of time limits, the reception of new evidence, the reopening of cases, and the reclassification of registrants. Provost Marshal General Crowder consequently sent the instruction below to all governors of States, giving a detailed interpretation and application of the designated sections of the Selective Service Regulations.

“WAR DEPARTMENT TELEGRAM

“Mail Copy

“WASHINGTON, February 19, 1918.

“*To Governors of All States.*

“Number A 4450.

“1. Subject: Interpretation and Application of Sections 47, 99, 111, 117, 120, and 121. Reports from States and character of papers accompanying appeals to President indicate lack of complete understanding concerning discretionary powers of boards to extend time limits, receive new evidence, reopen cases, and reclassify registrants.

“2. The governor, adjutant general, or government appeal agent may at any time before induction of a registrant into military service, suggest to boards extension of time limits or reopening of case or reclassification of registrant on additional evidence or where boards have clearly misinterpreted or misapplied rules and regulations. Registrants or other interested persons may also file with local or district boards additional evidence or other proof in support of claim for deferred classification at any time before induction of registrant. Such suggestions of extension or reopening and such filing of additional proof are not binding upon boards who are to exercise wise discretion in all cases in order to do complete justice. No appeal lies from refusal of boards to extend time or reopen or reclassify.

“3. If such suggestions or additional affidavits or proof are filed in support of claim other than industrial or agricultural, the local board shall consider such suggestions or additional affidavits or proof as the case

may be, and may, in its discretion, reopen the case, and upon the whole record, including the questionnaire and original proof, reconsider such case and reclassify the registrant.

"4. If such suggestions or additional affidavits or proof are filed in an industrial or agricultural claim, the local board shall in all such cases consider such suggestions and additional affidavits or proof and forward the case, with its recommendation thereon, to the district board, transmitting the entire record, including the questionnaire if the same be in the possession of the local board. The district board shall thereupon consider such suggestions or additional affidavits or proof as the case may be, and may, in its discretion, reopen the case, reconsider the claim, and reclassify the registrant. If the questionnaire and original evidence are not in the possession of the local or district board, but have gone forward to the President on appeal, the district board shall request of the adjutant general of the State the return of the same. After considering the case the district board shall return the entire record to the local board with an endorsement indicating its action either in refusing to reopen the case or in reclassifying the registrant.

"5. If the local or district board, as the case may be, refuses to reopen a case, the case shall thereupon remain in all respects in the same condition as before the filing of the suggestion for reopening or of additional affidavits or other proof; and if the case was on appeal to the President and had not been acted upon, the complete record shall be returned to him.

"6. If the claim for deferred classification is reopened and the registrant is reclassified by either the local or district boards, as the case may be, the person making the claim shall be notified by the local board, as provided in the Regulations, of the classification given after the reopening, and shall be entitled in all respects to the same rights as though the decision of the local or district board had been made on the first consideration of the claim or claims of or on behalf of the registrant, and the case shall proceed in accordance with the regulations as if it were one of original classification.

"7. Induction of the registrant into military service shall not be stayed by the district or local boards on account of the reopening of his case.

"8. Whenever an appeal to the President has been taken, and either before or after the case has been forwarded to the President, and before the President has acted on the appeal, if any evidence comes to the knowledge of the local board, or government appeal agent, or the adjutant general of the State, which in the judgment of any of them is material to the proper classification of the registrant, such new evidence may be embodied in affidavits or in a statement signed by a member or members of the local board, or the appeal agent, or the adjutant general, and may be filed as the basis for reopening the case by the local or district board, as the case may be. If the local board reopens the case and reclassifies the registrant on a claim within the jurisdiction of the local board, it shall thereupon forward the entire record to the district board for review by the

district board, regardless of whether or not an appeal is noted either by or in behalf of the registrant or by the government appeal agent; and in all such cases the district board shall have the right to review and affirm, modify or reverse, the reclassification by the local board. If the claim for deferred classification is on industrial or agricultural grounds within the original jurisdiction of the district board, the local board shall forward the entire record, including the new evidence, to the district board, with its recommendation. In every such case the district board, after considering the case, shall return the record to the local board, with an endorsement of its action, as if it were an original claim.

"9. In cases which have been appealed to the President and have proceeded in accordance with the foregoing paragraph 8, if the district board adheres to its former decision granting less deferred classification than claimed by the registrant, the questionnaire and the entire record, after being returned to the local board, shall be forwarded by the local board to the President on appeal in the manner directed by the regulations, so that all evidence to be considered on appeal to the President shall have been considered previously by the local and district boards. The President in such cases will not consider any evidence, suggestions, or considerations which were not considered by the local and district boards.

"10. Referring to Section 111, local or district boards may extend the time for filing claim of appeal to the President upon satisfactory showing that there has been no culpable delay on the part of the registrant or other interested person. Local and district boards have similar discretion to reopen and extend time limits in all proceedings in which such limits are fixed in the Selective Service Regulations, and governors, adjutants general, and government appeal agents may suggest to local and district boards the exercise of this discretion in meritorious cases.

"CROWDER."

#### PROPER MODE OF PROCEDURE IN PRESENTING CLAIMS

While the above paragraphs give special instruction to the governors and their associates in the civil establishments in reference to drafted men before they are inducted into military service, it also shows the registrant how to proceed properly with his claims and appeals before local and district boards. After the registrant is inducted into military service, he is no longer under the civil authorities, but must present his claims to the proper military officers of the army under whom he serves, namely, through the post commander to the camp, or the division commander.

Before the registrant enters the army or military service,

he proceeds as follows in industrial and agricultural claims, and in cases where dependents are solely depending upon the registrant for care and support:

**FIRST STEP:** Present claim to local board, with necessary evidence and affidavits. If denied, or not properly classified,

**SECOND STEP:** Registrant can appeal case to district board. If denied again,

**THIRD STEP:** The registrant may present his case, with all accompanying affidavits and evidence, to the governor or adjutant general of the State where the registrant is a citizen; and if the facts and evidence in the case warrant a different decision, these State officials will advise the local and district boards to give a reconsideration to the evidence in the case, and render a decision in harmony with the evidence presented and the provisions of the military regulations.

**FOURTH STEP:** The registrant may appeal his case to the President through the State adjutant general or the government appeal agent, and all necessary evidence and papers must accompany the appeal.

A claim can be presented to a local board at any time in case of new evidence, and the case may be reopened. Likewise, if the registrant can present satisfactory evidence that there has been no culpable delay on his part or other interested persons, in getting his claim before the local board and other authorities, he may ask for a reopening of his case.

#### NONCOMBATANT CLAIMS

In order to obtain certificate Form No. 1008, exempting noncombatants from the bearing of arms, to which they are entitled according to Section 79, Rule 14, of the Selective Service Regulations and President Wilson's Executive Order issued from the White House, March 20, 1918, and

published in the *Official Bulletin* of March 22, the following steps are essential:

FIRST STEP: The individual must present his claim first to the local board. If denied,

SECOND STEP: He carries his appeal, with necessary proof and affidavits, to the district board. If denied again,

THIRD STEP: He can request a review of his case by the government appeal agent or the State adjutant general, who may in turn request the board to rehear or review the case. Finally,

FOURTH STEP: The registrant may, through the adjutant general of the State, carry his case up to the Provost Marshal General, who in turn will lay the case before the governor of the State where the registrant is still a private citizen.

Whenever a registrant feels he has a just grievance against a board, and desires to report his case to higher authority, he should always address his letter to the adjutant general of the State. If, however, the registrant has already been inducted into military service, in such eventuality he presents his claim as a noncombatant, with necessary evidence and affidavits, through his post commander to the camp or division commander under whom he serves; and he, according to President Wilson's executive order, is authorized to furnish this certificate, and make the assignment to noncombatant service.

This is the proper mode of procedure after the registrant has been called into the army, in order to secure the certificate of noncombatancy, which for any cause has not been secured from the civil authorities before entering the service.

This same mode of procedure would apply also to meritorious cases of divinity students who have not obtained proper classification under the provisions of the Selective Service Law, Section 4, approved May 18, 1917.

President Wilson's Executive Order of March 20, 1918, relative to Noncombatant Service, was incorporated in full by the War Department into General Orders, No. 28, on March 23, 1918.

By order of the Secretary of War:

PEYTON C. MARCH,  
*Major General, Acting Chief of Staff.*

Official:

H. P. McCAIN, *Adjutant General.*

**FOOD CONSERVATION AND PREPARING  
YOUNG MEN FOR NONCOMBATANT  
SERVICE**

## FOOD CONSERVATION AND PREPARING YOUNG MEN FOR NONCOMBATANT SERVICE

THE effect of the World War was to bring demoralization to commerce and to lessen food production. The United States Government felt that in its cooperation with the Allied cause it must furnish not only men and money, but also supplies of food. Accordingly, the government appealed to the nation to cooperate with it in this endeavor. Laws were passed limiting the use of certain foods.

Seventh-day Adventists felt that as a matter of loyalty to the government and in cooperation with others in supplying food to the needy, they should give their sympathetic aid to this endeavor. Accordingly, the members of the church were earnestly urged to give to this government program their hearty support. And to this end, earnest appeals were made in the columns of the church paper.

It was also believed by the church authorities that an earnest effort should be put forth to place our young men in intensive training for noncombatant service. It was therefore recommended that one of our sanitariums in the East and one in the West should gather together a large number of our youth and train them as nurses. The church also, by its official leadership, voted to take immediate steps to establish in France a soldiers' rest home, to give to our boys overseas care and rest and encouragement. The members of the church were also advised to purchase Liberty Bonds and to contribute to the Red Cross in the humanitarian work it was carrying forward. These recommendations and official actions of the church were published in the general church paper and from this journal we quote as follows:



MIDSUMMER COUNCIL OF THE GENERAL CONFERENCE  
COMMITTEE\*

Takoma Park, D.C., July 9-15

The actions of the council, omitting only matters of minor detail and distribution of laborers, were as follows:

## ON CONSERVATION

WHEREAS, The United States Government, through its Food Administration, has adopted various measures of food conservation in order to help supply the needs of other nations and at the same time safeguard the food supply of our own country;

*We recommend*, That our people be urged to give the fullest possible cooperation in carrying out these measures, giving loyal support in the conscientious observance of regulatory provisions for the saving of wheat, meats, fats, sugar, and other foodstuffs, and in preventing the hoarding of restricted foods; and to this end we suggest the following:

a. Encourage the production and preservation of food products.

b. Assist others in adapting themselves to food-emergency conditions.

c. Give liberal space in our periodicals, especially in the *Review and Herald*, the *Signs of the Times*, both weekly and monthly, the *Watchman*, and *Life and Health*, to the consideration of food topics.

d. Use suitable time in our camp meetings for presenting the subject of food conservation, and take special pains to make the camp meeting menu one in keeping with food-conservation principles.

e. Present food and health topics in connection with tent meetings as may seem opportune.

f. Utilize sanitarium workers and other suitable help

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\* W. A. Spicer, Secretary, in the *Review and Herald*, August 1, 1918.

to give lectures and demonstrations in schools of health, in our own churches and others, and elsewhere as may be advisable.

g. Provide for proper instruction in food economy to be given in our schools, academies, and colleges, beginning as far as possible with the coming school year.

*We recommend,* That economy be exercised in the use of clothing, utilizing fully such clothing as we may possess, instead of discarding it because of change in styles, and observing a simplicity and care in the making of clothing in order to conserve cloth, labor, and money.

*We recommend,* That careful consideration and support be given the requirements of the government covering the conservation of leather in making shoes with low heels and uppers, and resoling shoes as long as the uppers last.

*We recommend,* The support of fuel conservation measures covering the use of fuel for unnecessary laundry work, such as the ironing of sheets, underwear, and so forth, and the cooking of a large variety of foods.

*We recommend,* That our conference leaders, various departments, and our membership in general, give earnest and active attention to making the present situation of world need an opportunity for rendering every possible help through our knowledge and experience in health and food principles, utilizing especially our medical and church missionary departments for carrying forward this work in an organized way.

#### WORK FOR THE SPIRITUAL INTEREST OF YOUNG MEN IN CAMPS

In view of the rapidly increasing importance of the work for our young men who are being called into the service and placed in the large army cantonments,

*We recommend, a.* That the work of the War Service Commission be under the direction of a secretary, who shall give his whole time to the commission, and that such as-

sistance be provided as may be required for the strong conduct of the work.

*b.* That the work for soldiers in each union conference be greatly strengthened, by placing a strong leader in charge of the work, and by assigning camp pastors to each of the large camps, just as far as possible.

*c.* That conference organizations, and all our people throughout our conferences, be urged to respond to appeals in behalf of funds to support the work carried on by those laboring for the spiritual interest of young men in our camps.

*d.* That in order to aid in Christian work for men in service, a series of short leaflets be prepared on topics vital to a soldier's life, for free distribution.

#### WAR SERVICE COMMISSION

*It is recommended,* 1. That C. B. Haynes act as secretary of the War Service Commission.

2. That other members of the commission be C. S. Longacre, A. G. Daniells, W. T. Knox, F. M. Wilcox, M. E. Kern, W. E. Howell, and W. A. Ruble.

#### MISCELLANEOUS, ON CAMP WORK AND SERVICE

Recognizing the wide-extended and very helpful work of the Y.M.C.A. in our army camps,

*We recommend,* That our camp pastors cooperate in their work.

*We recommend to our people,* That any questions concerning the experiences of our young men in relation to all army matters be taken up directly with the camp pastors and the War Service Commission.

*We recommend,* That churches located near camps be encouraged to cooperate with the camp pastors in their work for the soldiers.

WHEREAS, A measure under the pension law has been

enacted by the government, termed War Insurance, to provide a pension for injured soldiers and their dependents;

*We recommend,* That our young men be advised to avail themselves of this plan.

*We recommend, a.* That immediate steps be taken to establish a soldiers' rest home in France, where our soldiers, when on furlough or sick, may go for rest and recuperation.

*b.* That a man be dispatched to France as soon as a passport can be obtained, with full authority to establish a soldiers' rest home for our young men, and that a man and a woman be secured as soon as possible to take charge of the home, and to labor in the spiritual interest of our young people in service abroad.

#### ON NURSES' TRAINING AND FIRST-AID WORK

1. *We recommend, a.* That the Washington Sanitarium and the Loma Linda College of Medical Evangelists be authorized to conduct a training course for young men, in which they may receive intensive instruction in field and hospital nursing and sanitary corps work, such course to be of sufficient length to prepare them for military medical service.

*b.* That the General Conference Committee take under advisement the erection of temporary wooden structures to provide quarters for conducting these intensive courses, to accommodate fifty or more students in each of the two places named in the preceding section.

*c.* That the necessary means for the erection of the temporary wooden structures, provided the same shall be deemed advisable, be appropriated from the general camp fund to be raised.

2. *We recommend, a.* That we establish Nurses' Volunteer Corps of intensive training in field and hospital nursing, and sanitary corps work.

*b.* That this training be given at Washington and Loma Linda.

*c.* That this course continue for six months, and that there be two courses each year.

*d.* That to these schools we recommend only graduate nurses of mature years and of recognized stability of character and Christian experience.

3. That our sanitarium training schools be encouraged to admit into their regular nurses' course the largest possible number of applicants, and that special effort be put forth to secure women of mature experience.

4. *We recommend, a.* That there be associated with the Medical Department, in field medical evangelistic work, a lady physician, whose duty it shall be to conduct schools of health in connection with sanitariums and public meetings; also to interest young women in the medical course, nurses' training course, and other medical missionary service.

*b.* That there be associated with the Medical Department a well-qualified nurse, to visit our sanitarium training schools, to organize and improve our training courses, assist in field work and encourage young women to enter medical missionary lines of service.

*c.* That an additional assistant secretary in the Medical Department be chosen, who shall be stationed in the West.

5. *We recommend,* That special effort be put forth to influence young women of suitable adaptability to enter the Loma Linda medical college and qualify as physicians.

6. *We recommend, a.* That our colleges and other schools, as far as practicable, conduct a medical missionary course of training, to include practical nursing, hydrotherapy, first aid, and such other subjects as may be of assistance to our students in preparing for missionary service, and in gaining entrance to the medical service of the

army; and that the Educational Department determine the proper amount of credit to be given to this work.

b. That our colleges and academies secure a physician or graduate nurse, or both, as regular members of their faculties.

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These recommendations were carried out only in part. A home for the boys was erected in connection with the Washington Sanitarium in order to undertake this intensive training, but with the close of hostilities no class was assembled for the instruction. This was true also as relates to the rest home in France. The unexpected ending of the war made this provision unnecessary.

#### RESOLUTIONS OF LOYALTY AND SERVICE\*

In connection with the midsummer council held in Takoma Park, Washington, D.C., July 9-15, 1918, the following resolutions were adopted by the representatives present from all the union conferences of the United States, meeting in conference:

"1. We, as citizens of the United States, and as representatives of the Seventh-day Adventist churches and conferences in America, assembled in midsummer conference, July, 1918, believing that civil government is ordained of God, and believing in the principles of justice and liberty for which this government has ever stood, place on record anew a declaration of loyalty to our country, to its government, and to the President, assuring the government that it has our hearty support and sympathy in this time of crisis.

"2. While ever in our history we have been of noncombatant principles by religious conviction, we believe equally, by the same religious conviction, that we should render to our government the lines of noncombatant service as defined by the President in his declaration of March 20, 1918.

"3. We recognize in the calls of our government for its citizens to purchase bonds or to contribute to Red Cross or similar activities, the opportunity to give heed to the New Testament injunction to render honor and tribute to the civil authority, as well as opportunity to show loyalty to our country's common cause according to our financial ability.

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\* W. A. Spicer, in the *Review and Herald*, August 1, 1918.

"4. We urge upon all our people hearty and conscientious support of the government's program of conservation, not only in the matter of food production and saving, but in the exercise of economy and the spirit of sacrifice in harmony with the requirements of this time of war and scarcity.

"5. We place on record our appreciation of the evident pains taken by camp authorities to have regard to the religious convictions of our young men in the matter of observing the seventh day as the Sabbath, and we counsel every member of our churches called by the draft to render faithful obedience and loyal service in camp or field, recognizing the fact that the inconvenience caused those in authority by our religious practice in this matter of the Sabbath, makes it incumbent upon us to be the more conscientious and forward in performing work and duties assigned."

These resolutions were unanimously adopted and ordered published.

#### LOMA LINDA INSTITUTE OF WARTIME NURSING\*

All our people must realize that the situation in which the world finds itself now, and which involves our entire nation, is an opportunity for our young men to present to the world in a most practical and concrete way the teachings of Christ, and to carry out His command to preach the gospel and heal the sick and suffering.

The great demand for trained physicians and nurses, including nurses with a full nurses' training, and those with shorter and more intensive training, presents to us a wonderful opportunity to demonstrate to the world the value of those simple and natural methods of treatment for which our health reform movement stands.

At the General Conference council held in Washington during the month of July, it was decided to provide the funds for the organizing of schools for intensive training of Seventh-day Adventist young men of the draft age, who have not had previous nurses' training, to prepare them to take up medical corps work when entering actual service.

In compliance with this action, one of these schools, with accommodations for fifty students, is being organized

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\* *Review and Herald*, October 10, 1918.

at Loma Linda, California, in conjunction with the College of Medical Evangelists. This course will be six months, or twenty-four weeks, in length.

It should be made plain that up to the present time the training school is not officially recognized by the War Department, and that the students who are in the school are not recognized as in active service as are students of draft age who are enrolled in a students' army training corps.

However, the school has been organized with the approval and advice of officials in the surgeon general's office, and we have been assured that men who receive their training in this school will be given consideration upon entering active service, and given work in medical lines as far as possible.



**OPERATION OF EXEMPTION PROVISIONS  
IN NORTH AMERICA**

## OPERATION OF EXEMPTION PROVISIONS IN NORTH AMERICA

How did the law of exemption operate in the field? Were our youth who were entitled to exemption from the bearing of arms accorded this status by the government? We are glad to reply that they were, under most circumstances. Their difficulty in securing exemption came usually through the misunderstanding of petty officers who did not understand the law or who were jealous of their authority. The higher army officers were uniformly liberal in their interpretation of the exemption provision, and whenever appeal was made to the War Department at Washington, it received that considerate treatment which the merits of the particular case warranted.

The following statement from one appointed to look after this particular work for the Seventh-day Adventist youth, has been prepared especially for publication in this chapter. Other articles are reproduced from the church paper.

### NONCOMBATANCY IN THE UNITED STATES DURING THE WORLD WAR\*

EXPERIENCES OF SEVENTH-DAY ADVENTIST YOUNG MEN WHO  
WERE DRAFTED INTO THE WAR SERVICE

The President's definitions and regulations [as set forth in previous chapters] governing noncombatant service were well considered and gave ample protection to all drafted men who held conscientious scruples against combatant service in the army or navy. The President of the United States, the Secretary of War, the Secretary of the Navy,

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\*By C. S. Longacre, who was in charge of the War Service Welfare Work, and was also appointed a member of the local advisers of the draft boards of Maryland and the District of Columbia, by the governor of Maryland and the District of Columbia commissioners, for the purpose of proper classification of drafted men into the war service.

and other high officials of the army and navy gave every consideration possible to all appeals which were made to them when petty officers failed to recognize the rights of noncombatants under the war regulations.

As a member of the local advisory draft boards of Maryland and the District of Columbia, we were enabled through the cooperation of the War Department in Washington to effect a transfer of our men who were not properly classified in noncombatant units in other States and army camps, to Camp Mead in Maryland and to Camp Meigs in the District of Columbia, after which we were able to class them properly as noncombatants.

Some of the petty officers who were determined not to recognize the rights of noncombatants sometimes created very embarrassing situations for themselves, as well as for the men who were drafted into the army service and whose claims as noncombatants had not yet been established. Petty officers in a number of camps resorted to forcible means to break the morale of such men and to get them to surrender their noncombatant principles. All sorts of measures were resorted to, some of which were very cruel and painful. Not infrequently mock court trials were held by the officers and soldiers already inducted into the army, to break the spirit of the noncombatant and cause him to give up his principles; and these mock court trials usually resulted in a sentence of severe flogging and other abuses that were excruciatingly painful.

But we found that whenever cases of this kind were referred by us to the head officials of the War Department, these officials always saw to it that the boys were properly classified and also that such abuses did not occur again. In fact, quite a few of the petty officers who took part in these mock court trials wherein abusive punishment was inflicted in order to break the morale of the noncombatant and make him submit, were themselves punished by the

higher army officials by being deposed from their rank and also having to suffer imprisonment in the stockade for a time. After it became known that the Federal officials in Washington would not stand for any abuse along this line on the part of petty officers, the practice was discontinued to a large extent.

A number of our boys got into very serious difficulty over the observance of the Sabbath in the army camps, as in the beginning no provision had been made in any of the camps for those who observed another day than Sunday as holy time. Provision had been made for those who observed Sunday; and they were not required to do any unnecessary military service on that day. We finally succeeded in getting most of the army camps, through their head officials, to grant the Sabbath off to all our boys in these camps, or if they were not given the Sabbath off to go to church services near by, they were at least excused from all unnecessary military service on the Sabbath day. However, there were still at the close of the war, thirty-five of our boys imprisoned in Leavenworth with sentences ranging all the way from five to twenty years, who had been court-martialed and convicted on the charge that they had disobeyed the orders of their superior officers by refusing to do certain kinds of labor on the Sabbath. But after the war was ended, in less than two weeks' time the Secretary of War released all these noncombatant prisoners from Leavenworth by giving them an opportunity to re-enlist in the army and then be discharged in the regular way.

No more courts-martial were necessary for our boys after the army officials in the different camps granted them Sabbath privileges. Usually in these cases of court-martial the difficulty arose because of misunderstandings between our boys and the army officials relative to the matter of Sabbath observance. There were a few of our boys who got into difficulty over the question because of some extreme

position which they themselves had taken. Some of these misunderstandings were adjusted between the boys and the army officials after we had an opportunity to interview both and discuss the whole situation in a friendly spirit and in harmony with what each considered was a proper attitude to take toward the earthly government as well as toward the heavenly government.

In many cases we were able to arrange for a transfer, placing the boys where they could participate in humanitarian work, such as hospital service, and where, if required, they could render service on seven days of the week and feel that they were not violating their conscience in the services which they performed even on the Sabbath, ministering to the wounded and sick. In some instances the boys were transferred to farms to produce food for the army.

A large number of our boys were in Camp Lewis in the State of Washington. These boys offered their services to General Green, asking him to organize them into an ambulance unit to go over to the front lines in France to care for the wounded on the battlefield and bring them to the hospitals. Service in this particular unit of the War Department was known to be fraught with the greatest danger of all. More fatalities occurred at the front in the ambulance service than in any other branch of the service, because of the exposure to open fire as the wounded were brought back. Some of our boys who were engaged in this service did lose their lives at the front. Our boys were not moral cowards. They were willing to lay down their lives to aid humanity and their country in time of need. However, the proposal of these boys to form an ambulance unit was not accepted, for the reason that army officials felt they could not single out a particular company and grant them this privilege, even though it was the most hazardous work in all the war; but it showed a willingness on the part of

our boys to offer themselves for the most dangerous service in the army and to make the supreme sacrifice for their country when it did not necessitate the taking of human life.

### SABBATH RULINGS IN ARMY CAMPS\*

Perhaps our people would be interested in the various Sabbath rulings which have been made by the army commanders of the various camps in response to appeals that were sent to them by us, asking them to grant Sabbath privileges to our young men drafted into the army.

We are also glad to inform our people that the War Department at Washington has instructed the army commanders to grant Sabbath privileges to our men in the army, so far as the exigencies of the war will permit such privileges.

#### SABBATH RULINGS BY CAMP COMMANDERS

Bulletin No. 32.  
HEADQUARTERS 88TH DIVISION,  
CAMP DODGE, IOWA, February 7, 1918.

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

By command of

BRIGADIER GENERAL GETTY.

H. L. Cooper, *Lieut. Col. of Infantry N.A., Acting Chief of Staff.*

Official:

E. S. Hayes, *Major of Infantry N.A., Division of Adjutant.*

Memo. 97, given Oct. 17, 1917; amended Feb. 10, 1918, Memo. 40.

CAMP LEWIS, WASH.

In deference to their religious principles, Seventh-day Adventists will be excused from sunset Friday evening to sunset Saturday evening for the purpose of devoting it to religious worship.

By order of

GENERAL GREEN.

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\* C. S. Longacre, in the *Review and Herald*, November 14, 1918.

HEADQUARTERS 40TH DIVISION,  
CAMP KEARNEY, CALIF., Feb. 12, 1918.

Concerning opportunity to be given Seventh-day Adventists in this division, in order to allow them to engage in their religious duties. I take pleasure in informing you that the necessary instructions have been issued in accordance with your request. As all the men of your belief are on duty at the Base Hospital, a copy of this letter I this day directed to the Commanding Officer, Base Hospital, is enclosed for your information.

[Signed] F. S. STRONG,

*Major General U.S.A.*

(Copy of Letter)

From: The Division Adjutant.

To: The Commanding Officer, Base Hospital, Camp Kearney.

Subject: Seventh-day Adventists to be excused from duties on Saturdays.

The Commanding General directs me to inform you that hereafter any Seventh-day Adventists, who may be on duty at the Base Hospital, should be excused from all duties not absolutely necessary, in order to allow them to engage in religious duties from sunset Friday until sunset Saturday afternoon.

[Signed] L. C. MATTHEWS,

*Major of Infantry, Division Adjutant.*

HEADQUARTERS 83D DIVISION NATIONAL ARMY,  
CAMP SHERMAN, CHILLICOTHE, OHIO, Feb. 19, 1918.

I beg leave to inform you that each organization commander at this camp will at all times offer every possible opportunity for the members of his command to engage in their religious duties, upon proper presentation of the facts to him.

[Signed] FREDERICK PERKINS,

*Brigadier General, Commanding.*

HEADQUARTERS, CAMP SHERMAN,  
CHILLICOTHE, OHIO, Oct. 12, 1918.

As you know, the practice of not requiring men of your church to work on Saturdays has existed right along under my administration.

[Signed] T. R. RIVERS,

*Brigadier General, Commanding.*

The following was published to the Assembled Adjutants about February 25, 1918:

HEADQUARTERS 76TH DIVISION,  
CAMP DEVENS, AYER, MASS.

Memorandum for the Division Adjutant:

1. Letters have been written to the last employers of the above-named men as to whether or not they worked on Saturdays for said employers. Answers are now being awaited.

2. I recommend, should the Commanding General so see fit, that these men be granted from sunset Friday till sunset Saturday inspection and tests, as it would be most impractical to have special days set for the inspection and tests of these men.

3. I further recommend that Organization Commanders, having Seventh-day Adventists in their commands, be instructed to grant such men the above liberty, but require them to make up, on Sundays, any work which might have fallen to their lot to have been performed on Saturdays.

[Signed] W. H. NEILL,

*Major of 303d Infantry, Acting Division Inspector.*

Approved by Commanding General.

CAMP FUNSTON, KANSAS, March 9, 1918.

Seventh-day Adventists in this command will be excused from all duties Saturdays, in order to allow them to engage in religious duties, and will be given passes to visit Manhattan on Saturday afternoons, for the purpose of attending services, providing their conduct justifies a pass.

By command of

BRIGADIER GENERAL WINN.

HEADQUARTERS 84TH DIVISION,

CAMP ZACHARY TAYLOR, KY., March 26, 1918.

General Hale directs me to inform you that religious feeling and liberty of conscience has always been carefully considered in the administration of his cantonment. Members of your faith who apply through official channels for authority to be excused from duty for the purpose of allowing them to engage in religious duties on Saturday, may be sure that their request will receive due consideration.

[Signed] O. W. KINSWALD,

*Captain of Infantry A.D.C.*

The following order was published March 9, 1918:

HEADQUARTERS 87TH DIVISION NATIONAL ARMY,  
CAMP PIKE, ARK., May 6, 1918.

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

[Signed] A. F. HARRIS,

*Captain of Field Artillery, Aide-de-Camp.*

HEADQUARTERS, FORT SNELLING, MINN., June 12, 1918.

It is my desire to arrange the work of the various men so there will not be any conflict with their religious beliefs or principles. I can assure



you that there will be no pressure brought to bear upon — which would cause him to violate his conscience by necessitating him to do labor on his Sabbath day.

[Signed] A. L. PARMETER,  
Colonel of 36th Infantry, Commanding.

General Orders No. 5.  
HEADQUARTERS PORTO RICO TRAINING CAMP,  
CAMP LAS CASAS, P.R., July 30, 1918.

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

By order of

COL. O. P. TOWNSHEND.

NADAL, Major of 373d Infantry, N.A., Adjutant.

Bulletin No. 24.  
POST HEADQUARTERS, FORT SILL, OKLA., Aug. 24, 1918.

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

By command of

BRIGADIER GENERAL PLUMMER.

JOHN J. LYNCH, Captain A.G.D., Adjutant.

Memorandum No. 179.  
HEADQUARTERS, CAMP TRAVIS, TEX., Aug. 28, 1918.

III. Seventh-day Adventists.

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

By order of

COLONEL FRIER.

[Signed] ROBERT M. BREARD, JR., Captain Adjutant.

HEADQUARTERS, CAMP LOGAN,  
HOUSTON, TEX., Oct. 2, 1918.

Bona fide members of the Seventh-day Adventist Church are excused from military duty, as far as military necessity makes it advisable, on Saturday, so that they may observe their Sabbath day. Those who are

so excused, will be considered as first on the list for any duty that it may be found necessary to perform on Sunday.

By order of

BRIGADIER GENERAL HENRY.

It is gratifying to know that our army officials are endeavoring to uphold the Constitutional guaranties of religious liberty, even under the stress of war, a boon for which we should be especially grateful. We should thank God for the blessings of civil and religious liberty, and for a country that upholds them.

### A CONSIDERATE GOVERNMENT\*

The religious convictions of men in the draft have been given the utmost consideration by the government. Where these religious convictions have been against participation in the war, it has been a source of some perplexity to government officials to determine the best and most just method of dealing with those who hold such convictions.

It will be of interest to Seventh-day Adventists to learn how considerate the government has been in dealing with those holding religious convictions against the bearing of arms. In the *Official United States Bulletin* of October 1, the War Department makes the following report of its procedure in dealing with the cases of conscientious objectors:

"The War Department's policy regarding conscientious objectors has from the beginning been based on the provisions of the Federal Draft Law and subsequent executive orders. It has been the liberal American policy of according a measure of self-determination to the few who in all sincerity have not been able to adjust their minds to the needs of the present sudden and desperate emergency; to whom direct participation in the war would violate religious convictions, as well as a sense of self-respect and integrity of character.

#### "DIFFICULTIES OF PROCEDURE

"In dealing with objectors, the difficulties have not been primarily those of policy, but of practical procedure. First of all, the insincere have

\* Carlyle B. Haynes, in the *Review and Herald*, October 24, 1918.

had to be differentiated from the sincere and forced into full service or subjected to fitting penalties. The second difficulty has concerned the disposition of sincere objectors in ways that would conserve the man power of the nation. This has been complicated by misunderstandings and by peculiar local situations; but with growing experience many complications have been eliminated as requisite governmental machinery to this end has been perfected.

#### "GIVEN WORK ON FARMS

"The usual procedure as thus far developed is as follows:

"A draftee is certified as a conscientious objector by his local board on proper presentation of facts. On call he goes to a cantonment, as does any other drafted man. He there has a hearing before a board of inquiry on conscientious objectors, made up of Maj. Walter G. Kellogg, Judge Julian Mack, and Dean Harlan F. Stone, of the Columbia Law School. Pending a hearing, objectors are segregated in camp as a special detachment under control of a military officer, and live under the same conditions as apply to soldiers in training, except that no military duties are exacted. Labor is usually required, and in notable instances this has had considerable monetary value. At Camp Sherman, for instance, the C.O. detachment has hauled manure and fed hogs on a large adjoining farm, the owners of which have a contract for disposing of the garbage of the camp. There has been regular compensation for these services, and resulting proceeds are on deposit in a Chillicothe bank subject to transfer to the treasury of the Red Cross.

#### "BOARD ADJUDGES SINCERITY

"The board of inquiry passes on the sincerity of objectors. Those adjudged insincere are required to perform regular military service, in default of which they are subjected to court-martial and remanded to the disciplinary barracks at Fort Leavenworth. Those adjudged sincere are encouraged to enter noncombatant military service, and many have done so. But those whose convictions prevent this are furloughed to various forms of service under the jurisdiction of a civilian commissioner of the department, who has supervisory and recommendatory powers. The vast majority of objectors have been lifelong members of religious sects, the tenets of which forbid participation in war. Most prominent among these are the Society of Friends, the Mennonites, the Dunkards, the Christadelphians, and various minor sects, such as True Lights, Holy Jumpers, and others little known outside of restricted and isolated areas.

"A large proportion of the Friends have been furloughed by the Board to the Friends' Reconstruction Unit, an organization operating under the American Red Cross in the work of rebuilding devastated areas in France. Others are furloughed mainly into agricultural service. In instances one or more objectors have been placed out on small farms on the recommendation of county agricultural agents, who know local conditions and maintain general oversight of furloughed men. These are paid the prevailing local wage rate for men of their degree of skill; but they are allowed to retain

only a private's pay, any surplus above that amount being paid to the Red Cross.

#### "FURLOUGHED IN GROUPS

"In other instances objectors are furloughed in groups to harvest apple, corn, or other crops in danger of loss because of local labor shortage; to undertake work of land reclamation; to carry on large-scale farming operations in the West, or to reduce the labor shortage in State institutions for defectives, which are often in dire straits because their regular force has been cut down by the army draft or drawn off by the high wages current in outside employments. In the early future, detachments of conscientious objectors will in all likelihood be sent to France to render forms of service, agricultural or otherwise, not directly connected with the prosecution of military activities.

#### "RESPECTING SINCERE SCRUPLES

"In short, every effort is being made to respect the sincere scruples of a small minority of our people, at the same time that their power to contribute to the nation's efficiency is turned to good account. There is unquestionably strong sentiment in many quarters against the granting of immunity from military service to any group in our population, however small. But many objectors are not without the courage of their convictions. They would resist compulsion to the end. We might imprison or shoot them. . . . On the other hand, a method which conserves the man power of the nation, and accords to furloughed objectors a lot that is endurable and serviceable, but in no sense pampered, will, it is believed, commend itself to the common sense and practicability of the American people."

**IN TRAINING CAMP AND ON  
BATTLEFIELD**

# IN TRAINING CAMP AND ON BATTLEFIELD

## EXPERIENCES OF AMERICAN YOUTH

THE test of human character is found in the hour of severe trial. The strength of the sturdy oak is not tested by the sunshine, the gentle rain, or the summer breeze; its strength is measured in storm and tempest. These elements of nature lead it to strengthen its hold upon mother earth, and to send its roots deeper and deeper into the very foundation upon which it stands. Similarly, temptation and trial are designed of God to lead His children to seek refuge in Him and to take hold of the strength which He has promised them for such emergencies. He has promised that when His children are brought before councils and rulers to answer for their faith, He will put words into their mouths and strengthen them to answer for the glory of His name. Luke 21:12-15.

We are glad that our youth, when brought into test and trial in camp and on battlefield, proved loyal to Christ and His gospel. The Lord opened the door of deliverance to them from many unexpected quarters. They found friends among the army officers who recognized the principles for which they stood. We are glad also that our boys, in dealing with the difficult questions which confronted them, recognized the value of the exercise of Christian courtesy on their part. They were faithful in the duties assigned them. They brought to their work a conscientiousness exercised only by the Christian. In many instances they made themselves so useful and valuable that their commanding officers were inclined to give to them special consideration. This will appear as the chapter unfolds. The following

experiences of our American youth offer thrilling illustrations of God's care for His children:

### GOD IS ABLE TO SAVE

It is interesting to recall the days of the World War and the test of faith of Seventh-day Adventists called into the United States army.

Orders issued to carry guns or work on the Sabbath, being disobeyed, brought many of us before the higher officers. Those who have never passed through such an experience may not know the courage necessary to trust quietly in God's word. And at such times the ability to speak well and express reasons clearly was a talent of priceless value.

The fact once established that we were loyal citizens and willing to work, so impressed those in authority that we were granted the most wonderful favors. Surely we trust in a God who is able to save.       \* \* \*

### GOD HEARD AND ANSWERED

I was called to service in the summer of 1918 and taken to Jefferson Barracks, Missouri. On examination I presented my noncombatant card, only to be laughed at and to have it torn up and thrown into the wastebasket. I went on and completed my examination and received my uniform. Of course I then knew I was to enter service. I offered up a silent prayer to God that things would turn out for the best.

We were transferred to Texas. While en route there on the train, volunteers were called for work in the dining car. I volunteered. Some of the boys thought it foolish, but I had a purpose in view. On reaching camp in Texas I was taken to the company where I was to be located during quarantine. My name was the only one called out for work in the kitchen, while there were two or three in the crowd

who had volunteered at the same time I had. Later, when I was placed permanently, I was transferred as a cook, and had been in the army only three weeks. Three of the cooks in the company where I was placed had gone on A.W.O.L., that is, "Absent without leave," so I was placed in the kitchen immediately.

I was happy to learn that the company commander was a graduate of Sheyenne River Academy, and was very friendly to Adventists. This made it easier for me. While I had but little trouble, I recognized that many had much to discourage them.

I let them know that I was willing to go to the front and gather up the sick and wounded, thus showing them that my convictions were not cowardice. This broke down prejudice, if there was any.

My advice to young men of today is to secure a training that will make them efficient in nursing the sick and wounded.

I want to mention, also, that I never saw an Adventist while in the army. I never had the privilege of seeing any of our literature at any of the reading racks all the time I was in the army. Our brethren and sisters living near camps should keep plenty of reading matter there for the boys to read.

\* \* \*

### TREADING UNKNOWN PATHS

I had been a Sabbathkeeper about one year when called into the army. My age then was twenty-nine years. It was my conviction, as a member of another church, that it would not be right for me to destroy human life. My reasoning was from the ten commandments, and also it was in my mind that if I were to take the life of another on the battlefield, it could easily be that I could be killing one who had lived with far greater victory over secret and open sins than I had attained unto in my earlier years. There-



fore I could not think that God would appoint me to take the lives of others because of any great worthiness of my own.

When the notice was given to me to appear at the county seat for examination to determine whether I would be called in the conscription, I wrote a letter to the officer in charge, stating that I was ready and willing to be of service to my country, but that it would be against my religious conviction and conscience to bear arms for the purpose of taking the lives of others.

Sometime after taking the physical examination I was called into the camp for training. I was first enrolled with the infantry. I made it known to the officers that I was a Sabbathkeeper and was given exemption from engaging in drill practice on the Sabbath days, but I appeared in the lines for roll call in the morning and retreat in the evening. I would not wish to state that I was a correct example of the right way of Sabbathkeeping at all times.

I was in the first camp four weeks; then I was transferred to another camp several hundred miles away. In this first camp I drilled and trained in the infantry and was given a board, as were most of the others of my company, from which we cut out wooden guns to use in practice.

If I were in the army again, I hardly think that I would practice with even a wooden gun, but I reasoned that as I had been used to labor, continued exercise of some form would be beneficial to me.

In the new camp to which I was transferred, I continued to drill and practice with a wooden gun, but I was given the Sabbaths off, and was privileged, with other young men of like faith, to attend Sabbath school and church in the near-by town.

After about a month I drilled for a while with a real rifle, which I think probably showed a little weakness on

my part, as I no doubt ought to have refused to practice with a gun. There has to be a decision line somewhere, and I had it in mind that if I were called to go on guard duty in the camp, I would flatly refuse to carry a gun.

The test came, and I explained to the officer that I was perfectly willing to do guard duty, but that I would not carry a gun, as I would not use it on any one anyway. This angered the officer, and he cursed about it and did not put me on guard duty. He said that he was heartily ashamed to have such a one as me in his company, and that he would see to it that I was transferred to some other place as soon as possible.

In a few days I was transferred to the noncombatant company. In this company we had marching drill and setting-up exercises. We received good treatment and were supplied with the best of food, including a variety of tropical fruits. This was a little better suited to those who had adopted a strictly vegetarian diet. I had not yet read the "Testimonies," and did not become a vegetarian until six months after I left the army.

Those who understood nursing were given work in the infirmaries, and some who understood bookkeeping were given work in the supply depots and other divisions. I was not qualified for either work, and was finally, after five and one-half months in the last camp, given a temporary discharge because of having acquired rheumatism. Eight months later the war closed and I was not called back.

Those not of our faith told me that I ought not to use so much meat. At this time all that I knew about health reform was that I should not use pork. As I have already written, I discontinued the use of flesh meat altogether as soon as I read in the "Testimonies" that this was not best suited for food. I have not been troubled at all with rheumatism during these last seventeen years.

\* \* \*

## LEARNING BY EXPERIENCE

Just before my conversion at a Seventh-day Adventist tent effort, I put in the question box the following: "Can a man be a Christian and a soldier at the same time?" Two years later I was to answer this question for myself by my own experience.

I was in class A 1 of the draft. By occupation I was a colporteur. Being called for examination, I determined to do my best to pass, placing all my trust in God. The examining physician said, "You're a pretty good man, only your heart is a little slow." While dressing, I handed my prospectus to the county clerk and received his order for a "Coming King."

Thursday, July 25, 1918, I was inducted into the service, and arrived at Camp Funsten that evening, hoping and praying I might be brought before the examination board before Sabbath. On Friday morning we were called out, but because of some mistake in the records the men from my county were sent back to our barracks.

My prayers had not delivered me from being tested on the very first Sabbath in the army. Now my earnest prayer was, "Is it right or wrong to take the physical examination on the Sabbath?" I was guided to a heading in my Morning Watch Calendar which read: "Do that much of the Lord's will as is clear to you, and you shall know of the doctrine." Not knowing the nature of the examination or that it would be wrong to take it, I made no protest. After our examinations we were sent to a detention camp halfway between Camp Funsten and Fort Riley, arriving there shortly before sunset.

And what a Sabbath! From morning until night I had not heard the name of God mentioned, only in cursing; and as for its being a day of rest, I had been through an ordeal more tiring to body and mind than a hard day's labor in Kansas harvest fields under a scorching sun. My only

consolation was that I did it ignorantly (at first); and that other Seventh-day Adventist young men at detention camp had been through the same experience on Sabbath. Perhaps being the only Seventh-day Adventist from my county and being associated with some who took extreme positions, made my lot worse than it would have been otherwise. Aside from the many taunts hurled at us, which we were able to take good-naturedly, we were not particularly tested on the bearing of arms.

But the very next Sabbath brought another test on Sabbath observance. It was reported we were to be marched down to Camp Funsten for some purpose or other; and so we Seventh-day Adventists had a prayer and council meeting. We appointed a delegate to see the captain. We were given to understand they simply wanted to question us on our conscientious convictions against bearing arms. We decided, "If that is what they want, we can give a reason for our faith on Sabbath as well as any other day." But on arriving at Camp Funsten we were put through a psychological test, and not one question was asked in regard to our religious convictions. A tired and perplexed group of Sabbathbreaking Sabbathkeepers returned to camp that night. Among them was at least one with a firm resolve that, whatever might come, by the grace of God he would stand for Sabbath off from sunset to sunset.

Noncombatants were given their own choice of enlisting in either the medical department or the quartermaster department. I chose the medical, and on being transferred to the base hospital at Fort Riley, I found that other Seventh-day Adventists had prepared the way. Being questioned at headquarters office regarding my noncombatant convictions, I stated I was a member of the Seventh-day Adventist Church. The man in charge interrupted me by saying to his recorder: "Oh, he's a Seventh-day Adventist; he's all right."

I was assigned to Section "S," and on appearing before the sergeant in charge, I requested Sabbath off from sunset to sunset. He curtly replied: "You may have half the day off, like I give my men who keep Sunday." I replied that it was a matter of principle with me, and if I worked half the day I might as well work all the day, so far as Sabbath-keeping was concerned. He showed his displeasure in word and look, and my suggestion for working extra time other days was at the time refused. He assigned me to duty in a ward where venereal patients were being treated.

When Sabbath came, I simply did not report for duty. I was sitting on my bunk studying my Sabbath school lesson when a group of men entered, saying, "Where is that man who won't work?" I explained my reason, to which they replied, "You're in the army now; we don't keep any day here." They took hold of me to carry me out, but I walked along with them.

They put me in a blanket, tossing me high in the air, stopping at intervals for breath and to inquire whether I was ready to go to work. Never had the Lord seemed nearer to me than while I was being tossed through the air and allowed to drop until I could just feel the ground beneath without being hurt in the least. Had these six or eight men wanted to and tried ever so hard to let me touch the ground so gently, it would have been impossible for them to cooperate to such an extent, for it seemed that if angels had caught me in their arms I could not have landed more gently.

When the men saw I would not yield, they took me to the bathroom, stripped me, and put me under the cold spray; and when I would not yield, they sent a man for a bucket of ice water and poured it over me. Next they set me on a bench and hung a cardboard on my chest with the writing, "I'm yellow and won't work."

Just then the sergeant appeared at the head of the stairs,

and looking down said: "What does all this mean? You men are going to get yourselves and me into trouble over this. Go get that man some dry clothes to put on." I dressed just in time to meet with the boys for Sabbath school down by the riverside. Seldom has my mind been clearer than after this cool, invigorating treatment. So long as I worked in that section, I had no more trouble over Sabbathkeeping, though they did have me work overtime on other days for a while.

I was next assigned duty as "Outside Police" and "Kitchen Police," and the influenza epidemic found me sweating over the big stewpots by day and sleeping in a tent by night, having Sabbath off from sun to sun. I too caught the "flu," but I never went off duty, as I much preferred the sweating treatments in the kitchen and sleeping in a tent, to the "flu" wards and the doctor's medicine. All available buildings, even porches and hallways, were filled with patients. Over 800 died of the "flu" in that hospital alone, in six weeks.

Having partially recovered from the "flu," but with a persistent cough still hanging on, I had just retired one night when we were ordered "Outside," which we knew meant night duty in the wards. Each of us had about eighteen patients in the ward and half as many on the porches to wait on all night, and we were too busy to sleep on duty during the "flu" epidemic. I had feared a backset on being in close contact with the sick, but instead my cough left me the first night. As the night orderly did no cleaning or unnecessary work, but only waited on the sick, I was on duty every night in the week.

Being changed to another section and given work in the operating room, I again had to take my stand for Sabbath off, as Saturday was their big day, while on Sunday they attended only emergency cases. The sergeant in charge at first would not listen to it, and said, "I'm a Methodist

and would like Sunday off, but only get half a day." I replied that if he would stand for principle he would get his day off. I stated my willingness to work overtime other days, and when Sabbath came I simply did not report. For a while I worked overtime other days, but soon he began to caution me not to work so hard. I tried to do my work right, and the other workers appreciated my lightening their burdens. The sergeant soon rated me as surgical assistant, which also increased my pay. At the time of my discharge he was very friendly to me and to Seventh-day Adventists as a people.

We found a few men who believed in being gentlemen, even in the army, and these seemed to us like stars amid the moral darkness. In the dining hall there was cursing in place of blessing, as men made a dive for their favorite dish when the whistle blew. Self, self always first, with little regard for courtesy or manners, which reminds one of the scripture which says that it is not good for man to be alone, or away from the home influences of mothers, wives, and sisters. In the sleeping quarters one kneels in prayer while all around him are cursing and swearing intermingled with smutty stories. And this atmosphere surrounds one during all waking hours, and some one is nearly always awake.

Perhaps I should make some mention of payday, which often came on Sabbath. Should Sabbathkeepers sign the pay roll on Sabbath? The majority did, because we were told that unless we did we would have no pay. A few of us did not, and received our pay in full a few days later, without having to stand in line for hours waiting for it.

Space forbids going into details regarding diet; suffice it to say that Uncle Sam is a liberal provider, but employs no health-reform cooks. And I'm afraid we all need more of the purpose Daniel had in his heart lest we defile ourselves with the portion of the king's meat.

These were some of the influences of an army hospital at the home base. What must have been the conditions on the battlefield to try men's souls? Certainly Christianity does not encourage war; neither is army life conducive to Christianity.

Instructions were given (see "Testimonies," Vol. I, pp. 361, 357, 270) in the time of the American Civil War, but who will dare say that the World War was less "perplexing" and less "opposed to every principle" of our faith than the Civil War? And who can doubt that the next war will be even more perplexing and more opposed to all the principles of Christianity? How important, then, at this time for God's people to ponder much over the real meaning of these divine instructions as related not only to the Civil War, but more especially to that last great conflict which is just before us!

Fathers and mothers, young men and young women, let us "make no boast," but let us "feel deeply," "meditate much," and let our "earnest prayers . . . go up to heaven for wisdom to act and grace to endure." When

"War lifts his helmet to his brow;  
O God, protect Thy people now."

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### GOD GUIDES A YOUNG SABBATHKEEPER

I did not make any effort to secure a noncombatant standing in the strict sense of the word, but I did secure noncombatant work, and thus did not bear arms at any time while I was in the service.

It was not from a standpoint of desiring noncombatant work that I applied for clerical work, but rather because I was qualified to do that particular kind of service and there was much clerical work to be done in the army.

My first regular duty at clerical work was as personnel clerk in an infantry regimental headquarters. Later I was



promoted to sergeant and given charge of the personnel office. Although the infantry is a combatant organization, I felt that the Lord had given me this kind of work as an answer to prayer; so I stayed with this position, and did not make any attempt to be transferred to a noncombatant organization.

I secured Sabbath liberty.

Being caught in the first draft, I was not favored by having arrangements already worked out for Sabbath exemption. Therefore, I sought the Lord to guide me in finding favor with my superior officers, so as to be in a position to ask them for the Sabbath off. I noticed that the first sergeant was working nights on service records and other paper work, and many times the captain would be working with him; so I reported to the company headquarters and offered my services after supper, which were gratefully accepted. When Friday came, I asked the sergeant to relieve me from duty on the Sabbath, and explained that the Sabbath began at sundown Friday and ended at the same time Saturday, offering at the same time to help in the office Saturday night if he needed me. The sergeant told me that it would be all right, that I could just keep away from the company quarters during duty time, so that the other men would not wonder why I had special privilege. My next step was to get permission to leave camp on Saturday to attend church. The captain agreed with the sergeant that I could have the day off, but there was no way he could let me leave camp on Saturday. After a few weeks, however, he told me to go on to church, and if the military police caught me, I should call him on the phone, and he would come in and get me. I used this special privilege for several weeks before orders finally came through from Washington, giving us Sabbath liberty.

No hard trials came to me, or at least I did not recognize them as such. I stayed with the same regiment during

the entire period of the war, went to France, and returned with the same colonel as my chief. I always worked in the office on Sunday and took care of the details for the other men in the office on that day, thus giving them liberty from Sunday work. In this way, I had no trouble about the Sabbath, for there were always others willing to look after my department on Sabbath.

It is my personal conviction that the Lord especially blessed me and guided me through the period of the war. I had been an Adventist only a few months, and had not attended any of our schools, so my knowledge was limited; but the Lord supplied that which was lacking.

I learned many valuable lessons during the war, and one that I prize most was the valor demonstrated by our American boys in action, especially those of the "Lost Battalion," in the Argonne, many of whom were dear friends of mine from our company. These experiences have greatly strengthened my courage in standing firm in the battle of the Lord.

If I were asked to advise our boys as to the way they should conduct themselves in a similar time of war, it would be summed up in one word, "*Work.*" Make yourselves so useful and practical around the camp that you can gracefully ask for favors, such as the Sabbath off, and fully expect to get them. Don't take the position that you have rights; there are no such things as rights recognized in the army, only as you earn them and win them by popular favor.

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LETTER FROM W. H. BRANSON TO I. H. EVANS,  
SEPTEMBER 28, 1917

I am sure you would like to have a little news regarding our boys who are in these training camps. Our boys from the Southern Junior College and some others from the Georgia Conference arrived at Camp Gordon last Thurs-

day night, one week ago, about eleven o'clock. The next morning they were assigned to the field artillery corps, and began drilling at once. During the day, they went to their various officers, and requested that they not be asked to report for duty Sabbath morning, but were told that no such liberty could be granted them. They carried the matter to another officer higher up, and were again turned down. Then they went to the captain (at least some of them did), who was still higher up, and made the request of him. He assured them that they must report for duty the next morning, or be court-martialed and go to prison for perhaps two years. The boys had a council over the matter, and decided they would accept the prison life rather than break the Sabbath. Accordingly, the next morning they did not report for duty.

One of our young men from the Southern Junior College was the first one found and arrested. They took him to the head officer of the cantonment and preferred charges against him for refusing to obey orders. This brought the matter squarely up before this official, and he requested to see some of the other boys. He asked why they had not reported, and they told him it was because they could not conscientiously perform work on the Sabbath. He asked also if they were opposed to bearing arms, and they stated that they were, though they had not been granted exemption from this by their local board for some reason that they did not understand. He ordered the underofficers to release the one under arrest, and said, "Let the boys have their Sabbaths until I can take the matter up with the officials at Washington and see what ought to be done." So the boys feel that they have won a victory so far, and that the ground that they have gained will help them later on, when instructions come from Washington.

The next day, the captain under whom —, formerly our bookkeeper and stenographer at the Southern Junior

College, is serving, called him into his office and asked him if it was true that he understood stenography and bookkeeping. When told that he did, the captain said, "How would you like to work for me?" Brother — assured him that that would be very agreeable to him, and with that he was dismissed from the room. He feels quite sure that he will get this work from the captain, and that some of our other young men will be given work of this nature, so that they will not have to bear arms. It is certainly refreshing to know that our young men are standing so loyally for the principles of the truth in these serious times, and are willing to suffer anything that they may not disobey the law of God.

One of our Georgia boys has been assigned to the bakers' corps, and he heard the other day that the bakers would be shipped to France in less than two months, as they are very short of that kind of help over there. So you see he faces a trip through the submarine zone in the very near future if this information is correct.

### TRUE UNDER RIDICULE

Early in June, 1917, I tried to enlist, but was refused because of a weak heart. On my way home I got off at the wrong trolley stop in a heavy rain. Seeing a brightly lighted tent a short distance away, I made a rush for that. I was welcomed, and was greatly astonished at what I heard. I went back every night possible, and thus became a Seventh-day Adventist. Less than three months from the time I heard the truth and was baptized, I was drafted and sent to camp. There I spent twenty-one months, all but six weeks of which time I was in the medical department. I received an honorable discharge with excellent rating.

I felt the abiding blessing of God through experiences that at the time seemed to place me in the very valley of

despair. On the first Friday I respectfully applied to my captain for freedom from drill on Sabbath, stating that I was a Seventh-day Adventist. I explained my belief, volunteering to work all day Sunday. My request was curtly refused. I was ridiculed, laughed at for my "Jewish notions," and dismissed with the warning to report for drill Saturday, the same as any other day.

Sabbath morning I stepped out of rank, and after again explaining the truth and my position, refused to drill, whereupon I was warned against my "gross misbehavior." I was told that I was liable to court-martial, and that the firing squad might finish me if I still refused to drill. But with God's help I remained firm. Finally I was made to sit on a rock and watch the squads practice while the commander helped the men think up many ways of making me appear ridiculous.

The following two Sabbaths were spent in much the same manner. Meanwhile I was often called before officers, high and low, appealed to, ridiculed, and threatened. When I still held to the Sabbath, I was ordered to remain in my barracks from sundown Friday till sundown Sabbath. One evening a minor official, returning intoxicated, walked up to me and without warning knocked me down. Others who had openly laughed at me, including the captain, came to my rescue.

At the end of six weeks I received a card from the Adjutant General's office, entitling me to noncombatant service. I was immediately transferred to the field hospital on a special case. That completed, I was transferred to base hospital, in the typhoid-fever ward. I was soon promoted to be ward master. In this position I arranged my own time, and had every Sabbath afternoon free from duty. Up to this time I had thought I was the only Seventh-day Adventist in camp, but was informed by the local elder that there were seven others. Afterward we often had

Sabbath school in a quiet spot in the woods. This was thoroughly enjoyed by all. I was able to distribute a great number of tracts, small books, and some of our large subscription books.

In the influenza epidemic, than which no battle front could be worse, with death and the fear of death on all sides, all self-interest was lost in the heroic effort to save the dying. This must have convinced my associates that I was not "just another slacker," for I was cited for the sergeancy. This I felt compelled to refuse, much to the astonishment of my superiors. I was picked for overseas duty. Here again I thought I saw more trials ahead, as the training for this special duty was not compatible with Sabbath leave. But the Lord knows how to save those who rest their cases with Him, for before the detachment could be formed, the Armistice was signed, and the war was over.

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#### FINDING GOD ON THE BATTLEFIELD\*

This is the story of a young man, brought up a Seventh-day Adventist, who had wandered far from the teachings of his childhood, and who sought and found the Lord in a time of peril on the fields of France. This young brother's testimony will be read with interest by parents called upon to yield sons to military service.

No Christian parent would choose for his son the unspiritual influences one may meet in camp life; but we may find consolation in the fact that the Lord's arm is not shortened, and that He is with the dear ones to help and to save even amid the life of the camp and field. Providence has oftentimes followed wandering feet over the strangest paths, and turned the roughest of roads into a way to God. So it turned in this case, of which we learn through Brother —, of —.

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\* W. A. Spicer, in *Review and Herald*, September 20, 1917.

His nephew, he says, lost a mother's care in early years, and was brought up by a grandmother, a devoted member of our church. Through Sabbath school and church influences, his young heart felt the conviction of the truth. But the father, who had been with us, forsook the church, and the youth passed out into the world and beyond the influence of believing relatives. Years passed, and it seems even the father knew nothing of the son's whereabouts until he saw his name in the list of the wounded in the Battle of the Somme, and by cable assured himself of his identity.

Later, from a hospital in England, the young man wrote to his aunt, Sister —, telling of efforts to communicate with his people early in the war, in which he had enlisted, —efforts that failed, as the family had moved and his letters were returned to him. Now he told of the conviction of the truths of his boyhood teaching that came back to him in a time of peril. We quote a few paragraphs from his letter, as follows:

“When a person can hear about a dozen of the big shells turning down in their flight through the air, believe me, one learns to pray, and does it quick; and all of us, no matter how much we may have strayed, can't help but remember those early prayers we learned at our mother's knee (grandmother's in my case), and those early teachings of Christ and His love for us, His strayed and lost sheep.”

He writes of volunteering in a crisis to carry a message across the open country:

“I think God prompted me to say, ‘I'll take it through.’ I was just a new man then, and the major looked surprised, but a new hope dawned in his eyes. He jerked out his fountain pen, wrote the message, and said, ‘Go to it, man, and if you get through, we will all owe our lives to you.’ I crawled out at the back of our little shell-hole trench and started; the bullets began to whiz, and I ran faster. Then

the artillery on Bapaume Ridge opened up on me with 18 p'dr high explosives and shrapnel.

"I had always been very self-satisfied and self-confident before that, but I began to realize then how really little and insignificant I was. I went into a big shell hole, and lay down, sobbing because I knew I couldn't go on and couldn't go back. Then I began to think, and my lips seemed automatically to frame the words, 'Our Father who art in heaven,' and then the Lord's prayer followed, and then I turned loose and prayed as I don't think a man has ever prayed before or since; and when I finished I had promised God to return to His fold once more if He would show me that He really was what I had been taught, by taking me through safely to the deep dugout occupied by battalion headquarters, for I knew no human power could do it.

"When I left the shell hole, I started to run and dodge the same as before, but something seemed to tell me that there was no use running, that I was safe; and I walked the last five hundred yards just to see, and men say I came walking in as cool as a cucumber, with an artillery barrage playing around me that would have stopped the best infantry battalion on earth. The colonel congratulated me, and said it was the coolest piece of work that he had ever seen done; but I was so busy being glad that there was a God, a just God, a humane God, and that He knew that even I was on this earth, that I didn't pay much attention to them. . . .

"When we left the Somme, we went to a quiet part of the line to rest, and my old blue, despondent, murderous, homesick spells started to come on again. I had usually deadened these with all the 'booze' I could pour into me, but I had promised I wouldn't any more, in that shell-hole church of mine; so I couldn't do it now. A little voice seemed to say, 'Pray about it, pray about it,' but I would



answer back, 'I can't ask God to stop and untangle my personal affairs for me.' But the little voice said, 'Try it, and keep it up.' I did try it once and was satisfied, for I knew then that I should find you some day, but thought it would be after the end of the war, and here after only a short month or two, papa's cable came, and I didn't forget to thank Him either.

"When I first came to the hospital, the pain in my arm was intense. I stood it as long as I could; then I called on Him for help. The doctor operated next day and took out a piece of bone, and I've felt practically no pain since. I think He sent me to France in the first place to find Him, and has delighted in showering His gifts on His returned son ever since, and I'm so glad."

This is a testimony that the Lord does not forget the wanderers from the old Sabbath school and church homes, and is ever within call; yes, more than that, is watching and calling to the careless heart to remember and repent and turn to Him.

This letter is indeed a human document with a lesson of encouragement for such a time as this.

#### THE POWER OF THE MESSAGE\*

The following is the report of a talk by Elder A. G. Daniells at a young people's gathering in America after his visit to France in the prewar times. In the days of peace, however, military conscription laid its hand upon every youth as he reached the prescribed age of service. Elder Daniells said:

"When I was over in France last summer, attending the camp meeting, I saw coming on the campground a French soldier boy about twenty-two years old. I said, 'There is a soldier. Is he a Sabbathkeeper?'

"'Yes,' was the reply, 'and I want you to have a talk

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\* "Youthful Witnesses," pp. 207-211.

with him and learn the experience he has gone through.'

"So I got a stenographer, and called in Brother B. He told me this story:

"He had been the secretary and stenographer to the president of the Latin Union Conference; and when he came of age, he was called into the service—the army. Every one in France had to spend three years in the army. Brother B. answered the call—there was no way out of it. When he was called in by the captain to receive his instructions, he ventured to tell the captain that he was a Sabbathkeeper, and to ask if his work could not be arranged somehow so that he could keep the Sabbath.

"The captain flew into a terrible passion, and jumped to his feet, exclaiming, 'Are you a fool? Do you think you are going to run the French army and boss the lot of us?' He struck the desk a terrible blow, and said: 'Don't let us have any more such nonsense from you. You are going to obey orders, like any of the rest of us, and we will teach you that you are not going to run the affairs of the army.'

"Brother B. said: 'I don't wish to dictate to the army. That isn't it. And I don't think I am a fool, either. I tell you plainly, I do this from a conscientious standpoint. I fear God, and believe the Bible, and am trying to live a Christian life; and I feel that it is my duty to obey that commandment of God.'

"The captain tried to show him that there was nothing in that; that when it came to the requirements of the army, a man had to obey them above everything else.

"The young man replied: 'I can't do that in disobedience to God.'

"The commander told him to stop, and go back to his barracks, and obey the orders and regulations of the army. He said: 'If you don't do that,—if you venture to disobey,—we will send you to the fortress.'

“Brother B. replied: ‘Then I shall have to go, Captain.’

“‘Well,’ the officer remarked, ‘you will only want to go once.’

“But our brother said: ‘Captain, we might as well understand this thing now. I shall go to the fortress until I go to my death before I will work on the Sabbath. You may as well know, when you start in, that it isn’t imprisonment in the fortress for one week, or one month, but for the rest of my life. That is where I stand.’

“Then the captain declared: ‘I will draft you off into the African fortresses. I will send you to the worst climate in Africa, and with the scum of the French army—with the worst lot of rascals we have.’

“‘Very well,’ the young man said, ‘I can go there, but I cannot work on the Sabbath and disobey my God.’

“The captain drove him out, and said, ‘You will report Saturday for duty.’ But Sabbath morning B. took his Bible and went off through the woods, and stayed there all day, and read the Bible and prayed to God; and he settled it with the Lord. He went over the experience of death in the fortress and down in the African jungles, and he faced it all, and took his stand to live for God, no matter what the consequences might be.

“He expected to be summoned before the captain Sunday morning, but he wasn’t. Monday morning the captain called for him, and said, ‘You were not on duty Saturday.’

“He replied, ‘No, I was not.’

“The captain wanted to know where he was and what he was doing, and he told him. The captain was furious, and he said, ‘Now I am going to take you to the higher officer, and he will give you your sentence.’ So he led this young man in, and reported to the higher officer.

“This officer looked at him kindly. ‘Well,’ he said, ‘my man, what’s the matter?’ Brother B. explained to him about the Sabbath. The officer listened, and then said, ‘Do you

think you can't do any work whatever on the Sabbath, on Saturday?'

"He said, 'No.'

"'Well,' he said, 'do you think that the French government can surrender to your whims?'

"He answered: 'I don't know what they can do. I only know what I cannot do—I cannot work on the Sabbath day.'

"After some conversation, the commander stepped out with the captain, and the young man remained in the room, and he prayed to the Lord to move on their hearts, that the right thing might be done. After a bit, the captain came back, but the commander went away. The captain asked, 'Well, how do you feel just now since seeing the officer?'

"He answered, 'I feel just the same.'

"'You do not intend to do any work on Saturday?'

"'No.'

"'You say you were a stenographer and secretary before you came here, and you can do that work now?'

"'Yes, if I have a chance.'

"Then the captain asked, 'How would you like to be my stenographer and secretary?'

"'Why,' he said, 'Captain, I would like it fine, only no work on the Sabbath.'

"'Very well,' he said, 'that's taken for granted now.' And he made that boy his secretary, and gave him the Sabbath from sundown Friday until sundown Saturday night.

"He had been there a full year, and his two weeks' holiday was to come in connection with our camp meeting; but as it was to begin on Friday, just as our meeting was about to close, he would get only one Sabbath, the meetings closing on Sunday. He had his work all finished; so he went to the captain and told him about the camp meeting, and asked him if he would be willing to let him leave early, and cut the time off the other end of his vacation. He said:

'Captain, I would stay up all night tonight, and all night tomorrow night, and do everything necessary, if you would let me go.'

"The captain said: 'I haven't anything to do now, and you have everything finished; so you can go now.'

"Brother B. said: 'Very well, Captain. I will come back as soon as it is over.'

"But the captain replied, 'Your regular time closes Saturday, and you are no good Saturday, and I don't want to be fussing around here Sunday; so you needn't come back until Monday.' There he was, with the full time of his holiday and eight days over.

"His story was a revelation to me of splendid Christian heroism, of real, firm, definite loyalty to God. Just a French boy, only twenty-two years old, and he would have died in the fortress or in the jungles of Africa rather than work on the Sabbath.

"How I wish every young man and every young woman in our ranks in the United States had that fixedness of purpose, that loyalty, that conscience, that devotion to God! I see some going away from the truth, away from God, for the merest baubles, for the allurements of the world, picture shows and dress, and some for money, losing heaven for these trifles. But out in some of these lands we have men and women enduring all kinds of persecution for the cause of Christ."

### MAN PROPOSES, GOD DISPOSES

Our introduction to military life was a speech by the commandant, as follows:

"You are no longer private citizens, but soldiers of your country in a state of war, and your first and only duty is to instantly, unhesitatingly obey orders. It is not your responsibility what the consequences are, as long as you are carrying out an order. For instance, if a superior officer

commands you to shoot a man, your only duty is immediate obedience, and you have no responsibility for the consequences. The liability rests entirely with the officer."

We soon decided that from a moral standpoint, responsibility for one's acts could not be thus delegated to any other individual in this world, and made application for transfer from the coast artillery to the medical service, pointing out the section and paragraph in the President's executive order, and the exact wording of the affidavit and procedure for securing it, giving them time to verify every detail. In the meantime a special court was created, and every one who claimed exemption from bearing arms was summoned to appear before the court to answer for his convictions. After every effort had been put forth to change our purpose, each one was called individually before the commanding officer to take his stand.

I remember the final arguments of my officer. He said:

"Young man, do you realize what you are asking? You are now in the coast artillery, which so far in this war has had the least casualties of any service, and ask for a transfer to the medical corps, which is next to the most dangerous service in the army. Wherever any one is shot, there is where the medical men are sent. Whenever there is any contagious disease, it is the medical men who are exposed," etc.

I assured him I was aware of the exact situation, and gave him the exact figures, showing the machine gunners on outpost had the highest mortality rate and the medical men next, while coast artillery was twelfth on the list, or near the bottom, but that the principle involved in being in a service which destroys human life, was of greater consequence to us than any personal advantage.

A few days later the whole regiment was called out for rifle drill, and the names of only the two Seventh-day Adventists were read off, and the order was given that these

two men should fall out to the rear. There a sergeant informed us that we should return to barracks, and the rest of the regiment passed the day at heavy rifle drill in the sweltering sun. Some weeks later the printed forms arrived, transferring us to the medical service. Many non-combatants belonging to other denominations came to us for help in securing exemption, but they could not get certification for exemption. We helped these with suggestions that they apply for work as cooks or bakers, or in other occupations which gave them a certain degree of immunity.

When it came to requesting Sabbath off, however, we had no provisions on which to base our claim, and were entirely at the mercy of each officer in charge. For example, the fourth time I had been transferred to a new set of officers, I had the same struggle to go through again. When I approached the major, who was our chief surgeon, he reminded me I had no right to present anything direct to a superior officer. I explained I had taken the matter to the corporal, was referred to the sergeant, then to the top sergeant, the lieutenant, and then to the captain who had referred me to the major. In response to my request he said he would have to take that up with the War Department.

Weeks went by and I had to get a special pass for each Sabbath while the question was pending. When the order arrived, the major called me to the office and read every word impressively: "As a soldier this man will do his duty like the rest." Now this is my order direct from the War Department at Washington, and it is my duty as an army officer to see that it is carried out," he added.

"I am very sorry, Major, but I cannot do it," I responded, which started him on an impatient tirade of threats, warnings, and rehearsal of the consequences. He said that all these months we had heard read every other week the general orders, that refusing to obey orders in

time of war meant being shot at sunrise, etc. A youth two thousand miles from home, and alone against the entire military force of a large nation, feels very small indeed. The odds seem all against him. Wednesday evening I secured a pass to attend prayer meeting in San Francisco, where I knew there would be present a higher source of power than any earthly nation. I spoke of the special order of the War Department, and the brethren made it a subject of prayer that a way out might be found.

Thursday morning I felt impressed to go to the office, and when the top sergeant saw me coming, he asked if I would do him a favor. He said, "All the orderlies are gone, and I cannot find any one to take a special message to the major at Fort Scott." Immediately it flashed into my mind that this officer was the man who ranked our chief surgeon. This message to deliver to him personally, which I had in my hand, was the only thing I knew of that would take me past the guards and all other obstacles directly to him.

On delivering the message, I saluted and asked the privilege of mentioning a personal matter. He granted this, and I explained my wishes, but did not feel impressed that it was my duty to inform him about the special order from Washington, as it really was his duty to know about such things. Since this was a different camp, it had probably not come through his office. I said I did not desire any personal advantage, but would do duty Saturday night and all day Sunday instead, when most of the other soldiers wanted to get off.

The major granted my request. When my officer got this order, he called me again and read it to me, but reminded me that it was good only while we were under his jurisdiction, and that we were soon going to France, and after this I would have to forget about my religious nonsense.



About this time the General Conference of 1918 met at San Francisco, and Elder E. E. Andross went to see the military authorities about our exemption from military duty on Sabbath. When this order was issued, some came to the officers and asked why special privileges were given the Seventh-day Adventists, while when other boys' turn came to do duty on Sunday, they could not get exemption. The officers asked if these boys, had they to choose between doing duty on Sunday or facing the firing squad, would choose rather to be shot. They said they did not think so. The officers explained that that was the difference between them and Seventh-day Adventist soldiers. By this time, however, we left for France, and from then on it was one continual struggle to get a chance to be off duty by special arrangements.

In France the top sergeant asked me to take charge of the office work, explaining that he could not find another man in the regiment on whom he could depend not to get drunk, and that others were so unreliable from so much cigarette smoking and dissipation that the patients were left to suffer the consequences. I took down all the doctor's prescriptions, saw that each patient got the right medicine or care, or was sent to the hospital when necessary, and made out the reports to headquarters, which gave me an independent position, so I could arrange my own work during the week, and have only the necessities to arrange Sabbath morning. I was also not subject to the orders of officers with the danger of having to refuse on Sabbath. It took about an hour in the morning to see that all patients had their routine arranged for, and then I was free all day Sabbath. It was the only post in the company which gave this freedom.

On the front lines during the Battle of Saint-Mihiel the sergeant came to me and told me that I was scheduled to go to the front the first night, but I had the right to ask

to stay at regimental headquarters on account of doing the office work. At once I thought of the probable consequences of being directly under the chief surgeon, who could take advantage of the emergency existing in the war zone. The strain and many encounters during the preceding year made me feel the front lines would be a relief, so I told him I would go wherever he told me to, and did not want to make any choice myself. For two months we were continually in the battle areas of Saint-Mihiel, Verdun, Meuse-Argonne, and Champagne.

On the front lines, officers as well as men are more considerate of others, from a feeling of a common fate awaiting all. Any moment one's own life may depend on the willingness of any one of his comrades to even risk his life for him in some precarious situation or when he is wounded. Officers and men would grant a little favor to win favor, and so I found many willing to exchange places with me on Sabbath, and I could take my Bible and Johnson's "Bible Textbook" and find a more secluded spot back of the lines in the Argonne Forest for study and meditation.

After the war I was appointed as chauffeur for the chief surgeon. He gave me orders to have the car always in readiness any hour, night and day, and that I was responsible for the care of the car or anything that happened to it. I tried to make arrangement with him for some one else to drive on Sabbath. He angrily responded that these orders meant Saturday and every day. "In case of an emergency or some one's needing medical help, I could go," I explained.

One Sabbath I was asked to come to the office to take the major to a village about fifteen miles away. I ascertained at the office that a call had come for the doctor that morning because sixteen or more men were seriously ill and no doctor was available, and in such an emergency I felt free to drive. The officer got into the front seat with

me, which was unusual, and we had not gone far till he remarked that he thought I would have got rid of all that religious nonsense by this time. The discussion on the trip ended with his threatening to get all that nonsense out of my head before he got through with me.

He appointed an assistant driver, and had him drive all that week. If I should be asked to drive the next Sabbath, the circumstance would be different. The rest of the men in the regiment sensed the plot, and began asking if I was going to drive for the major next Saturday. Not even the colonel of the regiment ranked above the chief medical officer; so I had no avenue of appeal above him and no one of like faith to counsel with.

I was assailed with doubts as to whether one should precipitate trouble and be confined to overseas camps, when probably only a few weeks more would find us back in America and free again, but thoughts of the faithful three and Daniel brought strength to go through the ordeal again. Second Samuel 22:3 came to mind: "The God of my rock; in Him will I trust: He is . . . my high tower, and my refuge, my Saviour; Thou savest me from violence." Vignory, France, where we were quartered, had a high precipice, with fortifications and ancient towers, just a little distance back of our house, where I found a secluded spot for meditation and reading of appropriate verses like the above.

Sabbath morning a young man came up to our ward and asked for my key to the car. "Are you going for a drive?" I asked.

"Yes, Lieutenant Kelsey is here with a special order direct from General Pershing, to bring this car down to Chaumont this morning," he explained.

A few minutes later I passed by the office and heard the chief surgeon say to the top sergeant:

"So they took the car away from us, did they?"

"Yes, sir. Just a few minutes ago they came with a special order from General Pershing, directing that the car should be brought to Chaumont this morning," he explained.

"What shall we do about getting around for the medical calls?" the major inquired.

Immediately I realized that deliverance had been sent again, and that God overrules in the affairs of men, and even causes the mighty to serve His purposes, sometimes without their knowing it. At times we have to go through the experience of Abraham, who was not called upon to go through the ordeal of offering his son, after he had shown a willingness to obey. To a comrade with whom I had arranged to take back word to relatives in America about the details I related to him, I remarked, when deliverance had come: "Well, there is a God who has charge of things yet."

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### CONSIDERATELY TREATED

Previous to the draft call I was employed by the St. Helena Sanitarium in California. Several of us Seventh-day Adventist boys wondered what course was best to follow: enlist or wait for the draft. Most of us waited for the draft.

My examining board furnished me, upon request, a card exempting me from combatant service. On arriving at the camp, I presented this card to the first sergeant.

It was Sabbath morning when we arrived at Camp Kearney. After the unavoidable and necessary work of getting settled into our tents, we Seventh-day Adventist boys went quietly to the Y.M.C.A. tent, where we kept the Sabbath quietly, undisturbed. We spent the Sabbath in that way while we were under quarantine, or sometimes as opportunity afforded we met for prayer and consultation just outside the camp.

After quarantine days, we were placed in various organizations throughout the camp: some in office work, some in the hospital and infirmaries, some in the quartermaster corps. I was selected as a teacher to instruct a class of Mexicans.

While under quarantine we were in the provisional camp. When this period was over, we were called out on the parade grounds. Here selection was made, and if the noncombatant had made clear to the officials his position, he was sent to a post to do noncombatant service. However, in some cases our boys were sent to combatant organizations, and they underwent some difficulty to free themselves. Some of our ministers and workers visited the camp at times and gave us some real help.

Some of our boys were held to their assigned duty, but the majority were transferred to one company of the Development Battalion. Some underwent severe experiences, and were sent to the stockade for days and suffered ridicule and persecution before they were released.

As for me, I fared well while teaching, until an order came through forbidding all noncombatants to teach. I was then sent back to drill with the other Seventh-day Adventist boys.

One day the lieutenant was drilling us, and after putting us through some heavy drill wherein he used more or less abusive language, he brought us to a halt. He asked a question: "How is it that you boys show no offense when you are spoken to so harshly?" We informed him that it was only a part of our religion.

For a time we stood inspection on Sabbath, but one Sabbath morning after inspection we were ordered out to drill. We were already in formation, and dared not break ranks. After we reached the drill field, we were ordered to salute as a practice. One of the boys at least refused to salute, and was promptly reported to the captain. "Do

you refuse to salute?" asked the captain. Our boy answered, "No, sir." "Well, salute then," demanded the captain. Our boy saluted. "What is the matter then?" the captain inquired. He was politely informed, "I refuse to drill on Saturday." Immediately the captain ordered all Seventh-day Adventist boys to leave the field.

After that, on Sabbath morning we repaired to a secluded spot in the sagebrush for Sabbath school until we were released from camp by the President's order, from sundown on Friday until sundown on Saturday, unless for some special reason we were held in camp.

One Sabbath in the fall we were ordered to move with the whole battalion. We met and had prayer the evening before, and felt that we could not conscientiously move. Early in the morning the major met us at the head of the company street. The captain or any of his staff would not undertake to order us. They knew it wouldn't work. The major came close to us with bowed head and did not look up once. He said, "I'm not going to order you boys to move today. I'm not going to even ask for volunteers. What your action will be, will be shown after I finish speaking. It is well for all of us to move together when we are ordered, and it is well for you boys to move along with us." This was the tenor of his speech. We stayed in our tents that day, with the exception of our worship in the sagebrush, and did not move until after sundown.

One of our number, however, started to move. He was in the act of carrying his straw tick to the emptying place, when accosted by a corporal. "Where are you going?" sounded the corporal. He was answered by, "Going to empty my tick." "No, you aren't; go back to your tent," the officer ordered. "The Adventist boys are not moving today."

There came a day when rifles were issued. We decided not to take them until the captain said we would not be

asked to take them out of our tents. We were to keep them clean, along with our other equipment, and were never asked to drill with them.

After the officers became acquainted with us, we were well respected and considerately treated. Whenever there was special duty to perform, we were always quick to respond.

The Lord blessed and helped us. And I think I am safe in saying we came out stronger and better Christians.

There were about forty Seventh-day Adventist boys in Camp Kearney. Some are in the mission fields now and in various other places in our work. \* \* \*

### SECURED EXEMPTION WITHOUT DIFFICULTY

I was exempt from bearing arms. Just before being inducted into the service I applied for a certificate of non-combatancy, which was granted at the local county seat where I had been examined for physical fitness. This noncombatant card was signed by President Wilson. I remember it was only after repeated requests that it was granted.

Upon arrival at the receiving station (Camp Custer, Michigan) I presented my certificate of noncombatancy and was automatically routed to a barracks exclusively for noncombatants, with about 160 other men of some fifteen different religious persuasions, but all of whom were conscientious objectors.

At the close of the first two weeks in camp, during which time we were in quarantine, we were given our choice of joining one of three different detachments—the ambulance corps, the hospital corps, or the quartermaster corps. I chose the quartermaster corps.

I was able, without any difficulty whatever, to secure exemption from work on the Sabbath. The possession of

the noncombatant card, denoting a conscientious objector, was a great help in securing this exemption. The first Friday afternoon, in company with another Adventist young man (an Emmanuel Missionary College schoolmate), I went to the sergeant in charge, presented the noncombatant card, and explained that it was contrary to our religious scruples to work on Sabbath, and asked if we might not be allowed to work Sundays instead, thus relieving others who might wish Sundays off. This request was readily acceded to, and thereafter we were given week-end passes on Friday afternoon which were good until Sunday morning. This enabled the forty or more Seventh-day Adventist soldiers in Camp Custer to attend Sabbath services regularly at the Battle Creek Tabernacle.

I did not pass through any trying experiences, though I was in the service a little over one year. I might say, however, that previous to the President's proclamation in favor of the conscientious objectors, and the issuing of the certificate of noncombatancy, several Adventist boys in Camp Custer experienced serious difficulties. Some were thrown into guardhouses and others severely beaten because they refused to work on Sabbath.

I have always felt that the Lord worked for us in a special manner through all those experiences, impressing the minds of the military officials to make decisions favorable to us. During the six weeks the entire camp was under quarantine because of the influenza epidemic, we were granted the use of the Y.M.C.A. auditorium for Sabbath services and Wednesday evening prayer meetings. There happened to be one minister in the group; so we had the privilege of listening to weekly sermons as well as meeting together for study of the Sabbath school lessons.

In one of the barracks where I spent some time, there was a piano. As there were several Seventh-day Adventist boys in the barracks, we used to have a song service on



Friday evenings, at which a number of non-Adventists joined us in singing hymns. Thus we made many friends, and though we were distinguished from the others in not joining their card games, gambling, smoking, objectionable language, etc., I believe our witnessing for the truth in those days has not been without its effect, even on some of the hardened characters of World War days.

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### DIVINE INTERVENTION

When the call came to appear before the local board of Huntington, West Virginia, I immediately filed request to be exempt from bearing arms, asking for noncombatant service. Within a short time the desired exemption card was received, and the day came to take the train for Columbus, Ohio, concentration camp for our district.

In those days the General Conference had no definite policy outlined for young men of military age. When I wrote in, asking for counsel, the brethren kindly advised me that each should seek God for guidance at every turn. We had been informed, however, to fill out the application blank for exemption from bearing arms. When I arrived at Columbus, I presented my card to an officer and asked his advice as to what to do, and was informed that such matters could be taken care of at the next camp. This was a great error, as I was soon to learn. What should have been done was to settle the matter right there in the first camp before being assigned to a combatant unit. I should have gone to the proper authority and pressed my case right away.

Soon we were aboard the troop train and bound for a training camp in Texas. During my stay at this camp, I never saw an Adventist soldier among the many thousands who came and went. After several weeks, however, I got a letter from our worker in Houston, with the address of a

sister in this town, and it was with great joy that we met from Sabbath to Sabbath to study our lesson.

I must now tell how I got the Sabbath off, and also freedom from combatant military service. It was indeed a severe test, and as I recall the experiences, I see that only God could have brought me through victorious. We had been in camp for nearly a week, and the Sabbath was drawing near. Different duties were being assigned to us daily, and I knew it would be necessary to meet the commanding officer of my troop if I was to get the Sabbath off. Much prayer had been offered during the week, and it strengthened me for the ordeal. This officer whom I was to meet did not impress me as being very kind, often speaking very roughly to the men, which I later learned was mere military style. And there was no human friend to confide in during those hours of trial that were to come.

Late that Friday afternoon I made my way to the first tent in the long row, where the commanding officer stayed. The captain was seated at his desk as my shadow fell across the entrance. He raised his eyes and said, "What do you want?" at which I replied that I would like to speak to him for a moment if possible. Then he asked me if I did not know how to salute an officer, and how long I had been in the service, etc. Of course, saluting was proper, but quite forgotten in the anxiety of the moment.

A chair was proffered, and he asked me to come to the point right away. I told him where I came from, and then presented my exemption card, at which he immediately began to make light, and say that it was too late to consider such matters now; that it should have been settled at the first camp at Columbus, Ohio; that this war was a serious matter, and that the government had no time to argue with so-called "conscientious objectors." All the time I was praying for guidance. Then he began trying other tactics, telling me that the Lord approved of Israel's warfare

against their enemies; that a real Christian should be glad to take up arms against an enemy country. The Lord helped me in answering these objections, and soon he was talking in a more friendly way. He said he would have to take up the matter with his superiors at division headquarters. I explained that I was willing to do any work assigned, and to serve my country, but only asked to be relieved from the bearing of arms. He seemed to be impressed.

The next step was to ask to be relieved from duty on the Sabbath day. I told my captain, who by this time was becoming quite friendly, that I was a Seventh-day Adventist, and it had been my custom to keep the seventh day of the week holy according to the Bible. I asked the favor of being relieved from duty on that day, telling him that it was my purpose to work any other day to make up for it if necessary. The officer at once arose, and taking me by the hand, said, "As long as you are under my direction, you will never have to work on your Sabbath day." It is needless to say that I went to my tent very happy. I spent that Sabbath in praise and thanksgiving. But another test of a more severe nature awaited me.

The following Monday morning we were all called out to fall in line in front of our tents, each to receive a carbine, a short rifle for cavalry service. A gun had been ordered for every man in Troop "H," of which there were 100. I knew full well that a test awaited me. For if I should receive the firearm and go through the maneuvers with the others at this time, it would be difficult later to refuse. I prayed to be delivered. As the sergeants, in passing out the guns, came to me, I hurriedly passed the gun to the next man and waited for the officer to return with more. He began right where he left off and continued to the end of the long line. Apparently no one noticed that I was without a gun until after the heavy wooden cases were

empty. Then the commanding officer passed along the line with another officer to see that each recruit was holding his carbine correctly. When he came to me, seeing that I had no gun, he called the first sergeant and asked him why he had not handed me a gun also. The sergeant replied by counting every man and saying that he had ordered a carbine for each one in the troop. Then all three officers counted the men and guns again, and it was clearly seen that all the men were present, but that there was one gun short, and that the sergeant had ordered arms for all. The commanding officer, whom I had met the Friday before in his tent, made the remark to the sergeant, in my presence, that he would see that I got a gun at the next inspection period.

Several days passed, and the carbines were ordered again; then the men were called to form in line, each one to receive his arm. I believed that the One who had delivered me before would not forsake me now. This time not only were the regular officers of our men present, but several other superior officers came to inspect us. I made it a point this time to be the last man in line as we were called out. The heavy gun cases were emptied, and again the carbines were passed out, and again one gun was missing. Then all the officers came down the line in their work of inspection, and seeing that I had no gun, turned to our commanding officer, who angrily called the sergeant to account for his neglect again. He vowed solemnly that he had ordered an arm for every man. They went through the routine of again counting men and guns, and coming to where I stood, the officers looked at me and then turned away. They could never understand how it all happened, but I knew and thanked God. After this I was allowed to remain in my tent until my case was decided, never again being called on to receive a gun at the time of inspection.

My faith, patience, and courage were tested many times. It had always been my custom to kneel in prayer at least two times a day, morning and evening. How would it be now in the constant company of others, especially at those hours? Would I select a more convenient hour, or pray silently, or try to be a Daniel? It was another test. The soldiers would sit about on their cots, smoking cigarettes, playing cards, and shooting dice. When I would take my Bible out to read, sarcastic smiles would pass from one to another. But the Lord gave me the victory here also. At mealtime, as we would sit at the long tables, which would hold perhaps 50 men, it was not easy to stop conversation and bow the head and give thanks. Often some one would push me with his elbow and ask, "Are you sick?" or, "What's the matter?" Opportunity to testify was arising constantly, and many a Bible study was given. For a number of months I was asked to act as assistant cook. Thus it was possible to prepare my own food and avoid the large amount of pork products that the government allotted to each soldier.

After a few months at this camp, the day came when I was to appear before the major who had my exemption certificate in hand. Our detachment was already receiving overseas training, such as swimming and drill in the use of gas masks, and of course I had to take part in this, hoping every day to be transferred to a noncombatant unit. I prayed much before entering into the presence of the major. There was a stenographer ready to take notes as I entered. This high official evidently had his questions all prepared, and began by asking just why I wanted exemption from combatant military service, and what should a Christian do in case of being attacked by an enemy, especially what would be my attitude if my mother or sisters were attacked in such a case. He seemed to be prepared for most of my answers.

Another, an underofficer who was present, and was apparently disinterested, jumped to his feet and protested vehemently, at which the major called him to order. After this grilling ordeal, which lasted for more than an hour, I could not recall my answers or why the officer seemed satisfied, but believe that the One who has promised to supply our words when we stand before kings, was present. I did not get my transfer at this time. There were more tests to come, and the Lord had more for me to do among these men.

Just at this time word came from General Pershing in Europe that no more cavalry was needed, and that we should be transferred to the light artillery, and sent east at once to embark November 15 for the front.

I was often called on to speak at Y.M.C.A., also had the privilege of giving many Bible studies.

Our next camp was at Louisville, Kentucky. I was glad to be getting so near home, but anxious about my transfer, as the day was fast approaching when we were to embark for France. Finally the order came for me to be transferred to the quartermaster department at a near-by camp. Then I knew that I had not been forgotten. Soon I was called into the office where the conscientious objectors were dealt with. An officer at once looked over my papers and invited me into the office of the commanding official. Evidently these officials had met our Adventist boys and were well impressed, because I was introduced in this way: "Here is a real conscientious objector, a Seventh-day Adventist." I soon learned why the officers respected the Adventists after entering the barracks where they were kept. There were "conscientious objectors" of different faiths and persuasions, but almost all of them were politically inclined and against the government's entering the war. They would not even wear the government uniform, and many would not even do the simplest duties about the

camp. Naturally, many of these were badly treated and kept under heavy guard as enemies of the government. So it appears that the authorities were glad to meet our Adventists who manifested another spirit. My conviction is that the authorities were very patient and considerate toward all true Christians who respected "the powers that be." I met several of our soldier brethren when visiting the Louisville church on the Sabbath.

It will be well to relate how I got the Sabbath off at this new and last camp before being discharged from service. It was customary to send a guard with a soldier being transferred in this way to another camp, and I was surprised when they called me in and handed me sealed papers to present to the authorities at the next camp, and at the same time cash with which to buy a ticket at the station. Upon arriving, I went directly to the headquarters, and was introduced to an official who was quite courteous. He looked over my papers quickly, looked up at me and asked, "What is your religion?" at which I replied that I was a Seventh-day Adventist. He then asked, "Oh, you don't work on Saturday?" and I, of course, replied, "No." That was all that was needed. I afterward learned that this officer was a Jew, and was quite well acquainted with our work. He treated me with the utmost consideration, and after the war, asked me to remain in service with him.

One evening, things were in much commotion. Every one seemed to be running about, excited. It was rumored that the Armistice had been signed by the powers. It is needless to say that we slept little that night. How glad we all were, but how near I had come to being shipped to the front in the combatant unit that was to sail just four days later. Soon I had my papers filed for immediate discharge. The release came in a remarkably short time, and I was on the train, bound for the old home town, where friends, relatives, and brethren were waiting.

I thank God for the experiences passed through during those trying days in which so little faith and courage were manifested on my part, while He was very close to me all along the way. Lessons of value were learned that have been a help in winning souls in foreign lands during our twelve years of service.

It seems only proper, in closing, to add just a word to our young men of military age, who will doubtless be called to service some day in the not too distant future. A little medical training as a nurse, or a special first-aid course in a recognized institution, would help greatly if presented to the authorities upon one's being inducted into service. It is true that God has promised to be with us when we "stand before kings," but it is well to be prepared by mental and physical as well as spiritual training.

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### A PROFITABLE EXPERIENCE

I was sent to Camp Pike, Little Rock, Arkansas, early in 1918. On the way I rededicated myself to God and pledged myself to declare openly my allegiance to His law.

Therefore, on Friday of my first week in camp I asked one of the sergeants if I might be excused from duty on Sabbath. He asked me several questions and then said, "There are no sabbaths in the army." But I asked to see the company commander; and when I repeated my request to him, he immediately turned to an orderly and said, "Mark this man excused from duty on Saturdays under Camp Order No. 57." And, thereafter, "Camp Order No. 57," which provided for Sabbathkeepers to be off if they were willing to work on Sunday, excused me from Sabbath duty until I was transferred to the base hospital. After that, having been assigned to an operating room and later to a sick ward, I worked according to the needs of the service.



Getting exemption from combatant service was made easier by the earlier efforts of others, especially the efforts of two Seventh-day Adventist physicians who visited the Attorney General for the purpose of suggesting to him that true "conscientious objectors" would be found willing to serve in the Medical Corps of the army (which was known to be one of the dangerous branches of the service). Knowing that this suggestion had been given favorable consideration, I seized an early opportunity to ask my company commander for a transfer to the Medical Corps. I didn't get it. But, later, when the rifles were issued, my previous expression of conscientious objections and request for a transfer helped my case considerably. And although I spent five and a half days in the guardhouse before obtaining the transfer, there was nothing really unpleasant or trying about that experience. And in view of the fact that many who were anything but conscientious in their general conduct were claiming partial or complete exemption from military service on the ground of conscientious objections, I think it was a very reasonable test of my sincerity.

To me, therefore, army service was a rather profitable experience. It helped me to learn to stand openly for truth in the fear of God, and not of men. It helped me to learn that God is always faithful to His word and His children,—that all of His promises are sure of fulfillment to those who trust and obey. He did help me beyond my expectations when I was called in to answer for my faith before those in authority. After that, such promises as those found in Matthew 10:19, 20, and 1 Peter 3:10-17, had a new and deeper meaning. And those months in the army helped me to learn something of the far-reaching effects of our conduct. The first sergeant of the base hospital company said to one of our men, "Seventh-day Adventists are the only real conscientious objectors." That, of course, was not strictly true; but it did show that as a group, our boys

had done faithfully and conscientiously the work assigned to them. \* \* \*

### AN OLD SOLDIER'S STORY

I was an old and regular soldier when this third angel's message, which I heard in 1915 at Portland, Oregon, came to me. I was baptized in El Centro, California, May 16, 1916. Sabbath was given me from the start, until March, 1918, while en route to France. We were mobilizing in Waco, Texas, and I came in contact with a different commanding officer, who was hostile to Seventh-day Adventists. He ordered me to work checking up ordnance property. This, of course, I could not do on Sabbath. I was promptly placed under arrest, and tried by court-martial in Camp Upton, New York, and found guilty of disobedience of orders. The amount of my sentence was never read to me.

I spent seven days in prison at Camp Upton, after which I was released with the regular troops and sent to France with the hospital corps, under a non-Christian major, but a fine man who gave me the Sabbath. God in His mercy sent this as a deliverance, as I was sick on the journey over. When we reached England, I was again ordered to prison, but there was no work to do. After another week we were sent to France, and I was again released and put with the hospital for duty, but soon ordered to prison to bury dead horses. The first Sabbath I was dragged by horses and ropes upon refusing to work. Again I was released to the hospital for service at the front, where I served until August.

At this time another order was out to send all general prisoners back to the United States. I was at once forwarded to Brest, France, and placed in an old prison fort in a cell about thirty feet long and five feet wide, with a stone floor which was always covered with an inch of water.

One window, about eight inches square, was higher than I could reach. For a bed there was a hardwood slab about twenty inches wide. Bread and water were brought twice a day. Sometimes there was a meat stew so decomposed I could not eat it. Here I stayed, with no one to talk to, until I lost all track of time. Probably six weeks passed, as it was October when we reached the tower prison on Governors Island, New York.

Here we were well treated by the old major commanding, and I was given the Sabbath. But only thirty days' stay was allowed me here, and again came the order to move me, this time to Leavenworth. Here I met many conscientious objectors. We were called "C.O." or "S.D.A." No matter what a conscientious objector's religion was, he was cursed and called an "S.D.A.," though only seventeen Adventists were here, as far as I remember. Two of them were workers.

I reached Leavenworth November 6, 1918, and was released March 6, 1919. Upon refusing to work on Sabbath, some of us were placed in irons and compelled to stand nine hours a day fastened to iron bars. But there was only one who lost his life this way. After this experience, I organized the only Sabbath school ever opened in Leavenworth, which lasted as long as I was there.

God has His way in the whirlwind and in the storm, and my faith has grown stronger through the years. I thank God my conversation is still in heaven. May the work be speeded up and soon finished. I am growing anxious to hear that heavenly music. \* \* \*

### NONCOMBATANT SERVICE UNDER DIFFICULTIES

When the second draft came along, I received my notice inducting me as a soldier in the service. I went immediately to my local board and asked for a card of

exemption which would place me in noncombatant service. This I obtained.

I was sent to Camp Upton, Long Island. On arrival I was placed in an infantry regiment. At the first opportunity I told my sergeant that I was a Seventh-day Adventist, and as such would like to be transferred to non-combatant service. The news was passed around, and those of the baser sort were insulting, and used gutter language in ridiculing me.

I was excused from drilling and was not given a gun. But after I had been in Camp Upton two weeks, the captain, instead of transferring me to noncombatant service, got me off his hands by transferring me to a replacement unit which was being sent to Camp Dix to go overseas with the 77th Division.

On arrival at Camp Dix, I was placed in another company of infantry. The boys in this company told us newcomers that they were sure they were embarking for overseas within two weeks' time; so I made up my mind to be loyal to our faith and get action at once. I told the corporal that I was a Seventh-day Adventist and wanted non-combatant service, that I had made that fact known at Camp Upton, and was sent here thinking that my transfer to that service would be made. I told him I did not want to cause any trouble, but I was determined not to join the infantry.

The next day was the Sabbath, and the corporal handed me a broom and told me to sweep up. I told him politely, but firmly, that this was the Sabbath day, on which I did not work. "Oh," he said, "you are in the army now—forget it!" I replied that the Lord commanded us not to "forget it," but to remember it. Then he told me what had happened to other boys who had tried it—how they were put under arrest and sent to the guardhouse and later

to prison for long terms. I courteously told him that I knew what I was doing. I knew what I wanted, and I was not going to be bluffed out of it.

I was soon called into the captain's office. He ordered me to take the broom and clean up. I politely refused. He said: "Do you realize that you are disobeying my orders?" "Yes," I said. "Do you know the consequences?" I said, "No," but I was confident that I was right. Then he took down the book of military rules and read to me the penalty. I said, "I am sorry, sir, but I have a card here from my local board for noncombatant service, and I refuse to serve in any capacity as a member of your company." He wanted the card, but I made him give me a receipt for it. He was angry, and called in the corporal and told him to place me under arrest.

By that time the regiment was lined up in the company street, preparatory to leaving for their various drills. So here I was a prisoner, marched off with a gleaming bayonet behind me to the colonel's headquarters. The captain was there before me, and had made his charge against me. Later, when I was being discharged from the army, I learned that he had marked down my character as bad, but my service in the medical department refuted that, and I was given an honorable discharge.

When the captain came out, I was sent in. What a difference in men! The colonel was a gentleman, and spoke in soft tones. He asked me what was the trouble, and I bore my testimony for the truth. "But," he said, "you have no experience in the medical service." I told him I knew that I was a recruit, and I was ready to learn. He was a tactful man, and said, "I will have you transferred within two weeks, but in the meantime I want the barracks kept clean; it is a sanitary matter, and," he said, "you would not want any of the boys to fall sick because of unclean barracks. You can do good on the Sabbath,

can't you?" As he put it up to me in that light, I promised I would keep the barracks clean, and was released.

On my return to the barracks, the captain was still incensed at me, and the corporal told me to "beat it," anywhere, so long as the other boys would not see me around. Until my transfer came through, I spent most of my time in the Y.M.C.A.

After two weeks, I was finally transferred to the base hospital. Opposition sprang up immediately from the petty officers and enlisted men and later from some nurses, but the Lord was with me, and I carried on. I had never had any hospital experience, and was placed on duty in a ward. I received no instruction, but did the best I could. My captain opposed me, too, and made sarcastic remarks in the presence of other officers at my clumsiness and inexperience. All this made me nervous. I wanted to help, but did not know how. The Lord took my part. This overbearing and prejudiced captain was soon transferred to another camp. His successor was a kindly man, and I soon began to show my worth.

I was recommended for promotion by this captain to a petty officer's rating, but this crowd whispered against me as a conscientious objector. I did not get the rating, but I was made a first-class private and made ward master. There was a Quaker in charge of the next ward. He and I became friends, and we arranged it so he could be off every Sunday and I every Sabbath. We took it up with the captain, and he said it would be all right as long as the job was covered.

I was able to place our literature in the ward library rack and to lend some of my books to the patients, and made friends among the nurses and witnessed whenever the occasion came.

During the influenza epidemic, God gave me strength, and I came off with flying colors, working from 7 A.M.

to midnight every day during the epidemic, not once being taken sick, and I lived on two meals a day because I was too busy to eat a noon meal. \* \* \*

### VALUE OF PREVIOUS TRAINING

A few years previous to the war I took the nurses' course at the Madison Sanitarium, which at that time gave a one-year course, and spent the remainder of the time (about three years) working as a practical nurse, until I was drafted, December 14, 1917.

I entered Camp Gordon, Georgia, in company with another Adventist brother. We were placed in a company in the depot brigade, and I immediately made application for transfer to the medical corps, attaching various recommendations from physicians for whom I had nursed.

While still in the depot brigade, my friend and I went every Sabbath morning to our captain's office and told him we could not work or drill on the Sabbath, and requested a pass to go to church in Atlanta. This request was granted every other Sabbath, and on the alternate Sabbaths we were told there would be no work to do, and we would spend the day away from the barracks, but in camp.

One Friday I found myself on kitchen police, which, of course, meant peeling potatoes, scrubbing floors, pots, pans, etc. I knew the work usually lasted till six or seven o'clock at night, and Sabbath began at about four o'clock. So I asked the Lord to help me, and went to work to make myself the most useful man in that kitchen. About an hour before sundown I told the sergeant that I was an Adventist, and that the Sabbath began at sundown. He said, "You have already done more work than all the rest; when you want to, just quit." So the Lord gave me the victory there.

In the course of a few weeks I was transferred to Infirmary No. 2 and put in charge of the ward as acting

sergeant. I found the duties there almost the same as sanitarium work. I could so manage my work in preparation for Sabbath that I had only nominal duties, getting every other Sabbath entirely off. Soon I was given as assistant another Adventist, who is now a graduate of Loma Linda, and we divided our duties.

Sometime in July I received my warrant as real medical sergeant, and was later offered opportunity to go to another camp for a few months' instruction, in line for promotion to first lieutenant medical; but upon investigation I concluded I would not be able to keep the Sabbath without much friction, so rejected the promotion, and was discharged December 24, 1918.

In our camp there was a group of young men [not Adventists] who refused at the base hospital to give a glass of water to a sick boy or do anything at all. This stand caused them a great deal of trouble. \* \* \*

### THE WAY PROVIDENTIALLY PREPARED

On May 25, 1918, I left New York City on a troop train bound for Camp Hancock, Georgia, after having been in the truth only two months, but I had learned that I should seek noncombatant service when called to the colors. During the three days' journey the foremost thought in my mind was what should I do when called to bear arms, and I prayed; that was all I could do. And as I look back through the years, I see clearly that my heavenly Father helped me through that time of six months in camp. Here is the story:

For over a week the officers did not get around to have the company settled with uniforms or duties; all of us boys were just lying around idle, and as for me, I was restless and wanted exercise. One day I saw a fellow carrying cooking pots into the kitchen from the field range just out-



side the door; so I offered to help carry in a heavy one. When I entered, the cook said to me, "Want to be a cook?" to which I answered, "Yes." When, in a few days, the camp was organized, I was left in the kitchen, having every other day off.

About four months later, when the company of 250 men, which required eight cooks, became only sixty men, some of the cooks were taken out to drill, but I was left. And when I was discharged from service, December 18, 1918, I had not been called to shoulder a gun or to drill.

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### PROVING GOD'S PROMISE\*

"We know that all things work together for good to them that love God." What a wonderfully encouraging promise! As a young man who grew up in a Seventh-day Adventist home, was trained in Seventh-day Adventist schools, and enjoyed the blessings of Seventh-day Adventist church attendance, I had memorized this text, and it had become a part of my life—at least theoretically. Then came the privilege of proving it to be practically and concretely true.

One day while the World War was raging, I received a letter from Uncle Sam. Quickly and almost breathlessly I opened it. There was my call to the colors. A multitude of conflicting thoughts raced through my bewildered brain; then as a flash came the text, "All things work together for good." The news was shared with my brother, who was also in college, and with a few intimate friends. Soon the evening worship bell rang. As we filed into the old chapel and took our places, every eye seemed to be fixed on me, for news seems to travel quickly. I do not remember what was said or read that evening. My mind was

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\* *The Youth's Instructor*, February 13, 1934.

busy trying to solve the problem as to why I should be the only one of that large group of young men who must go. Again came the text, "All things work together for good."

A dark, rainy morning found me on my way to Camp Funston, Kansas. Suddenly the trolley car came to a stop. Here I was to meet my quota. A faint light indicated that the depot was several blocks away. As I hurried along in the rain, a voice called, "Halt." I moved on, and quickly came the second "Halt, friend or foe."

"I am a stranger," was my reply.

"Let me see your pass," said the gruff voice. After some explaining, I was allowed to go on my way. In a few moments I stood by the station, wet, cold, and rather lonesome. I thought of home, loved ones, and friends, wondering why this experience had come to me. Then again came the text, "All things work together for good."

A day or so later I stood by the receiving station, watching men as they went into one door as civilians and came out of the other as soldiers. There were little men, big men, lean men, fat men, short men, tall men, poor men, rich men, marching side by side. As I waited, I entered into conversation with a man who proved to be a regular. There are many questions a rookie can ask at such a time, but the question uppermost in my mind was, "How can I be a true Seventh-day Adventist under the circumstances of army life?"

Finally I ventured to inquire if a person could be excused from duty on Saturday if he was an observer of that day as the Sabbath. The answer came quickly and in no uncertain tone from my new friend. I was informed that a soldier must be ready to serve at all times, day and night, seven days in the week.

Later I found myself out on the drill grounds, learning military courtesies. Several days passed and nothing out of the ordinary happened. But Friday afternoon brought

me face to face with a crisis. I must now ask for the privilege of being off duty on Sabbath. Here I had my first real proof that my text was true, for my request was granted.

Two weeks later, one Sunday morning, as I stood in line with a number of others who had been off duty the day before, I wondered what was to happen now. "Right face, forward march," was the command. We were marching to the gun pile to receive the soldier's most precious possession, the rifle. I knew I had come to another crisis. Again I sought the help of my commanding officer, and was told I could be excused. Once more my text was proving true.

A few weeks later we were transferred to a large barracks, where I served until discharged from the army at the close of the war. Thinking over my experience one day, I awoke to the fact that God had done more for me than I ever expected Him to do. There in the same building, in the same room, were several of my former schoolmates. The bed next to mine was occupied by one of my former roommates. Even as I look back now, I marvel. Not once was I forced to break the Sabbath. Surely God is good to those who put their trust in Him. And "all things" do, indeed, "work together for good" in the experience of His children.

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#### CHRIST A PRESENT HELP IN TROUBLE\*

On June 27, 1918, there were 425 boys inducted into the army from Fresno district, and about eight o'clock that evening we were placed on a special train and started for Camp Kearney, near San Diego, California. . . . On Friday afternoon about two o'clock, we arrived at Camp Kearney. . . . I knew, just having arrived, that the next

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\* *The Youth's Instructor*, July 30 and August 6, 1929.

day, which was Sabbath, would surely be a busy day; so I began to inquire around for some one who had charge of the company, that I might make arrangements for Sabbath. Very fortunately, some one directed me to a corporal. . . . I went up to him and asked him if he had charge of the company. He straightened up and said, "Why, yes. What can I do for you?" I said, "Well, you can do a lot for me if you are willing to do it." He assured me that he would do everything possible, and I said to him, "I am a Seventh-day Adventist, and tomorrow is my Sabbath; if you could fix it up so I would not have to work, I surely would appreciate it." He assured me that he would, and in some way he did, because I had a nice quiet day. . . .

The following Friday afternoon they lined us up in our company alphabetically (and my name beginning with "M," I was down the line quite a way), and they took us down to a Y.M.C.A. building about a half mile away from our camp. We were to take out insurance and allotments, but I had no one dependent upon me, so I would not have to do anything but sign my exemption. But this had to be done. Every one had to go through the line. They made it plain to us that those who did not finish that afternoon would have to come back the next day, which was Sabbath. I began to argue in my mind that it would be all right just to sign my name on Sabbath. Then the thought would come that I was the only Seventh-day Adventist representative in that company, and if I should do just like the rest of them, they would never know what I believed.

So I determined not to go back the following day if I didn't get through that day. I sent up a prayer to God that He would give me strength to meet it in just the right way. They had taken only about four from those whose names began with "A" when a man stepped to the door

and said, "We will not have time to run through very many more, so will start with the M's now." After running those through whose names began with "M," we were marched back to our company. I can figure it out in no other way than that the Lord was honoring me for my determination to serve Him in every detail.

After being marched back to our company, we were told that those who had taken out their insurance and allotments were to do the detail work in the camp the following day while the others were taking out their insurance and allotments. I knew that I could not get out of work on Sabbath without some definite understanding beforehand; so I went to my company sergeant and asked permission to speak to the top sergeant. He granted this, but as I was leaving, he said, "If you do not find him, come back to me and I might be able to help you out." I thanked him and went to look for the top sergeant, but I could not find him.

Sabbath morning after breakfast, I went back to the company sergeant and told him I was unable to find the top sergeant Friday night, and I had come back to him, as he had told me. He asked me what I wanted, and I told him that I was a Seventh-day Adventist and could not do the kitchen work there on the Sabbath. Well, he lit into me in pretty good shape for about ten minutes, and told me, among other things, that I was in the army now and would have to forget a lot of those foolish ideas. He asked me if I didn't do dishes at home on Sabbath.

I told him, "No, I didn't."

"Well," he said, "are dishes done in your home on Saturday?"

I told him, "Yes, the breakfast dishes, but the dinner dishes are left over until after sundown on Saturday night."

"Well," he said, "you do them one time during the day, and we are not going to ask any more from you; but you

must fall in line and do as the others do, or as it is done in your home."

I told him that I would not stand for the army being compared with a Christian home. I told him that 249 boys in that company held no conscientious scruples in regard to doing that sort of work on Saturday, and that if they did object to doing it on Sunday, I would take their place; but that I could not do it on Saturday, which was my Sabbath.

After seeing that I would not move from that conviction, he laughed and patted me on the back and said, "All right, stay with it. I was reared a Seventh-day Adventist, and used to work in the Hinsdale Sanitarium." I told him that I would be ashamed to say it and not live up to it.

Then he asked me what he could do for me, and I told him he could take the roster and put after my name, "Relieved from all detail work on Saturday." He did this, and I thanked him kindly and went to my tent.

In a few minutes the whistle blew, and they all formed in line in the company street. Those who had taken out their insurance and allotments were told to step two paces to the front, and a man with the roster in his hand came down along the line and told each man his duty for the day. When he came to me and asked my name, and I told him, he looked on the roster and it said, "Relieved from all detail work on Saturday." So he said in a low voice to me, "You may go to your tent," which I did, and began to study my Sabbath school lesson. I had a very quiet and enjoyable day to myself.

After I had been in this camp for three weeks, we were assigned to our regular companies. I was sent to Company D, 115th supply train, where I was to drill in driving truck, so that when we should be sent to France, I would be carrying supplies to those in the front-line

trenches. Again this placed me in a company where there was not another Seventh-day Adventist boy.

After being in this company for only a few days, I was booked for France. I sent a telegram to my mother in Fresno, telling her that within five days I would be on my way to France, and might never see her again. So she rushed down to tell me good-by. I had passed all my physical examinations, and we were being given our overseas equipment each day. I was up at the hostess house one evening when retreat was blown, so I didn't go to my company until later. When I went to my tent that evening, the boys informed me that I was to go to the company sergeant's tent and receive the rest of my overseas equipment. They laughed and said, "You are in for it now." An order had come to issue a gun to every one in the company; but not having enough guns to go around, they took them to pieces and gave each man a piece.

When I appeared at the company sergeant's tent, he had a stack of stuff waiting for me. He checked it over with me, and had me sign for it. Among the overseas equipment was the strap for carrying a gun over the shoulder. I pushed this off to one side, picked up the rest of my stuff, and started for the door; but the sergeant saw the strap, and said, "Here, you forgot something."

I stopped, looked back, and said, "No, that isn't mine."

He replied, "Why, it is; you signed up for it here."

"Well," I answered, "charge me up with it, then. I don't need it in my business."

He said, "What is the matter with you? Crazy?"

"I guess you just about hit it," I replied.

"Now quit your fooling," he said, "and tell me why you do not want this strap."

"I am a Seventh-day Adventist," I answered. "We do not believe in bearing arms; so I cannot take that gun nor a piece of it, because I do not need it."

"Well," he said, "don't get foolish! If you don't take it, I will have to report you to the commanding officer."

"Now, if that is your duty," I replied, "you be sure to do it."

With that I went to my tent without the strap, but I knew what kind of commanding officer we had, and that the next morning at reveille, he would call me out before that company, and after making fun of me, would give my pedigree with many adjectives. Well, somehow, I didn't look forward with pleasure to that kind of company, so I went over to the personnel department. This department is the one that looks over your qualifications and sends you where they think you are best adapted to be of use.

As I stepped into the office, two officers were standing, talking with each other. I saluted them and said, "Sirs, I am in the right church but the wrong pew."

They looked at me and asked, "What do you mean?"

I answered, "Here you sent me over there to the 115th supply train to drive a truck, and they tried to give me a gun, or a piece of one tonight, and I don't need anything like that to drive a truck."

"Well," they said, "you aren't afraid of a gun, are you?"

"That depends on which end I am at."

They laughed, which was what I wanted them to do. Then I told them that I was a Seventh-day Adventist, and we did not believe in bearing arms, but that I was ready and willing to go anywhere I was sent and to do anything I could do as my part in the service.

One of them began to argue with me then that a truck driver had to have a gun, because many times, after the American army would rout the Germans, a few soldiers would be left behind, and they would hide, and when the American army would send in their trucks with provisions, they would pick off the drivers. So the officer asked me what I would do if some German was in one of those



forests hidden behind a tree, and I would be driving the truck along, and he would pick me off.

I asked him if the army furnished guns that would shoot around a tree and get the fellow.

He saw that argument didn't hold; so he tried another one on me. He said, "Well, suppose he does not have a gun, and you are driving along in your truck, and he climbs over the back end of it and comes right up over you and holds his dagger right over your head. Then what would you do?"

I asked, "Did you say I would be driving along?"

"Yes," he answered.

"Well," I said, "I would just have to turn to the German and say, 'Just a minute till I stop this truck and get my gun, and I will sure fix you.'"

So he said, "You are hopeless. We cannot send you to France."

I went back to my company, and he said he would report me the next morning.

Right after breakfast, as we were in line in our company street to be given our orders for the day, the commanding officer called me to one side and said, "I just received an order from headquarters that you are to be left behind. What is the matter with you?"

I answered, "Nothing."

"Didn't you pass your physical examination?" he asked. I assured him that I did.

"Then why this order? I think there must be a mistake. There is another man in this company named M. I think he is the fellow. He doesn't amount to much anyway, but you cannot leave my company."

I told him that I supposed I was the man.

"No," he said, "you go to your tent and wait. I will look up this order."

So I went to my tent and began to pack and get ready

to go, because I knew that I was the one. I packed up all my stuff and went to the top sergeant's tent. He was cursing and swearing. I didn't know what had gone wrong with him.

I asked, "What is the matter, sergeant?"

"Oh!" he replied, "they won't let me go to France. I have to stay behind."

"What is the matter with you?" I asked.

"Heart trouble; can't pass the physical examination."

"Well," I said, "I am left behind, and mine isn't heart trouble, but it is head trouble."

He asked, "What is the matter with you?"

"Well," I replied, "I would not take a gun, so they would not take me; so the matter is with my head, and not my heart."

He laughed and said, "Well, we will go together."

He being an officer, they sent an automobile around to take us over to the first camp, where they inducted us into service. We called this the "Rookie Camp." The tents had no floors in them; everything was dirty, and there was no mess hall to eat in. They just cooked outside, and we passed around with our plates, and went off and sat on the ground to eat. But one company had floors in their tents, and the officer told me he was going to that company.

"Well," I said, "please take me along with you," and he assured me he would. He introduced me to the commanding officer of that company, and I told him I heard he had a good company and good tents to live in, and I would appreciate it very much to be with him. This put him in good spirits. I told him my mother was down from Fresno to see me, and I would like to get a five days' leave of absence, if it would be all right. He gave it to me, and I went in to San Diego with my mother for five days. . . .

When I came back from my five days' leave of absence, most of the 40th Division had left for France, and all there

were left were those who were physically or mentally unfit to go to France. Our job was to put on our overalls and sweep streets and clean camp. After working hard for several days, I decided I wanted a different job.

So one morning, instead of putting on my overalls, I dressed up and appeared at one of the offices where new recruits were being inducted into the service.

As I entered the door, two officers were standing there talking. I saluted them and said, "Sirs, Private — reports for duty." I reported in the usual way, just as if I had been sent for by them.

They said, "What can you do?" and I told them that while in school, I had learned to operate a typewriter.

They said, "Fine, just the one we are looking for," and they started to take me to camp headquarters.

I asked them if they would not please send an order to my company, stating that I was on special duty at headquarters. If this were not done, I would be marked, "Absent without leave." A very strict record is kept of each man each day. They know just where you are at every hour of the day.

I worked in camp headquarters until Sabbath came, and when they found out I was a Seventh-day Adventist, they sent me back to the office where I first appeared for work. I reported there for duty at the beginning of the new week, and the second lieutenant, who had charge of this office, was very nice to me until Friday came and I told him that I could not be back the next day, as it was my day of rest. He argued with me a little, trying to convince me by saying that sometimes he had to work on Sunday when he didn't like it. But he did not succeed.

This office was not open on Sunday; so I worked only five days a week. When I came back the following Monday morning, he would make slurring remarks to the others in the office, stating that I had a pull with the President

of the United States and he granted me two days of rest. He wanted to get me out of the office very much, and one day while I was working, he came to me and said, "M., get up and let this fellow do that work."

I said, "All right." The boy who took my place hadn't learned the touch method of typewriting, and practically all the work was copy work. As he used the "hunt and peck" method, he was very, very slow in putting out the work. The lieutenant watched him for about fifteen minutes, and it got on his nerves so he couldn't stand it any longer. He told that fellow, "Get out of here. It would take you a month to get one page done." Then he turned to me and said, "M., get back there on the job."

A few days later one of the head men from division headquarters was visiting the office, and I happened to be sitting directly behind the lieutenant who had charge of our office. He made a sweeping glance from left to right and thought I was not there, so said to the commanding officer, "I have a queer fellow in here working for me. He seems to have a pull with the President of the United States and will not work Saturdays, and of course we are not open on Sunday, so he gets two days off. What shall I do with him?"

The commanding officer said, "Did you say he would not work on Saturday?"

"No, he absolutely won't work."

The commanding officer said, "If he won't work, he won't work; that is all there is to it."

Then our officer said, "Well, he is a good man. I don't like to let him go."

The commanding officer said, "That's easy to settle, if he does his work all right on five days. Probably he turns out more in five days than the rest of them could in six."

About this time our lieutenant had a premonition that I was behind him, and he turned right around and saw me.

He colored up a little and smiled and said, "M., I was just talking about you."

I said, "Yes, I understand."

He continued, "I was just telling this commanding officer what a good friend you are of the President." I just laughed and went on about my work, and he and the officer went outside.

After we had filled our camp again with new men, we were notified one day that we were to pack all of our things and march out on the parade ground, where we would be brought before a major, and he would again ask as to our capabilities and scatter us around in the different companies where he thought we would fit best. He would ask every man who came before him what was the matter with him. And then he would ask a few questions in regard to his likes and dislikes of work. Then he would say, "Well, you may be placed in such and such a company."

When I came before him, he looked at me and said, "What is the matter with you?"

I replied, "Nothing, sir."

"Well, what can you do?"

"I can do office work. That is what I have been doing for the past month."

He asked, "Do you like it?"

"Yes, sir," I answered.

"Then step behind me, please." After he had passed all the men by, he turned to me and said, "You may be in my office," so I went to his company and to his office and reported for duty. Because of so many Adventists' being among those who were scattered around, they seemed to be the subject of conversation. I had no sooner started my work than one of the sergeants spoke up and said, "I am surely glad we didn't get one of those Seventh-day Advents. He wouldn't stay around here very long. Why,

I wouldn't have one of them around here for a thousand dollars. If they even send one of them up to act as an orderly, I will sure send him down faster than he came up."

This being the first of the week, I heard quite a bit of talk like that for the first two days; then what should happen but that an orderly who was a Seventh-day Adventist appeared to work one morning. I think the sergeant had some idea that probably he was an Adventist, because he asked him, "Are you one of those Seventh-day Adventists?"

The boy said, "Yes;" so the sergeant, true to his saying, gave him a kick that fairly lifted him off the ground. He sent him back to his company, and asked for another orderly.

The next two days were taken up in discussing Seventh-day Adventists. At the beginning of the week, when I heard the talk in regard to Seventh-day Adventists, I decided that I would have to make myself so valuable during that week that they couldn't get along without me. When I finished my work, I would go around to the different ones and help them out with their work. Then I would come back after office hours and work until nine o'clock each night; but I had never seen such a short week in all my life. When they kept getting fiercer and fiercer in regard to Adventists, I began to try to figure out a way to get my first Sabbath off without telling them *I* was a Seventh-day Adventist. I thought probably two weeks of good hard work might win them to my side.

Friday morning I had a bright(?) idea. I had asked a few questions during the week now and then in regard to the work and the number of hours and the number of days we were supposed to work, and I had discovered that this office was open seven days a week, and as Sunday was liberty day, I figured that most of the men would want to get off on Sunday. Friday morning I asked the sergeant major, who had charge of the office, if we had to work

seven days a week like that. He informed me that each man had one day off a week. Then I asked him if every man had the same day off, and he answered, "No." Then I asked him if I could choose my own day if I would not choose Sunday, and he told me I could. I said to him, "I will think it over and let you know this afternoon."

In the afternoon I came to him and said, "Sergeant, I have been thinking this over, and I will take Saturday off and work Sundays." He said, "That will be all right." I went about my work very happy that I had been so clever.

As I was putting away my things that afternoon, getting ready to leave, the sergeant said to me, "You know, M., we are just getting things organized here. We have had a lot of extra work which we will not have later. We have been working nights, trying to catch up, but still there is quite a little yet to do; so you come back tomorrow, and then you can have all the other Saturdays off." That clever idea that I had spent a few hours in planning was here brought to the acid test, and you see it didn't prove true.

Then I came to myself and saw how foolish I was to try to meet things of this nature with my seeming wisdom. I turned on my heel and looked the sergeant squarely in the eyes and said, "Sergeant, I am a Seventh-day Adventist, and tomorrow is my day of rest; so I cannot come back tomorrow."

He reddened to the ears and gave me such a cursing that it made me shudder to listen to it; but I took it. After he had finished, he said, "You come back tomorrow, and what is more, you come back tonight."

Although these were orders from a noncommissioned officer, yet disobeying them was punishable by court-martial. I didn't care to argue with this sergeant, as he was not in an argumentative mood; so very quietly I asked him for permission to speak with the commanding officer, but he denied me this very bluntly. This left me with nothing

to do but to tell him what I could do and what I couldn't. So, turning to him, I said, "Sergeant, it will be impossible for me to come back tonight and tomorrow. Now that you have denied me the privilege of explaining this to the commanding officer, I must tell you fairly and squarely that I will not be back tonight, neither will I be back tomorrow." With that I turned and left the office.

Every Friday night we Seventh-day Adventist boys met in a room in the Y.M.C.A. building at the base hospital, for Bible study and prayer and an experience meeting, telling about our different trials and temptations and struggles that we had to undergo during the week. As I was going over with some of the boys that evening, that experience kept working on me, and I felt that I should go back and have it out with the sergeant that night, and either get my Sabbath off or go to the guardhouse. So I turned around and started back, telling the boys to remember me in their prayers; probably they could visit me the next day in the guardhouse.

I went back to our office, and just as I started to open the door, the door opened and out came the commanding officer. I saluted him and said, "Sir, Private M. desires an interview."

He was a kind old man, and didn't notice in my remark to him that I didn't have permission to speak with him; or if he did notice it, he was kind enough not to call me down for it, for he said, "Let us just step around the corner."

We did, and then I said, "Captain, I am very sorry that I cannot work in this office any longer. I have enjoyed my work very, very much, but it seems that I am a misfit."

He asked, "What do you mean? We have liked your work very much; have no fault to find."

Then I replied, "But I am a Seventh-day Adventist." Scratching his head, he said, "A Seventh-day Adventist?"



Let's see, your Sunday begins at sundown Friday night and ends at sundown Saturday night, doesn't it? Why, you are willing to work on Sunday, aren't you?"

I assured him that I was willing to do this.

Then he said, "Why, I wouldn't call that a misfit. I would call that a real fit. Come on, let's step inside, and I will speak to the sergeant about this."

As the commanding officer stepped into the office, the sergeant jumped from his desk and stood at attention. The officer said, "Sergeant, this man is a Seventh-day Adventist."

The sergeant said, "Yes, sir."

The commanding officer then said, "I want you to arrange his work so that he will have nothing to do from sundown Friday night until sundown Saturday night."

"Yes, sir," was the response from the sergeant.

"He will be back to work Sunday morning," concluded the commander.

Up to this time the Seventh-day Adventist boys in Camp Kearney had been unable to get any special passes; so although we didn't work on Saturday, we couldn't leave until afternoon Saturday, which was the beginning of the liberty day for Sunday. This deprived us of all church privileges, because it was two or three o'clock on Saturday afternoon before we could possibly get to town. I felt that while I was getting my Sabbaths off, I had better see if I couldn't get a special pass. So, turning to the commanding officer, I said, "Sir, seeing that I am relieved from work from sundown Friday night until sundown Saturday night, would it be possible for me to get a special pass for this time?"

He assured me that I could do it, and said, "What time do you want to go to town Friday?"

I said, "I would like to be relieved from work every Friday afternoon at three o'clock, so that I can get ready and get to town before sundown."

Turning to the sergeant, he said, "You make him out a pass from three o'clock every Friday afternoon until midnight Saturday night. Oh, no, make it eight o'clock Sunday morning. As long as he is back here to work by eight o'clock Sunday morning, it is all right. Now, sergeant, you make this out every Friday early enough to put it on my desk so I can sign it up."

I felt that it would not be very interesting for me to work in that office for a few days, and as Elder R. S. Owen had made arrangements for us Seventh-day Adventist boys (by having an order sent to every company in the camp) to attend a camp meeting that was being held in Santa Ana at that time for five days, I thought this was my opportune time to begin my five days. I called the commanding officer's attention to this order, and told him that I would like my five days right then, if it could be arranged.

He said, "All right. When do you want it to begin?"

I said, "Right now."

He turned to the sergeant: "Sergeant, write him out a five days' leave of absence, and I will sign it right now." When he handed me the pass, I thanked him very much, and took the midnight train for Santa Ana.

When I returned, the sergeant major had got over his anger a little and was quite respectable, although quite cool! But I did my work, and every time I could I would go and ask him if he had anything extra for me to do; so little by little I won his confidence. And little by little I worked up and was made a corporal, then a sergeant, and finally a battalion sergeant major, and took the place of this sergeant who had given me such a cursing.

I found out in my brief experience in the army, dealing with those who do not know this message, that the best way is to be out-and-out what we are and not be ashamed of it. Of course we cannot be too blunt with them, but with a nice smile on our face always, we can be happy but firm

in our convictions. This experience has meant much to me, and my only object in telling it is the hope that some boy may be helped in the problems of his own life.

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### SERVICE IN NO MAN'S LAND

I served our United States Government eighteen months during the World War. Of this time I served six months on the front lines and five months in the Army of Occupation on the Rhine. I first served in the infantry, but God saw fit to prepare a way so that I was transferred to a medical unit which consisted of a field hospital, base hospital, and ambulance companies. I was placed in an ambulance company, which is, of course, counted noncombatant service.

During my service on the front line I volunteered with one of my buddies to get a wounded man out of no man's land, who had lain in a shell hole for two days and three nights. He was unable to walk or be carried without a stretcher. Two other men had been trying to reach this man, but failed, as they said it was too dangerous a task. My buddy and I brought the wounded man, who was a perfect stranger to us, to a place of safety. During this effort we were constantly under shell and machine-gun fire, but the God of heaven kept us safe. I wish to say that I am willing to go through similar experiences again for the sake of my fellow men and buddies or whoever may need my help. I received a French Croix de Guerre for bravery on the Soissons front.

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[*See frontispiece*]

**CHURCH INSTRUCTION TO ITS  
MEMBERS**

## CHURCH INSTRUCTION TO ITS MEMBERS

A COMPARATIVELY large number of Seventh-day Adventist youth in the United States were called to training camps for service overseas, and a goodly number of them engaged in active service on the battle fronts. The church felt that it had a duty to do everything in its power to sustain the morale of these young men who were called away from home, from the quiet pursuits of civil life, to the new and strange environment of training camp and battlefield. Accordingly, there was published in the church paper, instruction and admonition to these young men. Their parents were urged to write to them in a similar way, and some of the articles published in the paper were placed in leaflet form and sent to the young men personally.

This instruction to its own church members affords a practical illustration of the earnest endeavor of the church to be loyal to the government while at the same time maintaining loyalty to the divine government, holding its requirements of supreme and paramount importance.

### QUIT YOURSELVES LIKE MEN\*

#### AN OPEN LETTER TO OUR YOUNG MEN IN CAMP AND FIELD

As my thoughts go out from day to day over the great world field, I think of you who are in the service of your country. Some of you are in training camps preparing for service in the field; others are already at the front. I think of how you have left home and friends; of how your life plans have been sacrificed, at least temporarily; and of how you face a future of danger and uncertainty. You are

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\* F. M. Wilcox, in leaflet issued by the Missionary Volunteer Society.

brought into a new and strange environment, under conditions which will prove trying alike to your patience and your endurance.

These changes in your life have entailed real sacrifice in feeling and in temporal interest,—a sacrifice to you, a sacrifice to your fathers and mothers, your brothers and sisters, and perhaps to wives or sweethearts, whom you have left at home. Only those who have formed a part of such family circles can sense the sadness of the separation. Let this bond of love and affection encircle you during the separation, and turn your thoughts to the old home and to those who pray for you in your absence, and who, on the conclusion of peace, will eagerly and joyfully await your return.

While your leaving home required the sacrifice of home associations and blessings, it did not require the sacrifice of your qualities of heart and life, or of your relationship to Christ. Indeed, the sacrifice of the former may, by your cooperation with the great Architect of your life, serve to enhance and ennoble and strengthen the latter qualities. You may carry Christ with you to the camp, to the field, to the earth's remotest bounds. You may find in your loneliness, in your trials, in times of imminent danger, a communion with Him, sweeter and more satisfying than any communion you might enjoy with earthly friends. In that communion, with your broader opportunities for Christian labor, with your new viewpoints of observation and study, you may find enlargement of heart, clearer perspective of earth's values as compared with the things of God, growth in grace, and perfection of life. This will be possible only as you keep your purposes pure, your motives true, and your lives loyal to Christ and His truth.

Be true to Christ. Make His service first. Your obligations to Him are paramount. Take His holy law as the standard of your conduct. Daily study His word and listen

to His voice speaking to you through its instructions. The help you may be able to pass on to others will be the help you yourself will receive from Christ through His Holy Spirit from day to day in your own personal experience.

*Take time to pray.* Cultivate the spirit of prayer, so that even when you cannot assume the physical attitude of prayer, your heart can ascend to God and your faith can grasp His promises. Remember that you stand as representatives of Christ and His church. Others will judge, and they will have a right to judge, by your conduct, the denomination you represent. Be true to the faith of that denomination. Do not parade your religion. Do not make it obnoxious to those around you. On the other hand, do not be ashamed of it. Do not cover it up. Do not be afraid to kneel down and pray, and to let your companions know that Christ is your Saviour.

*Be true to yourself.* Keep your conscience clear. Keep yourself up to the level of your own self-respect. Do not do in the dark what you would not do in the light. Do not do among strangers what you would not do back in the old home circle. As you walk about, as you associate with your companions, do so with the consciousness in your own heart that you are what you profess to be, true in purpose, in motive, and in thought to your highest ideals. Live as you will wish you had lived as you look back upon your experience after you return home. We would say to you in the words of the great apostle to Timothy, "Keep thyself pure." Safeguard the morals and virtue of every woman you meet as you would wish others to safeguard the virtue of your mother, sisters, wife, or sweetheart. Remember that the path to the house of the harlot leads down to death, and in the great majority of cases to utter and final separation from God. (See Proverbs 7.)

You will find many leisure hours. Do not permit this time to go to waste. Do not spend it in revelry, frivolity,

or trifling, but rather in self-improvement. The Master has a work for you to do in His great army in the days to come. Improve every opportunity to fit yourself for efficient service. Follow definite lines of reading and study, making up as far as possible the loss you will sustain in not being able to engage in regular schoolwork.

*Be true to your fellow men.* Do not betray the confidence they repose in you. Do not disappoint their expectations. Live among them as did Daniel in Babylon, as did Joseph in Egypt, an example of loyalty to truth, of purity of heart, of sobriety of conduct. See in those with whom you associate the purchase of Christ's sacrifice, judgment-bound souls, and recognize that Christ's providence has brought you in touch with them that you may represent His character. Be true to the trust He commits to you.

While you cannot engage in wild revelry, in smoking and drinking and gambling, as some of your companions may, in your personal associations be companionable. Do not hold yourself aloof from your associates. Be a friend, a brother, a kind, generoushearted, genial Christian man.

*Be true to your country.* Next to your duty to God comes your duty to your country in your present relationship. Seek to perform that duty as a true man. The United States Government has made liberal provision for those whose religious convictions will not permit them to take part in active warfare. In this it has shown a high consideration for the conscientious convictions of a small minority of its citizens. It proves the earnest purpose of our lawmakers to preserve, even in times of national crisis and war, the high principles of civil and religious liberty upon which this nation was founded. As members of the Seventh-day Adventist Church, you naturally will be entitled to this exemption, provided your personal convictions are in harmony with noncombatant principles which have been held by the church throughout its history. This



will entitle you to assignment to some noncombatant corps or hospital service.

Whatever may be the work to which you are assigned, be true to your trust. Do cheerfully and heartily the tasks which fall to your lot. Christians ought to be subject to those in authority "not only for wrath, but also for conscience' sake." Rom. 13:5. Perform your duties as unto God and not as unto men. If at times things are not so pleasant or agreeable as you might wish, remember that the government is engaged in a life-and-death struggle; that it has great and insuperable difficulties with which to cope. Therefore do not find fault or criticize, but rather pray for those in authority, in harmony with the exhortation of the apostle. 1 Tim. 2:1-3.

Be courteous, respectful, and deferential to those who are placed in authority over you. If you have requests to prefer for special religious privileges, make them, not in a spirit of demand, but in meekness and humility. Be so circumspect in your deportment, in the discharge of your duties, that it may be said of you, as it was said of Daniel, "We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God."

So live and labor from day to day that you will be able to hold in your heart continually the consciousness of Christ's abiding Spirit. You will face situations which will try your faith to the utmost. Any hour may bring to you problems which only divine wisdom can help you to solve. Oftentimes in your personal relationships it will be a question, not alone of what you should do, but of how you should do it. God in His overruling providence has permitted you to come into the position in which you find yourself today. Believe that He in His great power is able to work out every experience for good. Rom. 8:28. Perhaps He has brought you into the position where you are today in order to represent through your life the quali-

ties of His character, the principles of His saving truth.

And remember that daily the prayers of your relatives, and of your brethren and sisters in the church, are ascending to God in your behalf. In the consciousness of this great concert of prayer, find hope and courage. Keep in close touch with the home and church folks. Write them as freely as your environment will permit, of your experiences, of your tests and trials. Write them words of courage and strength, for in seeking to pass on to others the spirit of courage, you will find that this spirit reacts on your own life.

*Safeguard your health.* Your work will necessarily be strenuous and exacting. But excesses which undermine health you can avoid. It is unthinkable that you will ever drink alcoholic beverages. As far as possible obtain regular rest and sleep. Think purely, live nobly. Be an optimist. Think, talk, and act courage. Radiate good cheer to others. These habits and this spirit will go far to keep you healthy and happy.

Some in the environment in which you are placed will grow weak. They will lose their bearings. They will drift with the tide. They will take on the form and feature, the mold and coloring, of the unusual associations and circumstances which come into their lives. Conversely, you may grow strong in this same environment. The very discipline which at times will appear exacting, and perhaps in some instances overbearing, if submitted to in the right spirit will broaden and develop your Christian manhood.

In closing let me give you the words of the Lord to Joshua, when he was called upon to face a new and untried world, and to shoulder heavy and exacting responsibilities: "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses My servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou

goest. This book of the law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein: for then thou shalt make thy way prosperous, and then thou shalt have good success. Have not I commanded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Joshua 1:7-9.

In the bonds of Christian love and fellowship,  
Very sincerely your friend and brother.

### OUR PRESIDENT\*

The great apostle Paul wrote: "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." 1 Tim. 2:1, 2.

Few have more than a faint conception of the tremendous strain and perplexities borne by the President of this nation, especially in such critical and momentous times as those through which we are now passing.

We have in the White House at this time, when the world is experiencing a Gethsemane, a finished scholar, a diplomat, a man of the highest culture, a man who believes in God and in prayer, and who exalts the Bible in his public utterances. Because of his high position he is placed where he can know and understand more fully than others the terrible crisis of a worn and war-torn world.

In his memorable address at the opening of the present Congress, viewing the world shaken by the most dreadful war in history, President Wilson assured us that "a supreme moment in history has come. The eyes of the people have been opened, and they see. The hand of God is laid upon

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\* G. B. Thompson, in leaflet issued by the Missionary Volunteer Department of the General Conference.

the nations." That in this time when such tremendous issues are at stake he feels the need of more than human wisdom, that the Ship of State may be guided aright and the foundation principles of the government, purchased at such a cost, be preserved, we may well believe.

Abraham Lincoln felt the need of divine guidance at the time of the Civil War. The following touching incident in the life of this great and noble man is related by a Mr. James E. Murdock:

"I had once been spending three weeks in the White House with Mr. Lincoln, as his guest. One night—it was just after the battle of Bull Run—I was restless and could not sleep. I was repeating the part I was to take in a public performance. The hour was past midnight. Indeed, it was coming near to the dawn, when I heard low tones proceeding from a private room near where the President slept. The door was partly open. I instinctively walked in, and there I saw a sight which I shall never forget. It was the President kneeling beside an open Bible. The light was turned low in the room. His back was toward me. For a moment I was silent as I stood looking in amazement and wonder. Then he cried out in tones so pleading and sorrowful: 'O Thou God that heardst Solomon in the night when he prayed for wisdom, hear me. I cannot lead this people; I cannot guide the affairs of this nation without Thy help. I am poor and weak and sinful. O God, who didst hear Solomon when he cried for wisdom, hear me, and save this nation!'"

Who can tell how much this earnest prayer of the one who was then called by his countrymen to be the nation's Chief Executive had to do with the destiny of our nation in the dark hours through which it passed? Our God is attentive unto the prayers of His people.

No occupant of the White House since the days of Lincoln has carried so great responsibilities amid so many

intricacies and perplexities. President Wilson today stands as the leading figure among the statesmen of the earth. The nations await his words, and study what he says. Being a man of peace, he is not responsible for the bloody conflict which is staged among the nations of the earth, and which threatens to blot out culture and civilization. Now that the nation has been drawn into the awful maelstrom, we may be assured that he is fully aware of the tremendous responsibilities which he carries, and knows the meaning of worry, anxiety, perplexity, and sleepless hours.

If ever the injunction to pray and intercede for those in authority was in place, it is in this "supreme moment in history." We should remember at the throne of grace our nation's Chief Executive. He needs prayer more than censure or criticism. Not only do the men upon whom rest the responsibilities of directing the destiny at such a time as this, need our prayers, but a heartbroken, sobbing world is calling for help, and we should do all we can to minister to the needy and suffering.

#### TO OUR YOUNG MEN\*

We are in the midst of a great world crisis. Tremendous issues are at stake. Those in authority are in great perplexity. The war has created many hardships which affect every one. The spirit of sacrifice for the common good should enter into the life of every individual who shares in the common blessings of his country.

We are exhorted to pray for those who "are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." Not only do our President and our government need our prayers and our loyal support during this hour of national crisis, but those who have offered their very lives for their country and are now languishing

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\* C. S. Longacre, in leaflet issued by the War Service Commission of the General Conference of Seventh-day Adventists.

on beds of sickness and suffering, need our help and ministry in the army camps, in the field, and at home.

The convictions of those who hold religious and conscientious scruples against the taking of human life have been protected by special legislation. This is a consideration for which every noncombatant ought to be extremely grateful.

Our young men who have been called into the army so far, have given their country excellent service. The army officials have expressed themselves as well pleased. Our young men are working as noncombatants, principally in the base hospital and ambulance units. Here they feel they are engaged in a work of mercy, doing good seven days each week. This line of service on the Sabbath is in harmony with their religious belief and practice.

Our young men are not moral cowards. They are willing to share the dangers and hardships incident to the war. They are not afraid to gather the wounded from the battlefield, even in time of great personal danger. They have volunteered their services for this most dangerous work. The government has given noncombatants the privilege of working in the medical corps, preferably in the base hospital and ambulance units. This branch of service is a work of mercy, in which the most faithful and devoted Christian can conscientiously engage, even upon the Sabbath day.

Our Saviour set us the example of doing works of mercy and actual necessity on the Sabbath day. He told a sick man whom He healed on the Sabbath day to take up his bed and repair to his own home. The scribes and Pharisees accused Christ of doing many things on the Sabbath day which they considered not lawful. But Jesus answered them thus: "I will ask you one thing: Is it lawful on the Sabbath days to do good or to do evil? to save life or to destroy it?" On another occasion the Saviour answered

His accusers: "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath days."

The Saviour laid down some broad principles here as to what constitutes proper Sabbath observance in times of necessity and distress. These principles are worthy of our study now. The Saviour kept the Sabbath by healing the sick and ministering to the needy. Supplying an actual need is the highest kind of service.

It was unlawful for David to eat the holy showbread of the temple. But in his dire need he ate it, and the Lord justified him. Ordinarily, he would have suffered a terrible penalty for appropriating the holy bread for his own use. In God's sight, the saving of a life appeals to Him more than does a formal ceremonialism.

"Well," says one, "I could conscientiously stand by a sickbed and minister to the sick in a base hospital in the army on the Sabbath day, as an act of mercy and necessity, but I would draw the line there. I could do no more than wait directly upon the sick."

But in order to make this direct service effective there is considerable auxiliary work that is necessary in a base hospital where there are hundreds and thousands of patients exposed to all kinds of dangers in close confinement. Somebody must be in the linen ward to supply the clean linens for the daily changes. Somebody must act as the doctor's messenger, fill the prescriptions, and see that the orders are carried into effect in behalf of the sick. Somebody must be at the telephone desk. Somebody must keep the floors and vessels in the wards immaculately clean. Somebody must prepare the food for the patients and helpers. Somebody must wash the dishes. Somebody must shovel coal into the furnace on the Sabbath when necessary.

There are many other things, too numerous to mention in detail, that have to be done daily in and around a base hospital and in connection with the medical ambulance service that are not a direct waiting upon the sick at their bedside. But this indirect service is absolutely necessary, as it contributes to the comfort, health, and welfare of the sick and suffering. If this indirect service were not performed by some one on the Sabbath day, it would practically nullify the value of the direct service.

We recognize this principle of direct and indirect service in connection with our sanitarium work. Not all can wait directly on the sick on the Sabbath day. Somebody fires the boiler, another operates the elevator, another answers the telephone calls, another operates the automobiles carrying patients to and from the station, another keeps the register; others prepare the food and carry the trays; and the faithful watchman does guard duty on Sabbath night the same as on other nights.

The base hospital work in the army camps is operated on a much larger scale. The dangers from contagion and infection are much greater than they are in our well-equipped sanitariums. Hence our government is very strict in taking proper precautions to safeguard the health of all concerned.

The government requires as an absolute daily necessity, for sanitary reasons, that the linen be changed, the vessels and latrines cleaned and disinfected, the floors in the wards swept and mopped, the dishes washed, the daily refuse gathered up around the building; and likewise the daily treatments must be given, the doctor's messenger and clerk have to be on duty to make his orders effective, and the watchman has to be on duty each and every night. The War Department regards all this work as a daily work of mercy and necessity in behalf of the sick and suffering.

The commanding general in many of the army camps



N has made a special ruling exempting Seventh-day Adventist members from all unnecessary labor even in connection with the base hospital work on the Sabbath day. In one of the camps, where one of our young men was court-martialed for refusing to do unnecessary work in connection with the base hospital service—namely, the cutting of brush—the reviewing board changed the sentence from guilty to not guilty, because the commanding general of that camp had issued an order that Seventh-day Adventist members should be excused from all unnecessary labor on the Sabbath day, and the reviewing board held that the order to cut brush was illegal, as the cutting of brush was not a daily necessity. But the reviewing board found the accused guilty of another charge, for refusing to cleanse the latrine on the Sabbath, which they regarded as a sanitary measure for the protection of the health of the camp, and as an absolutely necessary daily service. For refusing to do this latter service in connection with the base hospital work, he was sentenced to five years at hard work at the Leavenworth Disciplinary Barracks.

As the War Department regards this service as an actual necessity, to be performed daily for strictly sanitary reasons, in order to safeguard the health of all, we should comply with their request, and realize that we have not broken the law of God, but that we have fulfilled the law “to do good on the Sabbath days” and “to save life.”

Using the latrine incident again as an illustration of the principle relative to Sabbath work, the brother who refused to cleanse and disinfect the latrine, no doubt was perfectly sincere and conscientious in the course he took. He evidently reasoned that he would not do this kind of service in civil life or in his own home on the Sabbath day, and therefore he ought not to do it in the army. But the dangers of infection and contagion arising from insanitary conditions are far greater in the congested army quarters,

where all kinds of diseases are prevalent, than they are in a private home, or in a small, well-equipped institution. We must take these changed conditions into account when the responsibility of protecting the health of a large camp is placed upon us.

We should be willing to submit to anything but sin. Loyalty to moral principles is a paramount duty in the life of every individual. Each is answerable to God alone for his convictions, and must give an account of himself at the last great day. No one can decide for another the paramount issues of eternity. Each individual must decide the great question of the difference between right and wrong. We must interpret our religious ideas of Sabbath observance, not after the example and teachings of the Pharisees, but in the light and example of the life and teachings of Christ. We must be able to discern the difference between policy and principle, and be true to principle. We must be consistent. We cannot be conscientious in some matters and insincere in other things that are equally important. We must not shift a responsibility which rightfully belongs to us, upon some one else.

These words of caution are offered in the hope that they may be of help to our young men, with respect to both their duties toward their God and their obligations toward their fellow men. We should study, not how little we can do for suffering humanity in this hour of national distress, but rather how much. We, above all people, who stand as the advocates of health and sanitary reforms, for a practical religion which delights in works of mercy, should stand in the forefront in this line of service.

May God guide each one of you in sound wisdom and judgment. Let your decisions be tempered with grace, tact, and discretion. Think deeply, and think your problems through clearly. Pray much, and cast not away your confidence and hope. Be courageous and manly.

Let your deportment merit the much-cherished approbation: "Well done, thou good and faithful servant."

### THE CALL TO SERVICE\*

The last few months have brought many of our young men a call to the service of their country. They have responded nobly and loyally, and we believe that in every instance they are rendering faithful, conscientious service in the work to which they have been assigned. We know that they will ever seek to do this. It is inconceivable that a Seventh-day Adventist should be possessed of another spirit than that of faithfulness.

We know that to some of these young men, in common with thousands of others, this change in environment has brought keen disappointment. They have been compelled to lay aside, for the time being, their life plans, whatever those plans may have been.

Many of our young men, we believe the large majority, were preparing to fit themselves for lives of missionary service, and the call to the colors need not change their purpose in this respect. Indeed, they may find in their present environment in camp or field, abundant opportunity for missionary labor of the most practical kind. They will come in contact with young men of their own age, with some of the finest young men in America. What an opportunity is afforded them to represent in this association the life of the Master! Where could they find a finer field? Instead of repining over their lot and regretting the necessity which has brought them to their present place, they should believe that God in His providence has permitted it,—permitted it for a double purpose, for some good which He sees can come to them in the development of character and for the good which He sees may come to their associates through them.

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\* F. M. Wilcox, in the *Review and Herald*, August 1, 1918.

Let our young men resolve, therefore, that since God in His providence has brought them where they are, they will see in their environment opportunities for service, and will occupy the field as He would have them do.

The Spirit of the Lord must indicate to each one the manner in which he is to perform this service. In some instances religious literature may be distributed or religious conversations may be held. In every instance the disciple can represent in his own life the character of his Master, and this is the most effective preaching in which he can engage.

A camp pastor recently remarked to us: "One active Christian young man in this camp can do more for Christ than I can do. He can come nearer to his associates. His words will have much greater effect than mine."

Young men, be true to God. Be careful to maintain in your own religious experience a living connection with Him. From Him daily draw strength and courage. Then, as opportunity affords, pass on to others the grace and help which you receive from above. As you obtain from Christ comfort in your loneliness, rest in your weariness, hope and courage and fortitude in your trials, pass on to others the blessing of this experience as opportunity affords, believing that as God in His providence has permitted you to come to the place you now occupy, He will make of you in that place His messenger of light and blessing.

#### YOUR LETTER TO YOUR SOLDIER BOY\*

Have you a son or a brother or a husband in the service somewhere in France or in the training camp preparing to go to the front? If so, what is the nature of the letters you write him from week to week or from month to month? Your letters will have much to do with his state of mind, with his courage and fortitude, with his trust and confi-

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\* F. M. Wilcox, in the *Review and Herald*, June 13, 1918.

dence in God. You may impart to him in your letters hope and good cheer, or you may cause him depression and discouragement. The spirit you feel will react upon him.

What do you write?—of how homesick you are to see him; of your loneliness at his absence; of the inconvenience and loss occasioned by his leaving home? Do you tell him you are growing old and need his help; that his mother is failing in health; that you hope he will take any and every opportunity to secure a discharge from the service, or at least a furlough?

Be assured that such letters will only depress and discourage the one you may be fondly trying to help. They will make him less a man and less a Christian. His thoughts of home will picture the sorrowful situation which you have described. Better not write at all, or at least very infrequently, letters of this kind.

But you should write, and write often, to the one who has gone out from the home nest. You should write at least once a week, and if mail facilities permit, even twice a week. Write brave, strong, courageous words. Do not whine, or grumble, or mourn. Write words of hope and cheer.

Tell him to be a brave, noble Christian man; to obey God conscientiously, and to serve his country loyally. Exhort him to be faithful in religious duty, in Bible study, and in prayer; and active in Christian service so far as opportunity affords. Tell him of your confidence in his integrity, his honesty, his virtue; and that you know he will do nothing to bring a stain upon the family name or discredit to the cause of Christ.

Tell him all the family and church and neighborhood news. Tell him what you planted in the garden, how much butter you made, what kind of dress you bought, and enclose a sample of the goods.

Write him about the last church election, who was chosen superintendent of the Sabbath school, how much was given to the cause of missions, and about other church and conference activities.

Write him about Brother Smith's new house, the way neighbor Brown lost his horse, the marriage of Tom White and Mary Green, and a thousand and one other happenings in the old home environment. He is dependent upon you to keep him in touch with the old scenes and associations. And do not think that these little details in your quiet home experience and knowledge will not interest him. Indeed they will; they are the very things he desires to hear.

Letters of this sort—bright, hopeful, newsy letters, breathing the spirit of love and of the Master—will do much to inspire and energize the boy who has gone from you. Write such letters. Carry on your heart daily a burden of prayer for the absent one. In this way God may help you to strengthen the bond existing between the home and the soldier son, and to save and safeguard him against the evils and temptations which his new life thrusts upon him. The heavenly Watcher will keep faithful vigil over the loved one committed to His keeping.

**EXEMPTION FROM BEARING ARMS IN  
GREAT BRITAIN**

## EXEMPTION FROM BEARING ARMS IN GREAT BRITAIN

THE history of the future will bear witness to the principles of justice and equity for which the government of Great Britain stands. The subjects of its kingdom won their Magna Charta after a long struggle for religious and civil liberty, and they cherish today these blood-bought privileges.

In 1859, Her Majesty, Queen Victoria, issued a royal edict to her subjects in India, in which she took occasion to proclaim to the world from the throne of Britain a Magna Charta of religious liberty for every British subject, which is worthy of the respect of all mankind. The following are the words of this noble decree:

“Firmly relying, ourselves, on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our royal will and pleasure that none be in any wise favored, none molested or disquieted, by reason of their religious faith or observances, but that all shall alike enjoy the equal and impartial protection of the law; and we do strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious belief or worship of any of our subjects on pain of our highest displeasure.

“And it is our further will that, so far as may be, our subjects, of whatever race or creed, be freely and impartially admitted to offices in our services, the duties of which they may be qualified by their education, ability, and integrity to discharge.”

These principles of justice and liberty were recognized



perhaps as far as humanly possible under the stress and tension of the great World War. That terrible conflict pursued its ruthless course in demanding continually more men to extend the ever-widening line of battle and fill the places of those who had fallen at their post. This naturally increased the war tension in Great Britain and more and more youth of the nation were called to the colors. This impressed the leaders of our work in the British field to make representation to the government as to the attitude of the church regarding the bearing of arms on the part of its members. The following statement, signed by the officers of the British Union Conference, was presented to the government:

**QUOTATION FROM BRITISH UNION CONFERENCE  
MINUTES, JANUARY 12, 1916**

**MILITARY QUESTION**

The effect of compulsory service upon our young men, and our attitude in respect thereof, was discussed at great length, and finally it was agreed that a statement of our position be sent to the Prime Minister. This matter was left to Brethren Olsen, Bartlett, and H. E. Armstrong. The following draft letter was subsequently approved:

*The Rt. Hon. H. H. Asquith, M.P.*

SIR:

We write on behalf of the Seventh-day Adventist Church, a religious body which at the present time numbers some 3,000 in the United Kingdom.

As a church we are opposed to war. Our people in the United States, during the Civil War, were recognized as noncombatants, and lately in Australia and South Africa we have been granted exemption from combatant duties and from general work on the Sabbath.

We are Christian observers of the seventh day of the week, in obedience to the fourth commandment as we understand it; none of our members labor in their ordinary callings from sunset Friday till sunset Saturday.

We should be grateful to you if our case could be given consideration, and if we, the undersigned, were authorized to assure our young men that they would be assigned to noncombatant duties, and that, so far as the

demands of mercy and absolute necessity required, they would be free to observe the Sabbath as a day of rest. Most if not all of them would prefer to be employed in such work as the care of the sick and wounded, either at home or at the front.

We are, Sir,

Your obedient servants.

The appeal of the British Union Conference to the English government did not go unheeded. Notwithstanding the growing seriousness of the situation and the need of marshaling every resource for the winning of the conflict, a humane sense of justice and a high regard for conscientious convictions were manifested by the government. The provision made and the steps by which our young men called to the colors could avail themselves of that provision, are clearly presented in the following statement by Pastor W. T. Bartlett, who was appointed by the Seventh-day Adventist Church in Great Britain, to look after the interests of our brethren in relation to the question of bearing arms:

#### STATEMENT BY PASTOR BARTLETT

In 1916, military service became compulsory in the British Isles. Everybody was made liable to be called up after a certain date, and whoever failed to answer the call was subject to arrest and punishment as a deserter. Provision was however made, that men who had conscientious objections to engaging in warfare, might be given noncombatant work, provided they satisfied the appointed tribunal that their objection was genuinely conscientious. A man, when called up, could appeal to one of the tribunals as a conscientious objector, and the call was held up until the tribunal had heard the case.

There were three grades of tribunal. The first, or local, was held in the locality where the objector resided. The chairman was usually a well-known citizen, and he had a

number of persons, also local residents, associated with him to help him decide on the cases.

If the objector was not satisfied with the verdict of the local tribunal, he had the right to appeal to the county tribunal. Each one of the counties had such a tribunal provided. The objector was entitled to appear in person before these two tribunals, and speak for himself and call witnesses in his favor.

If the objector was not satisfied with the decision of the county tribunal, he could appeal to a third tribunal, known as the central, but only provided the county tribunal gave consent to the appeal. There was only one central tribunal, and any statement made to this body had to be made in writing. There was no opportunity to appear in person. As a rule, only cases that raised some principle that had not already been decided upon were allowed to be carried to the central tribunal.

At the local tribunals, a military representative was present, who was privileged to cross-examine the conscientious objector, or call evidence for the purpose of weakening or discrediting his case. These military representatives usually were men of legal as well as military experience. They were keen in contesting the conscientious objections brought before the tribunals, and quite early in the history of the tribunals became well versed in all the arguments that could be employed to support a conscientious objection to warfare.

I attended many hearings before both the local and county tribunals, and always felt that the members of the tribunals were trying to be fair to everybody, although in the case of very many of the members of the tribunals, it was exceedingly difficult for them to have any sympathy with conscientious objection to warfare when so many millions were being compelled to serve at the front.

A few of our members had already enlisted, thinking

it their Christian duty as good citizens, and a somewhat larger number had decided to have nothing whatever to do with army operations, even though of a noncombatant character. These would rather go to prison than put on a uniform.

The majority of our members, however, although conscientiously opposed to bearing arms, took the position which the denomination had taken throughout its history, that it was our duty to be subject to earthly rulers, so far as their demands were not opposed to the law of God. These felt that the taking of human life in war was a breach of the commandments, but they were willing to serve their country in any way that did not call for the taking of life, or any direct participation in the work of slaughter. If the government offered genuinely noncombatant service, they felt that the Scriptures authorized and called them to render such service.

Accordingly we approached the government on behalf of our men as a body, stating our position, and asking that we be recognized as conscientious objectors, and be permitted to engage in life-saving activities, such as Red Cross or hospital work.

Meanwhile, a considerable number of our young men had been called up to join the colors, and while waiting for the answer of the government to our request, we put in an appeal as conscientious objectors. This appeal was duly heard. The local tribunal was favorably disposed toward us as conscientious objectors, but seeing that the government had made no reply to our offer, they decided that we should enter the noncombatant corps which had been organized.

Expecting any day to hear from the government in reply to our offer, we appealed to the county tribunal. In due course this appeal was heard, and we told that tribunal what our attitude was and what we had offered to do. They

thought that the best course was to refer the matter to the central tribunal, and this they did, without our appealing to that body. The central tribunal in due course announced its decision, that our young men should be enrolled in the army for noncombatant work. Every one of our members who appeared before a tribunal was given a certificate that he was a Seventh-day Adventist. This was held to be sufficient proof of his genuine conviction against warfare.

We never received any answer to our offer of Red Cross service, but we were later told indirectly that the government had submitted our offer for consideration to the War Office, and were informed by them that the soldiers resented being cared for by conscientious objectors. A great deal of bitterness had been worked up against the "conchies," and in the public mind these were regarded as traitors to the national cause. Included in the ranks of the conscientious objectors were men whose objection was based on Bible and religious grounds, while there were also many who refused as communists to help a capitalist country. Some of these objectors were not at all averse to the use of violence when it advanced their own program. Conscientious objectors had a bad time everywhere. It took a considerable degree of moral courage to appear in public with the brass letters "N.C.C." (Noncombatant Corps) on the uniform.

At first our members experienced little difficulty over the Sabbath. The military commanders did not understand conscientious objectors, and would have preferred to have nothing whatever to do with such creatures. They were agreeably surprised when they found some, at least, healthy, normal human beings who were perfectly willing to do a good day's work and gave them no trouble. One colonel told his N.C.C.'s that if they were willing to work hard, they would find him very easy to get along with. When the officers found in the ranks certain conscientious

objectors who could not work on the seventh day, they were quite willing to humor these if they would make up the work on Sunday.

In time, however, as the N.C.C. men were distributed here and there, they met with officers who were less considerate, and who refused to allow the privilege of Sabbath rest. These supposed that they had only to give the order, and military discipline would attend to the rest. To their surprise, they found the Adventists would rather be arrested than break the commandments of God. The usual sentence was six months' imprisonment. Members of the courts-martial were often very sympathetic, and disliked to pass sentence, but under military law they had to uphold discipline when once it had been invoked.

The government had, however, previously decided that any N.C.C. man who had to be punished, should serve his sentence, not in a military prison, but in a civil prison. As the number of N.C.C. prisoners increased, large civil prisons had to be set aside for the purpose, and in order to reduce the pressure on these, gradually a Home Office scheme was devised by which men were, after a period in the civil prison, removed from these places and taken to a kind of labor camp. Here they were given work under not too unpleasant conditions, and had privileges, such as permission to go out on Sabbaths or Sundays, and attend religious services.

A group of our college students who had appealed together, went into the N.C.C. and remained together. In the course of time they were sent to France, where for a time they were well treated. New officers, however, made up their minds that it was necessary to compel the Seventh-day Adventists to work like other people, on Saturdays. Our members disobeyed the orders and were arrested, court-martialed, and sentenced to a long term of imprisonment.

According to the instructions of the government, they

should have been sent to England to serve their sentence in a civil prison, but for a time they were put in a military prison in France, and found themselves in a place where it was customary to deal severely with the refractory elements which conscription had brought into the army. Here they were ordered to do prison work on the Sabbath, and on their refusal, were put in irons, and sentenced to various kinds of exhausting punishment. They were also put in solitary confinement, and then told individually that the rest had given in. All, however, stood firm.

We had learned of their imprisonment, and had written on their behalf to the government. Several bodies, religious and political, who were watching the interests of the conscientious objectors closely, also wrote strongly to the authorities, protesting against the ill-treatment of these young men. We did not know what action was being taken in response to our protest, but learned in the course of a few weeks that the young men had arrived in England and were now in a civil prison. We were admitted to these prisons, and had opportunity to conduct a religious service once a week with our members.

Nearly all Seventh-day Adventists were sent to the same prison, so as to facilitate dealing with them. They were all freed entirely from Sabbath labor, and a special dietary was also provided for them, as soon as their objection to eating swine's flesh was made known. Our denominational books were also allowed to be placed in the prison library for their benefit.

Soon after the young men arrived in England, I received a letter from a general in the War Office, inviting me to call on him. I did so, and he told me what had happened in the case of the young men who had been imprisoned in France. A full investigation had been ordered. I saw thick volumes of the evidence that had been taken. Several officers had been reprimanded and

some degraded in rank for their slackness in permitting the ill-treatment of the young men. The investigations had gone to the very highest quarter in the army in France.

I was assured that the War Office would not tolerate any ill-treatment of conscientious objectors, and was invited to report to them whatever I might hear of in the way of departure from military regulations on this matter. I was permitted to read copies of letters of reprimand that had been sent to the officers involved. The War Office took the position that the young men had rendered good service in the past, and those who found it impossible to continue to utilize their honest work and recognize their religious scruples were reproved as seriously lacking in common sense.

That was the end of the persecution for our young men. Whenever I heard of any pressure being brought to bear upon our members, I had only to report the circumstances to the War Office, and the matter was immediately put right. To my suggestion that, as some compensation to the young men who had been ill-treated in spite of their faithful service, they should be at once released from the labor camp, and set free to do whatever work of national importance they could find for themselves, the War Office promptly agreed, set the machinery in motion, and the young men concerned were given freedom to secure work for themselves, as long as it was useful work of some importance to the national interests. Others sent to the labor camps were not liberated till the close of the war.

When the war ended, Seventh-day Adventists had won recognition everywhere as genuine Christians, with a reasonable ground for their conscientious objections to warfare and a consistent willingness to do with their might whatever work was given them that they could conscientiously do. Only one of our members gave up the Sabbath under pressure. He was never happy again until a year or



more later he told his superior officer that he could work no more on the Sabbath, and would rather suffer punishment than continue in sin. To his surprise, the officer raised no difficulty, but arranged for his freedom from Sabbath service.

At one of the largest military camps we had two members, both N.C.C. men. One day the general in command complained strongly that, despite his frequent orders, the taps of the various watering places in the camp were allowed to leak badly, and cause insanitary, muddy conditions around. He asked the sergeant in charge if there was nobody in the whole camp who could do the job properly. The sergeant told him he knew of a couple of men who could be trusted to carry out instructions properly, but thought that the general would never consent to give them the work because they were N.C.C. men.

"I do not care what they are, if they will keep this place dry," said the general. The sergeant rejoined, "There is another fatal objection to them. They won't work on the seventh day of the week." "I don't care when they work if they will look after these taps properly," said the general. So our two brethren were given the task, and there was never a single complaint afterward. Of the two, one had been a canvasser, and the other a field missionary secretary whose duty it was to instruct him. Now the canvasser, who was an engineer's mechanic, was put in charge, and the other, the field missionary secretary, whose duty it had been to see that the canvasser put in full time, now carried the bag of tools for his superior. They held their job until the end of the war, and became practically their own masters.

There was one camp situated in one of the famous military centers of England, where discipline was very strict. The sergeant major in this place who had to deal with conscientious objectors, was very hard on Seventh-day

Adventists. He made no concessions, and any of our members who came under his control were sure to find trouble.

Toward the end of the war, one of our members was sent to that camp, and went in, naturally fearing that he would at once be sent to prison. He found an officer determined to make him work on the Sabbath or go before the court-martial. The sergeant major referred to was instructed to see that the young rebel did what he was ordered to do. It was a great surprise to the Adventist to overhear a conversation between the officer and the sergeant major.

"Take my advice," said the sergeant major, "and leave the man alone. I have tried to make these Adventists work on their Sabbath, and I found I could not do it. I have seen a good many officers try their hand at the job, and I never saw one succeed yet. What is more, the War Office has tried and failed. I am not going to have anything more to do with it."

The officer followed the counsel, and our young brother found freedom to observe the Sabbath even in that center of strict military discipline.

## THE CHURCHES AND WAR

### ATTITUDE OF SEVENTH-DAY ADVENTISTS

OFFICIAL STATEMENT ISSUED BY THE EXECUTIVE COMMITTEE OF THE  
BRITISH UNION CONFERENCE\*

From time to time, Seventh-day Adventists have expressed themselves officially on their relationship to war. Perhaps the most comprehensive statement was that forwarded to the Prime Minister on March 13, 1935. It read as follows:

"SIR,

"We beg respectfully to draw your attention to the following resolution passed today by the Executive Committee of the British Union Conference of Seventh-day Adventists.

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\* A further pronouncement on noncombatancy, published in the organ of the British Union Conference, April 23, 1936.

"As a Christian church, believing in the undiminished authority and perpetuity of the moral law, given by God Himself in the ten commandments, we hold that we are thereby forbidden to take part in combatant service in time of war.

"We recognize that all earthly governments are ordained of God, and that such governments, in the exercise of their legitimate functions, bringing the blessings of order, justice, and safety to their people, should receive the loyal support of their citizens at all times.

"Obedience to law and government, where there is no conflict with the law of God, we hold an essential Christian duty, and the various organizations of our work in all countries wholeheartedly offer consistent loyalty to the governments under whose jurisdiction they operate.

"While we have always held, as a denomination, the noncombatant position in relation to war, which was recognized in all parts of the British Empire during the Great War, we hereby, in this time of peace, reaffirm our position on this matter, so that, in the event of any future outbreak of hostilities, there may be no question as to the sincerity of our convictions."

It is clear from the foregoing that Seventh-day Adventists take the definite position that, as Christians, disciples of the Prince of Peace, they cannot conscientiously participate in any activity directly contributing to the taking of human life. On the other hand, as loyal citizens, believing that "governments are ordained of God" (Rom. 13:1), they consider it their duty in national emergencies, as in times of peace, to render willing obedience to all laws, save only where such may conflict with the higher law of God.

As to the nature and extent of noncombatant service rendered by individual members, they hold that these are matters for personal decision.

#### THE PRESENT POSITION

During the World War of 1914-18, His Majesty's Government, in the Military Service Act of 1916, conceded exemption from combatant service on the ground of conscientious objection, leaving to local tribunals the duty of deciding whether or not applications were made in good faith.

The clause providing for such exemption read as follows:

“On the ground of conscientious objection to the undertaking of combatant service.”

As a result of this provision, Seventh-day Adventists were able to serve their country in various capacities, some in civilian service, others in the specially provided Non-combatant Corps.

In view of the fact that the Military Service Act of 1916 was repealed in the year 1927, and the voluntary principle of recruiting reestablished, this provision for conscientious objectors has naturally lapsed. What the attitude of the government may be in the event of war breaking out anew, no one can predict. The next war will differ in so many respects from the last, particularly in the swiftness of its onset and the immediate appalling results to the civilian population, that all forecasts are futile. In any event, however, Seventh-day Adventists would again stand by their noncombatant principles.

Whether or not some form of noncombatant corps will be reestablished, no one can say. It would be preferable if all persons having conscientious objection to war could be employed in a civilian capacity on works of national importance. This would certainly be the choice of Seventh-day Adventists.

#### PREPARATION FOR NONCOMBATANT SERVICE

It is but right that those who claim exemption from military service on conscientious grounds should be prepared to render the most efficient service within their powers in a noncombatant capacity. We suggest, therefore, that those normally engaged in lines of work which, in war, would not be regarded as of national importance, would do well, in their spare time, to make themselves proficient in one or more of the following forms of service:

Medical, Nursing, First Aid, Farming, Carpentry, Cooking, Shoe Repairing, etc.

Because of the large place given by Seventh-day Adventists to health and welfare work, it is but natural that they should prefer, wherever possible, to render assistance in hospital and other medical service.

Training for such duties may be obtained through the St. John Ambulance Association, which offers special courses in First Aid, Home Nursing, Hygiene, and Sanitation. The British Red Cross Society also gives instruction in these subjects. Inquiries concerning classes conducted by these organizations may be made either locally or from their head offices in London.

Those receiving certificates for such studies should preserve them carefully, so that they may be produced in time of need.

#### ATTITUDE TOWARD AUTHORITIES

Needless to say, Seventh-day Adventists, if called upon to serve their country in any capacity, will maintain a respectful attitude to all in authority. Though always standing firmly for their religious convictions, they will present their requests for special privileges with the utmost courtesy.

Both on and off duty, they will, of course, be circumspect in their deportment. All their tasks will be performed promptly, cheerfully, and to the best of their ability.

As in the case of the prophet Daniel, it should be impossible for the authorities to find any fault with them, save only "concerning the law" of their God. Dan. 6:4, 5.

Where difficulties arise by reason of religious convictions' being ignored, those involved should present their appeals respectfully before their superiors.

**SABBATHKEEPING**

Faithful observance of the Sabbath during periods of national emergency will inevitably be attended by many difficulties. Seventh-day Adventists will, even at such times, maintain their loyalty to the divine law, and, by the grace of God, "remember the Sabbath day, to keep it holy."

Questions will arise as to what is permissible on the Sabbath. Works of mercy and necessity may rightly be performed. Other tasks must respectfully be refused.

It would be impossible to attempt to enumerate all the duties which should or should not be undertaken on the Sabbath. Circumstances will vary. Every one will have to decide these matters conscientiously for himself, praying for the guidance of the Holy Spirit, that God may be honored.

Sometimes an offer to work on Saturday night and Sunday, instead of on Friday night and Saturday, is appreciated.

It is always best to explain to the authorities at the outset that God's law requires the observance of the Sabbath from sunset Friday to sunset Saturday, for unless the time is definitely understood, conflict and embarrassment are certain to arise.

All who ask for Sabbath privileges will, of course, be most careful how they observe the day. Carelessness in keeping the Sabbath under such circumstances would be quickly perceived, and result, in all probability, in a withdrawal of privileges and discredit upon the cause of truth.

**SPIRITUAL PREPARATION**

The outbreak of war will bring all men face to face with stern realities. Inevitably, it will be a time of great trial and perplexity. Every one, both young and old, will

need a living connection with God, "a faith that will not shrink."

In any crisis, God is the one sure refuge; and nothing is of greater importance today than a deepening knowledge of Him. If any are conscious of having drifted from God, let them return to Him now. Only the genuinely converted will be able to stand for God when the winds of strife are raging.

In the World War of 1914-18 many remarkable evidences of God's power and loving watchcare were seen, and thousands proved the certainty of His promises. As He is "the same yesterday, today, and forever," we may rest assured that, whatever may befall in the future, God will still be for all His people "a very present help in trouble."

If we trust Him fully, He will assuredly give us wisdom for every emergency, grace to keep us faithful through trial, courage to endure to the end.—*Present Truth, printed and published in Great Britain, April 23, 1936.*

**IN PRISON FOR CHRIST'S SAKE**



# IN PRISON FOR CHRIST'S SAKE

## EXPERIENCES OF ENGLISH YOUTH

SOME of our English boys knew what it was to suffer for Christ. They demonstrated in their experiences that they knew in whom they had believed, that religion was not a mere theory in their experience, but one of practical power. Like Elijah of old, they proposed to stand true to Christ, even if they stood alone. We find the demonstration of this in the following experiences:

### GRANTED CIVILIAN WORK

I secured noncombatant standing, in other words, exemption from bearing arms. This included exemption from the whole military system.

My requests for exemption were turned down by the local and appeal tribunals, and a sentence of imprisonment imposed, three months in a civil prison. At the end of three months I was granted work of national importance of a civilian character on the Denver Moors in Southwestern England. Eleven hundred of us were housed in Dartmore convict prison for close on to two years, which, as you know, was the prison where Joseph Bates was kept for a time as an American prisoner of war. I might say that Mr. David Lloyd George, the British premier, regarded the term of imprisonment as essential in determining whether or not an objector was conscientious in his objection to military service. Large numbers consented to join the army as the result of the hardships of prison life.

It would be difficult to list all the types of noncombatant work to which I was assigned during this period

and subsequently. They included peat cutting, harvesting, laying drain pipes, road mending, cooking porridge for 1,100 men, washing dishes, cleaning stables, clearing snow from the irrigation stream which supplied Plymouth with fresh water, shepherding sheep, washing clothes, mending and making mail bags, etc.

When the government realized it was costing too much to keep us at His Majesty's expense, we were told that if we could secure work of national importance near our homes, we might secure a ticket of leave from the prison camp. On the strength of my teacher's certificate, I secured a position as an analytical chemist in the Quaker Chemical Works, stoked boilers, and acted as the manager of the seed department of a health food factory making various kinds of nut butter.

I had no difficulty in securing exemption from work on the Sabbath, notwithstanding the fact that at the time I appeared at the tribunals I was not a baptized member of the Seventh-day Adventist Church. In the civilian prison I was given horseflesh in preference to pork, and at Dartmore prevailed upon the authorities to grant me a vegetarian diet.

Sabbath exemption was secured through the intervention of a Seventh-day Adventist pastor, who drew attention to the privileges which were allowed Jews who were unfortunate enough to get behind prison walls.

The Lord certainly worked with me during that period. Some one had placed "The Desire of Ages" in the prison library, and this, with my Bible, resulted in my finally accepting the truth. My parents and grandparents had been Sabbathkeepers before me, but up to that time I had been inclined to wander around among the churches.

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## PRAYERS OF CHURCH ANSWERED\*

DEAR BRETHREN:

No doubt all of you during the past few days have realized that in all probability it would not be smooth sailing for us. We, too, fully realized this fact more than you could have done; yet fully persuaded that we were standing for the right, we kept smiling, confident of the future. Since we have been in France we have been brought before the captain in regard to the Sabbath four times. It was not within his power to grant us exemption from duty on the Sabbath, as he was subordinate to other officers. We feel sure, however, that he did his level best for us. After he had spoken to us, we could not help admiring him for his consideration to us. Although we could not see with him that the work we were doing during the week was a necessity on Sabbath, yet we could understand how, from his standpoint as a military officer, he could not look at things otherwise than he did.

On Friday night we were all together in the hut, and had such a happy time. We considered the matter as the captain had requested, but our sacred trust and duty to God was ever before us. The greatest difficulty then seemed to be, not the almost certain punishment for refusing to obey orders, but the disappointment to our captain, for he had the esteem of us all.

The next morning was Sabbath, and at 6:30 A.M. we were ordered as usual to the docks to work, and of course we refused. Then followed a scuffle with one of the sergeants, who tried to force us down. Brother —— was handled rather roughly. We were advised, however, to go down to the docks, and there refuse to work. This we did, and the difficulty which might not otherwise have been avoided, passed over.

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\* The writer of this letter is one of a company of ministerial students who were impressed into the noncombatant corps. This letter was addressed to a Seventh-day Adventist church near London.

When we reached the docks our names were taken, and we were placed in full view of the laboring men for an hour and a half. We were the gazingstock of men and officers alike, and the reason why we were there went round like wildfire. You would imagine that we had heaps of ridicule, but there was none. On the other hand, many came up to us, and we were able to show them that the seventh day is the Sabbath of God, and that He requires each one to observe it.

At the end of an hour and a half, a sergeant marched us back to camp. Here each one of us was brought before the captain and the sentence of fourteen days No. 1 field punishment, was passed upon us. This punishment consists of hard labor during the day, followed by two hours of 'crucifixion,' which means that the prisoners are strapped two by two, back to back, and the arms tied up to a tree or a gun carriage. From this time we were prisoners under military escort, waiting to be transferred to the detention barracks.

At 2 P.M. we were marched off with full kit into Boulogne, and arrived at a somewhat despicable building where our clothes were fumigated. This process took a long time. While our clothes were being steamed, etc., we, three at a time, bathed in disinfectant, two in a bath and one in a tub. This ceremony completed, we dressed.

But it was too late for us to be accepted in the detention barracks, so we were taken to be examined to see if we were physically fit for the punishment (crucifixion torture) to which we had been condemned. We were taken to two different places, but at each place the doctor was not there. There was only one thing for them to do with us that day, and that was to put us in the guardroom for the night. When we arrived there, it was full, so we were taken to our old hut and made prisoners in one end.

After supper we sat together on our blankets in one corner and read our papers, reviewed our day's experience, and closed the day as the sun set with some good old hymns and prayer. We were all happy and joyous, without a single look or note of discouragement. Thus ended an eventful Sabbath with an inspiring evening.

Now as you have listened to our experiences, have any of these queries risen in your minds: Why were we too late to be accepted in the detention barracks? Why were the doctors out in every case? Why was the guardroom full? Why were we back in our hut again? These questions kept going through our minds, and all that we could see was that God had a purpose in detaining us in this way. The corporals could not understand it, for such a series of coincidences was quite unprecedented in their experience. We all went to bed that night and rejoiced in the hope of standing still and seeing the salvation of the Lord.

Next morning we were up and ready to be medically examined preparatory to going to prison. We were all pronounced "fit," but to our surprise we were marched back to the hut and left there for another hour. It all seemed so strange. At the command, "Attention!" three officers entered, and the camp commandant spoke. His first words seemed firm enough as he said:

"You present here! I understand you have refused to obey orders by not working yesterday. Let me tell you, there is no bargaining in the army! When an order is given, it must be obeyed, or else certain severe punishment follows. Let me repeat, there is no bargaining in the army." He rapped out the word "bargaining," and, changing his tone somewhat, went on:

"Now you boys are an intelligent set, and the reports of your work are excellent. You are the best set we have down at the docks. It seems too bad that there should be such an unfortunate hitch in your work. I, with other

officers, have considered your cases, and have decided to offer you your Sabbath off on condition that you make up the time during the week. I command that all noncommissioned officers and commissioned officers leave the hut, and give you five minutes to consider this offer. If you accept, your sentence of fourteen days will be expunged."

Our hearts thumped with joy, and tears of gratitude came into our eyes. I felt like shouting, "We don't need five minutes, sir!" When the officers reentered, Brother — stepped forward, and saluting the officer, said, "Sir, we are only too glad to accept your kind offer. We cannot express our feelings of gratitude to you. But we thank you, and trust that we shall be able to express our appreciation by faithful work in the future." In reply, the commandant, evidently moved, said, "Now, boys, let this be the last of trouble, and let us work together as one family." Then we were dismissed, feeling like birds let out of a cage.

So you see, dear brethren and sisters, the prayers of us all were wonderfully answered. We simply took our stand for what we believe to be God's truth, and hoped while we waited for His deliverance. We all thank you for your constant prayers on our behalf, and for the strength and comfort we have received from our united supplication. With Christian love and greetings from all the boys here,

Your brother in Christ,

\* \* \*

### CRUCIAL TESTS OF FAITH

On being called to the colors, we were attached to a noncombatant corps and sent to France within a few days. On our arrival there, our first business was to interview our commanding officer regarding (1) our Sabbath duties, and (2) our refusal to handle munitions or arms of any

sort. He proved to be conciliatory, and having satisfied himself that we were willing to tend the wounded, bury the dead, or work at anything that came along night or day, he gave us the exemptions we requested, and for a year or so we worked under this arrangement.

On one occasion we were put to loading trains with boxes that ultimately appeared to us to contain machine gun parts and ammunition. We discreetly protested, whereupon the officer commanding seemed quite satisfied that our convictions were genuine, and we were assigned other work. He had obviously tested us out.

Such experiences as these seemed to gain us the respect of certain of the officers, though we were at all times subjected to considerable abuse from other sources. Slowly we were chosen in ones and twos for positions of some responsibility. Thus two of our men were at one time doing the main part of the responsible work in a huge "dump," or depot, from which thousands of tons of timber, hut sections, rails, etc., were despatched daily. The officer in this depot was somewhat intemperate, but he knew our men were not, and that they would never let him down. He trusted them implicitly.

Others of our men were put in charge of the work of gangs of enemy prisoners who were working behind the lines.

Here is a typical experience of providential intervention. One of our young men was working at the docks at Le Havre in 1917. One day, as he was walking along beneath a maze of cranes and machinery engaged in unloading vessels alongside the quay, a soldier in the fighting forces called him suddenly. The young man stopped as the soldier, obviously not long out of the filth and gore of the trenches, said, "Excuse me, but you are the first C.O. [Conscientious Objector] I've met, and I would like to speak to you. I believe you are a—"

At that moment there was an explosion as a crane cable snapped and a cradle containing tons of wheat crashed to the ground a yard or two ahead of the conversing soldiers. Our Adventist young man said that, had this soldier not stopped him, he most certainly would have been crushed on the spot where the load fell. It seemed that the fighting soldier was longing to converse about God and the future life as a result of the awful experience he had had, and he was asking, "Are you a Christian?" when the accident occurred.

While in the military prison, we had a grueling physical experience the first Sabbath we were there. Thereafter, the governor gave orders that never were we Adventists to be allowed to work among the other prisoners on Fridays. The other 2,000-odd prisoners were desperate men, and a revolt was not improbable if they saw that we Adventists were gaining anything by our resistance. The prisoners were marched daily under heavily armed guard to the docks and other labor places, but on Fridays the Adventists were kept within the prison precincts to avoid any incitement to mutiny should they "down tools" at sunset before the other prisoners.

By some oversight, one Friday morning one of our men was marched out with the other prisoners to the docks. His account of what followed was recorded thus:

"I felt that this was to be a day of crucial testing for me. I was alone among some 900 desperate men on the docks, with armed guards on every hand. During the morning the governor appeared on his rounds and sent for me.

"'You are to work with this party till 6 P.M.,' he said, 'with none of this Sabbath nonsense we had from you last week.'

"'Pardon me, sir,' I said, 'but I must follow my convictions, though I have no desire to be troublesome.'



"Sternly the officer barked out, 'Look here! If these men see you refusing to work at sunset and they mutiny, you will be held responsible, and you will be liable to be shot.'

"Then, sir, would it not be possible to have me returned to the prison to avoid a scene before the other prisoners? At all costs I must follow my convictions.'

"'No!' thundered the governor, 'you'll be taught not to mutiny today. Back to your work!'

"It had come to this lonely test! Several times of late I had felt inwardly faltering. It was such a desperate struggle, though it was somewhat easier at the thought that there were eleven other Adventists in the same furnace of affliction. Today, however, was my black and lonely Friday. With blasphemous and desperate men on every hand, with the governor's words ringing in my ears, I scarcely know how I got through that day. I was in constant prayer, so far as my surroundings permitted.

"Toward sunset I noticed the guards followed me more closely at my work of loading railway wagons with 200-lb. sacks of oats, and the other prisoners were watching to see what would happen. I had no means of ascertaining sunset hour except as the lights began to twinkle around the hangars in which we were working (it was midwinter). My hour had come. It would be so much easier to go on working and so avoid the flogging and the chains, which was the least punishment I could expect. I chose the moment when I was approaching the senior guard, and removing my carrying pad, and committing myself to God, I said, 'I'm sorry, but I can work no longer today.'

"Instantly several guards laid me low and dragged me behind some sacks of oats out of sight of the other prisoners. Regaining my breath, I apologized for the trouble, and begged them to send me back to the prison, which they did.

“Arriving at the prison, I was chained and thrust into a small iron cell. An officer came to me and said in a somewhat conciliatory tone, ‘Your companions have all come to their senses and are quietly working now. I’m sorry you are so misguided as to bring this punishment on yourself. Why not change your mind, and give up this impracticable Sabbath idea, as your friends have done?’

“‘I cannot be untrue to my beliefs, even if the others have been,’ I replied, though I felt so weak and broken I marveled at such a reply which seemed to come despite myself.

“As the guard’s steps died away, silence reigned. Surely all my companions could not have failed. Yet I ought to have heard them, I thought, had they been in the adjoining cells. After a few minutes, feeling that no guards were around, I whistled softly two bars of a hymn then running through my mind, ‘The Lord is my light, my joy, and my song.’ No answer. Gloom began to settle on me. But I whistled the bars again, and a little louder. Suddenly came the next bar from an adjoining cell, ‘By day and by night,’ while we both whistled, ‘He leads me along.’ The song of the angels could hardly have been sweeter to the shepherds than was that whistled hymn which told me my companions had by God’s grace endured another Sabbath test, and were all still rejoicing in Jesus.”

During our almost two years of these war experiences we had the opportunity of testifying to our faith before military and civil tribunals. Altogether I estimate that during these experiences we appeared before approximately 200 personages of importance, including military officers and civilian officials, quite apart from the many hundreds who indirectly came to know of the advent message through our experiences.

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## LOYALTY TO PRINCIPLE RECOGNIZED

It was a cold, wet winter morning when I said good-by to my wife and five small children, and set out with a heavy heart and bewildered mind for the recruiting station. Four hours later, while marching from the recruiting station to the railway depot with a company of other poor wretches, vainly trying to look soldierlike, my heart was greatly cheered by a framed text in the dismal window of a small pawnshop by the way, and an inward joy that remained with me through all the experiences of the next tragic years, filled my heart. There, surrounded by dusty furniture and rusty tools, shone the sure promise of God, "I will never leave thee nor forsake thee." It was not long until that promise was to be tried and proved.

In the barracks in John Bunyan's home town of Bedford came the first real trial to me, and I think it will be the real trial to all Seventh-day Adventists who are called to the service.

When the sergeant and the corporal who have escorted you from your home town to the army barracks hand you over to the officers for regulation dress and kit, and introduce you as a fine young man and one who has the makings of a good soldier,—quick eye, steady trigger finger, and a brave heart,—and you are dressed up in a fine new uniform and handed a rifle with bayonet all complete, and you courteously decline to touch it, reminding the officer that your papers show that you have been given noncombatant service, and he takes you by the hand, pats you on the shoulder and says, "Look here, comrade, you're not a 'conchie.' You don't look like a coward," and he calls to all the men to come and have a look at you, and you stand alone among those hundreds of men, misunderstood, refusing their cigarettes, beer, advice, and finally having the badge stripped off your helmet, the numerals off your

shoulder straps (all in a most gentlemanly way), all the pride and dignity you may have accumulated in your church or business life gets a severe shock.

I was the only conscientious objector in Bedford that week, and not a chance was lost to make me prominent in messroom, parade ground, or barrack. Finally, I was put on a train and shipped to Canterbury, and put in a noncombatant company.

I found two other Adventist boys, younger than I, in the company. They were delighted to see me, and I shall never cease to love those two brethren.

They told me they were getting Sabbath off, and for some months we did; but one morning on parade our names were called out, and we were marched to the captain's office. Before entering we were ordered to remove our helmets. Then we knew we were "on a crime." Sure enough, the charge was: "Refusing to go on parade on Saturdays."

At first the captain was very friendly, complimenting us on our good behavior and the splendid reports of our work. (I should explain here that we had two sets of officers over us: the noncombatant officers for discipline and the royal engineers for labor.) Then he said: "The War Office has been very considerate in giving you non-combatant service. Now take my advice, and don't cause any trouble about this Sabbath business. I, too, am a Christian, and when in civil life a strict Sunday man; but now on Sundays, when the enemy came surging on, threatening your home and dear ones, and mine, and the order came, 'Over the top,' I did not say, 'This is my Sunday. I must rest.' No! I went out and fought." And the five wound strips on his coat sleeve were good evidence that he had done his duty.

The other boys looked to me to answer, and claiming God's promise to give words, I began to speak, and said

that that was quite all right for him, as he had said it was *his* Sunday and he could use it as he pleased, but we had no day of our own—it was the Sabbath of the Lord our God, and we could not change it. He cut me off with a fearful oath, said we were a bunch of cowardly hypocrites, and threatened to line us up on the barrack square and turn a machine gun on us. We were not fit to live. "Christians, bahl!" We would sit on our beds all day Saturday reading our Bibles, and if the hospital, full of wounded men, should go on fire or the drains should choke up, we would fold our hands and pray.

"No, sir," I spoke up, "if such an emergency should arise, call on me on any Sabbath, and I will clear the drains if it takes all day and night."

The next argument was that he was pointed out among his fellow officers as "the captain who had three men who refused to obey orders."

I replied that he should not suffer for us, he should punish us by imprisonment or otherwise. I added that we had nothing to fear or suffer in prison—we did not drink any intoxicants, smoke or chew tobacco, eat meat, fish, or fowl, nor drink tea or coffee. Prison would deprive us of nothing. We did not go to shows, play cards, or gamble, and if it would put him straight with his equals and superiors, he could put us in the guardroom on Saturdays, at least, and if he wanted any work done, we were ready for business as soon as the sun set Saturday.

He wheeled in his chair. "Sergeant Major, is this man speaking the truth? Don't they eat meat, drink tea, or smoke?"

"He's telling the truth, sir."

"Well!" he spat with an oath, "have all the noncommissioned officers in here at once."

They came and stood at attention.

"Do you see these three men? Well, from now on, one-

half hour before sunset on Fridays, no matter where they are or what they are doing, send them back to barracks.”

From that day until our discharge we had no trouble over the Sabbath.

Other captains came, found out we had Sabbaths free, but their other officers told them the story of our trial, and that ended the matter.

Other Adventist men came to the company, and we took them to one side, urged them to be faithful to duty on the six days, and they need not worry over Sabbath.

All noncombatant men are privates. We had in our company ministers (various denominations), doctors, chemists, presidents of colleges, lawyers, men from all walks of life, but I think the Adventist men fitted in best of all. Each of us had been trained to work in several lines. I myself did some electrical, painting, plumbing, surveying, draining, sewage disposal, shoe repairing, kitchen, and several other kinds of work. We gave all the service we could with a smile, and three of our officers gave me their names and civil business addresses, and said that if ever I wanted employment after the war, they would give me work and good wages. \* \* \*

### HOW GOD INTERVENED

With thousands of my fellow countrymen, I was “called up” for military service early in 1916. I was young in Christian experience at the time. My knowledge was consequently limited, but I was in no doubt as to what I ought to do.

Governments may decree their peoples to the sword, but the Christian believes that a Higher Authority has first claim to his allegiance. While he is quick to obey the dictates of an earthly power, this obedience is governed by the requirements of the decalogue. He obeys God rather than men.

The tribunal set up to consider cases of appeal had recognized my views against the taking of human life. A week or so later found me billeted in a historic north country castle with about one hundred other men who held similar objections to engaging in war. The noncombatant corps certainly seemed a providential provision. We were thankful for it.

But how would the military authorities regard my observance of the Bible Sabbath, which stand I had taken shortly before the war began?

"Sorry, but you are in the army now." Yet I thought I detected a note of sympathy in the officer's voice as he gave refusal to my request. I was right. It could not have been more than two hours later that I was again facing the captain.

"I have been considering this matter of yours, and I have decided to grant you liberty to follow your convictions."

So this was the answer to long days of anxious praying. I was overjoyed, and the birds up in the ivy on the old castle wall sang very sweetly as I kept my first Sabbath in the army. I seem to hear them still.

But the scene quickly changes.

We are in France "on active service." Another officer has taken over the command of our company. In the hurly-burly I have not had opportunity to present my case to this man. And the Sabbath will be here in a few days. What will happen then?

"You can't get your day off now," says a corporal, not altogether unfeelingly, one evening. "Wait till you go back home after the war."

I wish there were some one to talk to, some one who could help. Many of the men in my company are Christians, but I am the only Sabbathkeeper. The situation is becoming more tense, for it is now Thursday morning.

Two more days, and then what?

I understand that men who disobey orders in time of war are sometimes placed against a wall and shot down. It is hinted that this may be my experience if I persist in holding to my Sabbath position.

Yet I have a strange sense of security and peace. "I know whom I have believed, and am persuaded that He is able. . . ."

But this looks like our destination, for the train has stopped on a siding at a new depot. We have been jolted about in these uncomfortable horse boxes from Wednesday night until now, and it is Thursday afternoon. We shall be glad to get out. We have need of fresh air and of stretching our legs.

A few minutes more, and we are all on parade. The commandant at the advance base is reading the orders. Rather a formal procedure to the rest, perhaps, but I am alert to catch every word. It sounds like the death sentence, because I am going to disobey these orders soon. I will write home and say it may be my last word.

"Private ——" The summons pulls me up with a jerk halfway through my letter. When I am fully "dressed," I follow the N.C.O. It is getting exciting now, for he is taking me to the captain.

"I understand that you have conscientious reasons for refusing duty on Saturdays." It is the officer speaking. His words are strangely kind, though hardly in keeping with his stern military bearing.

"Yes, sir, that is my position."

"Well, I have decided that you can have your Sabbath free as long as I am commander of this company."

Through the many difficult army experiences that followed, and in the changing scenes of life's later years, this intervention, and all that grew out of it, has helped in anchoring my faith.

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## STANDING ALONE, AS DID ELIJAH

In company with thirteen Seventh-day Adventist young men, I joined the British army after the passing of the Conscription Act of 1918.

The act contained a clause which exempted conscientious objectors from combatant service, and consequently we were drafted into the noncombatant corps. Within seven days of joining, we were sent to France to assist the regular labor units at the bases. For the ordinary conscientious objector, this did not present much difficulty, but to those determined to stand loyal to the commandments of God, it meant a great test of faith.

Just prior to our first Sabbath under military discipline, we respectfully appealed to our captain, who in turn presented the matter before the base commandant at Boulogne-sur-Mer. After much discussion at headquarters, we were told that our request for the Sabbath could not be granted, and that we must work any day in the army. Further, we were told that the handling of foodstuffs on Saturday ought not to violate our consciences, for it was equal to works of mercy, which harmonized with Bible teachings.

We Adventist young men consulted together as to what our course of action should be. There was but one thing for us to do, so we decided to remain true to God and His Sabbath, whatever the consequences.

The following Sabbath found us under detention for disobeying a lawful command given by our superior officers. When the latter fully realized that our decision was firm, we were released, and told that we would be free from duty from sunset on Friday till sunset on Saturday each week. While we believe that our captain put up a strong case in our favor, and that possibly our firmness in answering the military authorities had its weight, yet we attributed our victory to the power of God, and great was our joy on the first Sabbath in France.

After a while we realized that life in the army involved much moving about from place to place, and that each move meant a fresh stand for the Sabbath. Somehow, in the providence of God we were able to keep the Sabbath for a year and a half, partly due, perhaps, to the fact that we demonstrated that our principles were not one-sided, but that they were reflected in the way we performed our duties. Many of our young men were unofficially given positions of responsibility.

The time came when our company was again moved, but this time into the hands of an unyielding overlord who seemed bent on putting an end to this nonsense of Sabbath-keeping in the British army. Finally we were court-martialed and charged under Section Nine of the Army Act, punishable by death. Our sentence was six months' hard labor in a military prison in the field. While we appreciated fairly well all that this meant, we were of good courage in the Lord, feeling confident that He who had thus far guided us would not forsake us at this time of particular need.

Arrangements were made for us to be admitted to the military prison between fixed bayonets on a Friday afternoon, just two hours before sunset. We had not much time to state our request for the Sabbath, but nevertheless we lost no time in doing so. Within a few minutes we were dismissed from the presence of the prison governor with the curt reply that we were to remember that we were now in prison to do hard work, and that they could tame lions by their methods. We again took courage in the fact that on our side was One stronger than any lion, who surely would come to our aid.

We were immediately given tools and told to clean up the parade ground. Stationed all around us were sergeants armed with revolvers and whips.

The clock struck four. Sabbath had just begun, and

we each one put down our tools. Soon we were in the midst of trouble. After having tried to make us work by the free use of their fists and whips, the sergeants drove us like wild beasts to the cells amid much cursing and the cracking of whips.

Once we were in the cells, the sergeants could do with us as they wished. Our hands were immediately secured in irons commonly known as "figure eights" which were too small and consequently tore the flesh on the backs of our hands. In this condition the sergeants made sport of us by punching all over our bodies. After this we were each thrown into a cold iron cell and the doors were locked. By this time most of us were exhausted.

This disobedience on our part resulted in our receiving one day's No. 1 field punishment. This included shot drill, which, in brief, is to have heavy weights placed on one's back and chest and be made to run from place to place for an hour. Only a strong physique could endure such treatment.

By this time one of our party was picked out as the ringleader, and was made a particular target of violence till he collapsed and foamed at the mouth, and we really thought he would die. God protected him, but he was seriously ill for some time.

The day's punishment over, we were again released from the cells to continue our regular round of prison work and discipline until another Sabbath should come. On the following Friday morning, we were all lined up before the sergeant major, who inquired as to our attitude this Saturday. Our answer was that we must obey the Lord's Sabbath. Instead of rough handling this time, we were sent to the cells quietly to undergo seven days' solitary confinement with a bread and water diet, together with one hour's shot drill each day. At the end of this period we were again released from the cells. By the next Sabbath

we were again sentenced to a further fourteen days, which was the longest period that could be given at one time.

By this time our physical resistance had reached a low ebb, and it seemed that the observance of the Sabbath in this prison would be the death of all of us, it being a matter of how long our physical endurance could stand the test. We each one claimed God's promise that He would not cause us to bear more than we were able.

Finally, at a time when we were very low through starvation and exhaustion, the devil was permitted to have his last blow at us, and it was aimed in a most subtle way.

It so happened that on a Friday, toward the end of the fourteen-day period, a prison official visited each one of us separately in our cells, and said that all the rest of our party had given in, so that we might just as well do so. This was a severe test, for in our low state we were tempted to believe the statement true. But the Lord gave us renewed strength to resist the temptation. We each replied that even if we were alone, we would continue to keep the Sabbath. The official was soon gone, and we were left to reconsider our reply.

Then the Lord put into the minds of one or two of our party a scheme whereby we could know if all were still loyal. A hymn was whistled, and before long there went up a chorus of whistling through the building as an assurance to each that the rest were loyal.

For this final test the Lord rewarded us in a wonderful way, for within a few hours we were all on the way back to England to finish our term in a civil prison. This we found afterward was not only due to our own faithfulness, but also to that of our loved ones at home, who had been praying for us when all other means of communication had been cut off.

It was on a Christmas Day that we arrived in London. And how humiliating it was to be marched down familiar

streets between fixed bayonets, as though we were the worst of criminals. We were not permitted to enter Wormwood Scrubs Prison on Christmas Day, so we were detained till the morrow in an underground cell which had been taken over by the military authorities. The scanty rations given us on leaving France were gone, and we were feeling very hungry. It seemed that we must even now wait for food till we were admitted to Wormwood Scrubs the next day.

But the Lord knew our condition, and He did not intend us to wait any longer. We were attended by a man in khaki, who gave us a supply of bread, biscuits, and hot drinks. There were many khaki-clad men billeted in the building. But to our astonishment, the next day, when we left and would have tendered our thanks for the goodly meal given to us the previous evening, nobody on the premises seemed to know anything about it, not even our guard. We each feel confident that an angel donned the khaki on this occasion, and was sent of God to minister to His hungry children. Thus we had evidence time and again of God's presence and protection, finally to the extent of restoring us again to those we loved and to the church fellowship.

It is hoped that this account may inspire others who may be so situated in the future, to be loyal to the principles we hold so dear. \* \* \*

### KEEP CLEAN, MY BOY\*

Many a Christian lad met the supreme test of his loyalty to Jesus Christ in the army. One night, after a service in the Y.M.C.A. building in one of our cantonments, a young man stopped to talk with the secretary. He told how his mother had taken him into the kitchen before he left home, and said, "Son, let me get your eye," putting

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\* M. E. Kern, in "The Lighted Way," pp. 115-121.

both of her hands on his shoulders. "There, I'm looking you straight in the eye. It breaks my heart to see you go. I'm not afraid of bullets or rigid military discipline. I'm proud to have my boy give his life for our country, but I fear most the awful moral conditions. Can you come back, if God permits you to return, as clean as you are now? When you do return, we'll come into this kitchen to stand as we are now. You will not need to tell me if you are clean. I'll see it in your eye. Can you keep clean, my boy? Can you do it for your mother?"

She slipped a little Testament into his pocket, and asked him to read it every day. "Have you kept your promise?" said the secretary. "No," said the lad, "the men are so profane and vulgar that I haven't had the courage since the first night." They talked earnestly together, and the young man decided to keep his promise to his mother or die.

He went to his sleeping quarters. The squad had preceded him. Some were in their bunks, others were undressing. There were obscene songs and profanity. It was a terrible test to this timid Christian lad. He lighted his candle and began to read his chapter. Soon the candle was knocked over by a well-aimed shoe. It was relighted, and again it was extinguished. But the boy persevered. "If I quit now, if I show yellow, it's my finish," he thought. The talking grew less and less. One by one the soldiers fell asleep, leaving our hero reading from Matthew by the light of his little candle. When he had finished his reading, he fell upon his knees to thank God for victory, and to pray for every man in the tent.

"Can you do it again tonight?" asked the secretary next day.

"Sure I can," was the quick response of this boy, who had found the source of true heroism. Other timid Christian fellows followed his example, and before long nearly

every soldier in that unit was in a Bible class led by this boy.

There were young men who had conscientious scruples against bearing arms, whose loyalty to principle was severely tested. Be it said to their credit that our noncombatant young men offered themselves willingly. Superior officers, as a rule, recognized the true worth of these young men when they came to understand their position. Their clean moral life and high religious principles stamped them as men of worth. Some of these men refused promotions in the army because they knew it would bring them into greater difficulties in keeping the commandments of God. Some of them were thankful when they secured transfers from the fighting units to the ambulance corps. And as one official expressed it, the bravery of a man cannot be questioned who is willing to gather up the dead and wounded from "no man's land."

Over in France, a young Seventh-day Adventist had just completed his three-year term of service in the French army when the Great War broke out, and he was compelled to serve four years more.

When first in the army, he informed his captain of his desire to keep the Sabbath. The captain flew into a rage, and made terrible threats. The young man was finally taken to a higher officer, before whom he stood his ground and declared his principles. Firmly, but respectfully, he made it plain that no amount of threatening or punishment would turn him from his purpose. He was finally made secretary to the captain, and his conscience was respected.

When thrown into the whirl of the great struggle, this young man had to fight his battle all over again. But he won. And while as an interpreter on the front line where the British and French armies came together, he faced all the dangers of war, he did not bear arms, and he kept God's law.

A young man who was a Sabbathkeeper in one of the large American cantonments was ordered out with other men on Sabbath afternoon. A spade was thrust into his hand, and he was commanded to assist in digging a trench. Modestly he told the young officer why he could not engage in labor on the day. He was cursed and called a slacker, and told to stand there and watch the others work if he were too lazy. He was compelled to stand there in the cold wind all the afternoon, till he was completely chilled through.

Naturally he expected that he would be the butt of ridicule that night. But not so. The men seemed to understand, and to respect a man who was willing to suffer for his religion. There were two or three card games in progress, and the usual vulgar language, when this young man opened his Bible to read before retiring. The men showed marked respect, and when he knelt down by his bunk, the cards were turned down, and all talking ceased while our brother talked with God. And the next day, a young man who had heard of the incident, walked two miles in the mud to find this young man and talk with him about religion. This seeker after truth felt that a Christian experience that was worth suffering for was worth having.



**MILITARY SERVICE IN AUSTRALIA AND  
NEW ZEALAND**

## MILITARY SERVICE IN AUSTRALIA AND NEW ZEALAND

FOR many years Australasia has enjoyed a large measure of religious liberty. When the federal constitution was formed, a wise provision forbade the commonwealth from making "any law for establishing any religion, or for imposing any religious observance, or for prohibiting the free exercise of any religion." The principle enunciated in this constitutional provision led the Australian government to take a friendly and generous attitude during the World War toward Seventh-day Adventists, who had conscientious scruples against the bearing of arms. It led the government authorities also, in both Australia and New Zealand, to favor Seventh-day Adventists in the matter of Sabbath work.

Near the close of the war it seemed advisable that the experiences through which they had passed, together with the presentation of noncombatant principles before various legislative assemblies and government authorities, should be collated and placed in printed form. This was done by Pastor A. W. Anderson. This compilation, entitled, "Religious Liberty in Australasia," was issued by the Signs Publishing Company, Ltd., Warburton, Victoria, in 1917.

It is to this valuable collection that we are indebted for the following statements and reports of addresses given by various church officers in their endeavor to secure the immunity and privileges accorded them by the constitution:

### RESOLUTION PASSED BY AUSTRALASIAN UNION CONFERENCE COUNCIL, SEPTEMBER, 1916\*

*Resolved,* That we hereby define what is, and has ever been, our denominational attitude toward military service.

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\* "Religious Liberty in Australasia," p. 37.

That, as loyal citizens, we will conform to all the requirements of the government so long as they do not conflict with the law of God—that is, we will perform at any time, except on the Sabbath of the Lord (from sunset, Friday, till sunset, Saturday), noncombatant service which may be imposed on us by law.

#### ADVENTISTS AND THE DEFENSE ACT\*

When the Defense Act was being framed by the federal parliament, the Religious Liberty Department of the Seventh-day Adventists' Conference labored very earnestly to have some exemptions provided in the bill which would meet the wishes of noncombatants and Sabbathkeepers. Sir Thomas Ewing, the Minister for Defense, who had charge of the bill, exhibited a most friendly spirit toward the request, but the bill finally became law without any such exemptions' being provided for.

In 1910, while the Defense Act was being amended by the commonwealth parliament, a deputation, consisting of Pastors G. Teasdale, F. W. Paap, and the writer, were granted an interview by Senator Pearce. This deputation requested that provision be made for Adventists to be exempted from Sabbath duties under the Defense Act. Senator Pearce pointed out the difficulties which such an exemption would create, but promised to give the matter careful consideration. The deputation left Parliament House believing that if anything could be done to meet our request for Sabbath exemption, Senator Pearce would do it. The minister promised to confer with the attorney-general concerning the possibility of making provision for conscientious observers of the Sabbath.

About the same time a petition signed by all the members of the executive committee of the Australasian Union Conference, was sent to His Excellency the Governor

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\* "Religious Liberty in Australasia," by A. W. Anderson, pp. 27-30.

General and the Honorable Members of the Federal Executive Council, as follows:

*"To His Excellency the Earl of Dudley, P.C., G.C.M.G., G.G.V.O., Governor General and Commander in Chief of the Commonwealth of Australia and its dependencies, in Council with the Honorable Members of the Federal Executive Council:*

"We, the members of the executive committee of the Australasian Union Conference of Seventh-day Adventists, on behalf of all conscientious observers of the Sabbath on the seventh day of the week, commonly called Saturday, as enjoined by the fourth precept of the decalogue, do earnestly petition His Excellency, and the Honorable the Executive Council of the Commonwealth of Australia, that, when framing regulations pertaining to the Compulsory Naval and Military Defense Act—(1) That due consideration be given to the 116th Clause of the Federal Constitution, which preserves to all citizens in the Commonwealth 'the free exercise of any religion.' . . . (2) That all who conscientiously observe the seventh day of the week, beginning at sunset Friday evening, and continuing until sunset Saturday evening, be exempt from naval, military, noncombatant, and civil services (acts of mercy excepted) on said seventh day."

When the proclamation was made by the government, calling upon all who were liable to military training to register at the beginning of 1911, the writer had the privilege of interviewing the Secretary for Defense and General Legge, who at that time was engaged in the work of organizing the defense forces of the commonwealth. The object of this visit to the Defense Department was to ascertain whether a regulation had been provided to meet our objections to military duty on the Sabbath. The whole situation was considered with the utmost care and courtesy by these two officers of the Defense Department, and they promised that, as soon as Senator Pearce should return from Western Australia, they would lay the whole matter before him, and communicate his decision to us later.

As our boys were being called upon to register for training in the cadet forces, and our people were becoming very much agitated over the position into which they were being forced by the operations of the Defense Act, a meeting of the union conference committee was called at Wah-

roonga, N.S.W., May 21, 1911, to study the situation. Two days were devoted to the consideration of this important question. The final decision of the committee was expressed in the following resolution which was passed:

*“Resolved,* That we, the members of the Australasian Union Conference committee, present, regard that section of the Defense Act which provides for compulsory military training for the young men to be an infringement of the civil rights of the inhabitants of this country, and in that the act makes no provision for exemptions from military training on the Sabbath—the seventh day of the week—it infringes the religious rights of Seventh-day Adventists; and that, while we may yield, under protest, to compulsory military drill, because it violates our civil rights only, yet we cannot consent to military drill of any kind on the Sabbath, because that would be a violation of the fourth commandment.”

While the discussions were proceeding, a telegram was sent to the Minister of Defense to learn whether our requests for exemption from military training on the Sabbath had been granted. A reply was received by telegram later in the day (May 22), just after the committee had reached the conclusion outlined in the above resolution. The telegram read as follows:

“Minister has decided that any person, of the Seventh-day Adventists or other religious bodies, who has religious objections to military training on Saturdays, and is certified by the head of his church, is to be given an opportunity to perform the training on other afternoons or evenings.”

The chairman of the meeting, Pastor J. E. Fulton, summed up the decisions which were arrived at by the committee in an article in the Union Conference *Record*, June 5, 1911, as follows:

“To sum up the position we hold as a people upon this question, we might make the following brief statement:

“We are living in a time when the war spirit is rampant. We can see the end approaching in the many warlike preparations, and as a people we greatly deplore war. In fact, we have always felt conscientiously opposed to bearing arms. At the same time we are duty bound to recognize the governments of earth. God has recognized them; they are ‘His ministers.’ True, they work under the law of force, but in this sinful world, human governments have their place, and are a necessity. They are a ‘terror to evildoers,’ and at times they ‘bear not the sword in vain.’

As Christians we must allow governments the right to defend themselves against both internal and external foes.

"And further, from the experience of God's remnant people during the Civil War of America, we are taught it is our duty to go with the government just as far as we can, and pray to the God of nations to give wisdom to act and grace to endure. Rash words and fanatical boasting at such a time are evil and truly deplorable. A great test is coming to God's people, and we shall certainly be severely tried. And while we shall no doubt be known as a people with strong convictions against bearing arms, yet the testing point with us in the great conflict will be over the Sabbath. And shall we not now be profoundly grateful to God that He has granted us favor with the government in this respect under the present issue?"

That the government had already granted our request for exemption from military training on Sabbaths before this meeting took place, although we had received no intimation of it, is evident from the fact that, *six weeks earlier*, the following letter had been sent to the military commandants in all states:

"HEADQUARTERS, MELBOURNE, April 7, 1911.

"*Military Commandants,*

"*All States.*

"The Minister has decided that, if any person of the Jewish, Seventh-day Adventist, or other religious body, certified to by the head of his church, has religious objection to military training on Saturdays, opportunity is to be given to perform the training on other afternoons or nights.

"The training is not, in any case, to be less than that which would have been ordinarily performed had he attended with the remainder of his company.

"Under ordinary circumstances, U. T. Regulations 28 (a) will meet the case.

"[Signed] J. G. LEGGE,

"*D. of O.*"

### ESTABLISHING OUR DENOMINATIONAL STATUS AS NONCOMBATANTS BEFORE THE NEW ZEALAND GOVERNMENT\*

It is very gratifying to know that the privileges which are enjoyed under the *voluntary* system of defense in Australia have also been conceded to Sabbathkeepers and non-

\* "Religious Liberty in Australasia," pp. 38-42.

combatants in New Zealand, under the *compulsory* system, which was brought into operation in the dominion in September, 1916. It was not, however, without considerable effort, and much protesting to the government, and prayer to God, that there was given to our members the consideration to which noncombatants were entitled by the provisions for conscientious objectors under the Military Service Act.

Under that act provision was made for those who are opposed to war to serve in a noncombatant capacity, but in order to secure this privilege it was incumbent upon the applicant to prove that he was a member of a church whose teachings were recognized as opposed to war. Moreover, it was demanded, also, that such teaching should be incorporated in the constitution of the church of which the applicant was a member. Individual conviction counted for nothing with the exemption courts.

It was held that the clause in the Defense Act in New Zealand exempting conscientious objectors to military service applied only to members of churches which forbade their members to bear arms, and as Seventh-day Adventists could not at first produce evidence which the courts would accept in proof of their objections to bearing arms, some of them were placed in a very awkward position. However, after presenting a strong case to the government, and producing documentary evidence from the headquarters of the denomination at Washington, D.C., their claims for recognition as noncombatants were recognized.

The following reports of the depositions which waited on the New Zealand government to appeal for exemption from military duties on the Sabbath, and all combatant service whatsoever, will doubtless be read with interest.

A deputation of Seventh-day Adventists waited on Sir James Allen, K.C.B., Acting Prime Minister and Minister of Defense, on February 15, 1917.

The purpose of the deputation was to place before the minister the noncombatant and Sabbathkeeping principles of the body. Mr. J. B. Donald, of Auckland, introduced the deputation, which was a large one, and at the same time, on behalf of the denomination, complimented Sir James Allen on the honor that His Gracious Majesty the King had been pleased to bestow on him.

Pastor W. H. Pascoe, president of the North New Zealand Conference, addressed the Right Honorable Sir James Allen, K.C.B., Minister of Defense, as follows:

“SIR, on behalf of the New Zealand Conference of Seventh-day Adventists, we desire, first of all, to express our sorrow and also our heartfelt sympathy with the government in the loss sustained by this dominion in the decease of your late colleague, that loyal, upright patriot and statesman, the Right Honorable Dr. McNah. In this time of national peril, we can understand how this calamity must add to your many other perplexities in guiding the ship of state for the best welfare of all on board, and we do, therefore, heartily appreciate and thank you for the privilege you grant us today of presenting the request of this deputation before you.

“We can assure you that it is far from our desire to add to your perplexities, and, therefore, we have refrained from presenting any petition until the exigencies of the present military situation have compelled us to seek your protection and help. In doing this we believe that we are acting in harmony with our divine Master, who has instructed us that ‘he [the civil ruler] is the minister of God to thee for good’ (Rom. 13:4), and that we ‘must needs be subject not only for wrath, but also for conscience’ sake.’ Rom. 13:5.

“In the early history of our denomination, at the time of the Civil War in the United States, in 1865, our attitude was defined and published and accepted by this body as a



rule of faith in the following words: 'It is our duty in every case to obey the laws of the land, unless they conflict with the higher law which God spoke with an audible voice from Sinai, and afterward engraved on stone with His own finger. . . . The wisdom and authority of the divine law are supreme.'—'Testimonies,' Vol. I, art. 'Rebellion,' p. 361. A little later, at the third annual session of our General Conference in 1865, the following resolution, declaring our attitude as noncombatants, was adopted: '*Resolved*, That we recognize civil government as ordained of God, that order, justice, and quiet may be maintained in the land, and that the people of God may lead quiet and peaceable lives in all godliness and honesty. In accordance with this fact, we acknowledge the justice of rendering tribute, custom, honor, and reverence to the civil power, as enjoined in the New Testament. While we thus cheerfully render to Caesar the things which the Scriptures show to be his, we are compelled to decline all participation in acts of war and bloodshed as being inconsistent with the duties enjoined upon us by our divine Master toward our enemies and toward all mankind.'

"In the same year, 1865, the president, Pastor James White, wrote in a published statement: 'As a denomination of noncombatants, Seventh-day Adventists should give thanks to God for the provision made by government for the exemption of noncombatants from bearing carnal weapons on conditions specified by law.'

"From that time onward this denomination has been noncombatant in its attitude and teaching, and when this present dreadful conflict began, in order to manifest to all that Seventh-day Adventists are unchanged in their attitude toward the law of God and their duty toward their rulers, it was voted unanimously by the union conference of Australasia, on September 11, 1916: '*Resolved*, That we hereby define what is, and has ever been, our denominational atti-

tude toward military service: That, as loyal citizens, we will conform to all requirements of the government, so long as they do not conflict with the law of God—that is, we will perform at any time, except on the Sabbath of the Lord (from sunset, Friday, to sunset, Saturday), noncombatant service which may be imposed upon us by law.'

"In order to show that we are conscientious and consistent in our attitude toward the law of God, we place before you evidence in the fact that, in harmony with that divine law, our members keep the seventh day (Saturday), notwithstanding all the opprobrium of being stigmatized Jewish, etc., for so doing, as well as loss of employment and other inconveniences too numerous to mention, which they incur in obeying God. From the evidence before us in the lives of our members, we believe that they would rather die than yield their faith. Knowing this to be so, and learning recently that there was danger of our being not recognized as noncombatants, and that no provision was made in the act for Sabbathkeepers, and also recognizing the fact that you are striving to do justice to all people, to your king and country, rather than to make martyrs, we felt compelled, notwithstanding our reluctance to add to your burdens and perplexities, to plead for your help in saving our people from suffering the penalties of breaking the law as it now exists.

"We would, therefore, earnestly entreat you to use your God-given power to have this people recognized as noncombatants and Sabbathkeepers by relieving them from the responsibility of bearing arms, and also from performing any duties between sunset Friday and sunset Saturday. By granting this our appeal, we believe that you will not only save a number of our members, loyal citizens, from martyrdom on account of their religious convictions, but you will also be acting in conformity with the principles of our great, just, and free British nation, which has always

stood for freedom and liberty of conscience to worship God. Even heathen kings, such as Alexander the Great and Julius Caesar, and the Romans, granted the Jews exemption from any Sabbath service.

"As a body of members and adherents in New Zealand, we number less than 2,000, and those members eligible for military service would number not more than 122.

"Believing that you and your worthy colleagues in your ordained office have no desire to inflict hardship or injury upon any person on account of his honest convictions, and especially so when these people honor the powers that be by praying for them, and are willing to help the government in any manner in this time of national peril, so long as they are not asked to violate God's law, we have taken this privilege of presenting our request, by granting which you will gain the gratitude of a loyal and devoted band of Christian citizens.

W. H. PASCOE,

*"President North N. Z. Conference.*

"15-2-'17."

#### SABBATH EXEMPTION FOR ADVENTIST SOLDIERS IN NEW ZEALAND\*

The *Australasian Record* of May 14, 1917, contains the following interesting note from the pen of Pastor A. W. Anderson:

"By the last New Zealand mail, we received word that our convictions with regard to the Sabbath were to be respected, as the following extract from the *Evening Post*, Wellington, dated April 12, will show:

"Seventh-day Adventists and members of other religious denominations will be interested in the following extract from Featherston Camp Orders: "Officers commanding units will note that all observers of the Seventh-day Adventists' faith are to be given leave every week from

\* *Review and Herald*, July 5, 1917.

Friday night till Saturday night, and that their services are invariably utilized for Sunday fatigues and duties, thus relieving other men of Sunday work.”’

“This decision of the government and military authorities of New Zealand is one for which we should be very grateful, and we believe this denomination should thank God that the spirit of liberty still finds a place in the hearts of our rulers and those in authority over us. We are exhorted by the apostle that ‘first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty. For this is good and acceptable in the sight of God our Saviour.’ 1 Tim. 2:1-3.

“Surely if there was ever a time in the world’s history when men should pay heed to this exhortation, that time is now. Shall we not therefore in all our homes, in our churches and Sabbath schools, pray for kings, and for all who are in authority, that we ‘may lead a quiet and peaceable life in all godliness and honesty’?”

### RECOGNIZED AS NONCOMBATANTS IN NEW ZEALAND\*

Our readers will be pleased to learn that the government of New Zealand has recognized Seventh-day Adventists as noncombatants, and has exempted them from the bearing of arms, assigning to noncombatant work our brethren who are drafted. In a recent letter Elder W. H. Pascoe, president of the North New Zealand Conference, speaks first of their efforts to secure necessary data from the United States regarding the position of the denomination. He says:

“In response to a cablegram sent, the officers of the division conference went to considerable trouble and expense in getting incontrovertible docu-

\* *Review and Herald*, Aug. 16, 1917.

mentary evidence proving beyond a shadow of doubt that the position of Seventh-day Adventists from the beginning of their existence as a denomination has been consistently opposed to the bearing of arms. This document was duly attested before a notary public, stamped with the seal of the United States, and finally signed before the British ambassador and sealed with the British seal. After receiving the best legal advice to the effect that our evidence was conclusive, we had the document photographed as advised, so that if by any mischance the original were lost, we would still have legal evidence on hand. We also decided to have the evidence printed in pamphlet form, so that all our members can obtain a copy at cost price."

It will be of interest to state in this connection that the evidence furnished Brother Pascoe was the record of the denomination during the Civil War period, the same as was published in the pamphlet sent out to our ministers and church elders some weeks ago. Later Elder Pascoe wrote of the presentation of this evidence before the military authorities, and of the favorable decision which they rendered:

"Just a line to let you know more fully the particulars of ——'s case. The whole thing lasted only fifteen minutes. The lawyer candidly stated to the board that so far the decisions of the boards had been against us, but he said we had fresh evidence which he thought would help to change this state of affairs. He then asked me to step into the box, and after the preliminary questions, I made a statement that when the government took the stand that documentary evidence was essential, we had cabled for such evidence, and that the result of our request was there for them to peruse. The board then perused it carefully. The chairman remarked on its thoroughness, and the military representative then got up and said that it fully met the law.

"I then said that I could produce evidence to show that we had acquainted this government with our noncombatant views before the war. In support of this I showed the original letter from the Defense Department in April, 1914, by Brother ——, in which, in response to our statement on behalf of the school, that we were opposed to the bearing of arms, we had been granted exemption from military training under the territorial system. The military representative took this from me, and it impressed him so much that he read it to the board, and stated that it was clear that our position as noncombatants had been recognized before the war by the New Zealand government. Brother —— was just sworn in and formally stated his objection to war, and they accepted it without question. Not a word of opposition was raised, and he was granted non-combatant work."

## OPERATION OF NONCOMBATANT LAW IN AUSTRALASIA\*

During the Great War, but little difficulty, comparatively, was experienced in Australasia over the question of Sabbath exemption or noncombatant privileges, because some years before the war we had been fortunate enough to secure, from the governments of the Commonwealth of Australia and the Dominion of New Zealand, exemption from military training on Sabbath, and noncombatant privileges in time of war.

In 1909 compulsory military or naval training was provided for all boys of British nationality from twelve to fourteen years of age in the Junior Cadets; and from fourteen to eighteen years of age in the Senior Cadets; and for all men from eighteen to twenty-six years of age in the Citizen Forces. From military service ministers of religion, doctors and nurses, judges and legislators, were exempted, as well as "persons who satisfy the prescribed authority that their conscientious beliefs do not allow them to bear arms." The Defense Act also provided, "No member of the Forces who has conscientious objection shall be compelled to answer any question as to his religion, nor shall any regulation or other order compel attendance at any religious service."

Another valuable privilege was granted in 1910 which exempted from military training "students at a theological college, . . . or theological students as prescribed."

During the war some military officers were disposed to ignore the privileges which had been granted to us by the government; and at times it was necessary for me, as religious liberty secretary, to make very strong protests to military authorities against the actions of certain men who were inclined to regard noncombatants and Sabbathkeepers

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\* Statement contributed to this publication by A. W. Anderson, religious liberty secretary of the Australasian Union Conference.

as unworthy of any special privileges. Occasionally it was necessary for me to do things which in time of war were positively dangerous to one's liberty.

But somehow the Lord helped us through the whole of the war in a most remarkable way; and I believe the privileges we enjoyed were due very largely, under the blessing of God, to the groundwork we had done with the government in times of peace, prior to the war. The fact that we were recognized as a noncombatant people, and that provision was made in the Defense Act for our exemption from combatant duty in time of war, was of tremendous assistance to us in our arguments with the military authorities whenever any questions arose. Many times during the war I was exceedingly grateful that the Lord had led us to secure exemption for our members from combatant service and from Sabbath duties in connection with the military service, before the war broke out.

In New Zealand our brethren have, since the war, won further privileges for our boys who are liable for military training. For they are not only exempt from Sabbath duties, as we are here in Australia, but the New Zealand government has recognized us as an entirely noncombatant body, exempt even from military training as such. We have not so far succeeded in winning this privilege in Australia. Our boys are still liable for military training, but they are exempt from Sabbath duties, and also from combatant service in times of war. For the most part, our boys are given training in Red Cross work, or army service corps responsibilities; and we have nothing to complain of in this country concerning the attitude of the military authorities to our religious privileges. Of course we have had some battles during the years with officious military authorities who thought they could compel us to serve on the Sabbath or engage in combatant duties. But an appeal to the higher authorities has always been successful so far.

During the war we had several men in New Zealand who were brought into difficult circumstances owing to the adoption of conscription in New Zealand; and some of them had to go to jail because they refused combatant service and Sabbath duties. But eventually we won even a greater degree of freedom in New Zealand than we have so far succeeded in obtaining in Australia.



**SOUTH AFRICA IN WAR DAYS**

## SOUTH AFRICA IN WAR DAYS

THE same regard for the conscientious convictions of its citizens relative to the bearing of arms shown by the parent government was likewise manifested by the authorities of the Union of South Africa. This is indicated in the following article, which we copy from the *South African Division Outlook*, the official organ of the African Division of the General Conference of Seventh-day Adventists. This paper bears date of March 15, 1924:

### DEFENSE FORCE ACT

We have received many inquiries of late in regard to the status of our young men with reference to the requirements of the Defense Force Act.

A few weeks ago the matter of exemption was taken up with the Minister of Defense, on the grounds of the principles of our young men regarding noncombatant service and Sabbath observance. In reply to our request for exemption the following letter has been received from Brigadier General Brink, Chief of the General Staff:

“DEPARTMENT OF DEFENSE, PRETORIA.  
“23d February, 1924. No. C.G.S.  
“21/1768.

“J. W. MacNeil, Esq.,  
“Box 4565, Johannesburg.

“SIR,

“With reference to the petition recently handed to the Minister of Defense on the subject of the exemption of members of the African Community of Seventh-day Adventists from certain of their military obligations, I have the honor to advise you that the registration of citizens which has recently been effected is compulsory, and in no circumstances is exemption permissible.

“On registration, a citizen has the option of volunteering for service in an Active Citizen Force unit. If, however, he does not desire voluntarily to undergo peace training in a recognized unit of the Active Citizen Force, he has full liberty to say so at the time he registers, as provision for this is made on the forms of registration.

"If a citizen does not elect to serve in an Active Citizen Force unit, he is, in normal circumstances, posted to a Defense Rifle Association in the year in which he attains the age of twenty-one years, for a four years' modified course of training, which consists principally of rifle shooting. Subject, however, to the production to the District Staff Officer of a certificate that he is a bona fide member of a recognized religious denomination by the tenets of which its members may not participate in war, such citizen will be exempted from service in a Defense Rifle Association.

"Should, however, the number of citizens volunteering for service in Active Citizen Force units fall short of the number required for training purposes, section 57 (2) of the Defense Act provides for the number being made good by ballot. In such circumstances, however, the citizen may claim exemption on the grounds of his bona fide religious tenets on production of the certificate hereinbefore mentioned.

"In time of war all citizens between certain prescribed ages are liable for military service, even if they have been exempted from peace training; but in this event provision is made in section 82 (2) of the Defense Act for their exemption from service in a combatant capacity.

"From the foregoing, it will be seen that a citizen who is a bona fide member of the African Community of Seventh-day Adventists and is certified as such, may be exempt from training with the Citizen Force, but it should be made clear that such exemption applies only to those who, on registration, specifically state that they do not desire to enter voluntarily for peace training.

"I have the honor to be, Sir,

"Your obedient Servant,

(Signed) "A. J. BRINK,

*"Brigadier General, Chief of General Staff."*

From this it will be seen that under no circumstances must any young man fail to register; but when so doing, he must state that he does not desire to undergo peace training.

If later any one should be drafted, he should immediately get in touch with his conference president, who will supply him with a certificate. This will state that he is a bona fide member of the Seventh-day Adventist denomination.

#### EXPERIENCE IN SABBATHKEEPING BY A SOUTH AFRICAN SOLDIER

In South Africa, when a boy attains the age of seventeen he is by law required to volunteer for service in

the army or he has the option of being drafted into a rifle corps. A special clause has been drafted by Parliament, whereby Seventh-day Adventists and Jews are exempt from military service, but they are not exempt from peace training in a rifle corps. So all Seventh-day Adventist boys, if they do not voluntarily join, are drafted into rifle corps. Our young men are exempt from war service, but not from peace training. Drills are conducted once a month on Wednesday and Saturday afternoons.

Refusing to join voluntarily, I was drafted into one of these rifle corps. In July, 1914, I received word that I was to attend drills on Saturday afternoons. I wrote to the district staff officer, and explained my position, and requested to be allowed to drill on Wednesdays instead. This request was refused.

The Seventh-day Adventist community had an exemption certificate drawn up, which was to be presented to a magistrate. If he was satisfied that this was bona fide, he kept this certificate and wrote out and signed a new one for the applicant to send to the military authorities. I obtained one of these certificates from a magistrate, and forwarded it to the military authorities, but again I was refused exemption from military training. I did not attend Saturday drills, and was therefore summoned before a magistrate.

I pointed out that request had been made for permission to attend drills on Wednesday in place of Saturday. The question was then asked the district staff officer why this request was not granted. He replied, "That is my business." I was found guilty of not attending drill and fined £5 (25). I refused to pay this on principle, as I had tried my best to conform to the law. I was told that there was no option, and that I would have to pay the fine. I said, "I refuse." The magistrate then gave me five minutes to think it over. I replied that I had already

thought it out. After waiting five minutes, he asked if I was still of the same opinion, and I said that I was, so he sentenced me to pay a fine of £5 or a month's hard labor. I took the month.

While in prison there were times when I was tempted to give in and pay the fine, but I remained firm. I had no bed to sleep on, but was given three blankets and a bolster. I could sleep on the blankets or under as I chose. I folded one up so as to make a mattress and put two over me. As it was winter, the nights were cold. The food was very bad. Porridge, a small amount of sugar, and an ounce of bread was breakfast; vegetable soup, with some carrots and turnips (which had been strained out of the soup) as second course, was served for dinner; and for supper there was more soup. Strange to say, with such a meager diet the prisoners generally got fat. I became sick instead, and consequently lost weight. As the porridge was generally burned every morning, I never enjoyed much of it.

An ex-magistrate came to my father and offered to pay the fine, but my father told him that I had money to pay if I desired to do so. I had many talks with the warders, as they could not understand why I would be willing to be put in prison for my religion. Some sneered at me, but a few were sympathetic, and seemed impressed by what I told them of our religion. One of the warders told me afterward that he had been thinking about what I had told him of the nearness of the end and the Sabbath question, and that he could see the need of changing his ways. Among the prisoners there was one who had been a chemist. One day when the prisoners were making fun of me, he stood out and censured them. He said, "You folks ought to be ashamed of yourselves. You are here for theft, for assault, for burglary and such like, but he is in here for his religion, and he has no need of being ashamed of himself." After this I was not made fun of.

On the Thursday following my arrest I told the warder in charge of the gang that I wanted to be excused from work on Saturday. He replied that I would not be able to get off. A Jewish prisoner said, "Saturday is also my Sabbath. I cannot get off on my Sabbath, and how can you expect to get off, not being a Jew?" I told the warder that if he refused permission, I would have to see the superintendent of prisons. (This is a privilege which every prisoner has if he cannot get satisfaction from the jailer.) That evening I earnestly prayed about it, and God came very near to me. So on Friday morning I "fell out" to see the superintendent.

At about ten o'clock I was called before the jailer and the superintendent. They asked me what I wanted, and I made my request. I explained to them that I was in prison because I had refused to drill or do any work on Saturday, the Sabbath. It was against my conscience to work on Sabbath. I also told them that the other prisoners were there because they had committed crimes which they knew at the time to be against the law of the land, and so, in the same way, it was against the law of God and my conscience to work or drill on the Sabbath. I offered to work on Sunday in place of Saturday. They said that it was a deep subject, and that they would consider it.

It is the custom, among prisoners, to "fall out" on a pretense of seeing the doctor, or the superintendent, as the case may be, just to get a half holiday. Therefore, after my interview, I requested that I be sent back to my gang to work. So a warder was specially sent for to take me to the gang. This showed them that I was not shirking work.

At six o'clock on Friday afternoon, when we were being locked up for the night, the jailer called for me to come forward. He told me that they had considered my request, and had agreed to my working on Sunday in place

of Saturday. (I might say that no work was done on Sundays.)

On Sunday morning the warder told me to sprinkle some water on the exercise yard, and that was all I had to do that day. The next Sunday, when I attempted to do this, I was stopped by another prisoner (whose regular work it was to do this and to keep the yard clean), who said he would not have me interfering with his work. Thereafter I only worked five days a week.

Our regular work was to make lawns and a garden at the jailer's house. As the prison is situated on the slopes of a mountain, it was necessary to use pick and shovel in order to clear a place for a garden. Among the prisoners there was a professional gardener who would not do as the warder told him. He refused to follow the warder's directions, so they did not agree. I always tried to do my best in my work, and the warder noticed this. One day the warder came to me and asked me if I knew anything about gardening, and I told him that I did not know much, but that I would do whatever he told me to do. I followed all his directions faithfully, and thereupon was made chief gardener. This meant lighter work for me.

Two weeks after my imprisonment a fellow Seventh-day Adventist was also sentenced to imprisonment for refusing to drill. The magistrate told him that he wished some other magistrate would try the case, as he did not like the business, but under the circumstances he could not do otherwise than give him the same sentence as he had given to me. When this young man came to prison, he was refused Sabbath off, as instructions had been received from headquarters to force both of us to work.

The Sabbath following his imprisonment I told him to stay in his cell and not go forward with the gang when called out for work.

I will explain here that not all of the prisoners went

out with the gang every day. I had told the warder that my friend would not work on Saturday. He said, "My instructions are to make him." When he made up his gang this Saturday he counted out enough men and left with them. The following Monday he said to me, "Your friend was very clever to stay out of my sight, for had I seen him I would have called him to work," so after this my friend always stayed out of sight on Sabbaths, and thereby escaped working on that day.

After our release from prison, another friend of mine, not understanding the form, wrote "Yes" on the line where it says, "Do you join voluntarily?" (The form is sometimes purposely explained wrongly to "green" boys, so as to get more to join the army.) When he realized this, he approached me and asked me how he could get out of the army. He had been drafted into a cavalry regiment, and was already in camp. I immediately took him to the magistrate who had signed my exemption certificate, and he was also given an exemption certificate. He presented this to his commanding officer, and was immediately released from the army. Thus my imprisonment did result in good.

My case had been used as a test case by the military authorities, and when they found out that we were willing to go to prison for our faith, they changed their policy, and our boys have been allowed to drill on other days since then.

\* \* \*



**CANADA EXEMPTS NONCOMBATANTS**

## CANADA EXEMPTS NONCOMBATANTS

THE Canadian government through the years has shown the same kindly consideration for those conscientiously opposed to the bearing of arms as has the mother country, and as have Australia and South Africa. This is evidenced in the exemption provided in the Military Service Act for noncombatants:

### THE MILITARY SERVICE ACT

The following are some extracts from the Military Service Act, Chapter 19, of the Statutes of Canada, 1917, commonly called the Conscription Act, dealing with applications for exemption:

"Section 2, Sub. Sec. 1. Every male British subject who comes within one of the classes described in Section 3 of this act, and who is ordinarily resident in Canada; or, (b) has been at any time since the fourth day of August, nineteen hundred fourteen, resident in Canada, shall be liable to be called out as heretofore provided on active service in the Canadian expeditionary force for the defense of Canada, either in or beyond Canada, *unless he (a) comes within the exemptions set out in the schedule; or, (b) reaches the age of forty-five before the class or subclass to which he belongs, as described in Sec. 3, is called out. . .*"

"Sec. II, Sub. Sec. 1. At any time before a date to be fixed in the proclamation mentioned in Sec. 4, an application may be made, by or in respect of any man in the class or subclass called out by such proclamation, to a local tribunal established in the province in which such man ordinarily resides, for a certificate of exemption on any of the following grounds:

"(a) That it is expedient in the national interest that the man should, instead of being employed in military service, be engaged in other work in which he is habitually engaged.

"(b) That it is expedient in the national interest that the man should, instead of being employed in military service, be engaged in other work in which he wishes to be engaged and for which he has special qualifications.

"(c) That it is expedient in the national interest that, instead of being employed in military service, he should continue to be educated or trained for any work for which he is then being educated or trained.

"(d) That serious hardship would ensue if the man were placed on active service, owing to his exceptional financial or business obligations or domestic position.

"(e) Ill health or infirmity.

"(f) *That he conscientiously objects to the undertaking of combatant service and is prohibited from so doing by the tenets and articles of faith, in effect on the sixth day of July, nineteen hundred and seventeen, of any organized religious denomination existing and well recognized in Canada at such date, and to which he in good faith belongs; and if any of the grounds of such application be established, a certificate of exemption shall be granted to such man.*"

"Sub. Sec. 2. (a) A certificate may be conditional as to time or otherwise, and, *if granted solely on conscientious grounds, shall state that such exemption is from combat service only.* (b) A certificate granted on the ground of continuance of education or training, or on the ground of exceptional financial or business obligations or domestic position, shall be a conditional certificate only."

#### MILITIA AND DEFENSE ACT

Revised Statutes of Canada, 1927, Chapter 132, an act respecting the Militia and Defense of Canada.

"Sec. 8. Liable to Military Service.

"All the male inhabitants of Canada of the age of eighteen years and upward and under sixty, not exempt or disqualified by law, and being British subjects, shall be liable to serve in the militia; provided that the Governor General may require all the male inhabitants of Canada, capable of bearing arms, to serve in case of a *levee en masse.*"

"Sec. 9. The following persons only shall be exempt from liability to serve in the militia: . . . Clergy and ministers of all religious denominations; telegraph clerks in active employment; officers and clerks regularly employed in the collection of the revenue; wardens and officers of all public prisons and lunatic asylums; members of the police force and fire brigade permanently employed in incorporated cities, towns, and villages; professors in colleges and universities, and teachers in religious orders; the only son of a widow being her only support; pilots and apprentice pilots during the season of navigation; *persons who, from the doctrines of their religion, are adverse to bearing arms or rendering personal military service* under such conditions as are prescribed."

"Sec. 10. Sub. Sec. 2. No person shall be entitled to exemption unless he has, at least *one month before he claims such exemption*, filed with the commanding officer within the limits of the military district wherein he resides, his affidavit, made before some justice of the peace, of the facts upon which he rests his claim."

"Sec. 11. When exemption is claimed on any ground, the burden of proof shall always rest upon the person claiming it."

"In the foregoing acts of Parliament, provision is made for the protection of those who hold conscientious scruples

against taking human life. Provision is made for persons who object to bearing arms for conscientious reasons being assigned to noncombatant duty, or exempted. Every Canadian should be grateful that the laws of his country provide for the free exercise of conscience, even in time of war.

“Of course it is to be expected that when individuals apply for exemption on conscientious grounds, those considering such applications will make careful inquiries regarding the lives and habits of applicants up to the time of their applying for exemption.”

**NONCOMBATANT PRINCIPLES OF CANADIAN SEVENTH-DAY  
ADVENTISTS**

The Seventh-day Adventists of Canada hold the same noncombatant principles as do their brethren in the United States. This is evidenced by various declarations made by our church authorities in that field. April 18, 1917, the following declaration was made by the members of the Canadian Seventh-day Adventist Church:

**A DECLARATION BY THE SEVENTH-DAY ADVENTISTS  
OF THE DOMINION OF CANADA AND THE UNITED  
STATES CONCERNING BEARING ARMS**

**ADOPTED BY THE EXECUTIVE COMMITTEES OF THE EASTERN  
AND WESTERN CANADIAN UNION CONFERENCES OF  
SEVENTH-DAY ADVENTISTS, MAY 28, 1917**

1. Seventh-day Adventists are a denomination of Christians organized in all the provinces of Canada. They believe in salvation through faith in Jesus, and accept the ten commandments construed in their utmost literal and obvious sense in the light of the teachings and life of Christ as their rule of faith. The same conscience that makes them willing to endure any sacrifice in order to obey the moral law of God as they understand it, also requires them to support civil government in all its divinely appointed sphere of authority, and to loyally and willingly fulfill all

the requirements of citizenship if not inconsistent with their hope of eternal life.

2. Seventh-day Adventists in Canada are united in oneness of mind to obey God and honor the king, as enjoined in the New Testament. As law-abiding, loyal subjects, they thank God for the civil and religious liberty granted to them by Canadian citizenship, and pray for the peace and prosperity of the empire. They recognize that God rules in the kingdom of men, and that the British Empire has been wonderfully used of Him in establishing in the world the principles of democracy, and in maintaining the open door for the preaching of the gospel.

3. They also believe that unless the British people do forget their Creator and His divine law, British influence will continue to bless the world until the second advent of Christ, when He comes as King of kings and Lord of lords to judge the quick and the dead and to establish eternal righteousness.

4. Seventh-day Adventists desire to do their duty to the empire and their part for humanity in this hour of crisis, and as they cannot conscientiously bear arms, they trust that His Majesty's counselors in mobilizing the man power of the empire will not require them to violate their conscience.

5. The two organized union conferences, including the seven organized local conferences in Canada, are represented by the following officers, composing the duly selected and authorized representatives of all the Seventh-day Adventist churches and people in Canada:

WESTERN CANADIAN UNION CONFERENCE

C. F. McVagh, 304 I.O.O.F. Bldg., Calgary, Alberta.

British Columbia Conference, J. G. Walker, 1708 Maple St., Vancouver, British Columbia.

Alberta Conference, H. H. Humann, 304 I.O.O.F. Bldg., Calgary, Alberta.

Saskatchewan Conference, A. C. Gilbert, 103 Willoughby-Sumner Blk., Saskatoon, Saskatchewan.

Manitoba Conference, E. M. Chapman, 418 Lansdowne Ave., Winnipeg, Manitoba.

EASTERN CANADIAN UNION CONFERENCE

A. V. Olson, Oshawa, Ontario.

Ontario Conference, H. M. J. Richards, Toronto, Ontario.

Quebec Conference, W. C. Young, Box 377, Lennoxville, Quebec.

Maritime Conference, G. H. Skinner, 184 Winslow St., St. John, New Brunswick.

They most respectfully petition that they be recognized as a denomination as noncombatants, and that they be given the consideration guaranteed to all whose religious beliefs forbid the bearing of arms, in accordance with British constitutional precedent, the present statutory laws of the empire respecting military service, and the royal edict of the late Queen Victoria concerning the noninterference with religious belief, as hereunto appended.

We also beg to refer you to the recognition given this denomination by the United States of America during the Civil War and at the present crisis.

Please refer to the attached appendices.

(Signed) H. M. J. RICHARDS,  
*President Ontario Conference.*

.....  
*Secretary.*

*Ottawa, May 28, 1917.*

[EDITORIAL NOTE.—In September, 1933, another pronouncement concerning the bearing of arms was made by the executive committee of the Canadian Union Conference of Seventh-day Adventists, and forwarded to representatives of the Canadian government. This declaration was expressed in the following words:]

“TO HIS MAJESTY’S GOVERNMENT IN CANADA

“*Greetings:*

“The union conference of Seventh-day Adventists of the Dominion of Canada, through its executive committee,

would respectfully convey to the high government officials of the Dominion of Canada, the rule and faith of the Seventh-day Adventist denomination relative to the question of bearing arms. Like the Quakers, it has been the universal faith and practice of Seventh-day Adventists from their origin to aid and sustain civil government in all its legitimate functions, but they have always held conscientiously that as Christians they cannot participate in the taking of human life, although they are willing to aid and support the government in time of war in a noncombatant capacity.

“During the World War, the Seventh-day Adventists in the Dominion of Canada made representations to the Canadian government, setting forth their positions as non-combatants, and their services were accepted during those strenuous times in a noncombatant capacity. The same was done by the mother country and all her dominion and colonial governments. The adherents to this faith were glad to have the opportunity of rendering useful service to their country in its time of need.

“The various divisional organizations of the denomination known as Seventh-day Adventists, which conducts its work in more than sixty different countries, affirm consistent loyalty to the governments under whose jurisdiction they operate, and practically every government has recognized their position on noncombatancy, and has accepted alternative service in times of war.

“We make this pronouncement to the proper authorities of the Canadian government during this time of peace, so that in the eventuality of hostilities breaking out in the future, sincerely held religious convictions may be respected and misunderstandings avoided.

“We recognize earthly governments as ordained of God for the purpose of securing to their people the blessings of order, justice, and tranquillity, that in the exercise of their

legitimate functions such governments should receive the loyal support of their citizens.

"We assert the justice of rendering tribute, custom, and honor to earthly governments, as enjoined in the New Testament.

"We revere the law of God contained in the decalogue, as explained in the teachings of Christ and exemplified in His life. For that reason we observe the seventh-day Sabbath (Saturday) as sacred time; we refrain from secular labor upon that day, but engage gladly in works of necessity and mercy for the relief of the suffering and for the uplift of humanity."

[EDITORIAL NOTE.—In 1934 the Canadian Union Conference of Seventh-day Adventists published a brochure of sixteen pages, giving the sections from the Military Service Act and the revised statutes of Canada quoted in preceding pages, also the declaration to His Majesty's government in Canada, made in September, 1933. In addition to these laws and pronouncements, the pamphlet contained the following information and counsel to the members of the church who might be subject to military service:]

#### CLASSIFICATION OF CONSCIENTIOUS OBJECTORS

Citizens who feel conscientiously unable to participate in war are generally referred to as "Conscientious Objectors."

They may be roughly divided into three classes:

1. Those willing to undertake any military duty apart from the actual taking of life.
2. Those who are willing to undertake military duties not directly connected with the taking of life. For example, they are prepared to serve in medical, ambulance, and noncombatant corps, but are unwilling to transport arms and ammunition, erect fortifications, or engage in similar work closely connected with the taking of human life.



3. Those who conscientiously decline to become part of the "military machine" in any way.

This class may be subdivided still further:

- a. Those who, as antimilitarists, or pacifists, feel it incumbent upon them to hinder the prosecution of war by every possible means, in addition to refusing to participate in it. The antimilitarists are opposed to military display, to armies, and navies, and military operations, and to all government appropriations for such. The pacifists teach that war degrades and impoverishes victors as much as vanquished, and is indefensible from many standpoints. They have large and respectable organizations. Some of our eminent citizens belong to this class. They are internationalists rather than nationalists, and plead for international comity.
- b. Those who, while maintaining civilian status, are desirous of doing everything possible to help their country in its time of need, but would not feel free to aid in the manufacture or transportation of munitions of war.
- c. Those who see no harm in making or handling munitions, as an alternative to military service.

On account of the denominational position relative to war, our young people would most naturally come under either Class 2 or Class 3b.

In Class 2 would be those who feel conscientiously free to wear uniform and undertake noncombatant duties under military direction. (In the last war some in this class faced difficulties when ordered to assist in the erection of fortifications, the transportation of arms and ammunition, and work on the Sabbath.)

While mentioning these different viewpoints, we counsel our young people against taking any extreme position.

In peace and in war Seventh-day Adventist young people should accustom themselves to deciding their course of action by applying the simple question, "What would Jesus have me do?" to the particular problem they may be facing.

#### PREPARATION FOR TIMES OF CRISIS

As citizens of Canada it is our duty to make preparation to work efficiently and acceptably in times of national crisis. We shall be recreant to our obligations to the government and unfair to ourselves if we negligently drift along in these days of peace, and make no preparation to serve the interests of humanity in the event of war or other great national catastrophe. We are not slackers nor unmindful of our obligations, but patriotic citizens who stand ready to respond to the country's call in time of crisis, if only opportunity is given us of serving in a manner that will be acceptable to God.

There are things we may learn to do that will make our service to our country valuable, and enable us more readily and efficiently to serve God and our fellow men. Those who feel called to secure a preparation in the field of medicine, nursing, or dentistry will choose courses in accordance with the objective in view.

To become technically qualified to do a professional type of service in any of these fields, as a physician, nurse, or dentist, requires graduation from an approved school of medicine, school of nursing, or school of dentistry. There are no short cuts by which this complete knowledge can be gained. Seventh-day Adventist youth may secure information regarding these schools by writing the General Conference Medical Department.

To train as nurse aides requires instruction in theory, and practice in the elements of nursing care.

Courses in first aid and nursing are often given in a community under Red Cross supervision, as well as in our

own schools. If you are interested in this line of work, get in touch with your local Red Cross chapter and ascertain what courses are available.

There are other lines of service needed as much in war-time as in peacetime. More of our young people should be preparing to enter the teaching profession. Teaching, accounting, printing, carpentry, the growing and preparation of foods, secretarial work, engineering work of various kinds, tailoring, shoe repairing,—these are all avenues of service that are always open.

We suggest that any one who can qualify or prepare to qualify in one or more of these lines should do so at once. Complete your education or apprenticeship in the line you are best qualified to fill. If you are an electrician, mechanic, nurse, etc., spare no pains to make yourself the best.

#### WHAT SHALL BE THE ATTITUDE OF OUR YOUTH TOWARD MILITARY OFFICERS AND SUPERIORS?

Some of our youth may find themselves under military rule. Even civilian service camps will probably be under the National Defense, and organized on military lines. Miscarriages of justice may land some of our young people behind prison walls. Wherever our youth find themselves, they should be respectful, courteous, and deferential to those who are placed in authority, not defiant, sullen, or obstinate. They should, however, be firm in standing for their convictions; they should be patriotic, ready to serve their country's welfare at personal sacrifice if given a chance.

When they have requests to make for special religious privileges, they should make them, not in the spirit of demand, but in meekness and humility. They should be circumspect in their deportment and in the discharge of their duties. They should live and labor from day to day so that they will be able to hold in their hearts continually the consciousness of Christ's abiding Spirit.

They may face situations which will try their faith to the utmost. Any hour may bring problems which only the wisdom of God can help them solve, but they must believe that He, in His great power, is able to work out every experience for good, even as Paul said: "We know that all things work together for good to them that love God." The very discipline which at times will seem exacting and perhaps in some instances overbearing, if submitted to in the right spirit, will broaden and develop Christian manhood.

Our young people should be prepared to serve even in the most menial work, and should perform their tasks promptly, cheerfully, and efficiently.

If one finds himself in embarrassment and difficulty, he should notify the church of which he is a member, not as appealing over the head of his officer or superior, but rather to find out if some helpful understanding may be arrived at. Further valuable instruction along these lines may be found in "Testimonies," Volume I, pages 357 and 361.

#### SABBATHKEEPING

It is a broad fundamental principle that we should not do any secular work upon the Sabbath that can be done on the other six days of the week.

The question of observing the Sabbath will often present difficulty. What can lawfully be done? That is, what is proper according to the law of God?

There are works of mercy and necessity which may rightfully be performed on the Sabbath. But our youth may be called upon to engage in lines of service which they cannot conscientiously perform upon the Sabbath day.

Sometimes they may arrange for an exchange of work with those who prefer to be excused from work on Sunday. Their working Saturday night and Sunday instead of Friday night and Saturday will often be a convenience and

a favor to the authorities. They must explain that God's law requires them to observe the Sabbath from sunset Friday to sunset Saturday, for "from even unto even, shall ye celebrate your Sabbath." Unless the time is definitely understood, there will be conflict and embarrassment.

The Sabbath should be conscientiously observed in the camp or elsewhere. That is, all possible work should be done on Friday in preparation for the Sabbath. Do not attend only to your regular work on Friday, but make it a preparation day for the Sabbath. Do all you can on Friday in preparing to keep the Sabbath the following day.

Endeavor to work out, with your superior, plans whereby you may meet the demands of conscience in Sabbathkeeping without embarrassment. Show yourself willing to cooperate, but keep your conscience clear, even unto punishment and death itself. You may find yourself in the hands of some one who does not understand you and your position or viewpoint. He may honestly think that you are a shirker or a coward, or that you are obstinate or disloyal. You should be respectful and patient even under the greatest provocation. Show him your willingness to do anything you can, except to violate your conscience by disobeying God. A superior should never be answered by an abrupt refusal, but rather by a courteous explanation. Be willing to accept and perform the task assigned you, however undesirable and menial it may be. Express your willingness to work additional hours on regular weekdays to compensate for time off on Sabbath. Whenever opportunity affords, offer to perform extra service as an evidence of your appreciation for the privileges of Sabbath observance granted to you.

Should you be under the military and unable to consummate satisfactory arrangements, before help reaches you the court-martial may decide your fate. We hope this will not be so in a single case. If it does come to that,

may the God of all grace give you courage to stand like Daniel for what you believe is right.

After receiving permission to be relieved of work on the Sabbath be careful to observe the day in the proper manner. Carelessness in keeping the Sabbath will be quickly observed by the intelligent, alert officer or superintendent. He will not respect the plea of conscientiousness in such a case. Conduct of this kind will bring discredit upon those who are conscientious, and upon the denomination. Keep the Sabbath out of a good conscience. Be true to yourself, to the government, to the church, and to God. Remember to keep holy the Sabbath day.

During the World War of 1914-18, special rulings were frequently made, exempting Seventh-day Adventist members from all unnecessary labor on the Sabbath day. In one of the camps, where one of our young men was court-martialed for refusing to do unnecessary work in connection with the base hospital service—namely, cutting of brush—the reviewing board changed the sentence from guilty to not guilty, because the commanding officer of that camp had issued an order that Seventh-day Adventist members should be excused from all unnecessary labor on the Sabbath day, and the reviewing board held that the order to cut brush was illegal, as the cutting of brush was not a daily necessity.

As an illustrative principle relative to Sabbath work, one might refuse to change bed linen and be perfectly sincere and conscientious in the course he undertakes. He might reason that he would not do this kind of service in his own home on the Sabbath day. But the dangers of infection and contagion arising from insanitary conditions are far greater in congested quarters where all kinds of disease are prevalent, than they are in a private home or a small, well-equipped institution. We must take these changed conditions into account when the responsibility

of protecting the health of a large camp is placed upon us.

If any part of these necessary duties can be planned for ahead, it should be arranged so that they can be performed on Friday, Saturday night, or Sunday.

We should be willing to perform any reasonable duty. Loyalty to moral principles is a paramount duty in the life of every individual. Each is answerable to God alone for his convictions, and must give an account of himself to God at the last great day. No one can decide for another the paramount issues of eternity.

We must interpret our duty in regard to Sabbath observance, and all other matters, not after the example and teachings of the Pharisees, but in the light and example of the life and teachings of Christ. We must be able to discern the difference between policy and principle, and be true to principle. We must be consistent. We cannot be conscientious in some matters and insincere in others that are equally important.

The following scriptures may be an inspiration and a help to you in time to come; take them as God's promise to you for the days of adversity:

"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint." Isa. 40:31.

"Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

"Be thou faithful unto death, and I will give thee a crown of life." Rev. 2:10.

#### SECURING SABBATH EXEMPTION

The practical application of the exemptions granted noncombatants is illustrated in the following experience of a Canadian youth in the World War:

It was in the autumn of 1917 that Canada passed her Military Service Act, which compelled all men from the ages of twenty to forty-five to do military service in defense of their country.

In May of 1918, I was ordered to report for service at Vancouver on the 23d, which was Thursday. I failed to get exemption from service. Thus on Sabbath, May 25, I was called upon to stand the test of my faith. Figuring it would be of advantage, I went to the parade (drill) grounds and was allotted to a platoon for drill. Stepping up to the lance corporal in charge, I told him that it was against my belief to drill that day, and gave the reason, that it was the Sabbath. He, through God's guiding hand, advised me not to say "belief," but to say "creed," as the word "belief" didn't hold in the army.

Shortly after, the orderly sergeant came out, and seeing I was not drilling, asked the lance corporal the reason, and he told him. I was in hearing distance. The sergeant ordered me to sit on a near-by bench until further orders, and at the same time he turned the platoon over to an imperial drill sergeant.

At noon the sergeant took the men back to the drill hall and came out for me. He asked what had happened to me, as I was then under arrest. I told him, and he said that he had been religious, and that he admired me for standing for my faith, adding the words, "Stick to it." How God sends encouragement from such unexpected sources, when we step out on His promises and obey His commands!

On Monday I went before the company commander. He sent me before the regimental commander, as the charge laid against me was "refusing to obey orders while on the parade ground Saturday." Thus I was sent under escort to headquarters.

The lance corporal who had charge of the platoon on



Sabbath escorted me down to headquarters, and at different times said, "Don't think I want to condemn you, for I don't. I want to help you all I can, but I have to give my evidence." He instructed me all he could so that I could gain as much favor as possible with the commanding officer.

God was with me that day, and the precious promise in Matthew 10:19 was fulfilled, for God spoke for me. When the officer would ask a question, the answer was revealed to me, so I never had to hesitate in making reply. One outstanding question he asked was, "What would you do if you were in France?" And the reply God gave me was, "We are permitted to do well on the Sabbath day, looking after the sick and such like."

The next day I appeared before the company commander and received the decision, which granted me Sabbath privileges, but like Peter and John, when they were released from prison, the officer said to me, "Don't let me hear you call Saturday the Sabbath again."

Later I was sent to Victoria. The sergeant major asked me to go to work in the kitchen, and I said that I would go under the condition that I have the Sabbath off, which he granted. I was given full charge of a kitchen the next day, as one cook had been trying to manage two places, without success. One Friday my officer came and told me that owing to the fact that they were short of men he couldn't give me extra help for Sabbath, but added, "If you can't do any other way, cook it today and serve it to them cold tomorrow." However, I managed with my kitchen help and was free after nine o'clock Sabbath mornings.

On transferring to the medical corps, I had no more trouble while in the service.

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**THE NONCOMBATANT IN CONTI-  
NENTAL EUROPE**

## THE NONCOMBATANT IN CONTINENTAL EUROPE

THE various countries in Continental Europe have held for the most part very strictly to military requirements. In some instances our brethren, when called to training, have received exemption from military service.

This chapter contains a statement from W. A. Spicer which will be read with interest. An experience from one of our brethren in the section entitled, "Recognition of Loyalty," and another related in "Special Grace Amid Trial," are fine illustrations of the way in which God sustains His children.

### OUR EUROPEAN BRETHREN AND NONCOMBATANCY\*

An inquiry concerning the attitude of our brethren in Europe toward noncombatancy and war comes from a brother who has recently heard these brethren denounced by enemies of our cause and work. The information we passed to this inquirer may be of interest to others.

At one of the fullest and most representative meetings of their committee, which our European brethren held in Switzerland, following the comparative stabilizing of affairs in Europe, they adopted a declaration of principles on noncombatancy. It is the first declaration of these principles ever made in our general work in Europe.

It was not difficult, comparatively, for our representatives in the North American Division to counsel together and make proper declaration of principles as the United States was being drawn into the great conflict. Yet our brethren in America who went through these times recall well how carefully and prayerfully these matters of ex-

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\* William A. Spicer, President of General Conference, in the *Review and Herald*, March 6, 1924.

treme delicacy had to be handled. It was the same in the time of the Civil War, when our people were first led to study this question and to make our first declarations on noncombatancy. Even then the Spirit of prophecy among us was led to bear stern warning to restrain some whose rash and unbalanced talk and attitude in a national crisis tended to misrepresent the Christian attitude toward civil authority. But then, as also in the recent crisis, it was possible in this country to get together for mutual study and counsel and unity of action.

#### WHEN THE STORM BROKE

All will understand, however, how impossible it was in Europe to secure any such opportunity for counsel or united study. The storm broke suddenly, and in many parts, workers even in the same country were unable to counsel with one another. Even now, in some parts, where delicate situations still exist, our brethren need special wisdom and judgment in handling such declarations. From the minutes of the European committee's proceedings, we copy their statement of noncombatant principles, issued January 2, 1923:

#### DECLARATION OF PRINCIPLES

"The executive committee of the European Division of the denomination of Seventh-day Adventists, assembled in conference at Gland, Switzerland, having carefully counseled concerning Sabbathkeeping, military service, bearing of arms in time of peace and during periods of war, unanimously declare themselves in harmony with the general teaching of their brethren of that denomination throughout the world, as follows:

"We recognize earthly governments as ordained of God for the purpose of securing to their people the blessings of order, justice, and tranquillity; that in the exercise of their legitimate functions such governments should receive the loyal support of their citizens.

"We assert the justice of rendering tribute, custom, and honor to earthly governments, as enjoined in the New Testament.

"We revere the law of God contained in the decalogue as explained in the teachings of Christ and exemplified in His life. For that reason we observe the seventh-day Sabbath (Saturday) as sacred time; we refrain

from secular labor upon that day, but engage gladly in works of necessity and mercy for the relief of suffering and the uplift of humanity; in peace and in war we decline to participate in acts of violence and bloodshed. We grant to each of our church members absolute liberty to serve his country, at all times and in all places, in accord with the dictates of his personal conscientious conviction."

In addition to this statement a special statement was made by the representatives of the German unions, as follows:

"At the Council of the European Division committee in Gland, Switzerland, Dec. 27, 1922, to Jan. 2, 1923, our position during the war as it had been expressed in different documents was reviewed, and we herewith by our own signatures confirm anew, what had already been declared at Friedensau in 1920, our regret that such documents had been issued. We are in full harmony with the statement adopted by the Council today [Jan. 2, 1923]."

#### FOR THE INFORMATION OF OUR PEOPLE

This additional special note, signed by some of the representatives of our work in Germany, had reference to positions taken by individuals in those early war days when generally the workers were struggling much alone, in the midst of the whirlwind. Others of their associates at the time did not feel they could approve these positions, and when there was opportunity to study the question together, and to learn of the declaration and principles laid down in the early history of our denomination, all united as brethren in regret for faulty conceptions, and in adherence to the principles adopted by our people in the early years of our work.

We give these facts for the information of our people in America, that all may understand the position of our brethren in Europe. Our brethren in the churches, we know, do not expect us to reply to the complaints of elements that go out from us because they are not of this movement, and seek to draw others after them. When any one goes about denouncing and accusing brethren, far or near, those who know the gospel of the third angel's mes-

sage will recognize the spirit of this "other gospel." "The accuser of our brethren" (Rev. 12:10) is always at the task, and would be delighted to have us take time and space in these columns to answer charges instead of devoting that time and space to preaching the message and telling the progress of God's cause.

But when representations regarding brethren far away raise questions in the minds of our people as to how these brethren stand, we feel we ought to pass on the information. The brother who made the inquiry of us in this matter asked about a statement that some of the organizations in Germany during the war "allowed" the government to take their surplus funds. It seems inevitable that if organizations had any surplus deposits in the banks, the funds must surely have been subject to call by the authorities. The brethren, as Christians, could not resist the powers that be. Caesar was able to call for anything that bore his image and superscription. I do know personally German brethren who told me how they were constrained to allow a portion and possibly all of their gold deposits to be exchanged for government bond securities; and naturally as paper values went to the vanishing point, they probably lost their money. The military power in any land may be given the power to commandeer the means or material it requires in any crisis, and no Christian can resist. Following the principles of Christ, he must render "tribute to whom tribute is due," as may be demanded by the powers that be.

When in Germany during the war, I visited homes of our people where brethren had "allowed" the authorities to take the brass faucets from sinks and copperware from kitchens. Brethren in our great health food factory in Hamburg were rejoicing in the providence that left them just one copper steam cooker. All other copper boilers had been detached and taken, but this one was in transit to them on the railway at the time when copper was being

requisitioned, and so it had escaped, and they were able to continue the preparation of health foods.

Our people in other lands may rejoice that our brethren in Europe love this message and are trying to keep step with their brethren in all the world. And God is wonderfully blessing their soul-winning work by the conversion of thousands every year; yet these accusers of our brethren assail them.

It is surprising what disorderly elements sometimes did in their rage against their brethren. In one part, we are told, as the war broke, they issued a document against militarism and war, putting the name and address of our own German society to it, and thus bringing an order from the military for the complete closing up of our work. But the hand of the Lord delivered. In another part, the brethren tell us, several of our brethren lost their lives in violent persecutions stirred up against our people by accusations of these "reform" elements.

The last things are being enacted. We are nearing the end of the journey. As we pray for greater power in our lives and in the message, we well know we must be prepared also for the constant coming and going of this and that element of darkness and disorder. Every wind will be blowing, and every kind of Lo here! and Lo there! will be sounding. But those whose feet are established in the message and in the sure pathway cast up for the advent people, will press together and press onward calmly and steadily and earnestly to the end of the way.

Not often shall we ask for precious space to make explanations about charges against our work. It is space that is all too limited to record the triumphs of the advancing cause of God. But we thought that others besides our inquiring brother might be unaware of the position of our brethren over the sea, as stated in the declaration of non-combatancy quoted.

RECOGNITION OF LOYALTY  
EXPERIENCE OF A GERMAN SOLDIER

Our church in Bonn, Germany, had many victories in the military question before the World War. A brother and I were thrown into prison because we refused service on Sabbath. We both had an experience similar to that of Peter, recorded in Acts 12. Our joint petition and that of the whole church gave us the victory through the Lord, so that we had Sabbath free and no punishment.

The experience of August, 1914, was altogether different. According to the war laws, refusal to carry arms was to be punished by death, but the Lord helped. The hardest trial was to bid farewell to wife and child, knowing death was the punishment for refusal to bear arms under the law of the war. Sixteen comrades were drafted at the same time, and they exhorted me to think of my wife and child, and not refuse to do what was required of me.

On the second day of my service I went to see the captain, and with the petition presented Bible reasons, that contrary to the Old Testament with a theocratic government, the Christian era has the spiritual kingdom of God and therefore spiritual weapons (Ephesians 6), and that even Christ commanded Peter to sheathe his sword. But the captain was compelled to turn me down, referring me to the laws of the war. This was Tuesday. I agonized in prayer, and knew that the church was doing the same, which was a comfort to me. Friday came. In the meanwhile I had been told that I was supposed to be subordinate to the government, but I answered that God's commands were higher.

Toward evening I still maintained my refusal, and my last explanation was, "You will only waste your bullet on me, because you can't change me; as I am able to die for my earthly fatherland, I certainly can stand for my heavenly convictions. The Lord help me, I can't do otherwise.



But I could be of great value to the state in the medical corps."

So the thing went to the staff for consideration. At half past eight in the evening, the captain and the regimental doctor came to me with happy countenances, saying that I was to report as assistant in the medical corps. My joy and thankfulness can be understood only by those who have been in similar circumstances. I was questioned and admired by the whole regiment, and was able to witness for our truth.

My courage and diligence promoted me to the position of corporal in the medical corps. After having been on duty for seventy hours under fire in April, 1915, I came back for a little rest and had worship with my dear comrades. We were told that religious services were forbidden. After inquiry here and there, clear up to staff headquarters, the regiment chaplain said that I could use churches for worship. So I was able to win souls for the Lord. A comrade was baptized while on furlough, after having received instructions in the Bible. Another brother, upon profession of our truth, was put for a year in an insane asylum and didn't have to bear arms. There are many other experiences which could be related to the honor and glory of God. May our prayers be for our youth, that they may have stamina and spiritual strength.

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#### A GOOD ANSWER\*

A young man was brought before a military court in Europe to answer for his faith as a Sabbath observer who could not do ordinary work on the Lord's holy day.

He had declared to the judge that the oath of loyalty which had been required of him as he was called to join the service, forbade his breaking the Sabbath. That was

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\* "Youthful Witnesses," by W. A. Spicer, pp. 221, 222.

a new idea. "How is that?" asked the judge. The young man replied:

"I was sworn in with a Christian oath, and therefore cannot be under an obligation to violate the commandments of God and work on the Sabbath. One must regard God as the highest authority and obey Him in the first place."

It was an answer that made a deep impression in the court. No one had ever given such a turn as that to the oath required. Surely to the young witness the promise of Christ had been fulfilled: "When they deliver you up, take no thought how or what ye shall speak: for it shall be given you in that same hour what ye shall speak." Matt. 10:19.

The witness was borne in a stuffy little military courtroom in Germany, before military men who had little time for religious convictions that got in the way of regulations. But the newspapers were represented there; and as the wires and the mails took up the story, that young man's testimony was reprinted in the press of four continents. The quotation given above was taken from a Chicago paper, reporting the trial. The witness borne in a little courtroom in Europe was spread before millions over the earth. Thus God can give wings to words spoken for truth.

#### SPECIAL GRACE AMID TRIAL\*

While in Europe, before the war, the writer sat one day with Secretary R——, of one of the union conferences, taking notes as he told the story of his experiences under military discipline for loyalty to the Sabbath of the Lord. With notes abbreviated here and there, the story is transcribed as follows:

"I was several times in prison, but through it all I was granted the blessing of the Lord in an unmistakable man-

\* "Youthful Witnesses," by W. A. Spicer, pp. 197-206.

ner. And the more severe the punishment, the greater the blessing of the Lord.

“When tasks were set on the Sabbath which I was unable to fulfill, I had opportunity to explain the obligations of the fourth commandment. Upon failure to do the work, my case was taken in hand. First I was placed under disciplinary punishment, which is set by the captain immediately in charge. This punishment is of two kinds: First, three days of ‘middle arrest,’ in a cell having only a board bed as furniture, and with only bread and water to eat. When the next occasion brought fresh punishment, the second form was that of seven days in the dark cell. That means three days in complete darkness, so dark that one cannot see his hand before him, or see the bread and water that is passed in at mealtime; then for a day one is allowed to be in a light cell, and good food is furnished, and then comes another three days of the total darkness.

“However, the Lord was with me in the darkness as well as in the light, and I always insisted on keeping the Sabbath as commanded by the Lord. This brought me up for the formal judgment of a military court. The special charge on which I came before the court was brought about in this wise:

“I was with my regiment on the drill ground. It was Friday evening, just at the beginning of the Sabbath. The first lieutenant came to watch the orders, because it was well known that I would refuse to continue work into the Sabbath hour. I had been standing at one side.

“Just at the Sabbath hour I went to the lieutenant in command and begged him to let me go, as the Sabbath was at hand, the day commanded of God to be kept holy. However, he did not grant my request, and the command was given me to bring a cannon ball. I was compelled to refuse. This first lieutenant had never shown a bitter spirit toward me before; but now it seemed as if an evil influence

possessed him, and he cried out in a loud voice, berating me. The Lord kept me very quiet. Others of the men appeared very much excited by the unusual incident and the tension of the situation.

"After telling me to take myself away, the officer called me back again, and said, 'What are you? What are you, then? Are you a heathen?'

"'No, I am a Christian,' I said.

"'What!' he replied, 'you are a heathen. Take yourself away.' And with further harsh words he denounced me.

"It was a defeat for him, and victory for me. I felt it, for the Lord kept me very quiet and calm. The men and inferior officers knew that I had been upright and conscientious in my work and life, and their sympathies were with me.

"A few minutes later the leader of the cannon squad to which I was appointed again said, 'You must fetch the ball.'

"I said, 'I cannot.' He gave a new order, and again I said, 'I cannot, on account of my conscience.'

"Then the officer in command again denounced me severely, commanding me to take myself away to the Turks and to the heathen.

"'Lieutenant,' I said, 'it is not I who am erring in this matter; for the Bible commands distinctly that we should keep the seventh day holy unto the Lord; and it is the Lord Himself who commands.'

"He roughly told me to cease speaking of the Bible, and declared he would send me to prison instantly. 'Sergeant,' he said, 'take this man at once to prison.'

"So to prison I went, and fourteen days later I was tried before the formal military court. This same first lieutenant came and bore a very good testimony for me. He spoke in the kindest manner concerning my faithfulness in everything except the question of work upon the

Sabbath. Inasmuch as officers are not allowed to speak abusively to the men under them, he evidently wished to make amends for his former course. Eight to ten officers constituted the court, and in the end I was sentenced to two months' imprisonment.

"I was ushered into the prison cell on the evening before Christmas, 'holy evening,' as it is called. Before taking me into the cell, the prison officer said to me: 'Well, you are not the first of these to come. We have had experience before with those who suffered in a holy cause. Now I will tell you at once that I do not believe in anything. I believe all that is required of any one is to be honest, and that is enough.'

"I spoke a few words to him regarding my religious experience, and entered the cell. It was cold, and I felt my teeth chattering. It was still light enough to see in the cell, and I sat down on the bed, which was old and very dirty; and my eyes caught sight of a Bible on a shelf over the door. I took down the Bible and opened it to read from the Psalms. As I sat reading those psalms that evening, the blessing of the Lord came into my heart as I never had experienced it before. Tears of love and thankfulness flowed down my cheeks. It was a wonderful experience. The moment I found myself shut into the prison, the blessing came in overflowing measure.

"My work in the prison was the sewing of bags, and I was supposed to do so many hours' work each day. On Friday evenings, however, I laid aside the work. The sergeant, noticing this, gave orders for me to go on with the work. I had quietly to tell him that I could not. For this he gave notice to the chief of the prison, and an investigation was ordered. However, this investigation was deferred in some providential way, so that it did not come before my two months of imprisonment were up, and I was again free from the prison.

"All through those days the blessing of the Lord was with me. Often as I worked, tears of thankfulness and love dropped down upon the bags, and often I was impelled by the Spirit of God to kneel down and thank the Lord for His love and grace. By His grace I was resolved to endure to the uttermost. All the hardness of the experience was as nothing compared with the overflowing love of Christ that visited me.

"As the prison term was expiring, I sought the Lord earnestly to deliver me, so that I might not come a second time into this prison; for during these two months I was shut away from all others, so that I had no opportunity whatever to speak to any concerning religion. Other prisoners were together at times, but I was kept alone. I felt that it could not be the Lord's will that I should be such a long time shut away from any opportunity of being a help to others.

"The last day of my imprisonment I prayed: 'Lord, if it is Thy will, do not let me come back into the prison; but Thy will be done.' Almost as clearly as if I could see it, though really I could not, there came to me mentally a view of the cross lifted up on Golgotha, overspread by beams of light; and with the thought came very clearly the conviction that I must endure yet another time of punishment.

"As I stepped out of the cell on my release, I could not help turning and saying, 'Now, farewell, beloved cell;' because I had experienced there so much of the blessing of the Lord.

"The sergeant said to me, 'What are you saying? No one has ever said such a thing as that before.'

"'I say it,' I replied, 'because I have experienced the blessing of the Lord here.'

"That night I was allowed to return to my room in the town near the barracks, where I had been living in the

home of one of our sisters in the faith. Next day I was to report again at the barracks. I had again to prepare my clothing for the return to service, and as I expected it would be a return to punishment, I felt as if preparing the instruments for my own suffering. I thought of Isaac carrying the wood for the offering.

"Next morning I reported at the barracks. I was not looking very well, as I had not slept much the previous night; also I had been considerably burdened, owing to the grief that my family felt over my conduct and experience, as none of my own family believed as I did. It was naturally a great hardship to my parents and brothers and sisters to see me taking a course which they could not understand, although they knew I was conscientious.

"The officer to whom I reported, suggested that I announce myself sick, so I would be excused for a time. I said, 'No, I cannot do that.' However, when the doctor came to examine me, he found that I was somewhat feverish, and sent me to the hospital.

"I was left in the hospital until a petition which I had sent from prison to the war office had been replied to. In the petition I had requested to be allowed to serve in the sanitary corps, where, in the care of the sick, I should be able to regulate Sabbath duties in such a way as not to infringe upon the requirements of the regular military regime. However, the minister of war denied the application.

"Again as the Sabbath came, I was upon the drill ground, and had to refuse to serve. The officer in command laid his hand upon my shoulder and said, 'You are arrested.'

"This time the officers were very angry. In due time I came before the court. It is the rule that the officer who makes the complaint make also the request for punishment. Now the officer demanded a punishment of four months

and fourteen days. The military court went still farther, and the sentence was six months' imprisonment.

"As I walked from the courtroom, I felt a measure of gratitude to see that the newspaper reporters were present, and I thought that possibly by their presence the testimony given before the court would make known the Sabbath truth to many people. And sure enough, the report truly went out generally to the press.

"However, when I reached the prison, the cold sweat stood on my forehead, as I thought of my parents and the experiences that might be before me. I knelt down and prayed the Lord that through the newspapers and by other means He would make known His Sabbath truth, and turn all things to His glory. This brought comfort to me.

"I spent some days in prison while the sentence was being confirmed. During these days I did not experience the blessing of the Lord in the measure that I had felt before in the prison cell. This brought grief to my heart. 'What does this mean?' I asked myself. 'Is it that I have done something of which the Lord does not approve? Why does the Lord not help?' One moment only, Satan came with his doubts, but I prayed to the Lord: 'Lord, it is Thy cause, and not mine; and because it is Thy truth, it cannot be defeated.' As I prayed, the blessing of the Lord came, though not so fully as before.

"Soon the sentence was confirmed, and I was taken to the military fortress at ———, and ushered into a cell. The moment I found myself again shut in alone, that instant there came flooding into my heart the grace and love of God, and I was filled with joy and courage as in the former experience. I can never cease to praise the Lord that His grace came so all-sufficient in the time of trial.

"This time the circumstances were yet more unfavorable. The chief of the prison could offer no mitigation



of the sentence. I felt indeed that the only hope was in the Lord.

"The Sabbath came. That morning I had prayed very earnestly, and felt at peace. I felt that there was some experience coming in which I would need help. In a short time I heard the doors of the prison opening and shutting. As the sergeant came to my door, each time I had to call out, 'Cell number eight! occupied by Prisoner R——. He has six months' imprisonment.'

"This time, although I was not working, the officer gave me no order.

"Shortly afterward came the lieutenant, and said, 'Where is your work?'

"I replied, 'This is the Sabbath of the Lord, and the Lord forbids me to work upon it.'

"'You must show your work,' he said.

"I told him it was there, pointing to the floor, and he passed it, entering his signature on the record, as if I were doing the work.

"Again and again during these months of imprisonment, officers threatened to report, and assured me of still more severe punishment; but somehow the Lord prevented any orders' being given, so that I escaped further difficulties that might have come on account of keeping the Sabbath while in the prison.

"After four months I was one day ordered to dress in other than prison garments, for removal to the hospital.

"'Why is this?' I said; 'I am not ill.'

"'I do not know,' said the officer; 'you will probably have your head taken off and another head put on.'

"'No,' I said, 'only another heart.'

"He said, 'Your heart is good enough; what you need is another head.'

"So I was taken away, accompanied by two men with guns, and put into a hospital, where I learned I was to be

held under observation to ascertain whether I was mentally sound or not. When asked if I had any special wishes, I requested only that I might be allowed to have a Bible.

“‘Yes,’ said the sergeant, ‘give this man a Bible. He shall have a Bible; but no one shall try to speak or converse with him about religion.’ If I endeavored to talk with any one about religion, I was to be isolated.

“A yet higher medical officer often spoke with me, and as he was a man greatly interested in literature, we became very friendly together. In college I had studied literature, and was well acquainted with works of which the medical officer was fond.

“After six weeks in the hospital, under observation as to my mental soundness, a report was made in my case, and I was returned again to prison, where I remained for some days, working as before. Eighteen days later a medical officer came asking me various questions, which I answered, maintaining simply my duty to obey God and to keep the fourth commandment of His law.

“‘Now,’ he said, ‘if you like to be here your whole life, you may remain here if you will.’

“I told him that it was not my wish to remain there, but that I was only telling him what the Bible plainly commanded men to do.

“‘This is logical nonsense,’ he said.

“I felt that hope for release was gone, and that I was to be left indefinitely.

“Four days later the sergeant came to me with orders to put on my better dress, and report to the captain. On reporting to him, I was told that they were resolved to investigate thoroughly my mental responsibility, and for this purpose I was to be sent to another city, to undergo observation in a clinical hospital.

“Before leaving, a superior officer said, ‘Now, R——,

when you get free from military service, I suppose you will say that God looked upon your martyrdom and helped you.'

"I said, 'Yes, I certainly believe that God does help.' And so I left for the clinic at —.

"The day after my arrival at the clinic, the physician in charge, a well-known professor, came with his staff and spoke with me.

"'You are an intelligent man,' he said. 'You must remember also your obligations, and relate yourself to circumstances. We will help you. We do not want your young mind crumpled up and shattered.'

"A few days afterward he talked with me in his office, urging that I drop these notions which had brought me into trouble. I explained to him that I could not do otherwise and be true to the plain word of God, which all Christians profess to believe.

"'Then you must bear the consequences,' he said. 'The responsibility is your own.'

"I was given to understand that my behavior was on test, and I prayed the Lord that He would give me grace before this man and before others.

"For a fortnight I went in and out, doing the duties which had been assigned me in the fields, along with others under observation for various physical ills or mental weaknesses.

"One day an assistant in the physical laboratory came into the ward where I was. He had in his hand a parcel, that by the wrapping seemed to be a little mathematical device with which I was familiar, used by mechanical engineers and others in working out the finest measurements of spaces and capacities.

"I said, 'Have you not there a device for reckoning logarithms?'

"'Yes,' he replied, and wanted to know if I understood

the use of it, saying that the chief professor was looking for some one to show him how to use it.

"I told him that I understood its use, so he asked me if I would come that afternoon to the laboratory. I told him that I had been ordered to work in the fields, and moreover my misfit working clothing was hardly appropriate for the laboratory.

" 'Well,' he said, 'I will tell the professor.'

"He reported to the professor, and brought back orders that I was to be released from field work, and was to come to the laboratory to assist this young man in certain investigations and mathematical estimates on which he was engaged.

"As I had had training as a mechanical engineer, I was familiar with these things. The head professor came also, and as we worked on the investigations and experiments, I came into very friendly contact with him.

"Six weeks passed in this way, and I had been invited to visit the professor at his home. One afternoon, as I had refused the offer of a cigar, he said, 'You do not smoke?'

" 'No,' I replied, 'Seventh-day Adventists do not smoke, believing it to be a harmful practice, and that we should conserve all our powers for the active service of God.'

"He said he did not smoke very much, but now and then he used tobacco because he had found his friends testifying that it was a help to drive away sad thoughts.

"I, however, was glad to suggest that in all difficulties and trials I found solace and comfort in the Lord.

"At last he asked me if I would like to have my liberty. I said, 'Certainly; there are only two things, freedom and the prison, and the choice is not difficult.'

" 'Well,' he said, 'we will find a way. I will direct this thing so that you shall be free.'

"I went from the interview with my heart singing for joy. My friend, the mechanic whom I had been helping,

let me know that the professor was trying to secure my release from the army, and to arrange so that I would not have to go back to the prison for the remaining time of my sentence. He said the professor had asked the authorities if I could not remain four weeks longer helping him, until I should be released.

"The reply from the authorities, however, denied the professor's request, so it was settled that I must return to the hospital where I had first been under observation, until all my papers were ready. It was apparent that some report had been made on which it was expected that I would be released altogether from army service.

"Before I left the clinic, the professor called me and said: 'We are sorry you must go. We have telephoned twice to —, to get permission for you to remain here for a few weeks, but did not get a favorable answer. Now as you go, keep the clinic always in remembrance, and also bear us in mind when you no longer wear the king's uniform.'

"As I returned to the hospital, he sent with me a letter instructing the authorities that I should not be treated as an evil person. Four weeks after that I was free.

"Of course, I never was shown the report that had been made by the professor on my case. By the assurances of his friendly determination that I should not be compelled to suffer punishment for conscientious convictions, and by the fact that I had been assigned to the clinic to have my mental responsibility investigated, it is evident what the report must have been. Owing to the fact that I was compelled to maintain unwavering loyalty to the Lord in the matter of keeping His holy day, a thing looked upon as quite unnecessary and abnormal, the professor could readily set forth the case as one indicating a peculiar mental bias.

"But I was not yet quite free, being subject to call to

military service at some later time. When I had returned to my home, however, I became ill from the effects of the experiences passed through, and was compelled to undergo a serious operation. Now by the medical reports in this case I am quite free for all time from the call to enter the army.

“In some ways this sickness was a greater trial even than the imprisonment; but through it all the blessing of the Lord has been mine. Looking back to the prison experiences, and the special help that came in time of trial, when one could never tell what the next step might be, I must testify that the Lord’s grace was every day sufficient. ‘His strength is made perfect in weakness.’ Even the weakest could have endured all by the love of Christ which was shed abroad in my heart so abundantly through His grace.”

**UNDER IRON MILITARY RULE**

## UNDER IRON MILITARY RULE\*

THROUGH the years, in various lands, young men called to military service have faced trying conditions in standing loyally for God's law, while seeking to do their duty as loyal subjects of the country and the powers that be. As among men in every association of life, such youth have found, in army camps, officers in command who regarded and respected religion, and were quick to see that regulations could often be interpreted to favor individual convictions. Over and over again, however, under the traditions of unbending militarism, and sometimes in the power of men who feared not God and who exceeded regulations in the effort to break down religious convictions, young men have borne witness to the truth that Christ's grace is sufficient in every crisis of the soul's experience. . . .

### EXPERIENCE IN ARGENTINA

This story tells how God helped a young man to pioneer a pathway for other youth through the trials of service in the military camps of the Argentine Republic, South America. The young man had grown up in our Argentine school, and was in the nurses' class at the River Plate Sanitarium. He tells the story of his experience as follows:

"For many years here in Argentina our young Adventist brethren who were obliged to serve in the army did not refuse to work or do service on the Sabbath when they entered the ranks, for fear of the severe punishments threatened by the military authorities. Two of my brothers, when called to enter the service, asked their superior officers to grant them the freedom of the Sabbath, but were threatened with the most severe punishments if they did not

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\* "Youthful Witnesses," by W. A. Spicer, pp. 197-221.



conform to the rules of the army. So they served and worked on the Sabbath as did the rest.

“Many times before I entered the ranks, while talking with my parents and my brothers, I insisted that our young Adventist brethren ought not to do service on the Sabbath, for it is contrary to the commandments of God; but they declared that it was impossible to keep the Sabbath, for the military laws would not permit it. However, I always said that when the day came for me to enter the service, I would not work on the Sabbath, but would remain true to God.

“On the first of July, 1907, I was notified by the minister of war that on the fifteenth day of August that same year I must present myself at a designated place to be enrolled, and to complete the required service of one year. In my heart I felt that God demanded of me an example of fidelity before my brethren, but I also felt very weak and incapable of carrying to a finish the work that God had given me. Many times I had a great struggle in my heart; often I was sad and everything was very dark. I did not know what would be the result; life and death were before me, and my only comfort and hope were that God would help me to carry to a finish the struggle that I was about to enter.

“As never before, I felt the need of seeking the Lord in prayer, and night after night I sought a solitary place and presented my needs and the afflictions of my soul before God. No more could I love the things of this world; to me they were all vanity, and the only comfort and satisfaction I had was to do the will of God. Notwithstanding, it was very sad and painful for me when came the day and the hour that I must separate from my loved ones, perhaps never to see them more in this world. But I felt in my heart a profound comfort and peace, for I knew the prayers of the brethren went with me, and I had the

full assurance that if I remained faithful, I should see them in the earth made new.

"The fifteenth day of August, 1907, I was enrolled in the third artillery, Diamante, Entre Rios, República de Argentina. The same day I presented myself before the *comandante* of my regiment, and stated that I wished to be a faithful and obedient soldier in all my duties to my superiors, but that I had a burden upon my heart that I wished to make known to my commander. I told him that I was a Christian, and as such professed to keep the commandments of God, and then begged him to give me the Sabbath free from work or military duties, that I might keep it according to the commandments of God. He asked me who had put those ideas into my head. I answered, that from youth I had read the Bible, and that it taught us to keep holy the Sabbath day according to the fourth commandment, 'Remember the Sabbath day, to keep it holy.'

"The *comandante* said that the Bible is a very good book and teaches many good things, but that in the army it was impossible to follow its teachings; that now I was serving my country, under the law of compulsory service, and during this time I must forget my religion and do whatever my superiors commanded.

"I answered that I was very sorry, but it was impossible for me to forget my religion, for that was contrary to my conscience and to the law of God.

"The *comandante* then ordered me to retire, and gave orders to the captain of my company that I should be taught the military and penal codes, also the obligations and duties of a soldier that is serving his country.

"So the first week, from morning until night, they were teaching me the codes and instructing me in my duties, in fact, doing all they could to make me a valiant soldier. Not only did they seek to develop in me a military spirit,

but they did all they could to destroy my religious convictions and to convince me that I must work on the Sabbath. But all was in vain; I remained the same, always manifesting and affirming the same opinions.

“When the Sabbath came, I did not wish to work, and soon found myself surrounded by all my superiors, counseling and warning me of the great danger that I should incur if I persisted in such ideas. At last, when they were weary with me and convinced that they could get nothing from me, I was taken to the guardhouse. Here I passed the day standing with my face to the wall, and a sentinel at my side to see that I did not move. At night when I was put at liberty I could scarcely move my hands or feet because of numbness.

“The second week passed with the same program, only worse. It was a constant fight from morning until night against the whole regiment, for without exception they all persecuted me and fought against me and the Sabbath. I did not have a quiet moment; all despised and hated me. When I opened my Bible to read, they surrounded me to mock; and when I did not expect it, they would snatch the book from my hands and toss it from one to the other until tired, and then finish by throwing it at my head, shouting, ‘The saint has finished the mass.’ At night when I retired, they would throw rubbish, biscuits, bones, shoes, and anything else that they could find, at my bed. When tired of this, they would tip the bed over, saying, ‘The poor saint, why doesn’t the Lord help him?’

“In all this I could see that the devil was trying to discourage me and gain the victory; but I had the assurance that God was on my side, and would give me the victory.

“Again the Sabbath came, and again I refused to work. The officers were infuriated, and rudely hustled me off to the guardhouse, where I was placed upon a low bench

with my feet securely fastened in irons, and stretched out so I could not bend my knees. I was compelled to remain in this position all day. At times it seemed that I could endure it no longer, and would drop from exhaustion, but the guard compelled me to resume my former position. So passed the second Sabbath, very painful and fatiguing. At night I was released, but the struggle only became more intense. The *comandante* gave orders that everything possible should be done to convince me that I must work on the Sabbath.

“The next Friday I asked again to speak with the *comandante*, but he refused to listen to me, and warned me that by that time I ought to be convinced that my obstinacy was useless; that in the army I must work on the Sabbath, and I could not follow my strange ideas without meriting the severest punishment, and in the end being compelled to yield. With this encouragement I was ordered to retire, and I knew what to expect on the morrow.

“At six o'clock all the troops were ordered to go to the river to wash their clothes. I refused to violate my conscience, choosing to suffer punishment rather than to disobey God. I was immediately hustled to the guardhouse. When the *comandante* arrived and the captain told him how in the presence of the whole regiment I had refused to go with the rest to the river, he was furious with anger. Before them all he said that to that time the ‘*Sabatista*’ had had his way, but the time had come when he had to learn that in the army there is no other religion than obedience to superiors. He ordered a tub to be brought, and that before the regiment I should wash my clothes.

“One of the officers and a soldier escorted me to my bed, and the officer ordered me to gather up my clothes. I told him that I was very sorry, but could not do so, for it was contrary to the law of my God and to my conscience. The officer then ordered the soldier to put the blankets upon

my shoulders, and so I was led out to the tub. The clothing was thrown on the ground; one soldier brought soap, another a whip. The rest were lined up to see the result, while around me stood the officers, ordering me to wash.

"I knelt beside the tub and began to pray that God would give me strength to bear the trial. When the prayer was finished, the strokes of the whip began to descend, and the officer ordered me: 'Wash, wash.' I was upon my knees beside the tub, and the officer lashed me with all his strength. The pain was fearful, but the power of God sustained me. The chastisement continued until the whip was worn out, and then a heavier one was brought and plied with the same force across my back. A sergeant put the soap in one of my hands and the clothes in the other; then taking them in his, he went through the operation, saying, 'Wash, wash;' but when he let go of my hands, the soap and the clothes fell into the water. I had no fear of my superiors nor of the punishment, but I did fear to disobey God.

"The punishment continued for two hours, until they were convinced that they could do nothing with me. The *comandante* was furious. He said to the other officers that it seemed impossible that in the twentieth century there should be found a man who was willing to be maimed and mutilated for his religion; that I must be a Jew to the last extremity, for he had heard that they would rather die than work on the Sabbath, and that I seemed capable of doing the same thing. Two soldiers took me by the arms and raised me from the ground and escorted me to the *calabozo*, where I was enclosed with the tub and the clothes, and told that if I did not wash them, I should die there.

"The Sabbath passed, but the clothes were unwashed. In my heart I felt profound peace and joy because I could see that God had helped me and had given me the victory. I had more courage, more faith, and more con-

fidence than ever before, for I had experienced the power of God in my behalf, and I was convinced that He would carry me through.

"At eight o'clock I was taken out. The officer of the guard said that if I still refused the next Sabbath, I should never again leave the *calabozo*.

"During the week I was at liberty in the barracks, but the struggle continued; officers and men, night and day, persecuted and criticized me. At night, after I had gone to bed, they drugged me and crammed tobacco into my mouth. They also stole nearly everything I had. This was done because the *comandante* had offered a medal of honor to the officer who could persuade me to work on the Sabbath. I had to exercise much patience, humility, and meekness, for I was as a sheep among wolves. All were against me; none were in my favor. Often at night I escaped from the barracks to a solitary place to seek the Lord and pour out my soul to Him.

"At the beginning of the next Sabbath, officers and men came to me and asked if I would work this Sabbath. When I told them no, they said one to another, 'The poor saint! He doesn't know what awaits him tomorrow.'

"All that night I lay awake, my heart palpitating with anguish and crying out to God. At six o'clock the men lined up to go to the river; I only remained, reading my Bible. The officers came and asked why I had not formed ranks with the rest. I told them that my clothes were clean and did not need washing. They said that made no difference; that I should go with the rest to the river, but if I wished I could take my Bible and spend the day quietly there. Not suspecting any evil, I accepted their counsel.

"No sooner had we arrived than I was told that I had not come there to read the Bible, but to wash clothes, and putting a huge pile before me they ordered me to wash them; failing to do so would result in ill for me, as this

was the last Sabbath that any consideration would be shown, and failure to obey orders would be followed by life imprisonment.

"With tears in my eyes I confessed my regret at not being able to comply with the order, for it was violating my conscience and the command of God.

"After maltreating me until they were tired, one of the officers mounted a horse, took a whip, put me on a run, lashing me as he would an animal, for a mile and a quarter back to the barracks. I was again delivered to the officer of the guard, and was made to sit on the stool with my feet extended and fastened in irons, with a guard at my side to prevent a change of position. There I remained from a little after seven in the morning until eight o'clock at night, when I was once more put into the *calabozo*.

"The following day I was taken to the hospital to be examined as to my sanity. The doctor took me into a room, closed the door, with a guard outside, and then ordered me to strip. He examined me from head to foot, but found no defect. In his report to the *comandante* he said I was the healthiest and sanest man in the regiment.

"The same week the judge, or inspector, of military instruction came from Buenos Aires, and before him I was accused of disobedience and insubordination, which constituted a terrible indictment. The judge sent me into close confinement for seven months.

"I had never been thus confined, so suffered a great deal the first month. I have experienced how sad is the lot of the prisoner, and know how precious is the enjoyment of liberty.

"One day when I least expected it, my father was brought to the door of the *calabozo*. His face was very sad, and he burst into tears as he embraced me. He said that he had passed two weeks of sleepless nights, and that my mother and brothers were in sorrow and anguish be-

cause of my present state. He also said that the *comandante* had promised him that if he could convince me that it was my duty to work on the Sabbath, I should be put at liberty and he would pardon all my past offenses. On the other hand, if I persisted in my course, I should be imprisoned for life; in fact, I should soon be taken to the penitentiary, where it would be work on the Sabbath or death.

“In anguish of soul my father promised to do what he could to convince me that I was mistaken in my convictions, that it was my duty to obey my superiors, and that God would not hold me accountable for what I could not help. And yet from my youth my father had always taught me that we ought to obey the commandments of God. He sincerely sought to help me, but I could not accept his counsel. In reality my own father was working against me, and I was called upon to defend the fundamental principles of the word of God by citing such experiences as Daniel’s refusing to obey the decree of Darius; the three Hebrews who preferred to suffer the fiery furnace rather than to worship the golden image; and how Peter and John, because they refused to obey the command of the Sanhedrin to cease their preaching, were cast into the common prison, and then Peter said that we ought to obey God rather than men. The Lord tells us to be subject to all authority and to render it obedience and respect, but that we are not obliged to disobey God in so doing.

“My father labored with me for two hours, until he was well assured that I had determined to remain true to the teachings and promises of the word of God to the end of the fight. With tears and great grief he bade me farewell, and returned to inform the *comandante* that I was unmovable, and was disposed to die rather than to yield. After that the officers despised and oppressed me the more because I had refused to accept the counsels of my own father.



“Every one was against me; no one defended me. But God did not leave me alone. I had a friend that comforted and encouraged me; and that friend was my Bible. But one day while I was asleep some one crept into the *calabozo* and stole it. With sadness of heart and tears in my eyes I searched and searched for it, but was unable to find it. I was told by one of the officers that he had torn it up and thrown it away. Two weeks later a good brother came to visit me, and secretly brought me another Bible. How great was my joy and how happy I was to have the Bible with me once more! After that I always carried it concealed in my clothing. During my imprisonment I read the Bible through twice, and found it to be indeed my spiritual food.

“At the end of seven months there came an order from the council of war that I should be taken to Buenos Aires to be sentenced. While making the journey on the boat, with an armed guard at my side, I thought of faithful Paul when he was taken prisoner to Rome.

“Arriving at Buenos Aires, I was placed in a cell, with the usual armed guard at the door. There I remained for a month; then I was brought before the council to receive my sentence. After the indictment was read, the prosecutor asked for a sentence of five years. The president of the council rose and said that this was the first time in the history of the country that a man was being sentenced because of his religion, and that he was very sorry to do so, but it was impossible to avoid it, as my crime was very grave. He asked why I had disobeyed so many times. I told him that it was because I had a profound respect for my conscience and for the law of God, citing at the same time the fourth commandment.

“I was sentenced to one year of imprisonment, and earnestly warned that I should regain my liberty only upon condition that I comply with the rules of the prison. In

a few days I was taken to Martín García, an island prison in the river, where I found a great many other prisoners. Immediately I began to teach them the gospel. Some listened attentively, others mocked. During the day the prisoners worked in the quarries, making bricks and excavating. At night they were inclosed in large cells like a drove of steers. Many times there were fights among them, caused by their robbing one another of their food.

"The second day after my arrival I asked to speak with the *comandante*. My request was granted, and in the presence of several others, including the priest, I stated the cause of my imprisonment and asked to be relieved of work on the Sabbath. They discussed the matter with me for an hour, trying to show me the futility of my request. The priest, however, had to admit that the Catholic Church had changed the law of God, and that the Sabbath—the seventh day—is the day of the Lord. The *comandante* at last dismissed me with the warning to drop such ideas and to think well what I was about to do, for if I refused to work, he had full right to have me hanged, for I was then a felon and had lost all my rights. So closed the first encounter.

"The next day the priest had me brought to the church, or chapel, and talked with me for a long time, but was convinced that I could not be moved. He promised to present my case to the *comandante* and to do all that he could to give me the Sabbath free from work.

"On Friday I again asked to see the *comandante*. The officer of the guard asked me what I wanted. I told him that I wished to ask again that I should not be compelled to work on the Sabbath. 'It is not necessary,' he said, 'I have been given orders not to ask you to work.' It seemed too good to be true. All the week I had been trembling, sad and downcast, for I knew not what was before me, or what the end of the week would bring. Day and night

I had been praying that I might find grace before my superiors and not suffer further punishment. The moment that I learned that my prayers had been answered, a great burden rolled away, and I was filled with inexpressible joy. I could see that God was with me and had touched the hearts of the officers to grant my request.

“At the usual hour Sabbath morning the rest of the prisoners were called out; I only remained, reading my Bible. In my great joy I burst forth in song and praise to God. When least expecting it, I discovered that the officers were standing near, listening. They asked me what I was doing. I told them that I was praising and worshiping the Lord, and reading His word. They asked if I always expected to do that. I said, ‘Yes, I mean to be true to my God as long as I live.’ Then I explained to them the fundamental principles of the truth. They listened attentively, and then went away. Soon after this the priest came and greeted me most cordially. He asked if I had not been called out to work. When I told him that I had not, he said, ‘I presented your case to the *comandante*, and asked him to grant your request.’ I thanked him for his kindness, conversed with him for a time, and then he went away. So passed the first Sabbath.

“A month later I had the joy of seeing one of the prisoners accept the truth. Baldonero Sereal was a faithful companion. Many times when I was speaking the word to the prisoners he stood at my side and helped me. He would tell them: ‘*We* were brought here for crimes we committed, but this man the Lord has sent here to teach us the way of life.’ What great joy was this to me! During our imprisonment we helped and encouraged each other, and so the time passed more quickly.

“I had been at Martín García four months when there came an order for the minister of war to transfer all the prisoners to Campo de Mayo. My superior advised me

of that beforehand, and predicted that I would have difficulty in keeping the Sabbath there, and that it would be better for me to yield for the rest of my term than to risk life imprisonment. The priest also visited me, and expressed regret that I should be taken away to encounter new difficulties. I told him that God had helped me many times in the past, and that He would still be with me to the end of the fight.

"Two days later the boat arrived at the island, and the prisoners embarked for Buenos Aires. At that port we were met by an armed guard and herded like a troop of wild steers to the Retiro station, where we boarded a train. At eleven o'clock at night we arrived at our destination and were put into the guardhouse. At twelve o'clock the *comandante* of the *Compañía de Disciplina* arrived. He ordered us to form in two lines; then beginning with the first, he passed down the line to the last, asking each one the cause of his imprisonment. Many hung their heads in shame. When he asked me, I felt no fear nor shame, but freely confessed. The *comandante* was astonished, and said that my imprisonment was unjust, for this country guaranteed religious liberty, and no one had a right to prohibit its free exercise. This was a great surprise to the rest of the prisoners, and they said to one another, 'God is helping the saint.'

"All that week I prayed that I might find grace before my new chief. On Friday I asked to speak with him; and he not only granted me freedom from work on the Sabbath, but said that I should be taken out of the prison. He called the guard and gave him an order to that effect. What great joy and happiness was mine. All my troubles of the past seemed as nothing, and I could see the hand of God in all my experience.

"The next week I was given charge of the *comandante's* garden. I gave it the best of my efforts and attention, and

in two months he was so pleased with what I had done that he made me his orderly. Here my work was different. I had to clean his boots, polish his sword, serve his tea and coffee, etc. I lived the life of a prince, eating the same food as he had on his table, and in a short time I was robust and strong again. He treated me very kindly, giving me full liberty on the Sabbath. Often he had me recount the experiences through which I had passed. Then he would congratulate me on my firmness, and say, 'That is right. A man who professes a religion ought to live it. It is better to break than to double.' This last experience reminded me of Joseph, who left his prison cell to become Pharaoh's trusted servant.

"At last my term expired, and once more I was at liberty. I was warmly congratulated by the *comandante* for my constancy and fidelity, and given an honorable military discharge of blameless conduct and service well rendered. Shortly after, the minister of war issued a decree exempting Seventh-day Adventist young men from service on the Sabbath. So all my suffering had not been in vain.

"What a glorious and happy day was that when I finished my fight with the army! How glad I was that I had remained true to God! He had been with me from the day that I entered the ranks; He had helped me and had given me the victory. When the trials were the hardest and most painful, I felt His power and was strengthened to endure, to fight, and to conquer. I had learned to confide in Him, and with Paul I had learned, 'I can do all things through Christ which strengtheneth me.' I was convinced that there is a God in heaven who can help us in every time of need, and under His wings we may trust."

# PREPARING FOR THE FUTURE

## PREPARING FOR THE FUTURE

WHAT position shall I take in the event of another war, provided I am called to the colors of my country? This is a question which is concerning many of the youth in the Seventh-day Adventist Church at the present time. It is our earnest hope that the foregoing chapters will help in some measure to answer this question and to determine the course which our youth should pursue in any future contingency that may arise.

It is to be hoped that the same gracious provision for noncombatants will be made in future wars as was made during the days of the World War. If so, then Seventh-day Adventist youth would have no difficulty in proving their noncombatant status, and would be able to secure assignment to some form of noncombatant service. Failing in this, however, they have the heroic example of some whose experiences are printed in this book as an incentive to faithfulness to the right on their own part.

For the express purpose of helping some of our young men in future contingencies that might arise, there was prepared a pamphlet dealing with this question. The manuscript was originally prepared by J. P. Neff. It was examined by a representative committee, revised, and finally approved by the General Conference Committee of Seventh-day Adventists, in May, 1934. We believe the practical instruction it affords will be well worth reproducing in part in this chapter.

### OUR YOUTH IN TIME OF WAR

WHAT SHALL BE THE ATTITUDE OF OUR YOUTH TOWARD THEIR OFFICERS AND SUPERIORS?

Our youth who are called to serve their country should be respectful, courteous, and deferential to those who are

placed in authority; not defiant, not sullen, nor even seemingly obstinate. They should, however, be firm in standing for their convictions; they should be patriotic, ready to serve their country's welfare at personal sacrifice. If they have requests to prefer for special religious privileges, they should make them, not in a spirit of demand, but in meekness and humility. They should be circumspect in their deportment and in the discharge of their duties. They should live and labor from day to day so that they will be able to hold in their hearts continually the consciousness of Christ's abiding Spirit.

They will face situations which will try their faith to the utmost. Any hour may bring them problems which only the wisdom of God can help them to solve, but they must believe that He in His great power is able to work every experience out for good, even as Paul said: "We know that all things work together for good to them that love God." The very discipline which at times will seem exacting and perhaps in some instances overbearing, if submitted to in the right spirit, will broaden and develop their Christian manhood.

They should be willing to serve even in the most menial work, and should perform their tasks promptly, cheerfully, and efficiently.

If one finds himself in embarrassment and difficulty, he should notify the church of which he is a member, not as appealing over the head of his officer, but rather to find out if some helpful understanding may be arrived at.

#### SABBATHKEEPING

It is a broad fundamental principle that we should not do any secular work upon the Sabbath that can be done on the other six days of the week.

The question of observing the Sabbath will often present difficulty. What can lawfully be done? That is, what is proper according to the law of God?



There are works of mercy and necessity in the army and camps as well as in ordinary life, which may rightfully be performed on the Sabbath. But the youth will often be called upon to engage in lines of service which they cannot conscientiously perform upon the Sabbath day.

Sometimes they may arrange for exchange of work with those who would like to be excused from work on Sunday. Their working Saturday night and Sunday instead of Friday night and Saturday will often be a convenience and favor to the authorities. They must explain that God's law requires them to observe the Sabbath from sunset Friday to sunset Saturday, for "from even unto even, shall ye celebrate your Sabbath." Unless the time is definitely understood, there will probably be conflict and embarrassment.

The Sabbath should be conscientiously observed in the camp or elsewhere. That is, all possible work should be done on Friday in preparation for the Sabbath. Do not attend only to your regular work on Friday, but make it a preparation day for the Sabbath. Do all you can on Friday in preparing to keep the Sabbath the following day.

Endeavor to work out with your officer plans whereby you may meet the demands of conscience in Sabbathkeeping without embarrassment. Show yourself willing to cooperate, but keep your conscience clear, even unto punishment and death itself. You may find yourself in the hands of an officer who does not understand you and your position or viewpoint. He may honestly think that you are a shirker or a coward, or that you are obstinate or disloyal. You should be respectful and patient even under the greatest provocation. Show him your willingness to do anything you can except to take human life or otherwise violate your conscience by disobeying God.

An officer should never be answered by an abrupt refusal, but rather by a courteous explanation. Be willing

to accept and perform the task assigned you, however undesirable and menial it may be. Express your willingness to work additional hours on regular week days to compensate for time off on Sabbath. Whenever opportunity affords, offer to perform extra service as an evidence of your appreciation for the privileges of Sabbath observance granted to you.

You may not be able to consummate satisfactory arrangements, and before help reaches you the court-martial may decide your fate. We hope this will not be so in a single case; but if it comes to that, may the God of all grace give you courage to stand like Daniel for what you believe is right.

After receiving permission to be relieved of work on the Sabbath, be careful to observe the day in a proper manner. Carelessness in keeping the Sabbath will be quickly observed by the intelligent, alert officer. He will not respect the plea of conscientiousness in such a case. Conduct of this kind will bring discredit upon those who are conscientious, and upon the denomination. Keep the Sabbath out of a good conscience. Be true to yourself, to the government, to the church, and to God. Remember to keep holy the Sabbath day.

In the trying experiences that must come to the child of God during a time of war, Seventh-day Adventist youth must clearly keep in mind the purpose of the Sabbath.

God has given the Sabbath as a time when His children may enjoy fellowship with Him and with other believers. It is not enough merely to cease from labor. The Christian should go to church upon the Sabbath day whenever possible, where he may engage in worship and enjoy fellowship with God's people, and share with them the blessing that comes through the ministry of His word and through worship together. Church attendance is one of the means of promoting spiritual growth. We Christians must be

faithful in our duty to attend church, "not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

"Wherefore the Son of man is Lord also of the Sabbath.' These words are full of instruction and comfort. Because the Sabbath was made for man, it is the Lord's day. It belongs to Christ. For 'all things were made by Him; and without Him was not anything made that was made.' Since He made all things, He made the Sabbath. By Him it was set apart as a memorial of the work of creation. It points to Him as both Creator and Sanctifier. It declares that He who created all things in heaven and in earth, and by whom all things hold together, is the head of the church, and that by His power we are reconciled to God. For, speaking of Israel, He said, 'I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them,'—make them holy. Then the Sabbath is a sign of Christ's power to make us holy. And it is given to all whom Christ makes holy. As a sign of His sanctifying power, the Sabbath is given to all who through Christ become a part of the Israel of God.

"And the Lord says, 'If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day, and call the Sabbath a delight, the holy of the Lord, honorable; . . . then shalt thou delight thyself in the Lord.' To all who receive the Sabbath as a sign of Christ's creative and redeeming power, it will be a delight. Seeing Christ in it, they delight themselves in Him. The Sabbath points them to the works of creation as an evidence of His mighty power in redemption. While it calls to mind the lost peace of Eden, it tells of peace restored through the Saviour. And every object in nature repeats His invitation, 'Come unto Me, all ye that labor and are heavy laden,

and I will give you rest.'"—*The Desire of Ages*," pp. 288, 289.

#### PREPARATION FOR NONCOMBATANT SERVICE

During the World War the Congress of the United States passed an act, March 16, 1917, entitled: "An act to authorize the President to increase temporarily, the military establishment of the United States." In this act provision was made to protect those who held conscientious scruples against taking human life. It provided that the President of the United States should declare what services were noncombatant, and that persons who objected to bearing arms for conscientious reasons were to be assigned to noncombatant duty. Thousands of our young men, accordingly, served their country in noncombatant capacity, rendering acceptable service and receiving the commendation of their officers.

As noncombatants it is our duty to make all possible preparation to work efficiently and acceptably in noncombatant lines of service. We shall be recreant to our obligations to the government and unfair to ourselves if we negligently drift along in these days of peace, and make no definite preparation to serve the interests of humanity in the event of war. We should get a preparation now which will qualify us to serve in time of war as noncombatants. Our very position as noncombatants makes it incumbent upon us to prepare for other lines of duty. Our youth should be as well prepared for noncombatant service as the trained soldier is for military combat.

Serious, definite, thorough preparation to serve the country in the event of war, as indicated, will demonstrate to the government that we are not slackers or unmindful of our obligations, but patriotic citizens who stand ready to respond to the country's call in time of crisis.

There are things that one may learn to do that will

make his service to his country valuable, and enable him more readily and efficiently to serve God and his fellow men.

#### LINES OF NONCOMBATANT SERVICE

A noncombatant may render service in many lines of activity. We call attention to the following lines: Medical, nursing, cooking, first aid, dental, embalming, band music, accounting, secretarial, printing, electrical, mechanical, carpentry, surveying, tailoring, shoe repairing, etc.

We suggest that any one who can qualify or prepare to qualify in one or more of these lines should do so at once. Complete your education or apprenticeship in the line you are best qualified to fill. If you are an electrician, mechanic, nurse, etc., spare no pains to make yourself the best. Band music offers a line of service from which one can generally, without difficulty, be excused from Sabbath work.

By becoming proficient in one or two of the lines of activity mentioned, you may serve your country to advantage and at the same time be true to your conscientious convictions.

Secure knowledge, training, and skill in one or two lines of work, so that your proficiency will be recognized. Be a specialist; excel in at least one line. Knowledge in these practical lines is invaluable in peace as well as in war.

#### HOSPITAL AND MEDICAL SERVICE AND SABBATH OBSERVANCE

We, above all people, who stand as the advocates of health and sanitary reforms and for a practical religion which delights in works of mercy, should stand in the forefront in hospital and medical service. In our schools and churches and in our books and magazines we have endeavored to give instruction to all our people along the line of health promotion and aid to the sick. Many of our

young men served during the World War in hospital bases and ambulance corps. A knowledge of hygiene, nursing, dietetics, and first aid is essential to much of the service in hospital bases. First aid is especially desirable in ambulance work.

We particularly recommend this kind of service because it is a work of humanity and mercy. And more especially is it desirable for our young men and women because such work is admissible on the Sabbath. Jesus told us that "it is lawful to do well on the Sabbath day." Our young men and women will find that some of the other lines of non-combatant service may more often bring embarrassment because the commandment keeper cannot do on the Sabbath day what is not lawful according to the Scriptures. To minister to the sick and wounded in such a time as war, when so many are suffering, is a privilege of the child of God.

Equip yourselves as far as possible for this service. Proper food must be prepared for the sick, and therefore cooks and dietitians will be in demand. Army nurses will have to have assistants in their work, and help will be needed in many other lines of duty connected with the hospitals.

"Well," says one, "I could conscientiously stand by a sick bed and minister to the sick in a base hospital in the army on the Sabbath day, as an act of mercy and necessity, but I would draw the line there. I could do no more than wait directly upon the sick."

But in order to make this direct service effective, there is considerable auxiliary work that is required in a base hospital where there are hundreds and thousands of patients exposed to all kinds of dangers in close confinement. This indirect service is absolutely necessary, as it contributes to the comfort, health, and welfare of the sick and suffering. If this indirect service were not performed by

some one on the Sabbath day, it would practically nullify the value of the direct service.

The base hospital work in the army camps is operated on a large scale. The dangers from contagion and infection are much greater than they are in a well-equipped sanitarium. Hence our government is very strict in taking proper precautions to safeguard the health of all concerned.

The government requires as an absolute daily necessity, for sanitary reasons, that the linen be changed, the vessels and latrines cleaned and disinfected, the floors in the wards swept and mopped, the dishes washed, the daily refuse gathered up around the building; and likewise the daily treatments must be given, the doctor's messenger and clerk have to be on duty to make his orders effective, and the watchman has to be on duty each and every night. The War Department regards all this work as a daily work of mercy and necessity in behalf of the sick and suffering.

The commanding officers in many of the army camps during the World War made a special ruling exempting Seventh-day Adventist members from all unnecessary labor even in connection with the base hospital work on the Sabbath day. In one of the camps, where one of our young men was court-martialed for refusing to do unnecessary work in connection with the base hospital service—namely, the cutting of brush—the reviewing board changed the sentence from guilty to not guilty, because the commanding officer of that camp had issued an order that Seventh-day Adventist members should be excused from all unnecessary labor on the Sabbath day, and the reviewing board held that the order to cut brush was illegal, as the cutting of brush was not a daily necessity.

As an illustrative principle relative to Sabbath work, one might refuse to change bed linen and be perfectly sincere and conscientious in the course he undertakes. He

might reason that he would not do this kind of service in civil life or in his own home on the Sabbath day, and therefore he ought not to do it in the army. But the dangers of infection and contagion arising from insanitary conditions are far greater in the congested army quarters where all kinds of diseases are prevalent, than they are in a private home or in a small, well-equipped institution. We must take these changed conditions into account when the responsibility of protecting the health of a large camp is placed upon us.

If any part of these necessary duties can be planned for ahead, it should be arranged so that they can be performed on Friday, Saturday night, or Sunday.

We should be willing to perform any reasonable duty and to submit to anything except sin. Loyalty to moral principles is a paramount duty in the life of every individual. Each is answerable to God alone for his convictions, and must give an account of himself to God at the last great day. No one can decide for another the paramount issues of eternity. Each individual must decide the great question.

We must interpret our religious ideas of Sabbath observance, not after the example and teachings of the Pharisees, but in the light and example of the life and teachings of Christ. We must be able to discern the difference between policy and principle, and be true to principle. We must be consistent. We cannot be conscientious in some matters and insincere in others that are equally important. We must not shift a responsibility which rightfully belongs to us, upon some one else. The principles of Sabbath observance are clearly stated in the following quotations:

“The Sabbath is the sign of man’s allegiance to God as long as there are any upon the earth to serve Him. . . .

“God has given men six days wherein to labor, and He requires that their own work be done in the six working



days. Acts of necessity and mercy are permitted on the Sabbath, the sick and suffering are at all times to be cared for; but unnecessary labor is to be strictly avoided. 'Turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and . . . honor Him, not doing thine own ways, nor finding thine own pleasure.' Nor does the prohibition end here. 'Not speaking thine own words,' says the prophet."—*"Patriarchs and Prophets,"* p. 307.

"God's holy rest day was made for man, and acts of mercy are in perfect harmony with its intent. God does not desire His creatures to suffer an hour's pain that may be relieved upon the Sabbath or any other day. . . .

"Heaven's work never ceases, and men should never rest from doing good. The Sabbath is not intended to be a period of useless inactivity. The law forbids secular labor on the rest day of the Lord; the toil that gains a livelihood must cease; no labor for worldly pleasure or profit is lawful upon that day; but as God ceased His labor of creating, and rested upon the Sabbath and blessed it, so man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds. The work of Christ in healing the sick was in perfect accord with the law. It honored the Sabbath."—*"The Desire of Ages,"* p. 207.

#### HOW TO SECURE THE TRAINING

Those who feel called to secure a preparation in the field of medicine, nursing, dietetics, or dentistry, will choose courses in accordance with the objective in view.

To become technically qualified to do a professional type of service in any of these four fields, as a physician, nurse, dietitian, or dentist, requires graduation from an approved school of medicine, school of nursing, school of dietetics, or school of dentistry. There are no short cuts

by which this complete knowledge can be gained. Seventh-day Adventist youth may secure information regarding these schools by writing the General Conference Medical Department.

To train as cooks or cooks' assistants requires some study of foods. Many of our academies and colleges, as well as the school of dietetics and our sanitariums, offer excellent courses in food study, nutrition, and cooking, and other allied courses dealing with foods. Some of the advanced courses given in our colleges are accompanied by actual supervised experience in the college kitchen. If only the lower division courses in food are taken, they should, if possible, be accompanied by general experience in the school kitchen.

To train as nurse aides requires instruction in theory, and practice in the elements of nursing care.

In many schools where a graduate nurse is connected with the faculty, home hygiene and first-aid classes, under Red Cross auspices, are available to students. Write your local or union academy or college for specific information.

Courses in first aid, home hygiene, and nutrition are often given in a community under Red Cross supervision. In all these courses the Red Cross maintains specific standards for instructors, and wherever such qualified instructors are available, classes should be organized for the youth who do not have the privilege of attending our regular school where these courses are available. Get in touch with your local Red Cross chapter to learn if such courses are being given in your locality, or ascertain the requirements and secure a qualified instructor *before* organizing a class.

In addition to the plans outlined above for formal instruction, actual work as an orderly or aide in a hospital, or practical work in any of these lines, whether in the home or an institution, is a helpful adjunct in meeting life's emergencies. When accompanied by formal classes, such work

becomes a bulwark of strength in service to others, in times of peace as well as in war. Young men and women having credits or certificates issued for these courses should preserve them carefully for use when they are called to service in time of war.

Set yourselves to the task without delay. There is no time to waste. Only a brief time remains, we think, in which to prepare to meet the impending clash of the nations. Whatever preparation of soul and heart and mind and hand we are going to make for coming events, must be made quickly. Time is very valuable, very precious. May God give us the good sense and wisdom to utilize our abilities and opportunities from this day onward, in order that we may be ready to serve our country, our fellow men, and our God most acceptably.

**CHURCH PRONOUNCEMENTS  
AGAINST WAR**

## CHURCH PRONOUNCEMENTS AGAINST WAR

THE Seventh-day Adventist Church is not the only denomination which has opposed war and the bearing of arms. There has been at various times a very general pronouncement against war on the part of the Protestant churches of the world. This was true preceding the great World War, which began in 1914. In February of that year the Church Peace Union was created, with an endowment of \$2,000,000 from Andrew Carnegie, who had said: "It is too bad that the churches cannot have some funds for peace work. They could really do more than any other institution in existence. I have been feeling more and more that it is to the churches we must look for the bringing of peace."—*Preachers Present Arms*, p. 9.

The Federal Council of the Churches of Christ in America was formed in 1908. One of the objects of this Council was the prevention of war. In a preliminary conference in 1905, the Honorable Chief Justice Brewer had struck a popular note when he declared:

"Let us catch the sweet echoes of Bethlehem's song. . . . As against the war spirit, I invoke the spirit of the Master. As against the call for battleships, I invoke the action of a United Church, and I am sure that a Federation of all churches will soon make it plain that as for this nation there must be no longer war nor a getting ready for war."—*C. S. Macfarland, "The Churches of Christ in America and International Peace."* (Pamphlet.)

In 1912 the Federal Council called upon the Christian men and women of the nation "to rise at this time and demand that all nations learn again the first principles of the teachings of Jesus Christ, that membership in His kingdom should bind them together in mutual love, and . . . that the thought of engaging with each other in deadly

combat shall become abhorrent and impossible forever.”  
—*Ibid.*

Of the prevailing sentiment in behalf of peace back in those days, Frederick Lynch, secretary of the Church Peace Union, gave this estimate:

“Last year nearly every Protestant church in the United States had something to say in favor of the arbitration treaties. The Federal Council created a commission on Peace and Arbitration, and connected with all its thousands of churches, had literally thousands of sermons preached and resolutions passed. The Protestant churches of this nation have put themselves on record as favoring the unlimited arbitration of international disputes.”—*Report of the 18th Annual Lake Mohonk Conference in International Arbitration, 1912, p. 197.*

When the great World War broke in 1914, there came a rapid transformation of sentiment among church people in relation to participation in war. Many church leaders who in days of peace had strongly condemned warfare, were now active in support of the war propaganda.

A score of years this side of the terrible war, with all its lessons of horror and suffering and death, we wonder how the Christian world will react in future warfare, which is inevitable. From many churches and eminent church leaders there are stronger pronouncements against war today than came from the same churches and same leaders preceding the World War. With the terrible lessons of recent history before us, will these Christian leaders react in the same way that they did in the days of the World War? This only the future will reveal.

We present herewith official pronouncements made against war by some of the Protestant churches of America, also other notable statements by prominent leaders and editors:

#### BAPTIST CHURCH

“WHEREAS, in previous years the Northern Baptist Convention has affirmed its commitment to the ideals of peace; and to the organized agencies of peace; . . .

“We believe further that since Baptists have always stood for the

supremacy of conscience, and in view of the fact that our government has, in recent years, imposed the test of military service as a qualification for citizenship, we are convinced that the time has come to call upon our pastors and people to openly defend the right of alien conscientious objectors in obtaining American citizenship; and that we further call on our pastors and people to defend in the pulpit, before school authorities, and before the courts, when necessary, all Baptist and other students who for conscience' sake refuse to submit to military training in high schools, colleges, and universities; and that we ask our governments, Federal and State, to grant these persons and all other conscientious objectors the same rights of conscience as are now enjoyed by the Society of Friends.

"We believe that the time has come to register our conviction against war, and to formulate our personal commitment to the mind of Christ in a definite stand against every form of aggressive war, and thus to assure the world that we will not make it necessary for any other nation to defend itself against us.

"To this end we earnestly commend to our people, as a primary step, the signing of personal noninvasion pledges by our Baptist constituency, saying:

"Reserving the right of national self-defense by such means as may seem to me wise, effective, and Christian, I, from now on, definitely repudiate all aggressive war. I will cross no national boundary line to kill and to destroy, nor will I support my government in sending its army or navy to do so."—*The Watchman-Examiner*, June 7, 1934.

#### METHODIST EPISCOPAL CHURCH

We believe that war is unnecessary and that, under modern conditions, it is futile and suicidal.

"Our fundamental conviction is that war is sin. This is the logical conclusion which follows the pronouncements of the General Conference, but its full import does not yet possess the mind of the church at large. We believe that war is sin because it involves (a) the slaughter of human beings, (b) violation of personality, (c) lying propaganda, (d) deliberate breeding of the spirit of hate, (e) vast destruction of property, (f) it puts in the place of moral law the doctrine of military necessity, (g) it distorts the religion of Jesus into the religion of a war god."—*A Statement Adopted by the Methodist General Conference Commission on World Peace, at its annual meeting in Evanston, Illinois, May 14-16, 1934, published in the Christian Advocate, May 31, 1934.*

#### CONGREGATIONAL CHURCH

"Resolved, That the cleavage between the way of Jesus and the system of war is clear. We of this Council are convinced that we must now make this declaration: "The church is through with war! We of this Council call upon the people of our churches to renounce war and all its works and ways and to refuse to support, sanction, or bless it. The mind of our

church (in so far as this vote reveals it) has moved to this solemn conviction.'"—*Peace Resolution as adopted by the General Council of Congregational and Christian Churches, Oberlin, Ohio, June 27, 1934.*

#### DISCIPLES OF CHRIST

"We reaffirm the right of each individual Christian to be guided by his own conscience in every realm of life, and especially do we uphold the right of the individual Christian to refuse to participate in war for conscientious reasons. We declare our faith in the inviolability of the individual conscience, and insist that the highest welfare of the state depends upon the preservation of the free exercise of that right."—*Resolution on World Peace adopted by the International Convention, Disciples of Christ, at Pittsburgh, Pennsylvania, October 11-16, 1933.*

#### PROTESTANT EPISCOPAL CHURCH

"We are bound by every solemn obligation to wage unremitting war against war. . . . Love of country must be qualified by love of all mankind; patriotism is subordinate to religion. The cross is above the flag. In any issue between country and God, the clear duty of the Christian is to put obedience to God above every other loyalty. No nation can live unto itself. We must cooperate or perish. War will be abolished finally only when Christ's spirit of forgiveness and reconciliation is in control of the world's international relations."—*From the Pastoral Letter adopted by the House of Bishops in session at Davenport, Iowa, November 9, 1933; published in the Churchman, December 1, 1933.*

#### REFORMED PRESBYTERIAN CHURCH

"War is essentially and inherently a supreme violation of the teachings and spirit of Jesus, . . . as a method for securing national ends, however just and right, is anti-Christian."—*Reformed Presbyterian Church, Synod, 1924.*

#### UNIVERSALIST CHURCH

"War is a denial of the basic principles of the fatherhood of God and the brotherhood of man, . . . a violation of the Christian religion."—*Universalist General Convention, 1923.*

#### SEVENTH DAY BAPTIST CHURCH

"War is unchristian. We have glorified war and made warriors our heroes. Up to the present time we have worshiped military force. The time is here when we must decide which of these traditions shall prevail—whether the cross or the sword shall be our symbol; whether we will worship Christ or Mars, for both cannot prevail together."—*Seventh Day Baptist General Conference, 1931.*

#### UNITED BRETHREN CHURCH

"We believe that war is contrary to the spirit of Christ and the gospel of love and brotherhood which we profess. It violates the Christian ideal



of mercy, justice, truthfulness, self-control, virtue, and righteousness. Christ taught men to love, trust, forgive, and help one another. The church should never allow herself to be used to prepare for war or make war; but rather to promote peace, foster love, and eliminate suspicion and fear. While we recognize the rightful authority of civil government and the important place it occupies in the present order of society, yet it is the conviction of many Christians that it is inconsistent for them as followers of Christ to participate in or sanction war as a means of settling international disputes or controversies."—*Church of the United Brethren in Christ, General Conference, 1933.*

#### PRESBYTERIAN CHURCH

"In view of the prevailing dangerous war psychology among the nations, their spirit of self-seeking nationalism and war-provoking programs of armament expansion, the General Assembly, in the name of Christ and of country, declares anew its break with the entire war system. We proclaim our adherence to the following principles of faith and of policy, calling upon the churches to make unmistakably clear to their constituencies and to the world at large:

"(1) That God in Christ has broken down 'the middle wall of partition' that separated the races and nations, and that it is incumbent upon all who profess the name of Christ to frown upon and disavow all that is a barrier to free and friendly intercourse between the races and nations of mankind;

"(2) That Christians owe an allegiance to the kingdom of God that is superior to loyalty to their own country, and that in any matter in which the laws of their country conflict with the commands of God, they must assert their duty and right 'to obey God rather than men;'

"(3) That Christians cannot give their support to war as a method of carrying on international conflict."—*Minutes of Presbyterian General Assembly, May 28, 1934.*

#### THE SOCIETY OF FRIENDS

"Friends have ever believed civil government to be a divine ordinance, and that active or passive obedience to the laws is an incumbent duty. While holding these views, we wish also to encourage and to strengthen our members faithfully and firmly to uphold the plain Scripture testimony against all wars and fightings, whatever it may cost them, and to be on their guard how they strike hands with those whose spirit and actions are in direct opposition to it; or advocate a policy which, if carried out, may end in strife, and possibly in bloodshed."—*Minutes of the Meeting for Sufferings of Philadelphia (Orthodox) Yearly Meeting, 4th mo. 12, 1861, p. 158; quoted from "Conscientious Objectors in the Civil War," by Edward N. Wright, p. 42.*

## SIGNIFICANT UTTERANCES BY PROMINENT LEADERS AND VARIOUS PAPERS AND JOURNALS

"I hate war. I hate war because I have seen it. I hate war for what it does to our own men. I have seen them come in freshly gassed from the front-line trenches. I have watched the long, long trains loaded with their mutilated bodies. I have heard the raving of those who wanted to die and could not. I hate war for what it forces us to do to our enemies, slaying their children with our blockades, bombing their mothers in their villages, and laughing at our breakfast tables over our coffee cups at every damnable and devilish thing we have been able to do to them. I hate war for its consequences, for the lies it lives on and propagates, for the undying hatreds it arouses, for the dictatorships it puts in the place of democracies, and for the starvation that stalks after it. I hate war, and never again will I sanction or support another."—*Dr. Harry Emerson Fosdick, in the World Tomorrow, June, 1931.*

"War is the denial of Christianity and of all the most sacred things of life."—*Major General John F. O'Ryan, New York World, January 22, 1922.*

"Each of us belongs by his birth to some one of the many nations of the world. But every Christian belongs by his second birth to one holy nation which is God's own possession. When loyalty to his own nation comes into conflict with loyalty to that holy nation of which Christ is King, a Christian can have no doubt which loyalty must give way."—*The Lambeth Conference (London), 1920.*

"I am satisfied that the state will only act wisely when it allows freedom of exercise to the Christian religion. I believe that, if a person sincerely thinks a thing wrong, then to him it is wrong. I want the conscientious objectors not to fight in war, as I think it would be wickedness, since they believe that they should not fight."—*Lord Hugh Cecil, in a speech in the House of Commons, June 26, 1917.*

"Unlike other honorable members who have taken part in this debate, I believe that most of the conscientious objectors are honest people, and I feel the greatest sympathy for them. I think I am prouder of my country than I was before, because it has people who take matters of conscience so seriously as to enable them to face a long-term imprisonment. It is something to be proud of even to produce martyrs of this sort, as well as martyrs of the battlefield."—*Commander Wedgwood, in an address to the House of Commons, June 26, 1917.*

"The simple truth is that war is again reaping its harvest of consequences. This struggle which was to discipline men to order and mutual regard, regenerate the nations morally, bring to the world 'a great spiritual revival,' has done just the opposite. It has corrupted mankind, taught the race the methods of justification of violence. Think of dedicating men for years to the task of killing, destroying, looting, and then ex-

pecting these same men to return home as angels of peace and light. Violence taught as a duty at the front in wartime is only too easily transformed into violence practiced as an indulgence at home in peacetime."—*John Haynes Holmes, in Unity, November 25, 1920.*

"Is it really contemplated that now, when for the first time you are making military service compulsory in this country, it should be accomplished by the arrest and imprisonment of a certain number of men who, unquestionably, by common consent, are men of the highest character, and in other matters, good citizens? I am sure, you, honorable members, would not wish to contemplate that there should be anything in the nature of religious persecution or that we should have this body of men locked up in the gaols of the country."—*Samuel Herbert, Home Secretary of Great Britain, 1914.*

"This unity must be dearer to us than patriotism; the love of the brethren must be more than the love of our fellow countrymen. The kingdom of Christ should be the real country of every Christian, to this should be his chief allegiance. Members of that kingdom, Christ's brothers, Christ's 'little children,' no matter in what nation found, should be dearer to us than citizens of our own country who are not members of that country. To quote the recent remarks of a famous English preacher: 'If the New Testament view is to be retained, it is plainly contained in it that a British Christian should be sensible of a closer kinship with a German Christian than with a Briton who is not a Christian. That this is not actually so is simply an additional piece of evidence of the modern church's failure to realize all the implications of its basal principles.'"—*Christian Work and Evangelist, April 2, 1921.*

"There is one world-wide organization of people, already pledged in the most solemn way to the principles of peace, charity, and human brotherhood, without distinction of class or race. They are under the most sacred obligation to forgive their enemies; they are under a law which forbids them to kill their fellow men. They are the people of the Christian churches. Is it asking too much that these people should get busy to fulfill their vows and prove the sincerity of their faith?"—*Sir Philip Gibbs, former war correspondent, noted writer.*

"The true character of war is evidenced by the falsehood, spite, bitterness, and hatred it engenders."—*James Thayer Addison, in the Independent (N. Y.), January 19, 1935.*

"Our people—government and all—were shouting wonderful things that were going to come to pass as the result of this war. It was a war to end war. It was to make the world safe for democracy. It was to make a new world order where Christian principles were to reign among nations. There is no denying that we are in a disappointed world—a world that looks back upon the men who were at Paris as betrayers of their words

and promises. We got no world safe for democracy, no new world order, no Christian Era of international good will."—*Dr. Frederick Lynch, in an editorial in Christian Work and Evangelist, November 5, 1921.*

"We have observed that since the World War there has been a great slump in almost everything. The world lost out in that war, not merely in blood and treasure, but in character. It has not been the same world since."—*Editorial, Moody Monthly, November, 1924.*

"The church was almost forced to declare itself in favor of the war and to preach it from the housetops, so furious was the war fanaticism. If the peace resolutions and addresses that are now flooding the press had been offered and made before we entered the war, what an outcry against the church would have been raised!"—*Editorial in the Lutheran (1924).*

"So many missionaries have faced bitter criticism of Chinese and Indians since 1918. The Orientals say, 'You preach love, peace, brotherhood—what do you mean? There never was fought such a cruel, fiendish war as you Christians have just engaged in. What good is Christianity anyway? Show us in what respect it is superior to Buddhism and Confucianism.'"—*James M. Yard, Christian Century, January 27, 1927.*

"Looking back upon the World War, no one can avoid a feeling akin to horror at the remembered spectacle of all the highly trained and expert machinery of education in the civilized world being turned to the deliberate manufacture of hatred. And, oh, merciful God, we did it well! We filled the world with it. We tried to send out brave, clean boys to die with their young hearts filled with venom. We taught whole nations to turn from the doctrines of Christian love and forgiveness. We were enormously successful in wiping out of men's minds and souls the principles and ideals for which Christ died on the cross."—*Los Angeles Times, July 30, 1922.*

"Should the Christian church be distinct and separate from the world, or should she be caught in the ebb and flow of its policies, national or international? Or shall the church refuse to recognize the dividing lines of race, the party lines of politics, the strifes and hatreds that breed war and contention, and yet mingling among all the peoples as the ambassadors of God, pleading with the peoples on behalf of Christ to be reconciled to God as the only ground and hope of peace, and manifesting the love of God in deeds of mercy and kindness to all men?"—*The Evangelical Christian, December, 1922.*

"The churches among the warring nations shared the sins of their governments. We hated as our governments bade us hate. We spread lies about our enemies, as those lies were meted out to us in official propaganda. We taught unforgiveness, even as our rulers and diplomats inspired us to do. Wherein did we show the Christian spirit in these things?"—

*Dr. William Austin Smith, in an editorial in the Churchman, organ of the Protestant Episcopal Church (1921).*

"The churches have sacrificed the teaching of Jesus to the exigencies of the state."—*Dr. W. E. Orchard, Reformed Church Review, September 15, 1921.*

We are glad to believe that the members of the Seventh-day Adventist Church have endeavored to be true to their convictions throughout the history of the denomination. While seeking, in harmony with the divine injunction, to "render . . . unto Caesar the things which are Caesar's," they have recognized also that they must render "unto God the things that are God's;" that while they should be loyal to their government, at the same time they must be careful not to violate the principles of the divine government; that God's authority must be recognized as supreme and transcendent in all of life's experiences. This faith has made them noncombatants in theory throughout their history, and they have endeavored to prove loyal to this faith in training camp and on battlefield during the stress and storm and varying vicissitudes of war experiences. May they prove true in every test which the future may bring to them, is the sincere prayer of the author of this volume.