First Detailed Postwar Report From Southern Europe

By A. V. Olson, President, Southern European Division

The past six years in Europe have been the most terrible years in all its long, checkered history. They have been years of unbelievable frightfulness, of appalling destruction, hardship, and suffering. Most of the beautiful cities are in ruins, and thousands of villages are nought but heaps of rubble and dust. Multitudes of men, women, and children have perished. Many of them still lie buried under the wreckage of their homes. Millions of homes have been destroyed, millions of families have been torn apart, to be united no more. Every land is filled with widows and orphans, with the maimed and crippled. Hordes of homeless people, cold and hungry, are tramping about in search of shelter and food. It is estimated that at least ten million will perish before another spring.

Cities and villages are not the only things that have been ruined. In large areas fields and orchards, vineyards and gardens, have been laid waste. With proper effort fields and gardens can soon be made to produce again, but not so with orchards and vineyards. Several years must pass before they can yield their fruit as before. Europe's railway systems have been destroyed and her whole industrial life paralyzed.

The old political parties, the former statesmen, officials, and functionaries, have well-nigh disappeared. New political parties, with new ideas, plans, and policies have arisen. New rulers and new officials have replaced the old. Many of these have had little or no training for their posts. In places this has naturally brought confusion, delays, and hardships.

Economically, Europe is in great distress. Currencies have lost their values, and prices are soaring toward the skies. On a recent visit in Italy I found that a shirt which before the war cost about 45 liras now sells for 3,000; and a pair of shoes which formerly could be bought for 80 to 90 liras now costs 5,000 or more. When I was in France I met a friend who had just paid 28,000 francs for a simple suit for his son. (According to the official exchange rates, there are 100 liras or 50 francs to a U.S. dollar.) In many countries the situation is even worse. Great efforts are being made to remedy the situation. In certain places conditions are improving slowly, but on the whole Europe is passing through the worst winter since the outbreak of the war.

You will understand that this terrible upheaval and destruction has brought much hardship, suffering, and sorrow to our dear people in Europe. However, God has been merciful to His children in this division. We do not know how many of our people may have lost their lives in Rumania, Hungary, Bulgaria, and Greece.

(Continued on page 17)
In This Issue

EDITORIAL
The Credentials Go With the Books—Christ Our Example—Receiving the Promises—Protection Against Covetousness

GENERAL ARTICLES

THE ADVENTIST HOME CIRCLE
The Pattern—By Their Fruits

REPORTS FROM ALL LANDS
Prayer Opens the Door for Fruitful Effort—A New Day in India—African West Coast Union Mission

NORTH AMERICAN DIVISION
Riverside Sanitarium and Hospital—Child Evangelism Institute—Cleanings

POETRY
The Sabbath, p. 8—Earth's Last Hour, p. 14

ITEMS OF INTEREST

All Christian denominations in Palestine have been given a larger share of radio time under a new policy adopted by the Palestine Broadcasting Company, according to the Church Times of London. Each denomination will also be given an opportunity during the year to broadcast a religious service in addition to its regular broadcasts.

America's daily newspapers plan to expand their coverage of religious news and photos as soon as paper controls are eliminated and the man-power shortage becomes less critical, according to a survey just completed by Religious News Service. Querying more than one hundred dailies throughout the nation, Religious News Service found that 95 per cent hoped to give more emphasis to religious news.

Dr. M. L. E. Oliphant, of the University of Birmingham, warned that the atomic scientists are now able to produce an atomic poison gas which, if used in and with an atomic bomb, would kill every living thing within a radius of 1,000 miles. Three such bombs, if dropped at the proper spots, would wipe out the entire population of the United States.

Christians and Buddhists expressed gratification over General Douglas MacArthur's directive ousting Shintoism as a state-supported religion and decreeing freedom for all religious sects in Japan. Under the American commander's directive, the state can no longer use Shinto as a test of good citizenship, compel attendance and the offering of gifts at Shinto shrines, or teach Shinto doctrines in schools. A total of 112,970 shrines throughout the country have been receiving 2,500,000 yen annually directly from the state.

The church in Hungary enjoys full religious liberty under the Russian occupation, but its influence is being weakened by lack of funds, aggravated by postwar inflation, Bishop Laszlaus Ravasz, president of the General Synod of the Hungarian Reformed Church, declares. He praised the fair and tolerant attitude shown by all but a few of the local officials of the Russian group. But he is distressed because their financial dependence means that a large section of the church's activities is becoming state-controlled.

Members of the Christian Listeners' Association, one of the biggest groups of its kind in Denmark, now number 70,000, with 554 branches throughout the country. The association is said to exert a considerable influence on programs of the Danish State Broadcasting Company.

A forty-six-foot yacht, the Good Tidings, has sailed from Miami to spread the gospel to natives in the Bahamas and Caribbean islands. It carried twelve missionaries of different denominations and is in the charge of G. I. Bustin, of the West Indies Bible Mission. Seven missionaries will disembark at Haiti for the mission's Bible training school, and it is hoped to open an orphanage and medical clinic.

More than $500,000 has been raised in the United States for expansion of the Missionary Medical College for Women at Vellore in South India. Funds will be used to expand the school's facilities to accommodate 150 students instead of the present 90, and to expand its hospital from 390 to 710 beds. Many other improvements are also planned.

At the reception given him by the Russians when he was awarded the Soviet Union's Order of Victory, Field Marshal Sir Bernard L. Montgomery called on General Eisenhower to help him out of the situation in which he found himself. Surrounding officers were ready to drink their vodka, but the Marshal does not drink. The General explained that to the Russians, and they smilingly drank their own, nodding that they understood. For the Marshal, loyalty to conviction had priority over compliance with social custom.

Plans to distribute a million Gospels and five thousand New Testaments in China have been announced by the Pocket Testament League.

A $250,000 campaign for funds to send additional agricultural experts to mission fields abroad was approved by the board of directors of Agricultural Missions, Inc., an interdenominational agency formed fifteen years ago.

The members of the Leslie and Bunkerhill churches in Michigan were greatly encouraged by a series of meetings held by our pioneer leader Joseph Bates.

Unable to find a church or schoolhouse in which they were permitted to hold services, the Sabbathkeepers in Peru, Iowa, were happy to purchase a new dwelling house for $350, to be used as a meeting place.

Following an announcement of the discovery of the Roentgen ray, more commonly known as X ray, an editorial note said: "A man perils his reputation for sagacity by refusing to credit any reported discovery nowadays. But in reference to this we are inclined to say, We don't believe it. The most astounding possibilities lie beyond such a discovery. They are fraught with inestimable good to the human race in the hands of the good, and of corresponding evil in the hands of the wicked."

Manuel Quintanar, the first Seventh-day Adventist colporteur to enter the island of Mindanao, in the Philippines, during his first two months' work placed 250 copies of Thoughts on Daniel in the homes of the people. When the mud became too deep to travel on foot, he rode a carabao to make his deliveries.
The Credentials Go With the Books

A NY truth-filled book that opens the Word of God to the reader has its mission. Such books of Bible exposition from our publishing houses, by many writers, in many languages, are bringing souls to the obedience of faith all over the earth.

However, in the books that have come to us by the Spirit of prophecy there speaks a spirit-filled message that people recognize as something special. As these writings have come by inspiration of the Spirit of prophecy, a message of conviction out of the ordinary speaks in them. We hear it testified by many.

"As Though Inspired"

One of our brethren in Virginia lent a copy of Steps to Christ, by Mrs. E. G. White, to a young woman in business. "She returned it," he related, "saying to me, 'It seemed as I read that it was inspired.'"

The chief of police in Athens, Greece, dealt with one of our colporteurs whom a policeman brought in with his books. "The chief took Steps to Christ from me," our worker wrote, "and read it for quite a long time, at last saying, 'Tis a wonderful book.' And to the policeman the chief said, 'You have no reason to bring this man here.'"

In California an old acquaintance, Brother Axtell, told me, "Once I loaned the book Christian Education to a schoolman in Arizona. He returned it to me, saying, 'That book reads as though it were inspired.'"

A Roman Catholic in Massachusetts lent Steps to Christ in French to a man who, after reading it, wrote to the conference office, "I have a book, Vers Christ, given me by a Roman Catholic, who said it was the best thing he had ever read written by the human hand."

One of the early volumes written by Mrs. White, under the help of the Spirit of prophecy, was the book Patriarchs and Prophets, dealing with the creation and the origin of sin and Satan, and the story of God's work for man in the days before and after the Flood. A colporteur sold a copy to a minister in Virginia. "It was written," the minister stated later, "as though under the light and influence of modern inspiration."

Some years ago, in Australia, Pastor A. W. Anderson was looking over the shelves in one of the leading bookstores of that continent. He says that one of the proprietors remarked to him, "What a wonderful writer is that author of yours, Mrs. E. G. White."

"How do you come to know of her work?" asked Mr. Anderson.

"Oh," the man replied, "we often get her books in our second-hand department. And I have looked into them. She must have had a very good education."

"On the contrary," our brother replied, "she did not have what the world calls a good education." And Elder Anderson explained something of her early youth.

"The only answer to that," said the merchant, "is inspiration."

This is one of the latest of the large volumes from that pen, picturing the work of Jesus on earth till His return to heaven. Let the action of some professor of English in one of our universities suggest the character of the writing. At a meeting in Huron, South Dakota, in 1937, I met one of our evangelists who had served in English and Spanish fields. He wrote of one observation as follows:

"About the year 1912, in California, we had in our house a Japanese ministerial student (not an Adventist). His name was Kaneko. He told me that not long before he had been a student at the university of [on the Pacific Coast]. He was especially interested in the English language, and went to the librarian of the university and asked to be shown some specimens of English considered to be the very best. The librarian took him to a small shelf on which were eight or ten volumes. Among these that had been specially selected by some professor of English in that great university was Mrs. White's book The Desire of Ages. (Signed, F. M. Owen, Huron Campground, South Dakota, 1937.)"

A Scottish lady, from Edinburgh, a woman of education and having a fine knowledge of literature, came to one of our sanitariums in England. There she found this book, The Desire of Ages, by Mrs. White. She read at length in it, and became really agitated over finding such a book.

"Why," she said, "a little people like you ought not to have this book! It ought to be in the hands of the great London publishers, so that it could be brought to the attention of all. That book seems inspired!"

The Spirit of the Work

Earnestly, quietly, Mrs. White was working on that book while in Australia, where she spent nine years helping and counseling for the upbuilding of the beginnings of our work in that large continental and island field. In a personal letter written to a friend in America in those days, she told how her heart was burdened to tell aright this story of the ministry of our Saviour among men. She wrote:

"I walk with trembling before God. I know not how to speak or trace with pen the large subjects of the atoning sacrifice. I know not how to present subjects in the living power in which they stand before me. I tremble for fear lest I shall belittle the great plan of salvation by cheap words. I bow my soul in awe and reverence before God and say, 'Who is sufficient for these things?'"—Letter 40, 1892, to O. A. Olsen, then president of the General Conference.

Two weeks ago we quoted the editor of a Baptist journal who used the word "childish" to describe Mrs. White's writing. He referred for his authority to a man who left us more than fifty years ago and wrote against our teaching. We believe that if our present-day editor had read the writings for himself he would not have used the language he did. Let a teacher of English literature in the service of one of the eastern universities give an opinion on these writings.

A University Instructor's Opinion

A few years ago a nurse in one of our New England sanitariums took some university extension work in literature. She reported to our Pacific Press Publishing Association, of California, an incident that seemed remarkable to her. It was in relation to this book, The Desire of Ages, and the writings of Mrs. White generally. Our member wrote:

"One day in literature class the teacher, who had just returned from an extended trip and study of literature in
Europe, asked us to come the next day prepared to give three quotations from our favorite author, and let the class members have a test on telling the author by discerning the style of language used.

It was the first one called on, and although there were forty-eight in the class, not another one was called upon, and the whole time of the class was taken up in discussion of the author I quoted. After going over my passages from The Desire of Ages (submitted without name of author) the entire class failed to name the author. At last, to my happy surprise, the instructor said, "Well, class, that is from the pen of Mrs. E. G. White." She then gave a long speech, saying she knew nothing of her religion; however, she said, she was able to declare herself an authority on literature, and that it was a pity that Mrs. White's writings were no better known in the literary world. She then stated that she was going to make a strong statement but that she meant every word of it, and that was that of all writings, outside of the Bible, ancient, medieval, or modern, there are no writings so full of beauty, so perfect in every way, so pure, and yet so simple, as the writings of Mrs. E. G. White."—Pacific Press Branch Letter, Oct. 27, 1922.

Success in Simplicity

We make no special effort to urge the high literary level of these writings of the Spirit of prophecy, as given to this advent movement through a humble instrument, untrained in literary schools. All through the more than seventy years it was helpful simplicity that Mrs. White aimed at. In the early years of her experience, in a dream by night, an angel messenger had explained to her:

"Your success is in your simplicity. As soon as you depart from this, and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. The world abounds in testimonies given to please and charm for the moment, and to exalt self. Your testimony is of a different character. It is to come down to the minutiae of life, keeping the feeble faith from dying, and pressing home upon believers the necessity of shining as lights in the world."—Testimonies for the Church, vol 5, p. 667.

Christian Experience Renewed

This attention to the minutiae of Bible teaching and Christian experience is often noticed as having something especially vivid about it, even by those wholly strangers to us. For instance, one woman in Massachusetts wrote to Mrs. White:

"Though I have never met you personally, we are one in Christ. I am reading your wonderful book The Desire of Ages, and I want you to know that in reading it I have found Him for whom my soul longed. . . .

"I have been a Christian (a nominal one) for a long time, but seemed to have lost the joy of Christian living until one Sunday, feeling lonely, I thought I would read your book. I had bought it about ten years ago. . . .

"As soon as I began to read it, I felt as never before how real it was. Where it had seemed like ancient history, it was my own. I have been able to see that there is a living Saviour. . . . I hope and pray that others may be enabled to see that He is there. . . ."


Heart-to-Heart Talks

**Christ Our Example**

**THERE is but one name, and one only, the Lord Christ, whereby we may be saved. (Acts 4:12.)**

"Christ also suffered for us, leaving us an example, that ye should follow His steps.” 1 Peter 2:21. “He that saith he abideth in Him ought himself also to walk, even as He walked.” 1 John 2:6. We are admonished by the apostle Paul to "consider Him that endured such contradiction of sinners against Himself, lest ye be weary and faint in your minds." Heb. 12:3.

"In what relationships should I consider Christ as my example? I answer, In every relationship of life. In my personal relation to God, my relation to His church, my relation to my wife, my children, my neighbor, my enemies, to unbelievers, to society, to the government under which I live, to social gatherings, to business associates—in all these relationships Christ is my example.

In His efforts to save mankind Christ mingled freely with the members of the human family. In the home, by the bed of suffering, in the market place, in the synagogue, in the temple, by the wayside, on the seashore, in the open fields, at social gatherings, everywhere where He could hold converse with the people and represent the love of God and the principles of righteousness, He carried on His work.

**Christ and the Social Relation**

In the early days of His ministry He and His disciples attended a wedding at Cana of Galilee. This was a solemn but pleasant occasion, and we may well believe that Jesus enjoyed the happiness which marked this event. Here He gave one of the earliest proofs of His divine character. He exerted His creative power by turning water into wine—the same power employed in the creation of the world. This convinced His mother, His disciples, and all who learned of the incident, of His divine character.

Christ accepted and enjoyed the hospitality of the humble home of Lazarus, Martha, and Mary. For this family He wrought a wonderful work. Lazarus was raised from the dead, and Mary was delivered from demoniac possession and a life of shame. In her great gratitude she became a most devoted disciple. Jesus attended a supper given in His honor by Simon, a converted Pharisee who had been healed of leprosy. On this occasion Christ was true to His holy mission. He commended the anointing by Mary as an act of love. He rebuked Judas, who had criticized Mary for her extravagance. He revealed to Simon His true spiritual condition, and doubtless planted seed in other hearts which later brought forth fruitage in godly living. (John 12:1-8; Luke 11:37-54; 14:1-24."

We may well believe that Jesus attended social gatherings other than those of which we have a record.

**Christ's Objective**

What was Christ's objective in these social contacts? To win men and women to God, to present in word and deed the gospel of salvation. In all this association He was kindly but dignified, approachable but reserved, happy but never hilarious, cheerful but never cheap. It is unthinkable that He engaged in criticisms or reproving. His mission was to make men happy, not in sensual pleasure, but in the peace and joy of sins forgiven and of passing on to others the revelation of His love for the human family.

He wept at the grave of Lazarus, symbolic of His sympathy for the sorrows of all mankind. We may well believe that He took pleasure in the innocent pastimes of little children, some of whom He folded in His arms and blessed.

This divine Teacher is our example. As He related Himself to men and women, to social gatherings, in His arms and blessed.

Dear reader, in your social relationships do you deport yourself as the Master would do if He were in your place? Do you give yourself up to fun and frivolity? Do you engage in bantering, joking, and repartee? Do you sing silly, worldly songs? Is the gathering of such a character that the blessing of Heaven could fittingly be asked upon its exercise? When you retire to your rest at night, can you look back upon the day and feel that you have honored God in all that you have said and done? Well and good if that is so; if not, may the Christ whom you profess to serve lead to repentance and reformation.

And how is it with us who are leaders in God’s work? What influence are we exerting? Are we executives, evangelists, pastors, teachers, editors, physicians, nurses? Do we represent Christ in all our words and ways? Are we careless and flippant in speech? Do we engage in joking and repartee? Do we employ flattery to gain our objectives? Do we in preaching the gospel message make witty remarks or tell comical stories or incidents which cause our audiences to laugh? It is sad indeed if we do these things. If we do we should reform our ways and place a higher and nobler example before those who look to us for leadership.

Do We Represent Christ?

I recall hearing a minister several years ago preach on the subject of the judgment now going on in the courts above. A solemn hush pervaded the assembly. Hearts were touched, and some were in tears. Suddenly the preacher told a funny story to illustrate some point in his discourse. The people laughed, the solemn impression was dissipated, and the appeal of the sermon was lost. But the unfortunate incident brought sorrow to many in the congregation. Christ was dishonored by His professed representative.

Is it sinful to laugh? By no means, at proper times and fitting occasions. The one who never senses the ludicrous things of life is to be pitied. A hearty laugh does one good spiritually, mentally, and physically. It encourages the relief of the pause, in life’s cares and burdens. But when it makes up the warp and woof of life’s fabric, when it becomes a habit instead of an occasional outburst, it weakens the spiritual structure and brings leanness to the soul. We should always preserve a cheerfulness that never descends to levity, and a seriousness which never degenerates into moroseness.

But, says one, I am naturally plain spoken. Sometimes this hurts oversensitive associates. But I only express my own personality. Is it wrong to act myself as I am? I answer this querist: Yes, it is decidedly wrong for you to express your natural self, your personality, in the manner you suggest. It is no indication of nobility, of greatness, but rather of cheapness and superficiality, for you to do so. If this is our conception of character expression, then we need a changed vision.

Listen to this counsel from the great apostle:

“Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice: and be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ’s sake hath forgiven you.” Eph. 4:30-32. “But fornication, and all uncleanness, and covetousness, let it not be once named among you, as becometh saints; neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks.” Eph. 5:3, 4.

“I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Gal. 2:20.

We are told this by the messenger of the Lord:

“Lightness, jesting, and joking will result in barrenness of soul and the loss of the favor of God.”—Testimonies, vol. 2, p. 236. “We are forbidden by God to engage in trifling foolish conversation, in jesting, joking, or speaking any idle words. We must give an account of what we say to God.”—Fundamentals of Christian Education, p. 458.

Declares our great Teacher:

“But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.” Matt. 12:36, 37.

Counsel to Us as Ministers

Of the conversation of the minister of the gospel, we are told:

“When a minister hearing the solemn message of warning to the world, receives the hospitable courtesies of friends and brethren, and neglects the duties of a shepherd of the flock, and is careless in his example and deportment, engaging with the young in trifling conversation, in jesting and joking, and in relating humorous anecdotes to create laughter, he is unworthy of being a gospel minister, and needs to be converted before he is entrusted with the care of the sheep and lambs. Ministers who are neglectful of the duties devolving on a faithful pastor, give evidence that they are not sanctified by the truths they present to others, and should not be sustained as laborers in the vineyard of the Lord till they have a high sense of the sacredness of the work of a minister.”—Gospel Workers, pp. 131, 132.

“The minister of Christ should be a man of prayer, a man of piety; cheerful, but never coarse and rough, jesting or frivolous.—Gospel Workers, p. 132.

Surely, as representatives of Christ the Lord, we should give good heed to this counsel.

May the quickening Spirit of God lead us to live the Christ life, to so think and speak and act as those who belong to the great family of God, the pure, the noble, of all ages who by Christ’s redeeming grace will gather someday around the great throne of the Majesty of heaven.

Someday, and we believe soon, the church militant will become the church triumphant. If we ever are to be numbered among the triumphant in the world to come, we must see to it that Heaven counts us among the militant in this world. “He that saith he abideth in Him ought himself also so to walk, even as He walked.”

F. M. W.

“The Heirs of Promise”—No. 2

Receiving the Promises

WE HAVE already observed that the reception of God’s promises must wait upon conformity to certain specific conditions. Not only do these conditions pertain to personal attitudes, but they also have to do with time. Some of the promises are to be fulfilled in this life, but others must wait for their fulfillment in eternity. Concerning the Bible heroes of faith we read:

“These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things...
Hope Deferred

“These all died in faith, not having received the promises.” What a challenge these words are to us who must await the fulfillment of our hopes! God promised Abraham that he would be heir of the world; yet when he died all he owned was a small burial plot. The same promises were made to Isaac and Jacob, but they both died as aliens and without earthly inheritance.

Abraham’s faith was greatly tested. To be the heir of the world he must have a son. But when he was nearly a hundred years old he still had no son. Then, when a son was given to him miraculously, as it were, God commanded him to offer up that son as a sacrifice. How Abraham’s faith must have wavered at times! Was God leading him on in order to laugh him to scorn? Was he deceived in believing that all that God had promised him would be fulfilled?

Abraham won whatever battle with doubt he may have had, and came to be known as the father of the faithul. We catch a glimpse of that struggle and of victory which followed in these words of Paul:

“He [Abraham] staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God; and being fully persuaded that, what He had promised, He was able also to perform.” Rom. 4:20. “By faith Abraham, when he was tried, offered up Isaac; and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: but as He might well do, who knows but that because of his weakness also he received him in a figure.” Heb. 11:17-19.

The patriarchs might have given up hope in the promises. They might have become weary of being pilgrims and strangers in the world and returned to their home whence they came. The Scriptures declare that they might have had opportunity to do so if their thoughts had turned in that direction. And the wonder is that they did not do so, for there is no one in the world who so loves his ancestral home as the man or woman of the Orient.

Why did they not go back? They had caught the vision of a better country, even a heavenly. And they were willing to wait. Even the portals of the tomb could not dim that hope.

A Dominant Influence

The promises of God were a dominating influence in the lives of the patriarchs. These promises were the bright torches that beckoned them on through earth’s tragedy and darkness. They were willing to be poor in earthly estate in order that their minds might be occupied with the anticipation of heavenly riches. They were happy to be looked upon as pilgrims and strangers in the earth, because their hearts beat high with the joyous hope of a better country than any earthly potentate ever could bestow upon them.

The divine promises of eternal life with God and the angels, of abundance and bliss in the earth made new, are the lures by which God binds us to Himself. As one has said, “We rise on the steppingstones of our Father’s unfulfilled promises.” We are “the heirs of promise.” Being heirs does not necessarily mean that we shall enjoy riches and honor and health now. But the knowledge that we are sons and daughters of God should be like an anchor to the soul, keeping us calm and steady when life’s storms beat upon us.

Some of the most beautiful promises to God’s heritage are found in the book of Isaiah. Take note of these:

“Fear not: for I have redeemed thee, I have called thee by thy name; thou art Mine.” Isa. 43:1. “Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me.” Isa. 49:15, 16.

Those who long to find in this world the fruition of their hopes know not the will of God. Those who spend their time and thought seeking what they may consider the good things of this life may, because of that, lose the eternal riches.

Paul admonishes us, “Set your affections on things above, not on things on the earth.” Col. 3:2. Christ tells us why we should do this: “Lay not up for yourselves treasures upon earth, . . . but lay up for yourselves treasures in heaven: . . . for where your treasure is, there will your heart be also.” Matt. 6:19-21.

 Poverty and want, even sickness and suffering, are not the worst things that can happen to the one who is the heir of promise. All this may be surmounted with joy because of the blessed hope that is in him. The promises of God must occupy a large part in our thoughts if we would be victors over the deceptive allurements and the trying circumstances of this life and finally be among those who will be the inheritors of all the good things that God has planned for His people. If we can only keep our eyes on this vision, then all that this transient life offers will fade into its proper perspective.

The Best Things Come Last

At the wedding feast that Christ attended, the best wine was offered last. How disappointed must those have felt at that time who had drunk freely of the first wine and had no room for the best. So it may be with us when we demand that God fulfill to us now His promises of riches and health. If God should answer all our importunate prayers regarding material blessings, as He might well do, who knows but that because of this we would be in no position to receive the more permanent and abundant blessings that shall be given to the faithful at the coming of Christ. There are many records to prove that this might be the case. Therefore let us not press God too hard regarding any material or physical blessing to be bestowed in this life.

Though our hopes may be deferred, let us not become weary and permit our hearts to be filled with doubt. The Bible heroes died in faith even though their hopes were unfulfilled. They trusted in God and could await His time. God desires us to know that nothing is lost by waiting, but much is gained, for as the Scripture says, He has “provided some better thing for us, that they without us should not be made perfect.” We but wait the gathering of the redeemed on heaven’s fair shore, when all that God has promised to His faithful people shall be fulfilled. Can we not be patient until that glorious day?  

F. L.
Protection Against Covetousness

LAST week we discussed the fact that covetousness is a state of mind and heart. That fact offers the clue to the way for neutralizing the poison of all temptations to covetousness. We must deal with the state of the mind. The covetous person is one who is ever grasping for some material possession or satisfaction. He thinks that his greatest joy is to be found in this way. And there lies the real root of the trouble. So long as we think that material things, temporal gains, are the really worth-while goals, we shall seek for them, work for them, and covet those beyond our reach.

We shall never cut the tap root of covetousness until we have a new sense of values and find our greatest joy in something besides a bank account and material comforts. The problem is a very practical one for Adventists. Covetousness stands in the way of sacrificial giving to the cause, either of our time or our means.

Paul Unmasks a Deception

The Bible writers make several attacks on the basic attitudes of men that lead to covetousness. Paul squarely attacks the claim that riches bring happiness, an archdeception of the devil. Says the apostle:

“They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.” 1 Tim. 6:9, 10.

When we are tempted to covet material things we need to pray God earnestly to help us to see that genuine happiness is not found in a larger bank account or in material comforts. The problem is a very practical one for Adventists. Covetousness stands in the way of sacrificial giving to the cause, either of our time or our means.

Here is the Scriptural formula for satisfied living. Not a grasping for material possessions, but “godliness with contentment.” The brevity of life, coupled with the fact that “we can carry nothing out,” is the basis for Paul’s appeal to find our real joy in simple living. It is hard to improve on such reasoning.

Newspapers Bear Witness

All too often the newspapers provide us with stories of how men have slaved and sacrificed to gather a small fortune, only to have that fortune dissipated by containing heirs, or frittered away speedily by those who know not how to use money wisely. Yes, and how often do we see examples of men who denied themselves the hours of fellowship with friends, the joys of service in community and church life, through-out their best years, in order to amass enough to retire from the fearful wars through which we have passed since 1914, it is this: Material wealth may disappear overnight. Indeed, since the advent of the atomic bomb, even stone and steel may be vaporized, atomized, and vanish before our eyes. Where is the wealth of most of the world today? It has gone up in the smoking ruins of countless cities. And what is soon to be the fate of every city? The revelator declares that at the time of the soon-coming plagues the cities of the nations will fall, that is, what is left of the cities after the fearful destruction of recent wars.

However, the apostle Paul does not seek to rest his case against material things simply on the ground that they are fleeting. He adds the further and, we believe, the chief reason why we should not fall into covetousness:

“For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.” Rom. 8:18.

It never occurred to Paul or to the other Scriptural worthies that they should expect anything in this world except afflictions. In fact, he declared that all that live godly in Christ Jesus shall suffer persecution. But the holy men of God had a divine contempt for suffering and an equal contempt for material possessions. And that contempt stemmed from the clear belief that they were heirs of something more glorious than this world could offer. From the days of Abraham down they have looked for a city which hath foundations, whose builder and maker is God.

Heaven’s Glory, or Earth’s Glitter

Here is the real secret of satisfaction and contentment with the elementary necessities of “food and raiment.” Only the man whose eyes are dazzled with the glory of heaven will ever be truly blind to the glitter of earthly treasures. When the advent believers—then known as Millerites—gathered at their first camp meeting in 1842, a great offering was taken. The secretary of the meeting explained the amazing generosity in these words:

“The desire for the riches of this world gives place to the stronger desire to secure a title to the better country,—worldly hopes all fade under the brighter ‘hope of the glory of God’ soon to be revealed.”—The Midnight Cry, p. 108.

We who live in the closing days of the advent movement cannot hope to discover a better formula for escaping the spirit of covetousness that seeks to control all hearts. To the degree that our eyes are fastened on the heavens and the glory to be revealed, we shall be oblivious to the world about us. We need to pray God more earnestly to turn our eyes upward and to open them to clearer visions of heaven.

In other words, we need to pray God to make us better Adventists, for real Adventists turn their minds constantly toward the skies.

JANUARY 17, 1946

Again, the apostle Paul seeks to guard us against covetousness by reminding us that material things, like houses and lands, are not permanent, not enduring. Why should we covet that which may disappear tomorrow? We read:

“While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.” 2 Cor. 4:18.

The Fleeting Nature of Riches

When we take time to think on it, the Bible presents a calmly rational ground for not seeking after the material things of this earth; such things are not permanent! If there is one lesson that ought to stand out from the fearful wars through which we have
The Sabbath, Its Origin and Significance

By H. L. Rudy

The Sabbath is one of the divinely founded institutions that has been passed on to mankind from generation to generation ever since the world was created. God, through His Son, labored six days in creating the earth. Man was not made until the sixth day. (Gen. 1:26, 31.) On the seventh day God instituted the Sabbath. We read: "The heavens and the earth were finished, and all the host of them. And on the seventh day God ended His work which He had made; and He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had rested from all His work which God created and made." Gen. 2:1-3.

Adam's first glimpse of life brought him a view of a perfect world. There was no discord anywhere. His heart immediately responded to the harmony about him, and he joined the morning stars and all the sons of God, in shouting for joy. From that day on to the present time the weeks have followed one another in perfect succession, and the holy Sabbath has marked the close of every seven-day period.

A Christian Institution

The Sabbath has always been a Christian institution for it was Christ Himself who instituted it in the beginning. It was by His Son that God "made the worlds." (Heb. 1:1, 2.) God "created all things by Jesus Christ." Eph. 3:9. "All things were made by Him; and without Him was not anything made that was made." John 1:3. "By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him." Col. 1:16.

It was because Christ had instituted the Sabbath Himself that He could rightfully say, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Christ has never relinquished His lordship of the Sabbath.

When Christ gave man the Sabbath in the beginning He intended it for all mankind, in all time to come. The fourth commandment of the Decalogue, Exodus 20:8-11, is by no means applicable only to the Jews. The reason for Sabbathkeeping given in the commandment itself has no reference to the Jewish nation in particular. That nation did not exist when the Sabbath was instituted at creation, but the commandment refers to that founding act as a reason for remembering the Sabbath day. When the Lord brought the Jewish nation out of Egypt, before they reached Sinai, He commanded them to keep the Sabbath day. (Ex. 16:22-31.)

Man received a great dominion without ever having done anything to earn such a gift. He was entering upon a beautiful and fruitful task of building the earth and enjoying its treasures. There was constant danger that he might forget the Creator and become boastful of his own power and achievements. He might eventually be led to worship the creature rather than the Creator. The Sabbath was, therefore, essential for man, to keep the Lord and His goodness ever in mind.

But if the Sabbath was essential for man while he was in Paradise, how much more essential must it be after the fall in sin? Now, more than ever before, the unchanging love of God must be kept uppermost in the mind of sinful man. The conflict with sin has added another reason for the necessity of Sabbathkeeping. The perplexities, hardships, discouragements, and doubts caused by the entrance of sin must be counteracted by the mighty workings of the Spirit of God. Man, left to his fate without hope, is a most miserable being. He is made for morality and religion. His will must be constantly yielded to the control and education of the Divine Spirit.
New thoughts that will eventually form true sentiments and right habits must ever flow into the mind. This experience is obtained in religious worship.

The psalmist recognized this vital principle in his prayer for the creation of a clean heart and the renewal of a right spirit within him. (Ps. 51:10). This is a work that God must be constantly doing for man, and the only way that it is made possible is through regular intervals of undisturbed religious worship. The Sabbath is designed to give man such regular and continuous periods of reflection and meditation. It is in this connection that the Sabbath has become not only the memorial of creation but the memorial of re-creation. The observance of the Sabbath according to God’s commandment enables the Holy Spirit to sanctify the heart. God has definitely declared, “I am the Lord that doth sanctify you” (Ex. 31:13), and this declaration is directly associated with Sabbath observance. After man has accepted Christ and His righteousness, and has experienced the new birth, there follows the work of sanctification. This is a work of a lifetime. It is a work of cleansing and spiritual renovation. Day by day and week by week this work must continue if man is to be prepared to meet his God. What a blessing the Sabbath thus becomes.

The Sabbath is also a sign. As such it stands for important spiritual attainments and relationships to God. It is a sign of sanctification. Not only does the Sabbath serve to bring the child of God the blessing of sanctification; it becomes the very sign of that experience. “Moreover also 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.” Eze. 20:12.

The Sabbath is a sign of obedience of the law. Sanctification and obedience go together. Sanctification “is received through obedience to those principles that are the transcript of His character. And the Sabbath is the sign of obedience. He who from the heart obeys the fourth commandment will obey the whole law. He is sanctified through obedience.”—Testimonies, vol. 6, p. 350.

During the wilderness wanderings of ancient Israel, God rained bread from heaven daily, except on the Sabbath day, to “prove them” (Ex. 16:4), whether they would walk in His law or not. Week after week the Sabbath was made a sign of obedience. God performed a continuous series of miracles every week in order to make the Sabbath such a sign. The Sabbath still bears this same significance. It “is a sign of the relationship existing between God and His people—a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law.”—Ibid., vol. 8, p. 198.

Sign of Allegiance

The Sabbath is also a sign of allegiance to God. “All who keep the seventh day, signify by this fact that they are worshipers of Jehovah. Thus the Sabbath is a sign of man’s allegiance to God as long as there are any upon the earth to serve Him.”—Ptolemy and Prophets, p. 307.

“Allegiance” is a very significant word. It expresses the highest step in our relationship to God. It is synonymous with loyalty, faith, homage, deference, devotion, and fidelity. When Peter and the other apostles replied to the high priest, “We ought to obey God rather than men” (Acts 5:29), they showed their allegiance to God. The three Hebrew worthies did likewise (Dan. 3:16, 17) when they answered the Babylonian monarch, “O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O King.”

The Sabbath is the sign of such allegiance. Anyone who loves his God to the extent that he is willing to forfeit his job or even his life to observe the Sabbath, and by doing so keep the commandments of God, gives supreme evidence of his allegiance to the God of heaven.

Finally, the Sabbath is a sign of separation from the world. When the large majority of Christians keep Sunday, it becomes very conspicuous for one also professing Christianity to be keeping the Sabbath. Those who worship the true and living God, who created heaven and earth, cannot do otherwise than honor the Creator on the Sabbath day, which He made as an everlasting memorial of Himself and His created works. Therefore “remember the Sabbath day, to keep it holy.”

The Relation Between Religion and Health

(Concluded)

By H. M. WALTON, M.D.

The apostle Paul had a very clear understanding of the close relationship between the physical and the spiritual life of man. His concept is revealed in several scriptures, one in particular being 1 Corinthians 9:24-27: “Now ye not that they that run in a race run all, but one receiveth the prize? Even so run; that ye may obtain.”

Paul’s familiarity with the Olympic games doubtless led to his use of this figure of speech. The rigorous training, abstemiousness, and self-discipline to which the contestants subjected themselves in order to acquire the superior physical condition necessary to qualify for the athletic contests, led the apostle Paul to exhort the church members in the Christian’s race to similar temperance, moderation, and discipline. His admonition, “So run; that ye may obtain,” implies that the same earnestness and readiness to practice self-denial and temperance that characterizes the sincere athlete should be similarly seen in the Christian contestant. Also it is readily deduced that since “they do it to receive a corruptible crown; but we an incorruptible, the Christian should put forth as much more earnest effort and faithfulness as the incorruptible crown is of inestimably greater value than the wreath bestowed upon the winner of an Olympic game.”

JANUARY 17, 1946
Abstemiousness, discipline, and training require strong traits of character. In the case of Daniel, who purposed in his heart not to defile his body, we see an impressive example of sterling character and the triumph of principle over appetite. In his experience also is to be seen the striking results of God’s approval and signal blessing upon fidelity and obedience.

“Daniel might have found a plausible excuse to depart from his strictly temperate habits; but the approbation of God was dearer to him than the favor of the most powerful earthly potentate—dearer even than life itself.”

“There are many among professed Christians today who would decide that Daniel was too particular, and would pronounce him narrow and bigoted. They consider the matter of eating and drinking of too little consequence to require such a decided stand—one involving the probable sacrifice of every earthly advantage. But those who reason this will find in the day of judgment that they turned from God’s express requirements, and set up their own opinion as a standard of right and wrong. They will find that what seemed to them unimportant was not so regarded of God.”—Counsels on Diet and Foods, pp. 31, 30.

Daniel proved a faithful witness for God before the peoples and chief rulers of his day, whereas the Israelites generally failed and did not become the “world’s object lesson of health and prosperity” (Ministry of Healing, p. 283) that God intended to make of them through their adherence to the statutes and counsels which outlined a program of daily healthful living.

The dissatisfaction of the Israelites with the counsels and requirements of God, and their disregard of His instruction led to serious results. Many thousands of these folk died prematurely and needlessly of diseases that might have been avoided. Does it not surely follow that a similar course pursued today will bring like results? Will the results of carelessness and disregard of special instruction in health preservation be any less tragic in this our day than in the day of ancient Israel? In respect to this we read:

“The controlling power of appetite will prove the ruin of thousands, when, if they had conquered on this point, they would have had moral power to gain the victory over every other temptation of Satan. But those who are slaves to appetite will fail in perfecting Christian character.”—Testimonies, vol. 3, pp. 491, 492.

Not a Cold, Hard Path

There are some who hold that the way of healthful living is only a cold, hard path of self-denial and that enjoyment of food and satisfaction of an unperverted appetite is wrong. Such a concept is erroneous and does gross injustice to the denominational position and to the facts and counsels available to us. There is nothing extreme, fanatical, or unscientific about the sound, balanced position adopted by those properly qualified to represent this denomination. God, in His concern for man’s welfare, has denied him nothing that is essential or for his best good. Even the prohibition of swine’s flesh was not an arbitrary restriction, for we read:

“God did not prohibit the Hebrews from eating swine’s flesh merely to show His authority, but because it is not a proper article of food for man.”—Counsels on Health, p. 116.

While the Christian is admonished to practice temperance and moderation in all phases of daily living, and the exhortation in respect to unnatural appetite is, “Beware; restrain; deny,” yet God has, with a bountiful and lavish hand, provided for man’s necessities and his enjoyment. God only requires consecration of body, mind, and soul, and sanctification and control of appetite. Indulgence, lack of self-restraint, is the very foundation of all sin. The failure or inability to gain the mastery in the habits of physical life has a demoralizing effect upon spiritual life and character development.

Since the motive that actuates one in this way of life is so important, I wish, in closing this study, to briefly consider the proper motivation.

Do we observe the principles of healthful living because of fear—fear of disease, fearful apprehension of this or that, or because we fear we will be criticized or will have a guilty conscience if we do not? Are we to follow hygienic living as a matter of penance? Are we to observe the laws of health as a matter of compulsion or in fulfillment of self-denial and self-sacrifice? The answer is emphatically No.

The health message to which the attention of the church has been so strikingly called, which is ordained for our good, is not to be followed through fear, apprehension, compulsion, or as a means of penance or self-denial. In fact, the person who drives himself, through fear or penance, to conform to the principles of healthful living, is still in bondage to habits and appetites.

Unless sound, balanced, faultless, healthful living can be actuated and integrated in the daily life from an altogether different point of view, the health program will be a heavy yoke and a distasteful burden—something to be thrown overboard and discarded sooner or later. Here again health and religion are inextricably linked as a matter of body and spirit.

“An Inestimable Blessing”

Pertinent to this thought is the following quotation from Ministry of Healing, page 147:

“Lead the people to study the manifestation of God’s love and wisdom in the works of nature. Lead them to study that marvelous organism, the human system, and the laws by which it is governed. Those who perceive the evidence of God’s love, who understand something of the wisdom and benevolence of His laws, and the results of obedience, will come to regard their duties and obligations from an altogether different point of view. Instead of looking upon an observance of the laws of health as a matter of sacrifice or self-denial, they will regard it, as it really is, as an inestimable blessing.”

Seen in this light, from this altogether different point of view, healthful living becomes the way of life, prompted and springing from within—prompted by the satisfaction and happiness such a program gives.

Now is conformity to the laws of health for health’s sake alone. Living in harmony with health principles does pay large dividends, especially when followed from early childhood—dividends in health, efficiency, and increased happiness. Hygienic living decreases the incidence of disease and lengthens the life span. It pays liberal dividends. But healthful living does more. It tends to make the mind more clear and energetic and better able to appreciate the character of truth, the value of the abomination, and to place the proper estimate upon eternal things. Conformity to health principles is a means whereby we demonstrate our respect for Our Creator and the laws He has ordained to keep our bodies in the best possible physical condition—the bodies which He says are the temples of the Holy Ghost.

Disregard of these laws and indifference and indulgence are a form of disrespect to God and constitute something of an affront to our Creator. Healthful living for health’s sake is good and virtuous, and pays large rewards. But healthful living to glorify God in our body and spirit which are His, is the high calling and privilege and responsibility of the Christian. It is in such a program and way of life that we present our bodies a living sacrifice, holy, acceptable to God, which is our reasonable worship.
The War Story of Corporal Desmond T. Doss
As Told by Himself

In Four Parts—Part III

I gave him my word that I would be there, although I knew I would run into trouble trying to get a pass. Friday morning I went to the medical-aid station to ask for a pass to go to church. "What! Have you got a church here, too?" the first sergeant exclaimed. "Isn't there any place that we can be moved to, Doss, that you don't have a church?"

I said, "No, we have churches almost everywhere we go."

He finally made out a pass for Friday night signed by the major; so I spent the night at the air base with Corporal Warm, to be sure I would get to church. I seemed to get more blessing out of those meetings than any I had ever attended. These experiences strengthened my faith and made me more determined than ever to be true at all costs.

During my stay in Hawaii they tried to get me to take a machete, a trench knife, and a carbine rifle. But I refused to take any of them, because their use as far as the Army was concerned, was primarily as a weapon.

Elder Munson, who took charge of us soldier boys and who was "dad" to all of us, had made a picture of the Christ and the cross and a soldier aiding a wounded man beneath. It was so impressive that I determined more than ever not to take life. Then too, the Japanese Adventist church group invited us to dinner and treated us so wonderfully that I knew a Seventh-day Adventist Christian, no matter what race or color, was going through hard experiences just as I was, and I determined not to have anything to do with killing any of them.

Meets First Fighting in Guam

Our next stop was at Guam. The beachhead had already been made, and we came in later. There was still plenty of fighting going on when we landed, however. As we got off, the major looked at me as if to say, "This is one Sabbath you won't keep."

I had faith to believe that God would work with me and protect and help me to keep from working on Sabbath more than was necessary. Somehow I was able to spend a good deal of my time on Sabbaths in a foxhole.

We were there about three and a half months, and I had many experiences.

On one mission it was necessary for us to go through territory that was studded with Japanese and trails that were full of booby traps, but our little group was able to get back to the air base without seeing any Japanese or having many casualties.

When we arrived at the air base we were brought back by truck to our battalion. Plans had been made for us to stay there for the night and reunite with our company. I had to go to the aid station for medicine and supplies and was away only a short time, but to my surprise, when I returned I found that my platoon had moved out in haste without having a chance to notify me. I went through the front lines, looking for them where the heavy battle was taking place, but could not find them.

Soon I reached a wooded area where it was very dangerous. There I ran across a lieutenant who used to be with our platoon. He told me that it was im-

JANUARY 17, 1946
possible for me to catch up with my platoon, as they had gone through the woods, and suggested that I report back to the company commander, tell him my plight, and ask to stay with him until he could send someone to reach my group. The company commander was very sorry that I had missed the platoon, although it was not my fault. I was told to spend the night with the battalion.

I had a feeling that something terrible was going to happen that night, and I spent many hours praying for the men of the platoon to which I belonged. The next morning they began to bring in the dead and wounded. The lieutenant of my platoon was slightly wounded and came in to tell us what had happened. We went back to the wounded to take care of the many casualties. Artillery shells had fallen on our position that night, killing more Americans than I had ever seen dead at one time. But God had answered my prayer, for out of the many killed, only one was of my platoon.

From Guam we went to Leyte. We landed on a part of the island that had been retaken by our forces. There we got all our equipment ready to make a surprise beach landing at Ormoc. I went in on the first wave of the beach landing. We had light resistance when we first hit the beach, but as time went on we began to suffer heavier casualties. I was now litter bearer of the battalion-aid station. In many cases we went out into heavy enemy action to bring back the wounded.

On the third day of our beach landing my buddy, while going to a man to administer first aid, received three slugs through his body. The call came for litter bearers. Everyone hesitated to go up to the two men, because they were in a very exposed area. But there was a very courageous medic who volunteered to go with me. I got to the man that my buddy had been taking care of, and it did my heart good as I washed the clotting blood from his eyes, to see a smile through the pain and to hear the words, “I can see.” Then I called over to the other medic and asked how badly Glen, my buddy, was wounded. He told me, “Pretty bad; come over and see him.”

About that time the Japanese broke loose on us with heavy fire. My buddy raised up to take off. I told him to hit the ground and play dead. We both lay as flat as we possibly could and played dead until the firing ceased. Then I crawled over to Glen and the other medic, and told him we would only whisper until we could get Glen out. We got him on a poncho with poles to make an improvised litter. The field was so open to enemy fire that it was necessary to take him out over two dead Japanese. We worked on him for about two hours, trying to save him, but we couldn’t. He passed away within sight of the aid station. Later, while we were crossing the Ormoc River, the medic who had helped carry Glen, and who I considered was the bravest of all the medics with us, was killed while we were carrying a litter.

Another Miraculous Deliverance

Another time a call came for litter bearers. We went as far as we could and found that the wounded soldier was lying in a very exposed position. I was told that they had not gotten the sniper who shot him, and I should be very careful if I went out there. My motto was, “Time Is the Saving of a Man’s Life,” so I took the chance of going to him.

It was a rice paddy field of mud, rock, and water. I crawled up to this man, trying to take the lowest spots, to keep from being exposed to the enemy. When I returned, a sergeant of one of our machine guns told me that in crawling down this low spot I was seen to pass right by a Japanese machine gunner, and all the way to the wounded soldier I was in direct line of the machine gun, but the Japanese never fired a shot. The sergeant said, “The good Lord must have been with you that time.”

I knew He was with me then as always and prevented that Japanese from firing his machine gun on me. He could have killed me so easily that it was nothing short of a miracle that I lived to tell it. That was one of the many times that the Lord took care of me without my knowing it, but it was witnessed by others.

NEW TESTAMENT WORDS

Love

By R. E. Loasby

CHRISTIANITY is presented as the religion of divine love. Love is a very part of God and, like other attributes of His, is made manifest in His actions toward men. God set the supreme example of love. The supreme exemplification of love is revealed in self-sacrifice, the giving of oneself for another.

The most common word in the Old Testament for love is used two hundred and forty-five times. This word is used indiscriminately for God’s love of man (Deut. 29:5), God’s love of righteousness (Psalms 11:7), man’s love of God (Deut. 6:5), man’s love of divine law (Ps. 119:47), a husband’s love of his wife (Gen. 24:67), etc.

The Greek language has words denoting love that intimately describe the personal communion of the Christian with His God, who in love ignored all race, national, and class restrictions. These Greek words express a love that touches the innermost chords of personal life and set in motion vibrations that sing a harmony clear up to the gates of heaven.

Of three verbs used in the Greek that are translated “to love,” one is not used in the New Testament at all, as its associations were too sordid. Of the other two words, one expresses the greater affection, and emphasizes the spontaneous affection of one person for another. The third word refers to love into which there enters an element of free choice, and therefore of moral character. This word is used one hundred and thirty-eight times in the New Testament, while the word that expresses spontaneous affection is used but twenty-two times in the New Testament.

A new word, a noun, was coined, perhaps in Egypt, as it has been found in the papyri of the Ptolemaic period. This noun, agape, states the higher conception of love that was coming up with the spreading of Jewish monotheistic thought throughout the Mediterranean basin.

This noun, not found in classical Greek, and used sparingly in the Septuagint, with the early Christian writers became habitual and general. The new principle of love proclaimed by the Christian faith demanded the creation of a new word, for while faith is the means that unites us to God, and hope is that expectation of blessings from Him, it was deeply felt that love is part of God Himself: God is love, John insists. (1 John 4:8.)

This new word love is freely used of God’s feelings (Continued on page 25)
CLAIRE was in tears. “I can't do that old arithmetic, so there! Miss Alden kept me after school again today, and I don't know any more about it now than I did before.”

Mrs. Stowe looked up from her mending. She smiled, even though she was worried about her eight-year-old daughter. “Well, never mind now; run out and get some fresh air before dark, dear,” she answered.

Aunt Stella looked up as the back door closed and Claire's skates rolled past the window. “What's the matter, Alice? Claire isn't looking well. I was going to ask you if anything is wrong with her.”

“I don't really know what's wrong, Stella. Claire and her teacher seem to be at swords' points all the time these days. It seems to be all about arithmetic. The child scarcely eats anything, and her sleep is badly broken too. It looks like a case of nerves to me. I think I'll take her to see Dr. Darrow.”

“Too bad,” mused Aunt Stella. “Isn't there something we can do about this arithmetic business? Claire is not a stupid child by any means.”

“But you like school, don't you?”

“I love it—all but arithmetic.”

“Try to think why you dislike that so very much. You like grammar, and that requires reasoning.”

“Yes, and she likes puzzles, too,” said Mrs. Stowe.

“Oh, well,” and Claire smiled, “puzzles are nothing to be afraid—”

“Afraid,” interrupted Aunt Stella. “So you're afraid of arithmetic. But why?”

Claire looked very unhappy.

“Never mind, Stella.” Mrs. Stowe glanced uneasily at her little daughter, who showed unmistakable signs of returning tears. “Let's forget about it for now.”

“Wait a bit, Alice. What is it you're afraid of, Claire?”

Claire fidgeted in her chair.
"That the others will laugh at me, I suppose. I'm so stupid."
"You don't feel that way about music or reading or anything else, do you?"
"Oh, no, they're just fun."
"When were you first afraid of arithmetic? Can you remember? Think hard."
"The very first day I went to school, I think it was. We had number work on the board, and I knew it was arithmetic."
"But what had you heard about that to frighten you, dear?"
"Well, I had heard mother telling daddy how hard arithmetic was for her. She said she was stupid about it, and she was very much afraid I would be, too."
Aunt Stella gasped and then tactfully changed the subject.
"So now the cat's out of the bag!" she said to her sister later. And then very gently, "It has been your own fault, Alice, all this time. You set a pattern for your child to follow, and she followed it. She only took your suggestion and faithfully worked out the pattern you gave her."
Every evening for the rest of the winter, Claire and Aunt Stella worked together by the fireside. It was a reconditioning process, a course in happy confidence and self-respect with arithmetic as its medium. During these lessons the little girl became really interested and lost her fear, with the natural result that she soon came to understand that subject as easily as she did any other.—National Kindergarten Association.

By Their Fruits
By Alma Keehnel Rufner

She was just a little girl, barely four years old, with large hazel eyes and light brown hair. She was old enough, though, to love the Sabbath school and to always know her lesson and the memory verse.

She enjoyed learning other verses, too, that weren't in the Sabbath school lesson. Although there were six other children in the family, and no hired girl, mother always found time to teach her and tell her many wonderful Bible stories. Her favorite story was about the ascension of Jesus and how the loving disciples watched Him until He was out of their sight. How she loved to repeat the angel's cheering words, "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus . . . shall so come in like manner as ye have seen Him go into heaven."

She had a beautiful little picture of this story all her own, and often she was seen showing it to her little playmates.
The verses she learned were repeated over and over, sometimes to her pet "banty" hen, who loved to ride around on her shoulder, or Topsy, the cat, as she held him on her lap in the big swing. Even dolly came in for her share as she was rocked to sleep in her tiny chair.

One day the little girl and her mother took a long trip East to visit some relatives. It was tiresome to mother, but wonderful and exciting to the little girl. Up and down the aisle she went, making friends with the passengers. Everyone wanted to hold her and listen to her stories and Bible verses. Sometimes the conductor would carry her in his arms as he walked through the train.

At a large Middle Western town a distinguished-looking gentleman boarded the train. He at once was attracted to the little girl, and soon they became good friends. After hearing her repeat some long, rather difficult Bible verses, he asked her, "What church do you and your mother attend, little friends?"
She looked puzzled for a moment, then climbed off his knee and ran to mother. Upon receiving the answer she ran back quickly and looking up into his face, slowly, but clearly, said, "Seventh-day Adventist."
With a big friendly but serious smile he answered, "I thought so, little one; I thought so."

Mother thought as she watched her little girl, "Even now, as young as she is, my baby may be sowing the seeds of life, and, oh, how glad I am that I have taught her to love Jesus. Unconsciously she is representing our faith. May God help her always to be as faithful."

Well might this mother claim the promise, "Train up a child in the way he should go; and when he is old, he will not depart from it."

---

Earth's Last Hour
BY ROY ELLIS SLATE

The sun has gone behind a cloud;
No more its face we see.
The night of sin becomes earth's shroud,
Its final agony.
The storms increase, the lightnings flash;
Our peaceful day is o'er.
The hailstones fall, the thunders crash;
We'll work on earth no more.
We grope about, our way to find,
But all is blackest night;
Yet as we search, there seems to shine
One little spark of light.
It is God's Word, the lamp of faith;
We'll hold it high o'erhead,
And by its rays we'll find a path
From this dark world of dread.
And as we pick our way along
We're joined by others who
Unite in our redemption song,
Our courage to renew.
Then men and demons press us hard
With threatenings of torment;
They scold, they curse, they draw the sword;
To take our lives they're bent.
Lo, in the east a light we see,
Which grows extremely bright.
These wicked men this light would flee,
But they fall dead from fright.
Our Saviour takes us as His prize
And saves us from our doom
And gives us mansions in the skies
For our eternal home.
Prayer Opens the Door for Fruitful Effort*
By Roger Wilcox

AND they shall be Mine, saith the Lord of hosts, in that day when I make up My jewels; and I will spare them, as a man spareth his own son that serveth him." Mal. 3:17.

"In heathen Africa, in the Catholic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness."—Prophets and Kings, p. 189.

I should like to tell of one experience in the North Coast Mission of Brazil which shows that God still has many precious jewels who are waiting to walk in obedience to His law. G. S. Storch, the union evangelist, was asked to conduct a series of meetings in the city of Fortaleza. He is one of the outstanding evangelists of South America, and it was our desire to hold one of the largest evangelistic efforts that had ever been conducted in that part of Brazil. The state church was doing everything possible to close up all openings for a city-wide effort, and it seemed for a while that we would be unable to secure an auditorium of any size. Earnestly we prayed for God to lead us to an open door. We prayed in every church and in every home throughout the mission. After some weeks we found a large theater with a thousand seats, and we believed that God would help us to secure it for a meeting hall, even though the contract to sign, his wife, a very devout Catholic, rushed into the room, exclaiming that he must not permit the Protestants to come into his theater. "If you sign that contract," she said, "you will not only be ruined financially but be disgraced socially, and your influence will be destroyed."

We had been praying for many weeks that God would open the closed door, and I can still remember how that man raised his head and said, "I am going to give the Adventists an opportunity to preach in my theater." It was a thrilling moment as he signed his name across the contract.

The first night of the series a thousand came out and overflowed that large theater. The entire city are looking for something, but they do not know what it is. And when our colporteurs go to them with our books, they are attracted to the message they find there. When our evangelists hold meetings, a very fine class of people are attracted to our services. I can give only a few examples of what is being accomplished.

We held one of the largest evangelistic efforts that had ever been conducted in that part of Brazil. The theater was sold. God had directed us there just at the proper time.

As a result of those meetings fifty were baptized into the church at Fortaleza, and from the families of the new believers we gained twenty-five students for the local church school, nine students for the Brazilian training college, and seven colporteurs for the literature ministry. Nearly all the college students will be studying the ministerial course. Just a few weeks ago one of these colporteurs told me that in fifteen days he had sold one hundred thirty copies of Great Controversy in one of the strongest Catholic cities in northern Brazil, and his delivery was one hundred per cent.

We thank God for the funds that have made possible large evangelistic campaigns in these great Catholic centers of the mission field. Truly there are many precious jewels, and the darker the night the brighter will they shine.

A New Day in India*
By L. C. Shepard

WE ARE entering upon a new day, a new experience in the Southern Asia Division. The impact of World War II has greatly influenced the people of India. Entrenched customs have been shaken. The people are looking for something, but they do not know what it is. And when our colporteurs go to them with our books, they are attracted to the message they find there. When our evangelists hold meetings, a very fine class of people are attracted to our services. I can give only a few examples of what is being accomplished.

In the northeast section of India there is a small place called Chaudanga. There we have a mission station where work has been carried on for a number of years. The response to our message was so indifferent that when the missionary went on furlough, it was not thought worth while to send another to that station. But recently people who were utterly indifferent to our efforts in past years have requested us to come again and teach them. These people are caste Hindus.

This kind of experience is not confined to one place. In the city of Poona we have been carrying on an effort in behalf of the better class of people. Poona contains many people high in government service and the professions. W. H. McHenry has been working among them, and some of the best people in the city are regularly studying the Bible with him.

Shortly after Elder McHenry had closed a series of lectures, I was traveling to Bombay. On route I met a gentleman, the principal of a college. When this gentleman found out that I was an Adventist, he said, "Nothing has happened in the city of Poona in many years that has aroused as much discussion as these lectures of Reverend McHenry."

For many years our literature work consisted largely of the sale of religious books. During the last two years we have put forth a strenuous effort to develop the sale of religious literature, and God has wonderfully blessed our efforts. In northeast India, for each medical book sold during the past year they have sold two message-filled books. These books have gone into
the homes of the best people in that field. They are making an impression upon the people of that country. Only a few weeks before I left India I received a letter from one of the Indian princes in that part of the country, a man who holds in his hands the destinies of several hundred thousand people. He expressed great appreciation for a book one of our colporteurs sold him.

God's providences are being manifested in many places. Several years ago a man left his native village and went to the hills and became a teak-maker on one of the estates. One night a few months ago he dreamed that the judgment day had come and that the people of his village were being called one by one. As he looked on, his name was called, and it seemed to him that a bright being stood up and said, "Leave this man for a while. Give him a little more time." That dream impressed him deeply. The next night he dreamed it again, and again the next night he dreamed the same thing. A few days later a man came along who had recently returned from his native place. The teak-maker immediately asked, "Is anything special going on in our native place?" "Yes," the man replied, "the Seventh-day Adventists have come to the village and are telling the people that the Lord Jesus is soon coming again.

Immediately the teak-maker asked his boss for leave, and with his wife and two boys he went to his native village. There they attended the meetings, accepted the truth, and were baptized. He took his sons out of the government school they had been attending, and sent them to our boarding school. During the past summer one of the boys earned a scholarship and is now attending Spicer Missionary College, preparing for a place in the Lord's work.

A Visit to West Africa—Part 3

African West Coast Union Mission

By E. D. Dick, Secretary, General Conference

Upon the good foundations laid by our pioneers in West Africa a strong work has been developed. No name in the early history of our work is remembered with more appreciation than that of D. C. Babcock. His devotion and untiring energy, spent in the beginnings of our work in Sierra Leone, Gold Coast, and Nigeria, have been an inspiration to those who followed him. His original bush house in Nigeria, deep in the jungle, still stands, with additions built since on almost every side. It is now used as the house of our African worker. Near by is a well some fifty feet deep, which he dug with his own hands. These testify to his unstinted labor of love. On the neighboring hill stands our Ereumu church, one of the largest in the Yoruba country.

Our church at Ipoti is likewise a memorial of his work. From this church have come some of our strongest pioneer workers, Pastors John Oriola and A. I. Balogun. These have remained faithful through the years, and God has richly rewarded their efforts in the ministry. The Ipoti church today is filled with a fine type of zealous believers, eager and enthusiastic in the message. Near the village are the stone foundations of a well-planned, five-roomed school building, which will be completed as soon as building materials again become available.

From these and the earnest efforts of other workers of the early days the work has grown, until the present reports show we have 532 churches and companies, with 7,609 baptized members, and 32,841 Sabbath school members. We also operate 182 schools, which have an enrollment of 7,811. There are 283 workers, of whom twenty-nine are ordained ministers. In 1944 over $8,000 was given in tithe, and about $10,000 to foreign mission work.

Truly, this is a wonderfully encouraging report in the face of the many difficulties which prevail, a few of which I have tried to present in previous articles.

A Group of Church Elders at the Agona Church, Gold Coast, Africa

But "where sin abounded, grace did much more abound." Some areas give promise of very large development.

Great changes have taken place since I last visited the field in 1935. Then in the Yoruba country, in western Nigeria, the people were indifferent and stolid. Now they are clamoring for teachers and schools and are erecting representative church buildings, school buildings, and teachers' houses, and are providing a share of the salary for the worker. In one place the chief refused our appeal to establish a school in his village where the people wanted us to come. "Not except over my dead body," was his ironic reply. A short time ago the chief died, and now a group of 150 believers have erected a good stone building and they are in the process of building a good two-roomed schoolhouse. The chief's condition had been met.

The work in the Gold Coast is most encouraging. Under the strong leadership of Elder J. Clifford the work has been built on a good foundation. Because of the paucity of laborers, not until last year was specialized training given for the development of teachers and evangelists. Today the need of these trained workers is desperate. Yet in spite of their limited staff we have in this field 102 churches and companies with 1,430 baptized members, and 5,418 in their Sabbath schools. Thirty-five schools are in operation, with an enrollment of 1,672. A much larger work is in prospect when the field can be more adequately staffed.

Nigeria

In the Ibo country, in southeast Nigeria, our work has far outgrown the ability of the present staff to supervise and lead. In this area we have 168 churches and companies, 14,151 Sabbath school members, and 16 schools with an enrollment of 1,127. To care for all these interests, church, school, and general leadership, we have just two missionaries on the field, and 101 African workers of all classes.

Near the beginning of the late war Dr. G. A. S. Madgwick, who had spent many years in medical work at our Kendu Hospital, Gendia, Kenya, responded to a call to lead out in the planning and developing of medical work at Ife, in Nigeria. When their well-planned hospital was nearing completion, it was requisitioned by the military authorities. It has since been released, and after renovation it was opened with Dr. G. W. Allen in charge and Miss

REVIEW AND HERALD
Crocker in charge of the training school which has been organized. The institution has had an overwhelming patronage since its opening. With an altogether untrained staff, 17,000 patients were seen the first four months. This, of course, is more than can be continued until a larger and better-trained staff can be developed. It does indicate the demand for medical help and the opportunity of using this phase of the work in greatly strengthening other branches of the work throughout the field.

Southern Cameroons

In our Sangmelima station, in Southern French Cameroons, opened in 1944, prospects are bright for a large development of the work. There in the midst of a rubber plantation, Pastor I. Cormatureanu carved out his station. Brother and Sister Cormatureanu, as well as other Cameroon workers, have problems that weigh heavily on their hearts, sufficient to depress the most courageous. Their two children, ages six and eight, are in southeast Europe. They have not seen them since 1939. They have not even heard from them since Hungary became a theater of war, and there is but little prospect of their being able to see them until arrangements can be made for the children to attend our school at Collonges. This possibility is now being explored.

Despite this load, which must be on their hearts continually, they go forward in the upbuilding of their station. They live in a bush house of poles and mud, but neatly color washed and comfortable for a time. They have such hopes born out of the necessity of building the necessary permanent buildings, and will begin this as soon as other building materials, as cement, lime, etc., become available.

Already there are 325 enrolled in the station school, six village schools in that area, and a Sabbath school membership of 589. A similar interest has developed in the Kribi area, not far distant from Sangmelima. Here we have nine Sabbath schools, with a membership of 250.

God is working for these people. Only three years ago, in a village near our Ndoumbi station, a cannibal feast was held. The victim was a native from a near-by tribe. This soon came to the ears of the Adventist teacher. Their request was met, and a teacher sent. Already some have been baptized who had a part in the cannibal feast. They now have a school of thirty and a baptismal class of thirty-one.

Adventists Receive High Grades

But despite much opposition the work moves forward. Near one of our principal stations is a large Catholic mission. Previously to the time of the government examinations the white fathers called all their people together to pray to the Virgin Mary that their souls might be saved. Then they closed their stations and suffered. Now they are working. After the examinations, the white fathers called all their people together to pray to the Virgin Mary that Seventh-day Adventist pupils might not pass the government examinations.

When the examination results were published, it was found that the record of passes was as follows: Seventh-day Adventist, 22; Catholic, 12; and government schools, 8.

Yes, a large work has been accomplished in spite of the obstacles which prevail. This is an encouraging field, and no doubt much larger results will be seen in the future than hitherto, if only we can arise and provide the facilities which are so much lacking. Of these we shall speak in a later article.

First Detailed Postwar Report From Southern Europe

(Continued from page 1)

In the lands of Jugoslavia, Italy, North Africa, France, and Belgium, as far as we have been able to learn through letters, reports, and personal visits, only about a score of our brethren and sisters perished as a direct result of the war. This included two of our workers in France, who were carried away as hostages to Germany, where they died in concentration camps.

A number of our people lost their belongings, but the great majority came through the bombardments untouched and unharmed. Often the dwellings of our people were the only ones left standing. In numerous places, when the bombers approached, the neighbors rushed to the homes of our people and asked for refuge, saying they were convinced that God had a special care over them because of their consistent Christian lives.

Many have asked how the war affected the work of God throughout our division. They want to know whether it was torn asunder or made progress. The war naturally created many problems and caused much hardship and perplexity, but, thank God, it did not destroy the work.

As soon as the war broke out, there was general mobilization in practically all the countries in our division. This robbed us of most of our workers of military age. Here in America ministers are exempt from military service, but not so in Europe. We lost union and local conference presidents, pastors, evangelists, and institutional workers. Lecture halls were well-nigh impossible to find, for they were usually taken over for military purposes. If occasionally one could be found, it was generally of little value because of the absence of heat and light. The frequent bombadments presented another serious handicap. In several countries persecution caused great hardship and suffering.

When the Nazis occupied Alsace they dissolved our conference and all the churches, confiscated our church buildings, and prohibited our work. In Croatia all our churches were closed, and the conference was dissolved. All church and evangelistic work was strictly forbidden. Over in Rumania, where we had more than 25,000 believers, the union conference, the six local conferences, and all the churches were likewise dissolved. Our three hundred chapels, the publishing house in Bucharest, and our beautiful school at Brasov were all taken from us. The same was true of all funds found in our treasuries. Three thousand of our people were thrown into prison, where they were tortured and abused. A large number were sentenced to as high as twenty-five years of imprisonment, and a number were condemned to die.

Notwithstanding all these obstacles and difficulties, the work of God made encouraging progress. Even where the persecution raged, the work went forward.
Here the workers could not write openly about their activities and about baptisms, all of which was forbidden. Yet they were able to let us know that souls were being won for the Lord.

One minister who had been a teacher in one of our schools wrote that the students in his classes were doing very well. He said eighteen of them had passed their examinations successfully and had received their diplomas (meaning their baptismal certificates). Another wrote that he was engaged in the life insurance business. "Last year," he said, "I wrote twenty-three policies, and this year in six months I have written twenty-six." Six months later he wrote, "Rejoice with me. This year I have written ninety-six policies." I did rejoice with him, just think of one lone man, without meeting halls, constantly watched and persecuted, with no conveyance to take him from village to village, and often caught between contending armies, winning ninety-six souls for God and baptizing them under the cover of night.

A third minister from one of these Balkan lands wrote me that in spite of the unfavorable weather their fields and vineyards were doing well indeed. He said they had been able to gather 253 baskets of splendid fruit. He wanted us to know that in his small conference they had baptized 253 new believers during the year.

In little persecuted Croatia eight hundred fifty persons were baptized while the war was raging. Our church in Zagreb now has more than five hundred members. In the Hungarian Union a far greater number were baptized each year during the war than before. The Italian Union increased its membership about fifty per cent during this time. France, Switzerland, Belgium, Spain, Portugal, North Africa, and our island mission fields all moved forward. In Rumania we know that our people held baptisms even during the time of their greatest distress and sorrow, but we have not yet been able to learn how many.

We regret that we could not accomplish more during these stormy years, but we do thank God for His good hand that has been over us and for the degree of progress that we have witnessed.

Work of God Still Intact

The work of God in the Southern European Division is intact. The organization functions; not one wheel is missing. In Rumania, Croatia, and Alsace our liberties have been restored, the confiscated properties have been given back, and our dear brethren and sisters in Rumania are no longer in prison.

We have not learned whether some of our buildings in Rumania were damaged or destroyed by bombs. In Budapest our publishing house suffered some damage. France and Belgium each lost a small chapel, and one of our buildings in Florence had part of the roof torn off by a cannon ball. Otherwise, as far as we know, our buildings throughout the whole division have not been harmed. The city of Melun, France, where our French publishing house is located, was the scene of several battles. Seventy per cent of the buildings there were either wholly or partially destroyed. For three days and nights the cannon balls passed over our buildings, but not one tile was broken. In Belgrade, one of the most bombed cities in the world, our beautiful large building, which had been erected shortly before the war, stood unharmed in the midst of wreck and ruin.

Before America entered the war, we were able, at the risk of our lives and under great hardship, to travel about more or less from land to land. The main burden of my heart as I met with our brethren and sisters, and especially with the leaders, was to encourage them to be faithful to God and to their trust. Shortly before the storm broke in all its fury over our dear people in Rumania, I met with their union committee. It was a solemn occasion. We all felt that the tempest was soon to break. We did not know whether we ever would meet again. In the last meeting I felt impressed to make an earnest appeal to those dear brethren to be loyal to God even unto death. I encouraged them to remain at their posts and to keep the advent movement in their field true to God and to His message. I shall never forget those pale-faced men as they rose and promised God that by His help and grace they would be true whatever might come. As far as we have been able to learn they have stood firm.

Solemn Pledges to Faithfulness

A little later I met with the union committee in Italy. There again we had a similar meeting. Like their Rumanian brethren, these Italian leaders made a solemn pledge to be true. After the close of the war it was my privilege, together with W. R. Beach, to visit Italy and to attend a meeting of all their workers. After Brother L. Beer, the union president, had thrown his arms around me in a fraternal embrace, he looked into my face and said, "Brother Olson, do you remember the pledge we made before God? Do you remember the pledge we made before God? Brother Olson, we have kept it. Not one has failed." Yes, brethren, they did keep the pledge. They did not fail. It is because of such men, such leaders, that the work of God in these war-torn lands has been kept together and moved forward under great difficulties. God has blessed and prospered their efforts.

Our members have also been loyal and courageous. Since coming here I have received a letter from one of our leaders in Yugoslavia, in which he writes that several of our members in his field died as martyrs rather than surrender their faith. He adds that the persecution was due entirely to the attitude and influence of the Orthodox priests. Now that church and state have been separated in that country, we hope that these misguided priests will have less power in the future.

This same brother writes that they have both money and food, but almost no clothes. Shoes and clothes cannot be found, and he has suggested to send them some if possible. I understand a shipment is now on the way.

One of the greatest needs in most parts of Europe is for clothes. You, brethren and sisters, can never know how much good you have done by sending tons of used clothing to different countries in Europe. You have brought comfort and cheer to our people. When I attended the workers' meeting in Florence, Italy, I noticed that the workers and their wives were well dressed. When I remarked about it to the president, he said that they were all dressed in American clothes.

The war is over, but the suffering and sorrow is not. Unseen forces are still at work to create new conflicts. We pray that the story has not yet been fully told.

Some have asked what the prospects are for the future. Humanly speaking, they are not bright. Never before has Europe been in such a desperate and chaotic state. Notwithstanding this situation, I believe there are wonderful possibilities ahead for the people and the work of God. This does not mean that all Europe stands with outstretched arms, waiting for the servants of the Lord to bring them God's last message for a perishing world. Millions in Europe are more hardened in sin than ever before. They are bitter against God, and they hate the church. But there are many who are looking wistfully to heaven for help. May God give us clearness of vision, courageous hearts, and spiritual power for the task ahead.
Riverside Sanitarium and Hospital

By J. M. Cox, M.D., Medical Superintendent

The Riverside Sanitarium and Hospital has been established as a medical institution since 1937. The property was given to the General Conference in 1936 by Mrs. N. H. Durollard, to be conducted as a well-organized sanitarium and hospital for the colored people of the United States of America. Riverside now has outgrown its present accommodations and must expand. There are seventeen thousand colored Seventh-day Adventists who must have the benefits of medical care in an Adventist institution, and thousands of other colored Americans who would never be reached with the message were it not for the association they may have in a Christian medical institution.

The average daily patient list of the hospital has increased from eight in 1941 to twenty-four in July, 1945. The average daily census runs now between seventeen and twenty-six bed patients daily. We have cared for as many as thirty patients with our twenty-six-bed capacity.

We welcome Dr. Rayfield Lewis to our staff, as his coming makes real progress in efficiency of patient care. Since his arrival, on October 15, staff organization and more adequate patient care are possible.

Since the coming of our X-ray and laboratory technician, the amount of work done and charges made in that department have taken a sudden upswing. The department is an asset to the institution from a diagnostic as well as a financial standpoint. The technician, Mr. L. Benson, recently passed the examination and finished all requirements for registration by the American Board of X-ray Technicians.

In our physiotherapy department as many as five hundred and fifty-seven treatments have been given in one month. Two colored women technicians finish physiotherapy at the White Memorial Hospital next May, and we hope to secure their services for our enlarged institution.

Recently a new anesthetic machine was added to the surgical department, and we are able to give smooth anesthetics and proper oxygen during surgery. This is a great help to our department, and I wish to thank the conferences that made this possible. The surgical department continues to keep full of patients.

The church has been a definite light in the sanitarium, and many of the patients attend each Sabbath and ask for further information. The church membership has about completed its goals on a new church building.

At the recent Fall Council meeting in Grand Rapids, Michigan, a special appropriation of $111,000 was made to Riverside, and with this a modern, fireproof building will be erected. The blueprints and specifications are complete, and it is estimated to cost about $250,000. With the appropriation of $139,000 made last year, plus this appropriation, construction will begin as soon as the contractor can start. It will take about ten months to erect the building.

Child Evangelism Institute

By M. E. Loewen

More than one hundred workers for children gathered in the Pittsburgh central church on November 5 to 8 for a four-day Child Evangelism Institute for West Pennsylvania. L. L. Moffitt, of the General Conference, led out in the program and carried the delegates through a series of studies from the Spirit of prophecy on the importance of this type of work.

J. C. Holland, of the Columbia Union, served as chairman of all the meetings. A. O. Dart, of the Potomac Conference, in a logical and forceful way presented methods for dealing with Juniors. Methods of storytelling and an understanding of the minds of the preadolescent and the adolescent child offered a strong background for constructive work.

Miss Rosamond Ginther, of the General Conference, and Miss Katie Geissinger, of West Virginia, gave practical demonstrations of dealing with children and presented helpful materials for engaging...
the attention and holding the interest of the kinder-
garten and cradle roll children.

The delegates to this institute returned to their
churches with an inspiration to do more for the chil-
dren than has ever been done before. Since this in-
istitute has closed, visits to various Sabbath schools
have revealed that the methods and plans of this
institute are being carried out in the local Sabbath
schools throughout the field. It is inspiring to note
the increased interest of these children in the work of
the Sabbath school as a result of the help given at this
meeting.

Atlantic Union

Nearly 3,000 people attended the opening meeting
of the Reeves evangelistic effort in Symphony Hall,
Boston. Associated with Elder Reeves in this effort
are A. D. Livengood, music director; Harvey Davies,
organist; ministerial interns Howard Maxson, Jr.,
Ralph McGann, Jr., and their wives. Miss Louise
Kleuser is conducting a Bible evangelism course in
connection with the effort. The Bible instructors are
Mrs. Dorothy Conklin, Miss Ruth Head, Mrs. Gladys
Langill, Miss Marion Offer, and Mrs. C. A. Reeves.

A new location has been secured for the Greater
Boston Academy. It is the former Middlesex Uni-
versity property and has fifteen large, well-lighted
rooms, library, and administrative offices. It is also
equipped with a gymnasium and a chapel seating
two hundred and fifty.

Canadian Union

R. D. Steinke reports a baptism of six persons dur-
ing his recent trip from Prince Rupert east to Smith-
ers, Burns Lake, Vanderhoof, and Prince George, Brit-
ish Columbia, Canada.

The Penticton, British Columbia, church is now con-
ducting a church school.

N. R. Johnson and Brother and Sister Tinkler have
plans laid for an effort at Vernon, British Columbia.

Elsie Patterson, formerly employed by the Maracle
Printing Company, is taking charge of the work for-
merly done by Effie Shannon in the Ontario-Quebec
Conference office. Miss Shannon has accepted a call
to the Alberta Conference.

One hundred and thirty young people enrolled in
the progressive classes at Canadian Union College as
a result of the Missionary Volunteer work.

Central Union

The church group at Medicine Lodge, Kansas, are
enjoying their new church and have been holding
evangelistic meetings recently.

The Missouri Conference is employing Robert
White, of St. Louis, as colored publishing department
assistant, beginning the first of January.

Two were baptized by E. E. Hagen at a district
meeting at Chadron, Nebraska, December 1.

Harold Hampton reports that five have accepted the
message as a result of the effort in Durango, Colorado.

The believers in Fredericktown, Missouri, are enjoy-
ing their new church home, which was purchased in
September of this year. Remodeling will be done as
time and means permit.

Columbia Union

Oliver Jacques and his family have left the East
Pennsylvania Conference, where they have been la-
boring, in answer to a call to East Africa.

September 29 was a day of rejoicing for the mem-
bers of the Canton, Ohio, church. Their church was
dedicated free of debt, and a baptism was held. In
the evening a farewell was given Brother and Sister
D. H. Schmehl as they leave the field to accept a call
to serve in the Belgian Congo.

Harold Gray reports that the evangelistic meetings
held in the Townsend Club Hall at Geneva, Ohio,
are bringing good results.

Lake Union

A new church school at South Bend has been added
to the list of those in the Lake Regional Conference.
The church group at Chicago also have purchased a
fine stone structure in which to house their ever-grow-
ing school. It is now being held in the basement of
the Shiloh Church.

Muriel Fogarty is the new teacher of the school at
Alton, Illinois, filling the vacancy caused by the re-
signation of Mrs. Nellie Bridger Greer.

A series of evangelistic meetings have been held in
Martinsville, Illinois, under the direction of Sherman
McCormick.

Northern Union

Former workers in the Minnesota and Iowa confer-
ces, Brother and Sister Lowell Edwards, have sailed
for Cape Town, Africa, where they will engage in mis-
ion work.

L. E. Abelson is the new publishing department sec-
retary of the Minnesota Conference and has already
begun his work there.

R. O. Baker and his family are leaving Minne-
sota for the Alabama-Mississippi Conference, where
Brother Baker will take up work in the publishing
department.

A baptism was held in the Jamestown, North Da-
kota, church on December 1. Candidates were the re-
sult of the work of Brethren Knipschild and Liebelt.
Leona Kurtz is the new office worker for the North
Dakota Conference.

Pacific Union

Seven were baptized at Butte, Montana, Sabbath,
November 24, by J. J. Reiswig. These candidates were
won to the advent faith by Brother and Sister Morris
Lewis, and George Beech, a colporteur. Brother Lewis
is now attending the Seminary.

E. G. Fresk reports a good interest still in his effort
at Medicine Lake, Montana. He reports that there
will be five or more ready for baptism in the near
future.

At baptismal services conducted at Burns, Oregon,
November 19, four were baptized.

Fourteen were baptized at the Duncan brothers tab-
emacle in Puyallup, Washington, on the opening
night of the sixth week of meetings.

C. L. Vories reports that the effort in the Milton-
Freewater district of Upper Columbia is meeting with
good success.

Pacific Union

Forty-three have been baptized as a result of the
Huntington Park, California, effort in which Lawrence
B. Schick led out. Three of the young people are now
in our schools.

Nineteen were baptized as a result of the evange-
listic effort in North Hollywood, in which J. W. Mc-
Comas was the principal speaker. Associated with
him were Elder and Mrs. H. R. Turner, Mrs. Howard
Curran, and Miss Vivian Luce. Now a second series
is being carried on in the same location by H. R.
Turner and Brother John Rhodes, and a second bap-
tism is planned for the near future.

REVIEW AND HERALD
THE PRESENT TRUTH
Available in 1946.

Please save this page. Keep this list handy for convenient reference.

FOR SUBSCRIPTIONS
All subscriptions entered during 1946 will begin with No. 1 and end with No. 24 as shown below.

VOLUME 21
Available Only After Date of Issue

1. Jan. 1 Increase of Knowledge
2. Jan. 15 Daniel 11
3. Feb. 1 Capital and Labor
4. Feb. 15 Matthew 24
5. Mar. 1 World Conditions
6. Mar. 15 The Second Coming of Christ
7. Apr. 1 Preparations for Christ's Coming
8. Apr. 15 Origin of Evil
9. May 1 Prophecy
10. May 15 Chances of the Sabbath
11. June 1 Sabbath and Sunday in the New Testament
12. June 15 Sabbath Objections
13. July 1 Seal of God and Mark of the Beast
14. July 15 United States in Prophecy
15. Aug. 1 Health and Temperance
16. Aug. 15 Symbolism
17. Sept. 1 2300 Days and Investigative Judgment
18. Sept. 15 Law of God
19. Oct. 1 Nature of Man
20. Oct. 15 Resurrection
21. Nov. 1 Elijah on the Sabbath and How Esther Read Her Bible
22. Nov. 15 Unpardonable Sin
23. Dec. 1 God's Final Judgments
24. Dec. 15 The New Earth

FOR HOUSE-TO-HOUSE DISTRIBUTION

VOLUME 21
Nos. 1 to 24 Available Only After Date of Issue

VOLUME 20
Current Throughout 1946

49 Inspiration of the Bible
50 Matthew 24
51 General Signs of the Advent
52 Daniel 2
53 Second Advent (Ingathering Special)
54 Nature of Man
55 State of Man in Death
56 Hard Times
57 World Conditions
58 Law of God
59 The Two Laws and Two Covenants
60 The Sabbath
61 Sunday Observance
62 Daniel 7 and Changes of Sabbath
63 Seal of God and Mark of the Beast
64 Sanctuary Service
65 Judgment and 2300 Days
66 Religious Liberty

REMNOTANTS—WHILE THEY LAST
VOLUMES 16-19

39 Creation and Its Memorial
40 The Resurrection
41 Religious Liberty
42 Will Man Return From the Grave?
43 Sanctuary Service
44 Prophecy Proves Bible True
45 How Near is the End?
46 Great Image of Daniel 2
47 Matthew 24
48 Christ's Relation to Government—Patriotic Special
49 Millennium
50 The New Earth
51 The Way of Salvation
52 The Moral Law
53 Law Objections Answered
54 The Sabbath
55 The Sabbath Texts
56 Daniel 7
57 Seal of God and Mark of the Beast
58 Sabbath Objections Answered
59 Tithing
60 The Sanctuary
61 The Investigative Judgment
62 Life Only in Christ
63 The Two Resurrections
64 Will Men Return From the Grave?
65 Heaven, How Tall?
66 Who Are the Spirits of Spiritism?
67 The New Heaven and New Earth
68 The Two Resurrections
69 The New Earth
70 The Reward of the Righteous
71 Obedience
72 Baptism and Church Membership

PRICE LIST, JANUARY 1, 1946

BULK PRICES

<table>
<thead>
<tr>
<th>Quantity</th>
<th>Price</th>
</tr>
</thead>
<tbody>
<tr>
<td>25 copies</td>
<td>$ .40</td>
</tr>
<tr>
<td>50 copies</td>
<td>$ .70</td>
</tr>
<tr>
<td>100 copies</td>
<td>$1.25</td>
</tr>
<tr>
<td>200 copies</td>
<td>$2.25</td>
</tr>
<tr>
<td>500 copies</td>
<td>$4.50</td>
</tr>
<tr>
<td>750 copies</td>
<td>$6.25</td>
</tr>
<tr>
<td>1,000 copies</td>
<td>$7.50</td>
</tr>
</tbody>
</table>

Higher in Canada. Prices on request
Foreign: 45 cents extra per 100 copies

CLUB PRICES

| Bundle of 25 one year | $8.25 |
| Bundle of 50 one year | $16.50 |
| Bundle of 100 one year | $30.00 |
| Bundle of 250 one year | $45.00 |

Higher in Canada. Prices on request

YEARLY SUBSCRIPTIONS

Domestic, Single | $ .50
Foreign and District of Columbia | $ .75
When ordered in Canada | $ .85

Send this missionary paper to relatives, friends, neighbors, business associates, Ingathering donors, colporteur customer lists, and interested people everywhere.

Place Orders With Your Church Missionary Secretary or the Book and Bible House
Here is a new book that has been especially designed to acquaint Adventist youth above the sixth grade with the best in American literature. But you don't have to be young to enjoy this book. For in it—by the score—are those poems you learned at your mother's knee, speeches you valiantly declaimed at school, and many beloved prose passages which have won their way into the hearts and minds of all Americans.

**AMERICAN AUTHORS**

Edited by **LESSIE LEE CULPEPPER and MILDRED McCLABY TYMESON**

Let the average person casually pick up this book and open it anywhere—at the beginning, about the middle, or at haphazard—and he will find much to stir up happy memories and banish "the cares that infest the day." Old familiar writings that seem more precious now in these days of stress and strain, and newer ones that we soon learn to love and ever will cherish—**ALL ARE HERE**—

—**THESE AND MANY MORE THAT WILL TAKE READERS BACK TO A CERTAIN DAY OR YEAR OF HAPPY MEMORY.**

Here, too, are brief biographical sketches—packed with facts and interesting side lights—that introduce these American authors who possessed the sensibility to feel the enchantment of life and were able to give it expression in glowing words and gorgeous pictures. Their writings add immeasurably to our cultural background and our feeling of assurance when we talk with intelligent, well-read people.

**AND THAT'S NOT ALL,**

for an extensive bibliography and an index of authors and titles combine with the text to make this a book that offers endless delight and enjoyment—the kind of book you will like to have for your very own, and again.
Southern Union

Twenty-four were baptized as a result of the effort held in Bradenton, Florida, by Fenton E. From and his associates, Ralph Brown, Miss Fannie Mosby, Miss Doris Mathews, and Mrs. From. Another baptism will be held soon.

Delegates from twenty-eight colored churches were in attendance at the colored constituency meeting which was held in Birmingham, Alabama, December 5 and 6.

A branch Sabbath school has been organized in Ravenels, South Carolina. Brother Baize is in charge, and more baptisms are expected soon as a result of the work there.

The Charleston, South Carolina, church has a set of new pews, which greatly add to the appearance and comfort of the church.

Southwestern Union

A farewell service was held in the Arkansas-Louisiana Conference for Brother and Sister Kenneth Beec, who have been called to the Atlantic Union. Brother Beec will serve as union auditor.

In Socorro, New Mexico, a service was held on October 27, dedicating the Spanish church. A baptism followed the day's service, and four young people were baptized.

Sunday, November 4, was the opening night for the evangelistic meetings of H. N. Bresee, at Jefferson, Texas. They are being held in the Berea Academy auditorium.

The first Spanish camp meeting was held in El Paso, Texas. Representatives came from far and near to attend.

Southern Union Plans for 1946

By E. F. Hackman

Strong plans are in the offing for 1946. Many evangelistic efforts are being planned for the new year. The publishing department has set a goal to deliver a million dollars' worth of literature. Southern Missionary College is planning to erect a new college chapel and music building to accommodate 1,000. The Florida Sanitarium will launch its $400,000 building program to provide a new fifty-room addition to the sanitarium and a new nurses' home. A young women's dormitory and dining room is to be erected for Oakwood College. Plans and specifications are now in hand to erect the new Riverside Sanitarium and Hospital at Nashville, Tennessee, at a cost of $250,000. A new girls' dormitory will be built at Fountain Head Academy. Our many self-supporting institutions are laying expansion plans. Workers and members are determined by the grace of God to make this another year of advancement for the third angel's message in the Southland.

New Testament Words

(Continued from page 12)

for Jesus, of divine love for man, and of man's love for the Godhead. It is this type of love that is the fulfillment of the principles of the law, is the foundation of the Christian church, and the hope of immortality.

Like faith, love is not a code but a principle, fresh and dynamic. It is universal. Formerly church members were taught to love their neighbors and to hate their enemies; but Jesus taught the church the universality of love. All moral precepts are summed up in the injunction to love. It is a vivifying, purifying principle that redeems our nature; it is God's own moral characteristic "booled" into man.

It is scarcely possible to overemphasize Paul as an interpreter of the gospel of Christ. As the church's greatest expositor, he emphasized love as an eternal principle. His expression, "brethren beloved" (1 Thess. 1:4), is typical of Paul's tender regard for the flock. He speaks of our "labor of love" (1 Thess. 2:8), literally, "beloved to us ye have become." This kind of experience makes the relation of the preacher to his converts closely personal. Another burden of Paul's was that the individual church members should "increase and abound in love one toward another, and toward all men." (1 Thess. 3:12.) Here Paul uses the new noun agape. The reason for his using the wider term, rather than philadelphia, "brotherly love," being, perhaps, the fact of the cruel persecutions to which the Thessalonians were subject, so making it difficult for them to foster this wide, all-inclusive love. The apostle realized the necessity of this, as brotherly love and universal love are concentric circles of action that center together in Christ—He is the Center.
Missionary Departures

Elder and Mrs. L. H. Olson left Miami by plane, December 21, for Barranquilla, returning from furlough to their work in Colombia, South America.

Professor and Mrs. B. G. Butherus and their two children, Jennifer Gwynn and Alexander Duane, of Shelton Academy, Nebraska, left Miami for Kingston, Jamaica, December 27. Professor Butherus has been called to the presidency of the West Indian Training College, at Mandeville, Jamaica. T. J. Michael.

Rio-Minas Gerais Mission

In this large field one fourth of the inhabitants of Brazil are looking to us to give them the message. But our workers are very few compared with the need. Our lay preachers are a great help, but we do not have enough of them, and they need to be trained. Our academy furnished more than eighty colporteurs during the vacation.

The educational and Missionary Volunteer secretary, F. N. Siqueira, and I spent about five weeks on a trip through the interior of one district, where we visited church groups and a number of schools. We traveled mostly on horseback. In all, I baptized fifty-nine new believers, and with the exception of about eight, all were young people. In one place we have a work for young people. Some were not Seventh-day Adventists when they came to this school, but when they left, their hearts were filled with the message and its spirit, and they left with the determination to save others for Christ. J. H. Boehm.

Religious Liberty Day, Jan. 26

In the cycle of special days and special offerings, none is more important than Religious Liberty Day. On this day a special endeavor is made in all our churches to quicken our understanding of the principles of religious liberty and to take a liberal offering to provide the Liberty magazine to men and women in key positions in the Federal, State, and local governments, and also to lawyers and others. In the Review next week will appear an article from the pen of H. H. Votaw, secretary of the Religious Liberty Department, showing the threats to religious liberty that have presented themselves during the past year and those that are appearing on the horizon at the present moment. We believe every loyal Adventist will wish to read this article carefully.

Recent Report

Evangel, Ill.—Arrests for drunkenness, driving while intoxicated, and violations of local liquor laws in 1944 totaled 848,165 in 1,378 reporting cities having a population of 45,610,724. . . .

"Drunkenness was the charge in 787,503 of the 848,165 arrests; drunken driving was charged in 38,812, and liquor-law violations in 21,850. Startling as these figures are, they were a slight improvement over those for 1943, partly because of public sentiment against war-plant absenteeism from drinking and the increased number of men in military service."

Mrs. Munns predicted that the number of violations in all classifications, including disorderly conduct, will skyrocket in the postwar years unless the announced plans of distillers and brewers to increase their production and sales are curbed.

Now Is the Time to Work

We can certainly see the effect of the Lord's Spirit, as it moves upon the hearts of the people in all walks of life here in this South American country where I am working.

Several weeks ago when Brother Perevini went to call on the minister of public works, to give him his copy of El Centinela, the minister was away on an extended trip to the United States, but the acting minister received the card our brother presented in order to secure the interview and had him come in at once. About the first thing the acting minister said was something to this effect. "When I received your card I was strongly impressed that the owner of this card should be received, as there was something very important that I should know about." As a result of that visit, arrangements were made for Bible studies to be held in the home of this acting minister. He and his wife are both interested and promise to send their daughter to the Junior M. V. programs.

During the recent series of public meetings in our field, a certain woman who had heard something of the Adventists wanted to attend but was afraid to let her husband know anything of her decision. She could not ask him to attend, as he was quite deaf and could not appreciate the services. For several nights she came regularly, but always left home without saying anything about where she was going.

After a few days the husband asked her point-blank just what she had been doing. Since there was no way to avoid the question, she told him frankly that she had been going with the children to attend the Adventist meetings in the tent. "Why didn't you tell me that in the first place, so I would not be worried about you?" he inquired. Our worker later visited the man in his home and found that he knew a great deal about the truth as taught by Seventh-day Adventists, and was favorable in every way toward the message. The other members of the family are now attending the Sabbath services and preparing for baptism. The husband is studying at home.

We could give many other interesting experiences that show how God is pouring out His Spirit here in Ecuador, as well as in other parts of the world field.

C. E. Fillman.