

HEART-to-HEART TALKS by the Editor

Are You a Genuine Christian?

ARE you a genuine Christian? This seems a very personal question to address to the readers of the REVIEW. It is a question, however, that I put to myself many times, and I think that in the days in which we live every Christian believer needs to consider this question frequently.

You may reply, "I am a member of the church." That is indeed very helpful, but, after all, we must acknowledge that there are many members of the church who are not true Christians; their Christianity is only a formal profession. As in the days of old, "they are not all Israel, which are of Israel."

Do you reply, "I read the Bible daily"? That surely is a commendable thing to do, and yet one may daily peruse the Divine Word and fail to be sanctified by its holy teachings. The Jews in the days of Christ searched the Scriptures, but they rejected the Holy One of Israel.

Do you say, "I pray"? This surely is a natural and necessary exercise in one's Christian life, but how do you pray, for what do you pray? Is your prayer a mere form of words while your heart is far removed from real communion with the Lord Jesus Christ? When Christ was on the earth there were professed religionists who made many prayers, but they prayed to be seen of men rather than to find real communion with God.

Do you say, "I keep the Sabbath"? This is not only a duty of every Christian, but his high privilege. How do you keep the Sabbath? In the experience of too many Seventh-day Adventists, Sabbath observance has degenerated to the level of the Sunday observance common around them. Refraining on the seventh day from our ordinary occupations is not necessarily Sabbathkeeping. The prophet Isaiah, in the fifty-eighth chapter of the book bearing his name, tells us that true Sabbathkeeping leads the observer to turn his foot away from the Sabbath. He will not do his own pleasure on this holy day. The Sabbath will be a delight, the "holy of the Lord, honorable." One will not be found doing his own ways, nor finding his own pleasure, nor speaking his own words. Anything less than this is not true Sabbathkeeping as the Lord regards it.

Do you reply, "I pay a faithful tithe of my income"? Every Christian believer should do this. Upon him who does it the Lord pronounces a rich blessing, and upon those who fail to render to God His own there will come a curse. This is clearly revealed in Malachi 3:8-12. But, though one may faithfully render to God a tithe of his income, even this is not a proof of Christianity.

Do you say, "I am liberal toward the cause of missions"? A Christian believer should be liberal.

He should recognize that there has been committed to him the work of carrying the gospel to the nations of men. And if he cannot go himself personally, he can help by sending others in his place. But it is true of our freewill offerings as of the payment of tithe. One may do this also and, after all, not be a true child of God.

Do you say, "I am a preacher; I have been ordained as a gospel minister and am giving my life to the preaching of the message for this day"? How many times it has been demonstrated through the years that one can even preach the gospel to others and not be sanctified by the message he bears! (See 1 Cor. 9:27.)

What Constitutes a Christian?

And so we put this question to every reader of our paper, to the rank and file of our lay membership, to every worker in this cause. Are you a Christian?

What constitutes a Christian? We reply, It is the acceptance of the Lord Jesus Christ as a personal Saviour. It is finding in Him forgiveness of sins. It is the possession of His life which holds us from falling back into the sins we have confessed. It is the consciousness of divine acceptance. It is Christ abiding in the heart by faith. It is crucifying the old man of sin and living the life of the Lord Jesus Christ. This was the experience of the apostle Paul. "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.

To be a Christian is to consecrate spirit, soul, and body to the Lord Jesus Christ and to His service. It is to place all that we have and are upon the altar. It is the subordination of every plan and purpose in life, of every ambition, of every objective, to the blessed Master. It is to come into such close and sweet communion with Him that there will be manifest in our lives the fruits of the Spirit—"love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. 5:22, 23.

The consecrated believer in whose heart and life Christ is working His work of grace from day to day, will find in the prayer season a communion sweeter than communion with any earthly friend. He will hear in the Scriptures of truth God speaking to his heart. He will observe the Sabbath of the Lord as expressed in the word of the prophet Isaiah to which we have referred. He will pay tithes and offerings, not from a sense of duty, but as a high privilege, as an expression of love and gratitude and loyalty to the One who has done so much for him. He will prefer the preaching service, the prayer meeting, to any social entertainment or other pleasure. He will love righteousness and hate iniquity. His chief business will be to serve the Lord and to help his fellow men. Like Hezekiah, whatever he does he will do "with all his heart," and in consequence, he will prosper even as did the king. (2 Chron. 31:20, 21.) This is Christianity.

(Continued on page 9)

The "Gripsholm" Arrives

News Concerning Missionaries Yet in Far East

By E. D. DICK

PROBABLY few voyages in recent years have been followed with more widespread and eager interest generally than the voyage of the repatriation ship, the "Gripsholm," bearing her precious passenger cargo from Mormugão in Goa, Portuguese India, to New York.

As the result of negotiations between the United States and Japanese Governments, approximately 1,240 United States nationals and 260 nationals from other American republics and Canada were exchanged for the same number of Japanese nationals.

In the outworking of these arrangements, the motor vessel "Gripsholm," a Swedish ship, heavily laden with food, medical supplies, and clothing, together with 1,500 Japanese nationals, left New York early in September, and proceeded to the port of exchange, Mormugão in Goa, Portuguese India. There they were met by the Japanese steamer "Teia Maru," carrying our formerly interned nationals. The cargo of supplies was placed on the "Teia Maru" for distribution by the International Red Cross to United States soldiers and civilians interned in Japan or Japanese-controlled territory.

The Swiss representatives in the Far East, under broad directives issued by the United States Government, compiled a list of those to be repatriated from Japan and China, giving preference to the following categories of American civilians in Japanese hands: (1) Those under close arrest; (2) interned women and children; (3) the seriously ill; and (4) interned men, with preference being given, other things being equal, to married men long separated from their families in the United States.

October 22 was a happy day for our repatriates when the exchange took place. On this ship were 314 missionaries, representing 31 societies. Five were our own missionaries who had been interned for many months. As they were not able to make a further contribution to the work, and as their presence was a jeopardy to our Chinese brethren, who felt constrained to befriend them though they were interned, they decided that it was best to withdraw and return to their homeland and loved ones. The five composing our group were: E. C. Wood, interned in Hong Kong since Pearl Harbor, who had to remain behind at the first repatriation because he is a Canadian citizen (no British citizens were included in the first repatriation); Mrs. D. D. Coffin, wife of Dr. D. D. Coffin, who is interned in a camp near Canton, and who chose to remain; Mrs. J. P. Anderson, wife of Elder J. P. Anderson, pioneer missionary in China, who likewise is interned near Canton; Dr. Charles Dale, who had spent a number of years on the teaching staff of St. John's University in Shanghai, and had been interned since June 19 of this year; and Elder B. L. Anderson, who also had

spent many years in service for China, but prior to his return was interned.

Proceeding from Mormugão in Goa, the "Gripsholm" stopped at Port Elizabeth, South Africa, and Rio de Janeiro, Brazil. At each place our missionaries were met by our believers, who were lavish in the hospitality extended. This was deeply appreciated by our missionaries, who in the recent months had been so restricted in their movements and associations. It was good to be free.

Scheduled to reach New York on December 2, the ship, because of favorable weather, dropped anchor at Ambrose light ship one day early, and moved to her berth at Pier 7, Jersey City, on the morning of December 1.

The General Conference had authorized nearest of kin to meet their incoming loved ones, and they, with representatives from the General Conference, were in New York to extend a welcome and give any help necessary. However, they were not allowed to go to the wharf, but remained at their hotel and awaited clearance by the immigration and customs officials.

E. C. Wood, being a Canadian, found it necessary to continue on with other Canadian nationals in a bonded train for Montreal, for clearance by his government. He was met there by his wife and his son.

It was a happy group which met at the appointed hotel to greet and welcome the incoming repatriates. The restoration of loved ones from the uncertain and possibly disastrous future that it seemed might await them brought something akin to the joy of the resurrection morning. Though the trip on the "Gripsholm" had been pleasant, and the Red Cross had been generous in supplying needs, yet the months and years of isolation, uncertainty, and privation had made their mark in graying hair, furrowed brow, and threadbare clothing. We are indeed grateful that the dear Lord has watched over them in their internment, opened the way for their release, and guarded them in their long journey to their homelands and loved ones. Surely we have much for which to be grateful.

But while rejoicing in the return of these, we cannot forget the large group which yet remain in the Far East in Japanese custody. Anxious to learn as much as we could concerning these, we gave to our missionaries who were returning a list of those yet in the Philippines, and they made careful inquiry concerning them of missionaries of other societies who embarked at Manila. The information is fragmentary, but helpful in that it is comparatively recent. Our missionaries report the following concerning those yet remaining in occupied China:

Elder and Mrs. John Oss have been interned in a Chapei compound since last February. Chapei

camp is in Shanghai. It has had approximately one thousand Americans, but now only a few hundred remain. Conditions in camp are not bad. Doctors and engineers are available. They have hot showers and sanitary toilets, funds and food, and are in no danger unless, because of military reverses, Japan should change her attitude toward internees.

Elder J. P. Anderson and Dr. D. D. Coffin are interned. They are well cared for, and conditions are favorable.

We had no repatriates from the Philippines, but from others who embarked there we learn the following:

Drs. H. C. and Vera Honor, for a time following the Japanese conquest, were interned at Santo Tomas camp; later they were let out, and are now in private practice in Manila. Two or three on board who had been patients of the Honors expressed the highest regard for them.

The Manila Sanitarium has been taken over by the Japanese and is being operated as a military hospital.

Pauline Neal, Emma Pflug, Merle Silloway, and Elder C. W. Lee are reported as being at our school in Manila. All are teaching.

A letter from C. W. Lee, written in August, 1942, stated that he was then teaching.

Bessie Irvine, Elder and Mrs. L. C. Wilcox, Mr. and Mrs. C. C. Morrison, Mr. and Mrs. O. A. Blake, and Mr. and Mrs. P. H. Eldridge are at 3734 Dratoa St. (old Taft Avenue), Manila, P. I. It seems they are probably under some restriction, but conditions are reported to be satisfactory.

Mrs. C. C. Crisler, Bessie Mount, Mary Ogle, Rachel Landrum, Mildred Dumas; Elder and Mrs. E. P. Mansell, Don and Charles; Mrs. E. L. Longway, Ralph and David; Mr. and Mrs. Frank Knight and Billie; Mr. and Mrs. C. E. Wittschiebe, Helen and Jeannie; Mr. and Mrs. Ralph Dinsbier and their children; Mr. Wolfe Ismond, Mr. W. I. Hilliard, Elder S. L. Frost, and Mr. and Mrs. B. B. Davis are interned at Camp Holmes at

Baguio. Conditions are quite good. At least one family with children have a goat for milk. The Filipinos are very friendly and are ready to supply all requisites except shoes.

Doctor Dale, who supplied us with most of these details, was unable to get information concerning others. This hopeful word should be given. Some time ago a number of our missionaries were removed from Baguio to other camps, and some were released. It is not surprising, therefore, that the repatriates on the "Gripsholm" were not able to give information, for all repatriates were in camps, and therefore were not in touch with those who had greater freedom.

Prospects for Further Repatriation

All are deeply interested with respect to the prospects of further repatriation plans. Concerning this no definite statement can be made, except that appearing in the official bulletin of the Department of State, dated November 13, 1943. This reads:

"The Japanese government has indicated that it will not enter into negotiations for additional exchanges until the present exchange is completed. The Department of State will proceed with the negotiations as soon as feasible and will continue its efforts to induce the Japanese government to agree to apply to all American civilians detained by the Japanese, wherever they may have been captured, the provisions of such arrangements as may be made. The Department hopes eventually to obtain Japanese agreement to further exchanges at an accelerated rate, so that all American civilians remaining in Japanese custody, about 10,000 in number, may have an opportunity to be repatriated at the earliest practicable date."

We wish we could write more assuringly, but this seems to be the official position at this time. Nevertheless, we must not become discouraged or give up hope. Let us continue to pray that God may open up a way for the return to our loved ones in the near future.

The Conscience and the Christian Life

By JOHN NORMAN CLAPP

THE conscience has a pre-eminent part to play in the spiritual life of the Christian. This is evidenced emphatically in the words of the apostle Paul in his defense before Felix at Caesarea. "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." Acts 24:16.

At once several vital questions arise concerning the conscience. What is the conscience? How may one secure a clear conscience? How is a good conscience maintained?

The Conscience a Moral Governor

Various good definitions of the conscience have been given by psychologists and religious teachers.

However, one of the most striking is phrased in this simple language: "The conscience is that something within one which says: 'Do this; do not do that.'" Some call the conscience man's moral governor. One holds that the conscience is the voice of God in the soul. A Bible statement concerning the conscience is to the point in this connection. "Their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Rom. 2:15.

Associated with the conscience is that other gift of personality, known as free will or power of choice. Because of these endowments, man is not a simple automaton or a mere machine. He is a free moral being.

At creation man, in his mental endowments and in his moral nature, was distinguished from all of earth's created beings and exalted above them. He was qualified to associate with angels and to converse with his Creator face to face. He was in complete harmony with God's great moral government of the universe.

Since the fall of man, God has graciously preserved to him the supreme endowments of conscience and free will. On account of this, man is qualified to consider the great truths of revelation and the marvelous provisions of the gospel.

The Bible furnishes some very interesting examples of the way the conscience has spoken to individuals. Joseph's brothers, who had sold him into slavery, said to one another when severe trial came upon them, "We are verily guilty concerning our brother." Gen. 42:21.

Again, the multitude who were listening to Peter at Pentecost were "pricked in their hearts" and said, "Men and brethren, what shall we do?" Acts 2:37.

Securing a Clear Conscience

In answering his conscience-smitten questioners Peter told them how to secure a clear conscience. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38. These words present the only efficacious remedy for a guilty conscience. The repentant sinner confesses his sins and humbly asks forgiveness. Pardon is forthwith granted and Christ's righteousness is immediately imputed. Peace of conscience is thus obtained.

At this point we should recall that the basis for the divine work of justification in connection with the conscience is the blood of Christ. "How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." Heb. 9:14.

In the securing of a clear conscience, it should never be forgotten that man has a definite part to act, as well as God. It devolves upon man to make his decision of his own free will. God never forces the will or conscience. He furnishes Calvary and presents the issues of life and the choices of right or wrong, good or evil, life or death, Christ or Satan, and man accepts or rejects. In this respect, man decides his own destiny. "Whoever will, let him take the water of life freely." Rev. 22:17.

Maintaining a Good Conscience

It must always be borne in mind that the conscience is perhaps the most delicate of all indicators or regulators known. It should not be misused or tampered with or ignored. If it is mistreated, it will become corrupted and its usefulness to the moral nature will be nullified.

In the Scriptures several expressions pertaining to a corrupted conscience are used. "Unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." Titus 1:15. "Giving heed to seducing spirits, and

doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron." 1 Tim. 4:2. "But exhort one another daily, . . . lest any of you be hardened through the deceitfulness of sin." Heb. 3:13.

The god of this world blinds the unrepentant individual, and his heart becomes corrupted. The moral judgment is perverted. Right will be called wrong, and wrong, right; truth will be called error, and error, truth. The natural desires of the heart and the appeals of the world will become dominant, while the things of the soul and eternity will become negative and of no consequence.

Often one sin will develop unchecked until the whole moral nature becomes tainted and the conscience corrupted. Then the appreciation of moral and spiritual values is lost. Balaam, once a prophet of God, apostatized and developed an all-absorbing mania for riches and honor. "Which have forsaken the right way, and are gone astray, following the way of Balaam, . . . who loved the wages of unrighteousness." 2 Peter 2:15. His choice was disastrous. Judas Iscariot permitted similar selfish motives to become dominant in his life. The consequences were calamitous.

These cases are signal warnings to all. It is the Christian's privilege to keep free from the condemnation of conscience. "Happy is he that condemneth not himself in that thing which he alloweth. And he that doubteth is damned if he eat, because he eateth not of faith: for whatsoever is not of faith is sin." Rom. 14:22, 23.

"The testimony of our conscience, that in simplicity and godly sincerity . . . we have had our conversation in the world." 2 Cor. 1:12. "By manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4:2. Simplicity, godly sincerity, and truth are here presented as paramount in connection with the conscience.

Even the obedience one renders to the civil government, in its proper sphere, should be prompted and stimulated by conscience. The fear of penalties should not be the basic motive for the obedience of the Christian. "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake." Rom. 13:5.

The conscience is not an impersonal regulator like the mechanism of a watch, but it is a moral indicator and is subject to development and change. The parents must be will and conscience for the child in its years before accountability. But as years pass by, development of will and conscience ensues, and the youth must of necessity, as well as of privilege, exercise his God-given powers. Home, school, social environment, and religious influences are operative, and the conscience is educated for good or ill. No wonder wise parents are exceedingly careful of the early surroundings and associations of their children.

The attitude of the mind and conscience toward light and truth is of the greatest importance. "Walk while ye have the light, lest darkness come upon you." John 12:35. This darkness affects the moral judgment and benumbs the conscience on matters of right and wrong and duty.

When the questions of truth and duty arise, the

word of God is the final and infallible authority. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." 2 Tim. 3:16, 17.

Our supreme business, then, is to learn the divine will from the word of God, to forsake error, and to dedicate our lives unreservedly to Christ. Then, like the great apostle, we will seek "to have always a conscience void of offense toward God, and toward men."

A Suffering Saviour

By A. R. BELL

THOUGH He were a Son, yet learned He obedience by the things which He suffered." Heb. 5:8.

The Son of God suffered. "Christ's mission could be fulfilled only through suffering."—*The Desire of Ages*, p. 129. Part of that suffering—and it must have been terrible—was that "He must endure separation from His Father's love."—*Ibid.*

Dear reader, can you solve that situation? Can you grasp the import of the crisis, as in Gethsemane Christ was contemplating the price to be paid for a human soul? There He was, with "the sense of God's wrath against sin . . . crushing out His life."—*Id.*, p. 687. Can you wonder that there fell from His lips, as He clung to the cold ground, the bitter cry, "O My Father, if it be possible, let this cup pass from Me"? Matt. 26:39.

The Scripture saith of Him that He "resisted unto blood, striving against sin." Heb. 12:4. Can you grasp the thought that in that fearful hour your destiny and mine, and the destiny of a world, hung in the balance? Does it draw your heart out in greater gratitude as you reflect that Jesus conquered in that greatest temptation of His life, as in that bloody sweat He yielded all, saying, "O My Father, if this cup may not pass away from Me, except I drink it, Thy will be done"? Matt. 26:42.

Follow your Saviour to the cross. There He trod the wine press alone. (Isa. 63:3.) He could not see His Father's face. God turned away from His Son. How great that sorrow was "can never be fully understood by man."—*Id.*, p. 753.

Brother, sister, in all this experience you and I are to sense the terrible enormity of sin. "The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God."—*Education*, p. 263. And that cross was made necessary by your sins and mine.

As we are intensely interested in finishing the work of God in all the world, shall we not be intensely interested in finishing the work of God in our own hearts?

The loving heart of God pleads, "Come now, and let us reason together: . . . though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

As far as our finite minds are able to comprehend, we know what sin has meant in sacrifice and suffering to both God the Father and His beloved Son. We have seen what it cost them to provide

salvation for us. Shall we not, therefore, in a new consecration hate sin as we never have before, shun it as we would leprosy, and, yielding our hearts in a new and deeper dedication to the will of God, "reflect the image of Jesus fully"? ("Early Writings," p. 71.) "It is by loving Him, copying Him, depending wholly upon Him, that you are to be transformed into His likeness."—*Steps to Christ*, p. 75.

As we contemplate our suffering Saviour, remembering that "everything we possess comes to us stamped with the cross, bought with the blood that is precious above all estimate" ("Mount of Blessing," p. 102), and that "all the blessings of this life and of the life to come, are delivered to us stamped with the cross of Calvary" ("Christ's Object Lessons," p. 362), "we should keep in our thoughts every blessing we receive from God, and . . . we should be willing to trust everything to the hand that was nailed to the cross for us" ("Steps to Christ," p. 109). Our constant theme should be—

"Were the whole realm of nature mine,
That were a tribute far too small;
Love so amazing, so divine,
Demands my life, my soul, my all."

A Prophet's Consolation

BY NEVILLE N. JONES

COME, all you who fear the Lord,
Though you tremble at His word,
Even though the darkness looms before your anxious
eyes.
Hear the precious hope He speaks
To the heart that truly seeks;
Turn about and hearken to it; 'tis your dearest prize.

God can tint the clouded skies;
God can make the weary rise
Higher than the eagle ever ventures in its flight.
Heed Him then and sigh no more,
Thinking of the wrecks of yore;
He will make your life a triumph, He will end its blight.

Where He beckons, follow on,
Through the dusk or through the dawn,
Over hills or down the valleys, through the woods or
streams.
Ev'ry step will bring to view
Visions fairer than you knew,
Ways that lead to glory yet beyond your highest
dreams.

Voting to Close the Church

By ALFRED R. OGDEN

○ N a prominent church bulletin board recently I noticed the words, "My absence from church is a vote to close its door." As I walked down the street my mind kept repeating: "My absence from church is a vote to close its door." This started a train of thoughts, and suggested the question, Is my absence from church really a vote to close its door? No, I reasoned, many members who are absent from church would be greatly shocked to have the word go out that the door of the church of which he or she is a member, was really closed—never to be opened again. What a calamity, you would say, to have our—my—church door closed on the next Sabbath day, prayer meeting night, or any public service hour, to actually find the church unopened! And then to have it so because of my "vote" that closed it! Yes, you, as a member of said church, would be horrified at the mere suggestion.

As I pondered, various texts of Scripture and statements from the Spirit of prophecy came to mind. I thought of 1 Samuel 20:18: "Then Jonathan said to David, . . . Thou shalt be missed, because thy seat will be empty." Perhaps you are more missed than you personally realize when your seat in the house of God is empty. So you are not only missing the blessings and privileges of association with others of like precious faith when your seat is empty, but you are also setting a bad example for others who may not be as strongly established in the faith as you are. Others will take license from your neglect and absence to follow your example; consequently, there will be other empty seats because your seat is empty.

It is true that there are empty seats in many of our Seventh-day Adventist churches—yes, far too many of them. Each member should ask himself the question, "Have I been faithful in attending all the religious services in my church?" God cannot accept ordinary excuses. Your fellow church members need the encouragement of your presence and influence in the church services, all of which should be regarded as sacred appointments with the most high God. Anciently, strict attendance and interest were required of every Israelite.

In the early days of the advent movement the Lord's messenger wrote, "The Lord has shown me that great interest should be taken by Sabbath-keepers to keep up their meetings and make them interesting. There is great necessity of more interest and energy being manifested in this direction."—*Early Writings*, p. 114.

Much counsel and instruction have been given to us by the inspired pen on the importance of attending divine services and the danger in neglecting to attend the services of the Lord's house, and the result of such neglect.

"Some have made a serious mistake in neglecting to attend the public worship of God. The privileges of

divine service will be as beneficial to them as to others, and are fully as essential. . . .

"Some have failed to see the real importance, not only of attending religious meetings, but also of bearing testimony for Christ and the truth. If these brethren do not obtain spiritual strength by the faithful performance of every Christian duty, thus coming into a closer and more sacred relation to their Redeemer, they will become weak in moral power. They will surely wither spiritually, unless they change their course in this respect."—*Testimonies*, Vol. IV, pp. 539, 540.

Again, we read the following cheering and encouraging counsel:

"Although God dwells not in temples made with hands, yet He honors with His presence the assemblies of His people. He has promised that when they come together to seek Him, to acknowledge their sins, and to pray for one another, He will meet with them by His Spirit. But those who assemble to worship Him should put away every evil thing. Unless they worship Him in spirit and truth and in the beauty of holiness, their coming together will be of no avail. Of such the Lord declares: 'This people draweth nigh unto Me with their mouth, and honoreth Me with their lips; but their heart is far from Me. But in vain they do worship Me.' Those who worship God must worship Him 'in spirit and in truth: for the Father seeketh such to worship Him.'"—*Prophets and Kings*, p. 50.

Christ was faithful in attending church. "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day." Luke 4:16. Christ's custom is always a good one for us to follow. Because it was His regular, usual, customary way of doing, it should be ours also. All personally need the blessings gained by attendance.

The personal example of each member has an influence on someone else. "None of us liveth to himself." Not only is our example noted by our own brethren and sisters in the church, but it is observed by our friends and neighbors. People of the world are watching Seventh-day Adventists. So the question is, "What example are you setting before others?"

In these days of stress and uncertainty above all times we each need the blessing and help that come by Christian association and fellowship. We have the following admonition by the apostle Paul, which is directed especially to us living in these closing days of earth's history:

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25.

How are you voting? Is it by regular attendance at all church services—a vote in favor of keeping the church open? Or do you by an occasional absence cast your vote—influence—in favor of closing its doors? Remember the motto: "My absence from church is a vote to close its door."

HE who gets weary of God, has never found Him.—*Hans Denck*.

EDITORIAL

A Three-Point Program for Solving the Liquor Problem—Part II

LAST week we discussed the first of three steps, the educational campaign, that should be taken in fighting liquor. We turn now to the second, the pledge-signing campaign that should be carried on.

2. There is need of more than facts. We need to reach more than the head. Even in our so-called scientific age, men and women do not guide their lives wholly by facts. Our hearts direct us as much as do our heads. There is a vast work to be done in the churches and among the preachers. It may be considered old-fashioned to make pledges and resolves in the religious realm. But it is remarkable how many pledges we make in the business world. We even make pledges in the political realm. And often we sign those pledges. They are a mighty aid to our wills, and help us to maintain a course or a program that we have promised to fulfill.

The same principle applies with equal force in religious matters. There was a time when fervent campaigns were conducted in churches to secure signers to the total-abstinence pledge. In fact, pledge signing was one of the first ways in which temperance-minded people began to put themselves on record in the early years of the temperance movement. Not only did they themselves sign, but they set out to secure other signers. And because these pledge campaigners were generally an integral part of the religious life of the community, they were prepared to present the whole matter of pledge signing on the high level of a moral and religious decision of the will. They were prepared to show to men that God offers a man grace and power to keep a pledge.

We most emphatically believe that the dry forces today should revive on a national scale and in an intensified way this pledge-signing campaign. The church is the place where there can be presented to men the awesome truths that they are made in the image of God and that there is a divine purpose in living. And out of belief in such truths grows the desire to live these lives of ours on a plane that is above the level of drunkenness or of any habit that benumbs the higher faculties of the mind.

A Legislative Campaign

3. Not only is there an educational and a religious phase to this troublesome problem of liquor, but there is a legislative phase also. In their ardor some have sought to solve the problem simply in terms of a law. They forget that no law has any force unless it is truly a reflection of the will and desire of at least a majority of the people. They forget, also, that the battle against Beelzebub and booze will go on until the judg-

ment day, and that any law against liquor must constantly be reinforced by a strong and intelligent conviction on the part of the citizenry.

It is in this area that the only valid argument against the prohibition law can be found. But this admission gives no aid or comfort to those who contend that the drys have no right to campaign for a prohibition law. It is as proper to seek a law to regulate the habits and practices of men in the matter of liquor as to seek legal regulations in numerous other matters. For example, we cannot build a house in any city without complying with a bewildering array of laws that have to do with the plumbing, the heating, the wiring, the kind of building materials in relation to fire risk, etc. We take these laws for granted today, realizing that the good of society is thereby served. We would certainly encounter an amazing array of risks to the health and even the life of the citizenry if these laws were not in force.

Now it is easily provable that there is vastly more danger to society resident in liquor than in bad plumbing, for example. Bad plumbing, or a failure to install modern plumbing, may offend the senses of our neighbors, and at times may cause sickness in the home, or perhaps even an epidemic in the community. But if bad plumbing, or the lack of modern plumbing, has slain its thousands, liquor has slain its tens of thousands. Have the liquor-selling establishments ever offended the senses of decent citizens? *Have they!* Has liquor ever caused sickness? Ask the physicians and other scientists who declare that alcohol is a narcotic drug, a poison. Has liquor ever caused an epidemic? Worse than that—and chronically. Undeniable facts reveal that there is a constant army of drunks, of asylum inmates, and of paupers, whose trouble is to be explained either wholly or in large part by one word, "liquor."

The Personal-Liberty Fallacy

None of us would be impressed by the contention of the antisocial citizen who challenged the building code as regards indoor plumbing. We would consider his argument about his right to lead his own life as no argument at all. And we would probably respond only with laughter if he began to allude to the Constitution, the Declaration of Independence, or the founding Fathers. All of us understand that a man's liberty of action is not unlimited. As regards all civil matters, where our actions have a possible bearing on the lives of others, we believe that our liberty is definitely limited. So simple an illustration as the law that permits us to drive only on one side of the street, suffices to make this clear.

Hence the claim that there should be no prohi-

bition of the sale or consumption of liquor, because such a prohibition would encroach on personal liberty, is an argument the merits of which must be weighed in the light of others rights.

We submit that the undebatable evidence available regarding the age-old problem of liquor, its evil associations, its crimes, its tragedies, makes the personal-liberty argument look very foolish.

But when we oppose liquor we should proceed from the legal side no faster than we have prepared the way by bringing at least a majority of the citizenry to a clear realization and conviction that the booze business is definitely a loss to society. When that conviction is established, then it is both right and sensible to seek to translate the conviction into law. And after the law is passed, the work of education must still go on.

A Long Step in the Right Direction

We do not for a moment believe that prohibition laws, either local or national, would suddenly take us into the new earth, but they would take us a little distance along the good road. Democracy did not suddenly transport America into a political paradise in 1776. And we do not have it here even yet. Some modern dictators have made great capital of the weaknesses of the democratic form of government, and of how it has failed to work in various situations. We can admit all the weaknesses and failures and still reply with finality that democracy is the best form of government.

The same principle applies to a prohibition law. When we are dealing with human nature, we do not proceed on the theory that any law will work wonders or produce perfection. We simply seek to enact a law that will provide the best conditions possible for society, all things considered. If we keep that fact in mind, we will not be greatly impressed by the arguments of those who cite, with studied distress in their voices, the evils of enacting prohibitory laws in relation to liquor. Have they a better plan? Have they a plan even half as good? We believe the evidence answers emphatically, No.

F. D. N.

Tears That Dedicated Our Great Tract and Missionary Work

IN the old 1880 edition of "Life Sketches," written by James White and Mrs. E. G. White, there is a story that I have always regarded as telling of the beginning of the great system of our tract and missionary work, as we call it—the taking of periodicals and tracts by the local church society, to be given out or sent by mail to people whose names have been secured. A harvest of souls has been won by this work through all the years.

In this old book of 1880, James White pays this tribute to the literature ministry: "The press has been regarded by Seventh-day Adventists as the right arm of our strength." And he goes on to tell our story:

"While on a tour through northern Michigan by carriage, in the year 1868, our company, composed of several carriages, was enjoying the second meal

of the day in the shade of a pasture oak, when kind friends from the nearest house gave us a call. Mrs. W. suggested giving them tracts. These they received with apparent gratitude.

"We were soon at the home of Sister Jeffrey, at Ithaca. To this faithful woman, who now sleeps, Mrs. W. related the circumstance of giving tracts to kind strangers, and remarked that the Lord has shown her that a great work is to be accomplished in the circulation of such reading matter, and that a book fund should be raised for this purpose.

"The statement touched the heart of this mother in Israel, and she left the room. Soon after, she returned with five dollars for the book fund, and as she handed it to Mrs. W., the donor wiped the tears that were rapidly falling."—Page 358.

So a good sister's sacrifice and tender tears of love at the thought of giving to bring the message of life to some soul, started this tract and missionary enterprise. At the camp meeting that followed, in Wright, Michigan (our first camp meeting), Elder White told the story of Sister Jeffrey's offering to start the tract and book fund. Right there a sum of \$2,400 was given in cash and pledges for such a fund; and within three years those believers of early years had given twenty thousand dollars to that fund. How much has been put into the local tract and missionary societies since then, no one knows, I suppose.

We are told in Scripture that the Lord treasures the tears—the tears of love and gratitude, and also of sorrows and burdens cast upon Him, I take it—treasures them in His bottle and writes them down in His book. (Ps. 56:8.) That mother in Israel, of Ithaca, started something as she sowed the seed with weeping that day in 1868. What rejoicing will be hers when the harvest comes! "They that sow in tears shall reap in joy." Ps. 126:5.

W. A. S.

Are You a Genuine Christian?

(Continued from page 2)

Christ Still Calls

Let us not be discouraged if the fullness and height of this experience cannot be realized all at once. Day by day we must follow on to know the Lord more fully. Sanctification is not an emotion, a happy state achieved in a moment of time. It is the fruitage of a lifetime, the transforming process effected by the working of God's grace in heart and life.

Have we failed? Let us lay hold anew of the arm of strength. Have we wandered away? Let us return to the Father's fold. Let us press constantly nearer the side of our blessed Saviour. In Him, and Him only, lies our hope of overcoming sin and at last finding a home in His kingdom.

As I pen these words, I ask myself again, Am I a genuine Christian? Once more I press this question home upon the heart of every reader, Are you a true and genuine child of God? If you are not, probation still lingers. The door of mercy still stands ajar. "Behold, now is the accepted time; behold, now is the day of salvation." 2 Cor. 6:2. "Today if ye will hear His voice, harden not your hearts." Heb. 3:15. "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44.

F. M. W.

BEACON LIGHTS

Dramatic Times

During the early days of December the world was notified of two (not one as had been intimated) great history-making conferences—that of President Roosevelt, Generalissimo Chiang Kai-shek, and Prime Minister Churchill held at Cairo, Egypt; and that of President Roosevelt, Premier Stalin, and Prime Minister Churchill held at Teheran, Iran. The *New York Times* (December 7), commenting on the latter conference, said, "It has presented us with a new climax to the crowded drama of our days."

Time (December 13) summarizes that part of the text of the Teheran declaration which refers to peace as follows: "We are sure that our concord will make it an enduring peace. We recognize fully the supreme responsibility resting upon us and all the United Nations to make a peace which will command the good will of the world and banish war for many generations. We have surveyed the problems of the future. We shall seek the co-operation of all nations, large and small, whose people are dedicated to the elimination of tyranny and slavery, oppression and intolerance. We will welcome them as they may choose to come into a world family of democratic nations. We look to the day when all peoples of the world may live free lives untouched by tyranny, and according to their varying desires and their own consciences. We came here with hope and determination. We leave here friends in fact, in spirit, and in purpose."

Time said of the statement that was issued by the three men at Teheran, "It was either meaningless—or almost pentecostal. They did not use the language of realism, of balances of power, of geopolitics. They used language common to humanity but unusual for statesmen. . . . The world that heard these words had not expected, nor was it accustomed to hear, such language, such human hopes, invoked by its leaders, and at such a time. But the world was glad to hear them."

In these bitter times it is no wonder that men, great men and common men alike, are hoping for a better day and are seeking some way to bring it about. The whole world is involved in this surge of hope for the future. Peoples long oppressed, nations long exploited, now find hope in the good word that comes from the councils of world leaders.

Well might men tremble before the weighty responsibilities that they are taking upon themselves. Prophecy declares that men will struggle for peace in equal measure as they must prepare for war. This we are seeing fulfilled in our day as never before.

The New Position of Russia

One of the world-shaping aspects of the war is the growing power and influence of Russia. Her sacrifices have been supreme. Her battles, historic. She has done the unexpected, and if her success continues to the end of the war, she will be in one of the most dominant positions of any nation on earth. Commenting on this, an editorial in the *Christian Century* (November 24) says:

"Not yet has the American public fully awakened to the position which Russia will hold in Europe as a result of victory. Perhaps governmental circles felt it unwise to emphasize the realities of that prospect. But unless the whole nature of the war changes between now and the fast-approaching day of Hitler's downfall, the Soviet Union will come out of this struggle overshadowing the whole of continental Europe. . . .

"It is also not yet sufficiently realized by many Americans that in the postwar world the U.S.S.R. will occupy as potent a position in Asia as in Europe. A glance at the map, plus any realistic perception of the twofold effect of Russia's impending victory over Germany and the transfer of so large a portion of her

heavy industries to the Asiatic side of the Urals, should make this plain. The Russian interest in Asia will be as direct, and her power virtually as easily brought to bear, as in Europe."

Field Marshal Smuts in a recent statement (see *Time*, December 13) said, "Russia is the new colossus in Europe, the new colossus that bestrides this continent. . . . You will have Russia in a position which no country has ever occupied in the history of Europe."

How quickly the pages of history are turning! Little do we realize what mighty events are about to take place. This we do know: that God's hand is upon the helm and that even though the way may seem devious, He is directing the course of human destiny. Soon the harbor lights will be seen through the storm, and though the ship of state be wrecked in the tragic happenings of the last days, those who have trusted in God and made preparations for every test will be rescued from the final ruin that we are told awaits the world.

Science and Religion

Nels S. Ferre, in his new book "Return to Christianity" (Harpers, 1943), says the following regarding the failure of science and its relation to religion.

"Never was civilization so broadly and deeply threatened as in the brightest day of scientific achievement. . . . As a self-sufficient savior, therefore, science has failed even practically; and more and more, in the depths of their consciousness, men are awakening to this fact."—Pages 4 and 5.

"While science and reason deal competently only within the created realm, the center of Christian faith is always beyond what is here and now actual, and can therefore never be proved in its terms. . . . The real point . . . is that the God and Father of our Lord Jesus Christ, the Creator of the ends of the earth and of the immeasurable realms beyond the earth, can never be reduced to the kind of proof open to any science or philosophy that claims controlled conditions and adequate verifications. He must be met, accepted, and understood in vision and power."—Page 11.

How true it is that by knowledge men cannot know God. It is by faith alone that we see glimpses of His existence and feel the effect of His power in our lives. We may observe certain things in nature that substantiate that which faith glimpses, but if we would know God we must begin with faith. It is not only true that without faith it is impossible to please God, but also that without faith it is impossible to know Him.

The Church and Society

Nels S. Ferre, in his book "Return to Christianity," writes also on the social gospel and the duty of the church to lead out in reforming society. He declares, however, that the church is not too clear about its duty and that "Christian leaders who are supposed to offer the world help and guidance, themselves stand confused, timid, and powerless."—Page 1.

"The largest gain of the Christian church during the last hundred years, apart from its emancipation from a binding, unintelligent, and a divisive literalism, is its awakening to a general social responsibility. The church now knows beyond recall that Christianity covers not only all men but also all relations of men."—Page 54. "We Christians must from now on take more seriously the challenge to provide those economic patterns which shall be naturally conducive to a Christian society."—Page 69.

Modern Christianity has two great objectives. One is church federation and the other is leadership in social reform. Modernism either holds no belief in the second coming of Christ to renovate the earth, or interprets that coming in such a manner as to make it of little use as a religious concept. As to the Bible, its doctrines are being vitiated by Christian liberals and it is being reduced to a compendium of ethical precepts that are not much greater than the ethics enunciated by Confucius six hundred years before Christ. So far as Christ is concerned, He is the Son of God only in larger measure than others who have permitted

the Spirit of God to rule them. If any group of men are responsible for the divisive spirit of Christianity, it is those who thus make of none effect the plain teaching of the word of God. It is not divisive literalism, but divisive intellectualism that has created the present-day helpless condition of the Christian church.

The Product of Sin

Modern churchmen seem to be talking more and more of sin and demonic forces which only a divine power outside ourselves can annihilate. Man is not inherently good but inherently evil. Put him in a good environment, give him prosperity, supply all his wants, and he still is evil. Environment will not cure the disease. That is why even with all the prosperity and rising standards of living in modern times we are faced with even greater dangers to the peace of man than we ever knew in the darkest ages. The editor of the *Christian Advocate* (November 25) says truly:

"The struggle in which the world finds itself engaged at present is a direct product of sin. Humanity, with all its cleverness in mechanical arts and its shrewdness in scientific analysis, has failed to make life work. We have loosed terrible forces of hate, malice, greed, and lust upon the world, and these have turned and are rending us until the world is bleeding from ten million wounds. The horrors which have attended this war are sufficient to convince any thoughtful man that there is something so evil in human nature that nothing less than a work of divine grace in the souls of men will ever cure us."

It will take more than the cure of individuals to make the world what it ought to be. It will take the whole renovation of human affairs to do it. But that will not come to pass by the expansion of the kingdom of God through the efforts of redeemed men. It will only come in its fullness when Christ cuts the cords of human history and breaks upon the world in all His glory to begin a new era that has no connection whatever with the past.

Placing Faith in Man

Vice-President Henry A. Wallace, the apostle of prosperity and peace, places complete faith in man to achieve, in spite of the lessons of the past which prove that while man can accomplish great things, yet he is not able, because of his inherent weaknesses, to fully enjoy the products of his labors. At the New York *Herald Tribune* Forum, in which postwar problems were discussed, the Vice-President said, as reported in the *New York Times* (November 18):

"The future of the world holds a promise greater than the past has ever shown us. The future is not a fixed thing. It is not predestined. We have only to bestir ourselves in order to realize our dreams. For we have the lands, the forests, the mines, and the people. We have in our hands the tools of science, gigantic in their power, miraculously swift in their accomplishment. We can control floods, make the desert bloom, house a nation in comfort, conquer poverty, and stamp out most disease. We know we can do these things if we will to do them. The common man is on the march. His vision of the future will largely determine the world's future."

Secular and Church Press

Bernard J. Mulder, president of the Associated Church Press, writes in the *Watchman-Examiner* (October 7) concerning the circulation of the secular press as compared with the Protestant church press. He states:

"According to the latest figures, about 50,000,000 newspapers are being printed every day; 55,000,000 copies of weekly magazines come off the presses every week; and 95,000,000 copies of monthly magazines are circulated each thirty days. How many millions of books are published each year is not known, but it is known that just before the war not less than 1,100,000

tons of paper were used for books annually. From these figures one gets somewhat of an idea of the amount of reading material offered to the American people annually, some of it good, some indifferent, some bad, and a good deal very bad. . . . In contrast to all of this, the average weekly, monthly, and quarterly circulation of the church press is 13,000,000, this being distributed over about 1,000 periodicals."

When we think that the secular press deals much in horror, crime, and sex stories, and that the average man and youth read little else, we may well wonder how the authors of better world plans can hope to build a new world with such material as this.

Loyalty to a Sect Called Idolatrous

"Loyalty to a sect when it retards in any way the coming of the one true church of Jesus Christ is idolatrous. Every refusal to co-operate organically as far and quickly as possible, from the largest sect, the Roman, to the smallest group in an isolated hamlet, is a direct refusal of Christian fellowship. The social patterns of sectarianism are directly conducive to division."—*Nels S. Ferre, "Return to Christianity," (Harpers, 1943) p. 49.*

The Modern Dance

An excellent article in the *Watchman-Examiner* (October 21) deals with the modern dance. The writer entitles his article "The Dance of Death," no doubt meaning spiritual death. From this we read:

"The dances of today are expressions of degeneration in human society. They take their names and movements largely from the lower animals, and the amazing thing about it is that there seems to be no conscience on this question among even Christian people. You can hardly find a USO serving boys in our armed forces that does not sponsor dancing, and even churches are furnishing the finest of their young women to dance with these boys. . . .

"The dance cannot successfully stand the five Scriptural tests I suggest. (1) It does have a tendency to enslave. 1 Cor. 6:12. (2) It does not build up your body, mind, or spirit. 1 Cor. 10:23. (3) It does have the tendency to cause others to stumble. 1 Cor. 8:12. (4) It cannot be fitted into the glory of God. 1 Cor. 10:31. (5) It is worldly, of the world, and of the devil. . . . 1 John 2:15. . . .

"I have never yet seen a dancing church member who was a soul winner. The dance, therefore, so far as Christians are concerned, does not need regulation but strangulation."

"The Electrical Basis of Life"

An article in *Harper's Magazine* (November) entitled "The Electrical Basis of Life" should prove interesting in the light of the following statement made by Mrs. E. G. White over forty years ago. "The electric power of the brain, promoted by mental activity, vitalizes the whole system, and is thus an invaluable aid in resisting disease."—*"Education," p. 197.*

From *Harper's Magazine* we quote: "Once, when asked for a definition of electricity, Sir William Bragg, the British physicist, answered that 'electricity is the way matter behaves.' According to Burr and Northrop [scholars who have experimented in this field] this is true of the living matter of flesh and blood no less than of the inanimate matter of the storage battery, telephone, dynamo, and cyclotron."

"Life is electric. Of that we have evidence from every kind of living thing. The medical use already being made of the body's electric properties in such devices as the electrocardiograph and the electroencephalograph gives an intensely practical aspect to the search for the mechanism of this life force. If electricity is primary, if it organizes growth and directs development as the experimental results suggest, then it would mean that no other subject of biological research is more fundamental."

F. L.

IN MISSION LANDS

Evangelistic Campaign in East Africa

By C. J. HYDE

THE special yearly campaign for souls has come, and it finds me out with our workers off the beaten tracks right among the villages. I am living in a tent pitched somewhat apart, to avoid, as far as possible, the flies from the kraals. It is good to leave the heavy and detailed administrative work of a large mission, with a baptized membership of more than sixteen hundred, and get out to search for more souls.

We are a group of fifteen. I have with me twelve teachers and two evangelists, the latter not long out of the training school. Our daily program is simple. At 7 A. M. we conduct morning prayer meeting and Bible study. Breakfast follows. At 9 A. M. we set out to visit the people in the neighborhood and to invite them in to the 2 P. M. meeting.

Come with us. We walk along the narrow, winding footpaths fringed with tall grass dripping wet from the night's rain, making our way from village to village and from garden to garden, just wherever we can find the people. Now we leave the path and go over to a group of people working in their garden. They greet us very cordially and stretch their backs while we tell them our business. Almost all agree that they will come to the meeting, but, like mankind all over the world, some allow other matters to occupy them fully, and we don't see them all at the time appointed. Still we persevere. The same two workers visit the same villages and the same people each day, including Sabbaths. In this way the workers get to know their people and their village troubles and problems. Attendance at our 2 P. M. meetings steadily increases until before the end of the first week we have a sizable group who come regularly.

Visiting in the Villages

Come and visit one of the villages. It is surrounded by a tall hedge which has a poisonous sap searing to the eye. You will either have to bend low through the tunnel-like cattle entrance or climb up over a rickety stile. Inside is the circle of the village, and you are greeted on every side by the smells and the flies. There are probably four or five huts in the village, the number depending on the number of wives, as each wife has her own hut and the man has his hut where he receives his male friends. All these huts are round, with low walls without windows, and only one very small, low doorway. You will not find anyone at home during these morning hours, except the aged or the sick, or perhaps a young girl or boy left to care for a very young baby. All others are busy in the fields.

Look at that boy with a black cloud of flies around him. What can he be doing? Move closer and look carefully through the screen of flies. A visiting married daughter has come back home for a few days to help with the weeding, and the family has killed a chicken in her honor. This boy is carefully cleaning the chicken. No part of it is thrown away. These people live amid filth and squalor. Yes, it is from such homes that we call them to attend the meetings. It is in these surroundings that we are looking for souls—souls steeped in superstitions and age-old customs which are dearer than life itself to these heathen Africans.

You may ask—I think that you certainly would ask, if you were with us—"Do you really find that the Spirit of God can work on these darkened hearts?" Surely. Just listen to this incident which occurred only this week. On Friday a white-haired old African, tall, but now bent, came to the meeting. He had the real African style of dress—a narrow piece of goatskin for a loincloth and a full goatskin slung over one shoulder. He looked too old to be able to follow the discourse on how man lost access to the tree of life by eating from the tree of death. However, when the meeting was ended, as he went out, he told an old cirony who had been sitting next to him, "I am surprised; I could hear every word. That son of Europe talks just like we do. Why, even my grandfather would have understood. Yes, and what he said sounds to me like truth." We heard this and prayed that God would bring him back to hear more.

Searching for the Light

At the Sabbath meetings we looked for the old man, but he did not come. We felt a little disappointed and wondered what might have prevented him. Sunday, at 9:30 A. M., just as I was about to leave to go out visiting, who should come along but old Ayoo? He put down his little stool and squatted on it and said:

"Bwana, I've come to hear more. What I heard the other day about eternal life has been ringing in my ears. I couldn't sleep for thinking about it."

"Well, why did you stay away yesterday?"

"It was my turn for herding. I ought to be herding today also, but I couldn't wait any longer. I just had to come. They told me that I must finish my three days of herding, but I couldn't. Now I've come; tell me more." So, finding some shade, I sat down with the old man, and this is part of the conversation we had:

"Bwana," he said, "someone came to me in the

night and said, 'Ayoo, you go back to the son of Europe, and he will tell you the truth about God, for I know that your heart is right.' Yes, that is what I heard at night. Bwana, who told me that? Was it God?"

"Ayoo," I replied, "I think that God sent one of His messengers to tell you that." Then his old face beamed. "Bwana," he said, "listen to me. Right from the time, many years ago, when I was just old enough to herd the sheep and the goats, when a sister and a brother of mine died of starvation in a great famine, I only escaped by a little. In that great famine our tribe had to barter their children for food to people who came in boats across the Victoria Nyanza.

"When all the old men were consulting the witch doctors about rain, I began to wonder where God really was. Did He live where the sky meets the earth? I was never able to believe that our witch doctors could affect the rain. No, the growing of the corn and other crops has always made me believe that God is beyond man's control. I have pondered and pondered on God all these years; now I am old, ready to die. I have asked our leading men here and there to tell me about God, but they could not. I asked, 'Where is God? What is He like? Does He love us?' But I could get no answer. When the white men first came over here, and our old men went to talk with them, I asked one of them to listen carefully to see whether they would tell about God, but no word was said. They came again, and still there was no word about God. In all my troubles I have called to God, 'God, why don't you help me?' Now you have come. Quick, tell me all about God."

Dear friends, have you ever read that passage in the Spirit of prophecy writings which says that God has His own, the honest in heart, even in the heart of Africa—honest souls who have lived up to all the light they had? I believe Ayoo is one of them.

"These Words Restore My Soul"

What a responsibility, yet what a privilege, to open before old Ayoo the gospel of love, to tell him about the God of love and of the Saviour! His old face shone with joy and his eyes sparkled as he said, "These words restore my soul." He used the very words—in his language—that David used in the twenty-third psalm. We talked of Jesus' love, His death on the cross, and God's offer of life and pardon, and over three hours went by before the workers came back from visiting. I left a teacher to talk with Ayoo while I went to the tent to prepare for the 2 P. M. meeting.

At 2 P. M. the discourse was about the second advent. We explained that the angels will come to take those who are ready. "The dead in Christ shall rise first." We shall have new bodies and go up to heaven to God's house and wonderful village. And old Ayoo, drinking in every word, said aloud, "Oh, how wonderful! Tell us all about it. Don't leave out anything."

After this he came every day between 9 and 10 A. M., although the meeting was not till 2 P. M., and he would sit and drink in the words of life.

Yes, old Ayoo and others like him come from

those filthy villages full of sickness and ignorance, but he and they are getting ready to meet Jesus. Ayoo has taken off his ornaments of iron and brass from his legs and arms.

The last meeting had come, and I saw that Ayoo still had one brass bracelet. The others he had taken off voluntarily, without my having made any special reference to ornaments; but there was just one left. After the service I went up to him and said, "Ayoo, what about this last bracelet? I am pleased to see that you have taken all the others off, but what about this last one?"

"Bwana, that one beats me; it is too strong."

"Shall I take it off?"

"Yes, if you will, but you won't be able to open it with your bare hands."

"Let me try," I said, and with a good pull, off came the last brass link with heathenism, for Ayoo had given up smoking and drinking, too.

Pray for old Ayoo, and those like him, for all the honest souls sitting in darkness, waiting, waiting, maybe for long years, for God's messenger. Don't forget the messengers in your prayers, both white and African, for the laborers are too few. Pray that the work will soon be done and Jesus will come. Let us all be faithful until that time.

Not Understood

BY THOMAS BRACKEN

Not understood, we move along asunder;
Our paths grow wider as the seasons creep
Along the years. We marvel and we wonder
Why life is life, and then we fall asleep,
Not understood.

Not understood, we gather false impressions
And hug them closer as the years go by,
Till virtues often seem to us transgressions;
And thus men rise and fall and live and die,
Not understood.

Not understood! Poor souls with stunted vision
Oft measure giants with their narrow gauge;
The poisoned shafts of falsehood and derision
Are oft impelled 'gainst those who mold the age,
Not understood.

Not understood! The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded; with self-satisfaction
We judge our neighbors and they often go
Not understood.

Not understood! How trifles change us!
The thoughtless sentence and the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight;
Not understood.

Not understood! How many hearts are aching
For lack of sympathy! Ah! day by day,
How many cheerless, lonely hearts are breaking!
How many noble spirits pass away
Not understood.

O God, that men would see a little clearer,
Or judge less harshly where they cannot see!
O God, that men would draw a little nearer
To one another. They'd be nearer Thee—
And understood.

BY THE FAMILY FIRESIDE

Conducted by Ruth Conard

"Postwar Planning"

By MRS. FLORENCE K. REBOK

WHEN mamma quits working in the plane factory and papa stops putting in so much overtime at the shipyards, maybe we'll figure in some of their postwar planning." This caption appeared under a recent Washington *Post* cartoon, in which a wee lass of perhaps five sits on the steps of a trailer-camp "home," holding the baby, while the sophisticated brother of six or seven stands before them with hands jammed down into his trousers pockets, as they discuss their personal situation. And I thought, Honestly, *are* we being fair to these boys and girls growing up among us?

Some things can wait; others can be set aside entirely because of the emergency; but "growing" keeps right on. How is it with these little folk—is the growing healthy and good? or is it warped and stunted?

Today one can scarcely pick up a paper or a magazine that does not have something to say of the alarming situation developing among our children and youth. Perhaps the most startling thing about it all is the constantly repeated assertion that most of the trouble is directly traceable to "delinquent parents." That is not a pleasant thought, but more and more facts are being brought to light to substantiate this view. How are parents delinquent? The dictionary tells us

that "delinquent" means "failing in duty" or "offending by neglect."

Recently a group of child-guidance experts met in Washington to study the situation. They concluded that "woman's place is at home." We have learned better ways of doing many things, and found substitutes for many commodities, but "*there is no substitute for a mother in the home.*" Into her hands is given the responsibility of training the young citizens of the future. What she does or fails to do is reflected in the lives of her little ones now, and will be increasingly evident as they mature and their sphere of activity widens.

Some years ago a mother wrote to Ellen G. White for counsel regarding her duty in a certain matter. The counsel she received was: "I think that you would be more in the line of your duty engaging cheerfully in the work of educating your daughter, and encouraging a love of domestic duties."—"*Testimonies*," Vol. II, p. 567.

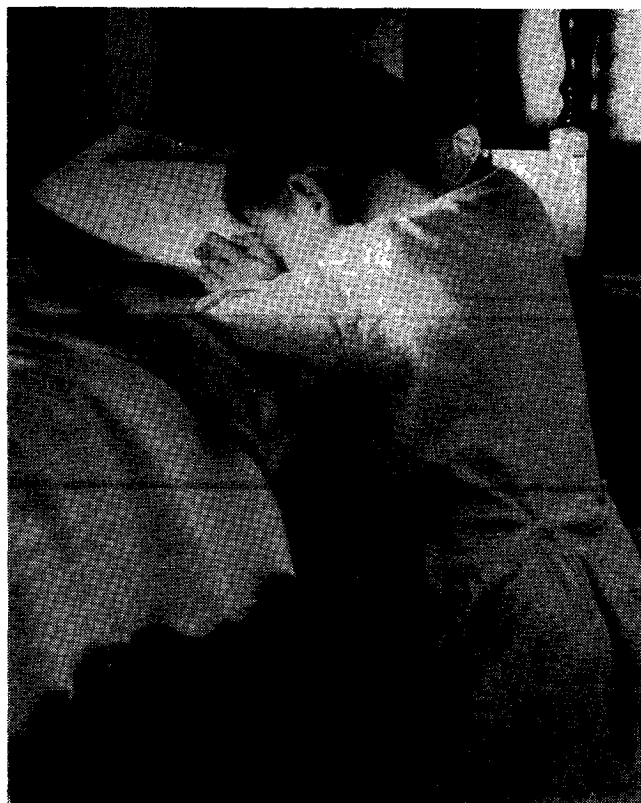
There is a definite work for parents to do; and this is not accomplished by merely providing food, clothing, and shelter. The child's growth and training must be physical, mental, social, and spiritual. Too often we stop with the first two, or may even plead inability to conduct any part of the program; but ignorance will not excuse anyone.

Here is definite instruction:

"You have an education to obtain that you do not yet possess. Who can so well instruct the child as the mother? Who can so well learn the defects in her own organization and in her child's, as the mother, while in the performance of the duties which Heaven has allotted her? The fact that you do not love this work is no evidence that it is not the work which the Lord has assigned you."—*Id.*, pp. 567, 568.

With parenthood comes a responsibility that must be accepted, and preparation must be made to accomplish the work successfully. Failure to recognize, accept, and prepare for this responsibility permits "thorns" to grow in the "garden" of the home, which will wound and grieve here and now, and will bring certain retribution and loss, not only to the parent, but to the child as well.

"The curse of God will surely rest upon unfaithful parents. Not only are they planting thorns which will wound them here, but they must meet their own unfaithfulness when the judgment shall sit. Many children will rise up in judgment and condemn their parents for not restraining them, and charge upon them their destruction. The false sympathy and blind love of parents causes them to excuse the faults of their children and pass them without correction, and their



LIONEL GREEN

children are lost in consequence, and the blood of their souls will rest upon the unfaithful parents.

"Children who are thus brought up undisciplined, have everything to learn when they profess to be Christ's followers. Their whole religious experience is affected by their bringing up in childhood. The same self-will often appears; there is the same lack of self-denial, the same impatience under reproof, the same love of self and unwillingness to seek counsel of others, or to be influenced by others' judgment, the same indolence, shunning of burdens, lack of bearing responsibilities. All this is seen in their relation to the church. It is possible for such to overcome; but how hard the battle! how severe the conflict!"—*Id.*, Vol. I, p. 219.

It was rather a new thought to me that failure to teach obedience and self-control in early life has a definite bearing on later religious experience. If our ministers fully appreciated this, perhaps they would find more time to work for parents and children in the home.

In the December, 1943, issue of *The Instructor* is an article which relates the interesting experience of a teacher who sensed that now, "more than ever before, there is need for a closeness, a pulling together, a reversion to the ways of our fathers." Accordingly she rallied the mothers of the community to help her, but it proved to be mutual aid. A mothers' club was organized which brought "a secure feeling" to both teacher and parents, in the knowledge that they could "rely on one another for co-operation." This mothers'

club not only proved to be a means of securing co-operation, but also afforded an opportunity to become better acquainted with one another, and better prepared for the serious work of motherhood.

The Lord's counsel to us is that we "have an education to obtain that [we] do not yet possess." Are we studying to know what He would have us do? The Home Education courses have been prepared to meet this very need. If you do not know about them, ask your conference educational superintendent—he has full information and will be glad to help you.

Life's Discipline

LIFE must have its discipline and its difficulties to make it of value, to give it character.

Iron ore is of little value until it passes through the fire and is purified, tempered, and shaped. The chisel must bite deeply into the marble again and again before the angel in it looks out. Paint of little value, when carefully spread upon the canvas by a great artist, becomes a rare beauty and worth.

The little things seemingly valueless in our lives become richer than a king's ransom when their possibilities are developed.—*Charles W. Naylor*, in "The Secret of the Singing Heart."

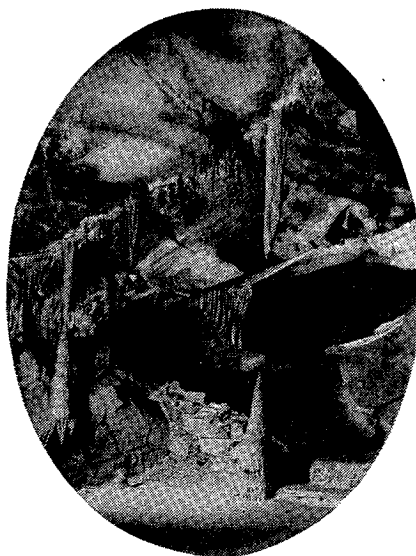
LANES OF LIFE

HELP FROM ABOVE

THE winding hallways and passages of the Endless Caverns, near New Market, Virginia, present countless wonders and beauties. In white and exquisitely tinted limestone are formations which seem nothing short of magic—sparkling waterfalls, dainty figurines, mammoth statues, fluted columns, graceful draperies, grotesque caricatures, and enchanting landscapes. At some points the trail opens out into rooms of grand proportions, fit abode for giants; at others one catches glimpses of miniature palaces, where a Lilliputian king and queen might reside. Lights placed all along the route reveal the exquisite sculpturing which the artist Nature has executed hundreds of feet underground.

The uniformed guide who was taking a group of us through this subterranean wonderland, in explaining how these formations came into being, made a statement which has stuck in my memory.

"You see the iciclelike fingers, hanging from the ceiling," he said, and we all looked over our heads to the pointed protrusions high above us. "They are called stalactites, and are formed slowly, laboriously, by a slight residue of calcium carbonate which each tiny drop of water leaves behind as it drips from the ceiling. Now, look here"—and we turned our attention to the blunt, stumplike formations on the floor—"you will notice that just below each stalactite is what we call



a stalagmite. The drop of water which leaves its deposit on the end of the stalactite deposits another small residue of calcium carbonate on the ground where it falls, and in this way, the stalagmites are slowly built up. As the years go by, the stalactites and stalagmites gradually lengthen, coming nearer and nearer to each other, until finally they meet and form a solid column. But remember this, there is always a stalactite above every stalagmite. A stalagmite cannot grow up from below; it must receive its material for growth from above."

I don't know why I should have remembered that last statement—"a stalagmite cannot grow up from below; it must receive its material for growth from above"—except that it seems to fit so well our experience as Christians. People cannot develop in the Christian life as a result of the things which they imbibe from this world—from below. They can grow unto the measure of the stature of a perfect man in Christ only as they receive help from above—from the

great Source of all life, in heaven. And as we continue our stalagmite growth, reaching slowly upward, ever toward the heavenly influence, the divine hand reaches down toward us, until finally our earthly existence becomes fused with the heavenly life, and our hopes, our aims, and our ambitions become one with those of our heavenly Father. R. C.

THE POET'S PAGE

The Old Year and the New

BY MARY VALLIANT NOWLIN

I WILL sing you a song of the Old Year,
Of the New Year I cannot now sing;
Its record is yet all unwritten,
I know not what songs it may bring;
But the Old Year has filled up its pages,
Has closed them for you and for me;
They are folded away with the ages,
Nevermore unfolded to be.

I can sing of temptations and failures
That I sometimes have had by the way,
Can sing how the blessed Redeemer
Has lifted my feet from the clay.
And the New Year shall tell of the triumphs
That Jesus can give every hour;
Yes, the New Year shall tell what the Old Year
Can never again have the power.

We can sing of some hands that are vanished
And the voices of loved ones now still,
Whose music our hearts once enraptured,
And lives with their sunshine did fill.
Yes, the Old Year has given and taken,
Its dreams are all gone with their lure;
Let us turn now and face the bright New Year
With hearts set to dare and endure.

Let's forever, then, leave the dead ashes,
For the fire of the Old Year's burnt out
With the pictures which glowed for a moment,
As breath of time stirred them about.
They are now left all scattered and lifeless,
And cold on the hearthstone of night;
For the day of the Old Year is ended,
Forever has passed out of sight.

But the New Year, with leaves all unfolded,
Is ours to write on what we will,
Of deeds that shall tell for the Master,
The unwritten pages to fill.
We thank God it is ours to embellish
With praises to Jesus our King,
He who giveth us beauty for ashes,
And songs for the New Year to sing.

Go Forward

BY ADLAI ALBERT ESTEB

"Speak unto the children of Israel, that they
go forward." Ex. 14:15.

"Go forward, ever forward," comes the clarion call of
God,
And Christian soldiers dare not sound retreat;
And though there's ceaseless fighting, we march on-
ward o'er earth's sod,
Assured that we need never face defeat.

Remember Israel's hosts once stood before the foaming
tide,
With Pharaoh's warring legions at their rear;
They could not flee, for mighty mountains rose on
either side,
And every heart was filled with haunting fear.

The timid people said, "Go back—to slavery we'll
return!"
In desperation Moses cried, "Stand still!"
'Twas then God's message came, "Go forward!" They
obeyed to learn
The mighty power of God and His sweet will.

They found that God was leading as they hearkened
to His voice,
And all of Israel crossed the sea dry shod;
And safe at last on Canaan's shore the people did
rejoice;
They sang the victor's song and worshiped God.

All this was written for our learning in these latter
days
When fearfulness may urge return to sin.
Complacency suggests, "Stand still," and hope that
waiting pays;
But Faith cries out, "Go forward, and you'll win!"

How many folk surrender when they face life's gruel-
ing fight,
While others wait and hope they stand the test!
But military strategists confirm God's plan was right—
Offensive, not defensive, war is best!

Yes, "Forward, ever forward," comes the clear divine
command,
And Christian soldiers dare not sound retreat;
In each triumphant battle we press toward our Prom-
ised Land,
Assured that we need never taste defeat.

Make Use of the Present

BY J. B. THAYER

WE often wish we had a chance
To start our life anew;
We think we see, as back we glance,
What great things we would do.

We see the crooked paths we've made.
The time we have misspent;
We long to make a better grade,
Sincerely we repent.

We see we've failed to speak a word
Of comfort and good cheer,
And failed to heed the cry we heard,
To dry the falling tear.

We thought we loved our Saviour dear,
And longed to tell Him so;
But when His needy poor were near,
We told them they must go.

'Twill do no good to sigh or moan
O'er time forever past;
Let's make the present time our own.
So we may win at last.

Petition

BY FAITH V. PERRY

O THOU who hearest prayer! I humbly ask
Strength as I need it for each daily task,
Courage to smile and cheer each one I meet,
Humble, meanwhile, to sit at Jesus' feet.

Help me to learn the lesson of the meek,
Help me to lift the fallen and the weak,
Hold high the banner of loyalty and truth,
Help point the way to uncertainty and youth.

Give me, I pray Thee, the heart that understands,
Give me the vision that reaches far-off lands,
Give me the patience for humble tasks and small,
Give me, O give me, the faith that conquers all.

WORLD-WIDE FIELD

We solicit and welcome reports for this Department from our workers throughout the world field. But our space is limited; so please be brief, concise in what you write.

Malaga Prada Memorial Church

SABBATH, October 23, marked an important step in the history of our work in the Upper Magdalena Mission of Colombia, as well as in the city of Málaga—important because of the dedication of another church building in a vast section of territory comprising five departments (states) which lies north and east of the city of Bogotá. This addition brings the total number of church buildings up to four in that territory.

Málaga, capital city of the department of Santander, is a city of about ten thousand inhabitants. It is located in the very center of the province of García Rovira, which is famous throughout all Colombia for its lawlessness. By many of the inhabitants of this section, life is considered of little value.

It was about fifteen miles from this city that two of our faithful members, Brother and Sister Prada, were suddenly killed one Sabbath morning a few years ago. Sabbath school had just ended in the Prada home, and the neighbors who made up the little group of believers had returned to their respective homes near by. Brother Prada was quietly reading his Bible, and Sister Prada was busy in the same room preparing the noonday meal. Their two little children were playing contentedly on the floor.

Suddenly two ruffians appeared on the scene. They rushed into this quiet setting and, with no warning, opened fire on Brother Prada, killing him instantly. Sister Prada ran out of the house, screaming with fright; but thinking of the children, she turned back. As she did so, she was met by one of the men, who, leveling the gun, killed her instantly. Thus almost at the same moment two lives were cruelly snuffed out.

Although enemies of the truth may for a time apparently hinder the work of God, yet it is impossible to entirely do away with it. Persecution generally results in the advancement of truth, and so it has resulted in the Málaga district—the work of truth in that district marches triumphantly onward. A well-built and attractive-looking church building now stands as a monument to the faith in this center. As Málaga is so near the spot where Brother and Sister Prada laid down their lives, it was unanimously voted by the members of that church that their new church

building be dedicated as a Prada memorial.

The message was first brought to the city of Málaga by H. E. Baasch in 1931, when a series of meetings was held at that place with the result that by strange coincidence six tailors by profession, with some others, accepted the message. Around this nucleus the church has grown and prospered. All six of the tailors remain true, and one of their number is now a worker in the Pacific Colombia Mission.

On the Sabbath of the dedication, representatives of several other near-by groups were present. Six churches and companies, in all, were represented. It was a day of rejoicing and a day of rededication of lives to God.

In the afternoon six persons were united to the church by baptism in an impressive ceremony conducted by L. H. Olson, the superintendent of the Upper Magdalena Mission. Following the baptismal service, the Lord's supper was administered. Thus it was a day full of good things for the church at this place.

W. A. BERGHERM.

Spirit of Prophecy Reading Course for 1944

“Christ's Object Lessons” and “The Acts of the Apostles”

TILL I come, give attendance to reading, to exhortation, to doctrine.” This admonition formed an integral part of the counsel which Paul gave to Timothy as he looked to the days ahead. We believe the Lord inspired Paul to offer such instruction, for the well-read man is the well-informed and efficient man. This counsel applies to our time as well as to the apostolic period.

Today both ministry and laity need to be well informed. As a means to such an end, the Spirit of proph-

ecy writings prove of inestimable value. Of all people on earth we are the most blessed in this connection. One thing of which we can be assured is that what we read from the servant of the Lord is heaven born, and we do well to heed this instruction.

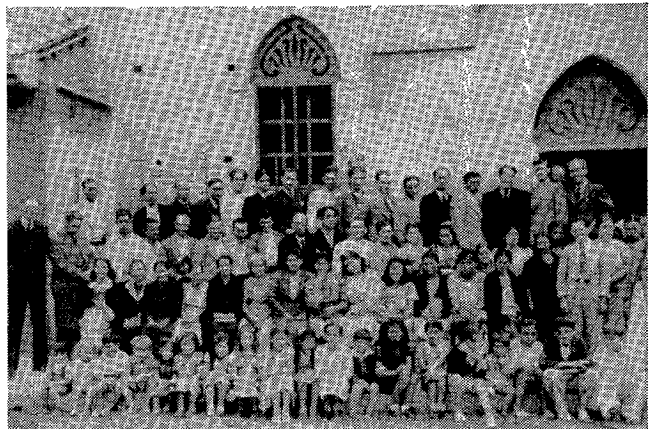
For 1944 two more volumes have been chosen for our perusal in the Spirit of Prophecy Reading Course, namely: “Christ's Object Lessons” and “The Acts of the Apostles.”

There is possibly no one volume which is more helpful to daily Christian experience than “Christ's Object Lessons.” Here the principles of Christian faith and conduct are made so simple, so plain, and so clear, that both the learned and the unlearned can grasp them. The way to victory and power is made most understandable. The deeper things of the Lord are unfolded. Thank God for such a volume. We do well to read it more often than we do and to follow its teachings more carefully.

Then as we turn to “The Acts of the Apostles,” what an inspiration it is to read of the lives of those divinely appointed in the early apostolic period! The apostles were men of like passions as we are. They were weak and helpless without God. How often we find them battling against the common enemies of mankind. Yet how victorious they became. God's dealings with them are but a foreshadowing of His dealing with us. It is refreshing to read often the records of these saints of yore, for knowing how the Lord led them and helped them, never forsaking them, we can better understand the divine providences which may be ours as we go forward, though at times the way may look dark and forbidding.

We are told in “The Great Controversy,” page 464, that “before the final visitation of God's judg-

Málaga Church at Time of Dedication



ments upon the earth, there will be, among the people of the Lord, such a revival of primitive godliness as has not been witnessed since apostolic times." We believe this will come, but we are of the firm conviction that if it is to come we must bring our lives more fully into harmony with the divine will and pattern. To study the lives of the disciples will prove of great value in the life of service the Lord would have us render. As an outstanding aid in this, there is no other book (aside from the Scriptures) so potent as "The Acts of the Apostles."

The committee has made a careful selection for the Spirit of Prophecy Reading Course for the coming year. May the prayerful and earnest perusal of these two precious volumes materially help us in the deepening of our spiritual life and the widening of our service at this time.

J. F. WRIGHT.

Memories of Rangoon

TOWARD the end of last year, the writer, assisted by several ministers of the gospel, held a series of evangelistic lectures in Rangoon. A large, spacious tabernacle was erected. Ceiling fans were installed and comfortable chairs were provided. We did everything that we could to make the tabernacle attractive. "This Mighty Hour" illustrated lectures series was advertised in the daily papers and thousands of handbills were distributed.

Hundreds attended these lectures four nights a week for two and one-half months. Buddhists, Hindus, and Christians alike wended their way to the tabernacle. Why did they attend? It was not the personal magnetism of the lecturer; no earthly advantage was held out to them. Earthly possessions were being blown to pieces by an invading army. What was the secret that brought them to the meetings? Their hearts were heavy. The things they had loved for years were evaporating before their eyes. The future was dark. The non-Christian found no solace in his accepted religion. He had no peace of heart. There was no answer to the inner questioning of the soul. The people had been searching their Vedas and religious books for light, but they found none. They asked the *gurus* (religious teachers) for an explanation of current events. The blind were simply leading the blind.

Many Christians, too, pauperized spiritually by the laxity of Eastern living, had let go the hand of God. The vital spark was gradually being extinguished. Non-Christian and Christian alike came to the meetings to seek divine interpretation of world conditions. They sought an answer to their inner questionings. Their souls cried out for peace, for security, and a living connection with God. Even if earthly treasure

had to be abandoned, they wanted to anchor their souls in God. They came saying, "Sir, we would see Jesus."

As I look back over all that has happened to Burma since then, how thankful I am that I had the opportunity of presenting to them One who never forsakes and One who never disappoints. Hundreds reconsecrated their colorless lives and were magnetized with a new life, which became their only source of comfort, hope, and peace as the invading hordes mercilessly bombed and laid their cities low.

While the first baptism was being conducted, the sirens were screeching outside. Did the congregation become panicky? Oh, no. Why not? They had found Him who banishes all fear. Christ says, "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

A few days after this baptism thousands of évacués were pouring out of the doomed city. Rangoon became almost a silent city of the dead. As these newborn Christians wended their way along the dusty roads, through dense jungles, over mountains infested with wild animals and head-hunters, their journey was made light, for they had "cast their burdens on the Lord." They were fearless. They went forth with a song on their lips, for they knew Him who said, "I will never leave thee." David also knew this; for he said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." Ps. 23:4.

Dear reader, whoever you are and wherever you are, let me counsel you, "Seek ye the Lord while He may be found, call ye upon Him while He is near" (Isa. 55:6), for "the night is far spent, the day is at hand." Rom. 13:12.

A. E. RAWSON.

Conscience and Government

IT is with a deep sense of concern that lovers of freedom have scrutinized the continuing developments of global war arising in the struggle between democracy and totalitarianism, fervently praying that democracy itself may not depart from its established and characteristic procedures in dealing with individual rights and the rights of minorities.

It is gratifying, indeed, to be able to report that in both Great Britain and America the rights of conscience have not been overridden, but, on the contrary, provision has been made for their maintenance and safeguarding.

This is especially noticeable in

the attitude of Selective Service authorities in the United States, in the provisions made for dealing with conscientious objection to war. The national director of Selective Service, Major General Lewis B. Hershey, has dealt with this matter in significant terms. Since the beginning of Selective Service in 1940, General Hershey has made two reports to President Roosevelt covering the operations of Selective Service. The first report, dated August 29, 1942, is called "Selective Service in Peacetime." The second report, dated April 3, 1943, is called "Selective Service in War-time."

On page 188 of "Selective Service in Peacetime" General Hershey reports to the President:

"The Selective Training and Service Act of 1940 recognizes the rights of an individual to have religious beliefs opposed to war, and to object to forms of military service inconsistent with such beliefs."

"It is part of these larger and human conceptions of human liberty and human personality which are at stake in this war, that the judgment of individual conscience opposed to the national will should be given consideration and allowed a form of co-operation consistent with its judgments, if they are the result of religious training and belief."

In "Selective Service in War-time," page 256, General Hershey reports to the President:

"We recognize at the basis of conscientious objection, the very simple statement of the New Testament: 'It is better to obey God rather than men.' It might be invincible ignorance or misunderstanding or emotion, but if the individual regards his acts as his answer to a call from God or as God's will, in accordance with his religious training and belief, then the nation, in accordance with its tradition, feels bound to recognize it."

All of which means the recognition by the United States Government of the principle that a Christian not only does have, but may be allowed by his Government to have and maintain a loyalty and allegiance which is superior to that which he owes to his Government. This is the principle which was expressed by former Chief Justice Charles Evans Hughes, in the minority opinion he delivered in the case of *The United States v. Douglas Clyde MacIntosh*, May 25, 1931, as follows:

"Much has been said of the paramount duty to the state, a duty to be recognized, it is urged, even though it conflicts with convictions of duty to God. Undoubtedly that duty to the state exists within the domain of power, for government may enforce obedience to laws regardless of scruples. When one's belief collides with the power of the

state, the latter is supreme within its sphere and submission or punishment follows. But, in the forum of conscience, duty to a moral higher power than the state has always been maintained. The reservation of that supreme obligation, as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens. The essence of religion is belief in a relation to God involving duties superior to those arising from any human relation."

CARLYLE B. HAYNES.

Michigan Church Dedications

DURING the month of November I had an experience that comes to but few ministers, and to those few but once in a lifetime. On each of four Sabbaths it was my privilege to preach the sermon in a church dedication program.

The Ferndale church was dedicated on November 6. The building was erected at a cost of approximately \$40,000 and was first occupied in 1930. Since August, 1940, the church, under the leadership of L. W. Light and with the assistance of the Michigan Conference, paid off a debt of \$9,565, besides raising \$3,000 for church improvements. The present membership is about 200. As the dedication service was also a celebration of freedom from the curse of debt, it was an especially happy occasion.

On November 13 the Detroit Rumanian church was dedicated. Under the leadership of J. Florea, who has been pastor for the last three years, a building was purchased in 1942 which, with extensive improvements, has cost approximately \$5,000. There are a beautiful chapel and two fine Sabbath school rooms in the one building, and also a small residence on the same property. Aside from \$750 appropriated by the conference and the Bureau of Home Missions, all the funds were raised by the church, the membership of which is about forty-five.

The Mio church has been under construction for more than two years. It was dedicated on November 20. Under the leadership of H. E. Bisel, district leader, the church of fifty members donated liberally both of money and labor, and as a reward have a beautiful building that is a real credit to our message. The county probate judge was present and spoke for the community, expressing appreciation of the fine contribution to the town of Mio.

At Howard City the church of 40 members had been meeting for several years in the Congregational church, which was not being used by the owners. This building,

which originally cost at least \$12,000, was recently purchased by our people for less than \$1,000. Under the leadership of J. H. Nylander, district leader, the members not only raised most of the purchase price, but also gave liberally in money and labor to redecorate the building. Now they have a real monument to our work in the center of the district, where the quarterly union services can be held.

During the year two other churches, the Detroit Slovakian and the Detroit German were dedicated, and three others, the Alma, Cadillac, and Fremont churches, were rededicated after being remodeled and redecorated.

During the last three years eight church buildings have been erected in the Michigan Conference, six have been purchased, and plans are being perfected to build ten others as soon as the war situation will permit. During this period ten others have been extensively remodeled, and 62 have been redecorated.

It must be pleasing to the Lord for us to make our places of worship more attractive and inviting.

T. G. BUNCH.

Lima, Ohio

UNDER the rich blessing of God eighty-five new believers have been added to the membership of our Lima church by baptism. But this is only the beginning. We pray that the Lord will work mightily on hearts and greatly increase this number until every honest soul in Lima and the vicinity has been searched out and baptized into this message of truth. We shall send you the report of another baptism soon. Please pray for the work here, that the Spirit of God may accomplish even greater things in this place.

G. LESTER STAUFFER.

"Review and Herald"

THE year 1943 will soon be in the past. How swiftly the time has gone by! Although living in a world torn by hatred and strife, by a cruel global war with all its attendant woe and bloodshed, we have enjoyed the marvelous blessing of God.

We have rejoiced greatly as we have read in the REVIEW AND HERALD of the progress of God's work. Laborers have been sent out to the needy parts of the field. It has cheered our hearts to read how the nationals have taken on responsibilities, and are leading out in the cause of missions.

While the cares of this life have been pressing upon us on every side, we have enjoyed times of peace and quietness while reading the

REVIEW AND HERALD, God's own paper, so full of good counsel and spiritual articles. We have been encouraged and strengthened by the Heart-to-Heart Talks by the Editor.

In these closing days of this old world, the REVIEW AND HERALD should go to every Seventh-day Adventist. No one can afford in these perilous times to be without the spiritual help and counsel that this paper brings to us every week. The subscription list ought to be doubled. It surely is pleasing to the Lord if we recommend, yes, even urge, all who have not done so to subscribe for the REVIEW AND HERALD.

F. A. STAHL.

THE REVIEW AND HERALD has been coming to my home regularly ever since my wife and I were married, which was fifty years ago the first day of this month, and it came to the home of my parents for twenty years before that. It has brought spiritual food for our souls and has kept us in touch with the advancement of this message throughout the world. It surely is our 'dear old REVIEW.' We could not think of doing without it."

NOTICES

REQUESTS FOR PRAYER

A SISTER in Kansas desires prayer for relief from a very serious injury to the spine.

A sister in New York requests prayers in her behalf for healing from an incurable disease.

A sister in Iowa desires prayer for healing from an affliction that has caused intense suffering for years.

From California comes the request of a sister for healing from a serious condition of her leg caused by a blood clot.

A sister in Iowa asks prayers that her health may be restored if it is the Lord's will, as she obtains no relief from medical care.

A sister in Nebraska asks special prayer in her behalf that her health may be improved so that she can continue in the Lord's work. She is handicapped on account of extreme nervousness.

THE JOURNEY'S END

"The Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18.

A. C. ANDERSON

A. C. Anderson suffered a stroke and passed away a few hours later in his home in Oroville, Calif., on Nov. 19, 1943. His body was sent to Glendale to his daughter's home, and he was buried in the Forest Lawn Cemetery. His son is in the armed forces. Elder Anderson attended school at Union College, after which he labored for a time in St. Louis. Previous to his death he had been in Oroville for several years as the elder there. He is greatly missed by the church and community.

HENRY URIAL WENDELL

Henry Urial Wendell was born Dec. 11, 1875; and died in Stoneham, Mass., at the New England Sanitarium and Hospital, Nov. 1, 1943. He was the oldest son of Emelia Serrans and Frank H. Wendell.

Most of his early life was spent in New Jersey, where in Fairview he was married to Miss Anna M. Sorensen, on April 9, 1899. Sister Wendell preceded him in death in July, 1942.

Shortly after the New England Sanitarium and Hospital was moved from South Lancaster to Melrose, Mass., he connected with the institution as chief engineer. In 1909 the family moved to Syracuse, N. Y., so that the three sons might attend church school and have the advantages of a Christian education. Later they returned to the New England Sanitarium, where he served in the same capacity as formerly. In 1924 he connected with the Rutland State Sanitarium at Rutland, Mass., as their chief engineer, and remained in that position until his death.

When the family moved to Rutland, they became members of the Worcester church, which Brother Wendell served as deacon, treasurer, and elder. In his kind and efficient way, he did much to help build up the work in that field.

He is survived by three sons, Harold U. Wendell of the faculty of Atlantic Union College, South Lancaster, Mass.; Charles L. Wendell, chef of the Porter Sanitarium, Denver, Colo.; and Franklyn R. Wendell, fourth-year student at the College of Medical Evangelists, Los Angeles, Calif.; three sisters: Mrs. Fred Yelland of Lexington, Mass., Mrs. Fred Perkins, of Bristol, R. I., and Mrs. Jotham Hobbs of Fairfield, Maine; and three brothers: Paul Wendell of Woburn, Mass., Fred Wendell and Robert Wendell of Canaan, N. H.

Services were held in the Worcester church Nov. 5, and interment was in the Eastwood Cemetery, South Lancaster, Mass. Those who knew Brother Wendell best felt that here was a "man greatly beloved" by his God and his fellow men and they look forward with hope to a reunion with him in the soon-coming kingdom.

LULA PIEPER SMITH

Lula Pieper Smith was born in Jackson County, Ohio, Nov. 10, 1877; and fell peacefully asleep in Jesus at her home in Petersburg, Va., Nov. 18, 1943.

Early in life Sister Smith gave her heart to the Lord. When she was twenty years of age, Elder O. F. Guilford, nephew of William Miller, came to South Webster, Ohio, and preached the third angel's message. She, with her father, mother, and sister, heard and accepted present truth. Elder Guilford, as was the habit of our early workers, made provision for Lula to enter one of our schools. She was graduated from Mount Vernon Academy. Upon graduation she entered the church school work in the Ohio Conference and devotedly labored for the children of this denomination until the time of her marriage to Elder James H. Smith, Jan. 12, 1911.

One year and a half later Elder and Mrs. Smith accepted a call to labor in the Bahama Islands where Sister Smith ably assisted her husband in his evangelistic and administrative work until eight years later failing health compelled her to return to this country. During the twenty-two years that they have been connected with the Potomac Conference, she has faithfully assisted her husband in his efforts whether in school or evangelistic work.

Left to mourn are her devoted husband, who is the pastor of the Petersburg church; her sister, Mrs. Margaret Cullen, of Norfolk; a daughter, Mrs. R. L. Gibson, of Wakefield, Ohio; five grandchildren; and a host of friends. Present at the funeral service were members representing practically all the churches Brother and Sister Smith have served during the past twenty-two years.

McCORMICK.—Mrs. L. Myrtie Brown McCormick was born in St. Clair County on Jan. 2, 1872; and died Oct. 4, 1943. Mrs. McCormick was a member of the Seventh-day Adventist Church and was loved by all for her sweet Christian disposition. Her hope was steadfast in the Lord, and she loved to think of the coming of Christ, when the living and the dead would be raised to meet their Lord in the air. Left to mourn her death are her husband, two sons, eight grandchildren, two sisters, and a host of friends.

LARSON.—Hilner N. Larson was born in Sweden on Dec. 6, 1879; and died in Portland, Oreg., on Nov. 3, 1943. He joined the Adventist church in Sweden at the age of nineteen. After coming to the United States in 1900 he attended Union and Broadview colleges. He is survived by his wife and two children, two brothers, and a sister in Sweden and one brother in Canada.

BARBER.—Octavia Louvinia Barber, nee Rhodes, was born in Wake County, North Carolina, June 22, 1874; and died Nov. 24, 1943. In 1888 she united with Charles Abraham Barber in marriage. She is survived by four sons, two daughters, two brothers, and other relatives.

VAN NIMAN.—Mrs. Matilda Van Niman was born Dec. 11, 1848; and passed away Nov. 24, 1943. She accepted the Seventh-day Adventist faith many years ago and has been a constant reader of the REVIEW. She was laid to rest by her husband in the family plot at Kendallville, Ind., to await the Life-giver.

PETERS.—Mrs. Ellena L. Davidson-Peters was born March 15, 1869, in Gratiot County, Michigan; and passed away at the age of seventy-four years at her home near Owosso, Mich., Sabbath morning, Nov. 6, 1943. She lived in the vicinity of Owosso most all her life and was a member of the Seventh-day Adventist church there.

SLUCARENKO.—John Slucarenko was born in Odessa, Russia, Jan. 1, 1885. He died in Pendleton, Oreg., Oct. 23, 1943. He leaves to mourn, his wife, seven daughters, and two sons. The funeral services were conducted October 23 in the Seventh-day Adventist church in Hilton, Oreg. Our brother died as he had lived for many years—a believer in the third angel's message.

HEYWOOD.—Harvey William Heywood was born near Brainerd, Minn., Nov. 23, 1885; and passed to his rest Oct. 28, 1943. While living in Spokane, Wash., he joined the Seventh-day Adventist Church. The family removed to Portland, Oreg., a little over a year ago. During his last illness his suffering was intense, but through it all he was patient and cheerful. He leaves to mourn, a wife, two children, three sisters, four brothers, and a host of friends. He was laid to rest in the Rose City cemetery to await the call of the Life-giver.

SUBKE.—Charles E. Subke was born Feb. 21, 1857; and died Oct. 23, 1943, in Elma, Wash. His childhood was spent in Cook County, Illinois. At the age of twenty-one he was married to Mina Bolke in Minneapolis, Minn. Three daughters blessed this union. In 1921 Mrs. Subke died at the home of their daughter, Mrs. Fezer, on Oct. 21. Six years later Brother Subke married Mrs. Augusta Milleman of McCleary. Much of his subsequent life was spent in Canada. When his health failed, he returned to McCleary and died there Oct. 23, 1943. He is survived by his wife, two daughters, five stepchildren, and other relatives.

STUBBS.—Frank Stubbs was born in St. John, New Brunswick, Canada, Feb. 2, 1859; and passed away in San Francisco, Calif., Nov. 8, 1943, at the advanced age of eighty-four years. He was united in marriage with Miss A. A. Jellison, on June 25, 1881. This union was blessed with six children, four of whom are still living. Mrs. A. A. Jellison Stubbs, his companion of forty-four years, passed to her rest in 1925. In 1933 Brother Stubbs was united in marriage with Miss Lillian Morgan. There remain to mourn his loss, his devoted wife, a sister, four children, and other relatives.

BARBOUR.—Olive Barbour, youngest daughter of John Thomas and Lucy Margaret Marr, was born July 17, 1882, in Missouri; and died at Indiana, Pa., on Nov. 4, 1943. While she was still young her parents moved to the State of Kansas. They were pioneers in the message of Seventh-day Adventists in that State, having accepted the teachings of this church under the labors of George I. Butler and Eugene Farnsworth. Olive was converted early and held a firm faith in her Saviour until the end of her life. She leaves one daughter in California, a son in Takoma Park, Md., one granddaughter, three sisters, and many friends.

HAMMOND.—Daniel S. Hammond was born in Hagerstown, Md., on Feb. 21, 1878; and fell peacefully asleep at his home in National City, Calif., Oct. 17, 1943, after a brief illness. His early life was spent in Tiffin, Ohio. He later moved to Jonesboro, Ind., where in 1899 at the age of twenty-one he was united in marriage with Verda Mae Roberts, daughter of Elder and Mrs. F. M. Roberts. In the autumn of the same year he was baptized. During his lifetime he served as a church elder and on a number of conference committees and sanitarium boards and other committees in the Indiana Conference for many years. Later in life he and his wife moved to National City, Calif. He leaves to cherish his memory, his wife; his daughter, Helene; son, Richard; three sisters; one brother; and other relatives.

ALDRIDGE.—Miss Anna Mary Aldridge was born in Lockport, Ky., May 3, 1896. Early in life she accepted the message which she later loved and served so untiringly. Her great desire for a Christian education began to be realized when she entered Southern Junior College, Collegedale, Tenn. In the fall of 1924 she entered Emmanuel Missionary College, graduating with her class in 1928. In the fall of 1928 she was called to Atlantic Union College as head of the home economics department, which position she held for six years. At other times she served on the faculties of the Graysville, Tennessee, Academy, and the Mt. Vernon, Ohio, Academy. Later she served on the staff of Southern Junior College until her health broke. Early in the year of 1942 she began her work with the Voice of Prophecy in Glendale, Calif. She was the first full-time worker to be employed in the newly organized Bible Correspondence School. Her faithfulness, sympathy, and burden of heart shown in all her work won for her a devoted place in the hearts of all the Voice of Prophecy workers. Two brothers and six sisters remain, besides an unnumbered group of warm friends.

BUCHANAN.—Robert Ambrose Buchanan was born in Sutton, Quebec, Canada, Feb. 1, 1866; and died in Lodi, Calif., Oct. 25, 1943. He spent his early life in Vermont. Later he attended Battle Creek College in Battle Creek, Mich., and then went to California where he attended the California Medical College, receiving his degree in 1896. Doctor Buchanan first carried on medical missionary work in the city of San Francisco. Later he located in Lodi, Calif., where he founded the Buchanan Sanitarium, which he carried on very successfully for thirty-four years. He made it his first work to win souls to God. Many people learned the truth through his ministry while they were in the sanitarium. Doctor Buchanan was a faithful church member and taught a Sabbath school class for fifty years. He leaves to mourn, his wife, one son, two daughters, and other relatives and friends. He was laid to rest in the Cherokee Memorial Park, Lodi, Calif., to await the call of the Life-giver.

GRUBER.—Henry Gruber was born in Canada, May 21, 1870; and passed to his rest Nov. 12, 1943. At the age of nine he came to the United States, where the remainder of his life was spent. He was a member of the Seventh-day Adventist Church for the past thirty-two years. A wife, five children, two brothers and two sisters, and twelve grandchildren mourn the loss of this loved one. One daughter, Mrs. Edith Coffin, has been a missionary for many years in China and returned on the "Gripsholm" to the United States recently. Our brother died in the hope of a part in the first resurrection.

SLAUGHTER.—Harold Slaughter was born in Kansas City, Kans.; and died at the St. Helena Sanitarium, July 8, 1943. He was fifty years old. For nineteen years Brother Slaughter served as chef of the Florida Sanitarium. He passed away two months after connecting with St. Helena Sanitarium. He died suddenly, having prepared meals in the sanitarium the day of his death. Brother Slaughter was an earnest Christian, and his calm spirit was an example to his fellow workers. He leaves his wife, Mrs. Sadie Slaughter, and two daughters. They have returned to Orlando, Fla.

MAUK.—Anna Grimes Mauk was born June 18, 1874, in Gloucestershire, England; and died Nov. 25, 1938, in Napa County, California. She accepted the truth at seventeen years of age after coming to the United States. She took the nurse's course at Battle Creek, Mich., and married Frank Mauk, who was also a nurse at that institution. Until her death Mrs. Mauk was a faithful Christian, doing all she could to win others to the truth.

EYER.—Hattie Andrews Eyer was born at Moberly, Mo., Jan. 5, 1870; and quietly fell asleep at Long Beach, Calif., on Nov. 17, 1943. In childhood she gave her heart to Christ, and has been a loyal life-long member of the Seventh-day Adventist Church. She is survived by her companion, Willard H. Eyer, with whom she enjoyed fifty-five years of married life; by three sons, a daughter, and a wide circle of other relatives and friends.

SCHRAMM.—James A. Schramm was born in Blue Earth City, Minn., March 14, 1868; and fell asleep in Jesus at Long Beach, Calif., on Nov. 2, 1943. In 1897 he was united in marriage with Emma Detamore. To the management of the Walla Walla College farm he devoted many years of efficient service. He is survived by his companion, two daughters, and an extended circle of friends and relatives.



Your HOME and HEALTH

by ELLEN G. WHITE



GALLOWAY

THOUSANDS tolerate poor health who could be well and strong. Physicians agree that physical well-being springs from the knowledge and application of correct principles. *Your Home and Health* is not a medical book, yet it brings you sound health rules which are easy to apply to your daily living. It reveals a wealth of knowledge that will benefit every family.

A DEPENDABLE SOURCE OF COUNSEL

Your Home and Health is a wonderful source book of counsel for general health or home problems. Consult it with confidence. Because of greater pressure and strain today, it is doubly necessary to guard the health and maintain a peaceful, happy atmosphere in the home. Give your family the benefits to be found in this book.

You don't need to spend a lot of money to provide your family with an atmosphere conducive to health. *Your Home and Health* shows you how to take advantage of nature's own remedies—sunshine, fresh air, pure water, proper diet, balanced mental and physical exercise, and rest. Follow the simple rules in regard to environment, clean living, and temperate habits.

How to Obtain This Book

Send no money now. Mail a postal card asking for full details. No obligation.

380 Pages
Beautiful
Illustrations

Topics You Will Find in YOUR HOME AND HEALTH

Horizons of Better Living

The Heritage of the Home
Secret of a Happy Marriage
Blueprint for a Modern Home
Problems of the Mother
Understanding the Child
Building Family Morale
Education Begins at Home

Maintaining Physical Fitness

Feeding the Family
A Balanced Diet
Clothes for the Family

Enemies of Health

Stimulants and Narcotics
Liquor and Modern Life
Intemperance Can Be Cured

Care of the Sick

Simple Remedies
Home Nursing
The Mental Outlook
Benefits of Outdoor Life
The Power of Prayer

The Divine Teacher and Physician

Everyday Religion
Living With Others
The Highest Experience



PACIFIC PRESS PUBLISHING ASSOCIATION, MOUNTAIN VIEW, CALIFORNIA

Address Your **BOOK** and **BIBLE HOUSE**



NEW PRICES FOR THE NEW YEAR

★ This issue of the REVIEW is dated December 30, so you have only one more day for entering new and renewal subscriptions at these lower rates:

	January 1	NOW
REVIEW AND HERALD	\$3.00	\$2.75
BIG FOUR	4.20	3.90
Review, Life & Health, Liberty, Present Truth		6.70
FAMILY GROUP	7.30	2.15
Big Four, Instructor, Gazette, Worker		1.10
YOUTH'S INSTRUCTOR	2.35	1.10
CHURCH OFFICERS' GAZETTE	1.25	.35
SABBATH SCHOOL WORKER	1.25	.90
PRESENT TRUTH	.50	.35
LIFE AND HEALTH	.90	.35
(Before January 1, includes the book, "Make It Do Until Victory!")		
LIBERTY	.35	.35

SAVE NOW!

Lower prices effective only until December 31, 1943. Use this convenient order blank and be sure to mail it today or tomorrow.

CUT HERE

Subscription Order Form

To the Book and Bible House:
Kindly enter my subscription for one year as checked below.

New
Renewal

- REVIEW \$2.75
- BIG FOUR 3.90
- FAMILY GROUP 6.70
- YOUTH'S INSTRUCTOR 2.15
- CHURCH OFFICERS' GAZETTE 1.10
- SABBATH SCHOOL WORKER 1.10
- PRESENT TRUTH35
- LIFE AND HEALTH90
- LIBERTY35

(Special rates for Canada on request; in other countries requiring extra postage add 50 cents for the REVIEW, \$1 for BIG FOUR, \$2 for FAMILY GROUP, 60 cents for INSTRUCTOR, 15 cents for the WORKER or GAZETTE, 25 cents for PRESENT TRUTH, 35 cents for LIFE AND HEALTH, and 5 cents for LIBERTY.)

Name

Amount

Address

Enclosed

\$

REVIEW AND HERALD PUBLISHING ASSOCIATION -:- Takoma Park, Washington 12, D. C.

VANDERMEULEN.—Renska Hendricka Vandermeulen was born in Holland, March 15, 1864; and died in Portland, Oreg., Sept. 16, 1943. She leaves to cherish her memory, her husband, one son, and two daughters.

ROSS.—William Ross, the last surviving member of a family of ten children, passed away December 2 at Walker, W. Va., having reached the age of seventy-seven years. The parents of Brother Ross were among the first Adventists in West Virginia.

BICKFORD.—Jennie Bickford was born in London, Ont.; and died at Cañon City, Colo., on Nov. 24, 1943, in her ninety-second year. She is survived by two sons, one daughter, and other relatives. She was a member of the Seventh-day Adventist Church for more than fifty years.

McNETT.—Sylvina M. McNett was born April 21, 1858. She passed away Thursday afternoon, Nov. 18, 1943, at the age of eighty-four years, at her home near the Roaring Branch, Pennsylvania, Seventh-day Adventist church, where she became a charter member under the teaching of Elder Fero nearly sixty years ago. She is survived by six children and other relatives.

CORBETT.—Mamie Moore Jack-Corbett was born Jan. 18, 1880, near Yost, Va.; and died on Dec. 4, 1943, near Gaithersburg, Md. She was married in early life to Mr. Corbett, and to this union were born two sons. After the death of her husband the family moved to Takoma Park, Md., where she attended the Takoma Park church. She was an earnest Christian and died in the hope of the resurrection. She leaves to mourn one son and other relatives.

HOWELL.—Sylvia Margaret Wilbur-Howell was born Jan. 22, 1856, at Sandyville, Iowa; and passed away at Bradgate, Iowa, June 28, 1943. On April 2, 1874, she was united in marriage with Paul Francis Howell. To this union were born nine sons and four daughters. Her husband and three of her children preceded her in death. She was a member of the Seventh-day Adventist Church from early childhood until the day of her passing. She loved the message and was a faithful supporter of the work.

SMITH.—Amelia Smith, nee Swain, was born in Seymour, Ind., Oct. 19, 1868; and died in Glendale, Calif., Aug. 29, 1943. She lived with her parents in Seymour until twenty-four years of age, when she was united in marriage with Leon A. Smith, immediately following which she went with her husband to London, England, whither the latter had been called to connect with the publishing work in that city. From 1922 to the time of her death she resided in Glendale. Throughout her adult life she was a faithful believer in the truths of the advent message. She is survived by her husband, two daughters, and one son.

EMERGENCY RELIEF FUND

Previously reported	\$33,009.36
Society of Missionary Men, Cincinnati, Ohio	65.71
Mr. and Mrs. J. E. Lewis	20.00
Jacob Matson	2.00
Maisie G. Heise	5.00
M. Lee Carter	5.00
B. T. O. M. (California)	5.00
Lewis J. G. Mead	50.00
Pfc. and Mrs. Ray L. Blake	5.00
E. M. C. Dorcas Society, Berrien Springs, Michigan	15.00
E. Adams	10.00
Kalamazoo (Michigan) church	20.00
W. F. Mayers	50.05
Mrs. Annie J. Leighton	30.00
Elder and Mrs. Roger Altman	50.00
Adams Center (New York) church	5.00
Mr. and Mrs. J. J. Matson	10.00
A friend, National City, California	5.00
A friend, Michigan	10.00
William Hodde, Sr.	10.00
A blind sister, Colorado	2.00
Junior Division, Mt. Vernon (Wash- ington) church	38.33
Trenton (New Jersey) church	15.00
Jessie McKenzie	5.00
S. H. Carnahan	2.00
M. Hovedal	50.00
Mrs. C. E. Hartman and family	1.00
Mr. and Mrs. Tuttle	5.00
Mrs. Hockey	2.00
Mr. and Mrs. C. T. Schwarz	10.00
Cheryl P. Neilsen	4.00
District No. 33 Michigan Conference Dorcas Society, Meadow Glade, Wash- ington	33.89
A friend, San Fernando, California	5.00
Mrs. Lena Willen	5.00
Mr. and Mrs. A. L. Crutcher	10.00
Elder and Mrs. G. T. Dickinson	15.00
H. H. O'Harrow	1.00
Mrs. Grace Apo	15.00
Mrs. A. F. Mascher	25.00
Mr. and Mrs. William Hust	10.00

Mrs. F. P. Adamson	1.00
Mrs. Della Stewart	2.50
L. J. Burgess	7.50
Friends in Michigan	1.00
John M. Moore	25.00
Paul Gerne	25.00
Pacific Union College friends	20.00
John D. Gill	15.00
Mr. and Mrs. Guy Holmes	26.00
Mrs. Kressin	2.00
Appleton (Wisconsin) church	10.04
James McConnel	2.00
Gust Tischendorf	1.00
A. M. Howard	1.00
Ben Schmidt	3.07
Etta Degneau	5.00
Anna Lucas	13.00
M. M. Karr	5.00
Mr. and Mrs. Dessain	10.00
Mr. and Mrs. J. Meert	5.00
M. F. Madigan	10.00
Mrs. Rosie V. Walker	10.00
Ladysmith (Wisconsin) church	7.02
Mrs. M. E. Chapman	7.65
Dorcas Society, Madison, Wisconsin	50.00
Madison (Wisconsin) church	27.53
Sadie Tuttle	1.00
L. G. Wartzok	5.00
Mrs. H. C. Wolff	5.00
Mrs. Welke	5.00
Mrs. Kruger	10.00
Mrs. Law	1.00
William Squires	1.00
Mrs. H. Olson	1.00
C. Kohler	1.00
P. L. Larson	5.00
W. H. Sterling	10.00
Loyal Grahm	1.00
Mrs. V. S. Larson	5.00
Bernice Ferguson	1.00
Jessie F. Dodge	1.00
H. Decker	5.00
Mr. and Mrs. DeMelt	5.00
Mary Hay	1.00
Alfred Christensen	10.00
Mrs. McLean	2.83
Mrs. J. Elmslie	3.61
Whitewater (Wisconsin) church	2.00
Mr. and Mrs. C. Hamel	10.00
Mrs. E. A. Elmer	1.00
Mildred Henson	1.00
Lila Finkle	1.00
Mrs. E. Finkle	1.00
Mrs. C. F. Carnahan	3.00
Total to December 7, 1943	\$34,050.49

Please send all contributions to W. E. Nelson, Treasurer, General Conference of S. D. A., Takoma Park, Washington 12, D. C.

"Review and Herald" Campaign

ALL our readers know that an earnest subscription campaign in behalf of our church paper was begun on November 1. Most encouraging reports are coming from every field. Our conference and church leaders are putting forth earnest efforts to materially increase the circulation of the paper in their respective conferences. We present herewith a record of REVIEW subscriptions for the week ending December 10. We believe that we shall receive thousands of additions to our regular list before the end of December.

	<i>New Sub- scriptions</i>	<i>Expira- tions</i>
Atlantic Union		
Bermuda
Greater New York	26	13
New York	13	10
N. New England	47	39
S. New England	44	31
Total	130	93
Columbia Union		
Chesapeake	19	12
East Pennsylvania	16	20
New Jersey	52	42
Ohio	120	72
Potomac	13	7
West Pennsylvania	27	13
West Virginia	9	6
Total	256	172
Lake Union		
Illinois	48	32
Indiana	49	35
Michigan	136	78
Wisconsin	44	34
Total	277	179
Northern Union		
Iowa	3	..
Minnesota	34	29
North Dakota	6	4
South Dakota	18	12
Total	61	45
Central Union		
Colorado	62	30
Kansas	60	39
Missouri	10	7
Nebraska	38	20
Wyoming	14	7
Total	184	103

North Pacific Union

Alaska	1	1
Idaho	51	24
Montana	13	7
Oregon	109	51
Upper Columbia	48	32
Washington	57	45
Total	279	160

Pacific Union

Arizona	12	8
Central California	43	36
Hawaii	6	3
Nevada-Utah	10	7
Northern California	143	83
Southeastern California	29	16
Southern California	239	145
Total	482	298

Canadian Union

Alberta	21	6
British Columbia	49	30
Manitoba-Saskatchewan	19	12
Maritime	11	6
Newfoundland
Ontario-Quebec	11	4
Total	111	58

Southern Union

Alabama-Mississippi	28	15
Carolina	19	14
Florida	40	22
Georgia-Cumberland	47	30
Kentucky-Tennessee	28	15
Total	162	96

Southwestern Union

Arkansas-Louisiana	58	32
Oklahoma	11	7
Texas	12	11
Texico	11	7
Total	92	57

TOTALS	2,034	1,261
Previously reported	5,182	4,137
GRAND TOTALS	7,216	5,398
Net gain	1,818	

Are You Moving?

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

**THE ADVENT SABBATH
REVIEW AND HERALD**

Dedicated to the Proclamation of the Everlasting Gospel

EDITOR - - FRANCIS McLELLAN WILCOX

ASSOCIATE EDITORS

J. L. McELHANY W. A. SPICER F. D. NICHOL
FREDERICK LEE

SPECIAL CONTRIBUTORS

C. H. WATSON W. H. BRANSON L. H. CHRISTIAN
J. F. WRIGHT E. D. DICK W. E. NELSON

W. G. TURNER

PRESIDENTS OR ACTING PRESIDENTS OF
OVERSEAS DIVISIONS
EDITORIAL SECRETARY - - RUTH CONARD
CIRCULATION MANAGER - - C. E. PALMER

This paper does not pay for articles, and because of the large number of contributions constantly received for publication, we cannot undertake either to acknowledge their receipt or return manuscripts. Duplicates of articles or reports furnished other papers are never acceptable.

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review & Herald, Takoma Park, Washington, D.C.

SUBSCRIPTION RATES

United States	
One year	\$2.75
Six months	\$1.50
Canada	
One year	\$3.00
Six months	\$1.65
Foreign Countries Where Extra Postage Is Required	
One year	\$3.25
Six months	\$1.75

Make all post-office money orders payable at the Washington, D. C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington, D. C. In changing address, do not fail to give both old and new address.

OF SPECIAL INTEREST

Dr. J. H. Kellogg

OUR readers will be made sad to learn of the death of Dr. J. H. Kellogg, medical superintendent of the Battle Creek Sanitarium. He died in his ninety-second year, at his home in Battle Creek, Michigan. He had been in failing health for several months.

For many years Doctor Kellogg was connected with our denominational work, heading up the Western Health Reform Institute in its early days and continuing with that institution in its development into the large institutional building which was recently sold to the United States Government for an Army hospital. Some years ago he decided to disassociate himself from the denomination.

Throughout his entire medical career Doctor Kellogg was a pioneer in the promotion of the principles of health and temperance. He did much in the field of medical research and the development of therapeutic principles and methods. Thousands are indebted to him for the benefits they received from his medical journals, books, lectures, and personal service as a physician. His death marks the passing of a great man in the field that he occupied.

We express to his relatives and friends our sincere sympathy.

Our Work in the Philippines

ALL missionaries in and around Manila are well and have had plenty of the necessities of life. To be sure, we do not now have the imported foods that were here before the war. But we have found native-grown foods adequate to meet our needs. Some of us, who have been vegetarians for many years, still find enough protein-bearing vegetable food and have felt no need of change to flesh foods. We also have sufficient clothing and shoes and other necessary articles. We, with others, have learned how to use home-grown and homemade articles efficiently. After all, this is rather a valuable lesson to learn. None of us have had any extraordinary sickness, and our needs have been met in prevention of sickness. The Japanese army kindly gave all the Christian religious workers here freedom to carry on their work for the church. And many of us find ourselves as busily occupied in useful service as we ever did before. Such, in brief, is the status of the American missionaries of all

churches here in the region of Manila.

As to our own church in particular, we are all well. We are located in two compounds, one group in the regular Baesa compound and the other group in a place on Taft Avenue, south of Libertad. Besides those regularly living in Manila, the Rogers family and the Gordon Williams family and the Misses Neal and Pflug are here. James Lee and family, with the Pratts, were recently brought here from Iloilo and are living in the internment camp. They are well and have some constructive work to do. Andersons and Riffels were in Davao. The last we heard they were all right, but there has been no word recently. The Davises are living in Baguio, and the others who were at that place are living in the camp there.

We have been treated very well and given privileges above what we would expect. It seemed best to have Filipinos for all administrative offices of the church. We work with them and hold up their hands and do all we can in preaching and teaching and other service of the church. Pastor Diaz has been chosen to head the union. All local fields are manned by Filipinos. They are fully supporting their work and are carrying on in a strong way. The income of the church entirely covers the needs of the Filipino ministry, officers, and other workers. The members seem even more faithful than before, and the church is growing. The Filipinos have shown themselves equal to the task and are doing an excellent work in the church. Recently the colporteur work got started again. Classes are being held in many places for the training of the children and youth and young people, as well as more advanced classes for the training of stronger leadership for the church as a whole. Considerable medical missionary work is being done by our faithful Filipino field nurses. So we can say that the work of the church has not been stopped. Rather, there have been discoveries made of much latent power. Many who had done little before are doing a good work now. Our Filipino brethren have shown their excellent ability to take over the responsibility and do the work of the church.

As missionaries, there is one desire which we feel keenly. This is to hear from our folks in the homeland. The Japanese army has arranged for the International Red Cross to send and receive telegrams for us. For economy a number could send together. Just saying that you are well and attaching your names would be appreciated more than letters, ordinarily. Some

others have received several messages, but as yet only one of our missionaries has received such a message.

In this way greetings are being sent to our friends and relatives all over the world, wherever the REVIEW AND HERALD is read.

CLINTON W. LEE.

Manila, P. I., Sept. 17, 1943.

Show Me the Books

THE following is an experience recently related by Colporteur Salvador Arriaga, while working in the Panama Conference.

"I made friends with the professor of journalism in the normal school. He knows our work in Mexico, Cuba, Spain, and other parts of the world. He knew of the difficulty I was having with the priests in selling my books, and in view of this he called me to his office and told me to relate to him all that the priest was doing. I told him the priest would not permit the people of Santiago to buy the books. When I told him that, he said, 'Is it possible that the priest wants to stop the literature work in this place? No, no, he can't do that. Show me the books.' Then I gave him a brief canvass and encouraged him to order. He not only ordered one for his own use but took an order to the amount of \$157.75 for me to deliver at any convenient time.

"When I returned he paid for another order, making a total purchase of \$213.88. He desires to have these books for his students in the normal school. After having paid for them he said, 'Let the priests come and prohibit my selling these books to this class. There is no book that is too bad for the reader.' Then he repeated the verse, 'Prove all things; hold fast that which is good.' What do you suppose the priests understand by this expression?' He said this with a superior smile.

"Is not this a beautiful manifestation of the great work of the printed page? It is for me, and today, more than ever, I feel responsible for souls. I know this is a good man, and that I am merely an instrument, and that God has called me to do my part in the distribution of books from house to house, just as I received a book that saved me from the common disease that weakens young people in the activities of a life worth while."

N. H. KINZER.

If you let Christ walk with you in your streets, and sit with you in your offices, and be with you in your homes, and teach you in your churches, and abide with you as the living presence in your hearts, you, too, shall know what freedom is.—*Phillips Brooks.*