

THE ADVENT SABBATH REVIEW AND HERALD

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

Racing Against Time

By LOUIS K. DICKSON

THE work of God is now in a race against time and against the forces of destruction. We are in the midst of a crisis that will not pass, but will inevitably be followed by disaster, unless we fight individual apathy, selfishness, and insincerity, and bestir ourselves morally and spiritually against the forces of compromise and lethargy. A new experience and a new quality of life must now be brought into being.

Each must act before crisis ends in catastrophe. We must see and make use of the present opportunity, which is brief, to penetrate below symptoms in our lives, into causes, and initiate that fundamental change which alone will break a vicious circle of defeat in our lives.

Whence can come that inner quickening that is so needed? The answer can be found only in a reawakening to the fundamental and simple truths pertaining to deliverance, absolute cure, from the spirit and power of sin; in a rededication of our lives to those elementary virtues of sincerity, surrender, faith, and undying love for Christ.

In a time of trouble such as this, when moral standards have reached a new low level and have become breeding grounds for destructive forces threatening to engulf the world, is it not time for the remnant church to seek again the hidden resources of her strength and rise up to a new demonstration of the power of her gospel?

Feeding and Shearing the Sheep

THE writer was a country boy. His parents kept a flock of sheep. Every spring they sheared the wool from these sheep and carded it. Then mother spun the carded wool into yarn. Some of this yarn was knit into hose and mittens to protect the family during the cold winter months of northern New York, and the remainder was woven into cloth from which were made articles of clothing.

In order that our sheep might produce wool we found it necessary to provide them with food. In the summer-time they grazed out in the rich green pasture and in the winter they ate the hay which had been gathered into the barn.

Christ likens His people unto sheep. He Himself is the Great Shepherd and the leaders in the church are the undershepherds. And in His purpose He designs that the sheep of the Christian fold should be sheared; in other words, that there should be drawn from them, always, of course, by their willing consent, money wherewith to carry forward the gospel work and the development of Christian service. And it is from the treasury of this storehouse that the undershepherds are to be supported. This principle of gospel finance is recognized in some form by every Christian church. It is expressed in the Seventh-day Adventist Church by the system of tithes and offerings.

But while the undershepherds are faithful in setting before the church their duty and high privilege to support the work of God in all its phases, they should be just as faithful in feeding the flock, in drawing from the great storehouse of God's Word spiritual food and sustenance to pass on to the sheep of the fold. Otherwise they will be most recreant in their duty. Indeed, this is the first duty of the church leadership. If they will but feed and nourish the sheep, instilling into their minds the principles of the Word of God, thrilling their hearts with the spirit of the Master, with the spirit of consecration and genuine sacrifice, there will be found little occasion for stressing very greatly the responsibility of the sheep in the support they give to the undershepherds.

A Lesson From Ancient Israel

Upon the shepherds of Israel of old there came the condemnation of the Lord because they failed to feed the sheep and yet ate of their flesh and clothed themselves with the wool.

"Son of man, prophesy against the shepherds of Israel, prophesy, and say unto them, Thus saith the Lord God unto the shepherds: Woe be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed: but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd: and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, My flock was scattered upon all the face of the earth, and none did search or seek after them." Eze. 34:2-6.

This testimony is a solemn admonition which the shepherds of the Seventh-day Adventist Church should constantly bear in mind.

Personal Pastoral Work

The shepherds of the church in the days of Ezekiel failed in not looking after their flock individually. "The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost." There is great need in our churches today for more personal pastoral work.

Some of our readers write us that they have not received a call from one of our ministers for several years. They long for someone to visit them, someone with whom they can discuss personal problems in Christian experience. We believe plans should be formulated in every church whereby either the pastor or some church officer could make at least a yearly call upon every member. The ministrations from the pulpit will be effective and far reaching in proportion as the pastor or church elder keeps himself acquainted with the condition and needs of the individual members.

Character of the Sabbath Service

There is another phase to this question of feeding and shearing the

sheep which is appropriate to consider in this connection. Our brethren and sisters are rallied from time to time to the support of various campaigns. They are asked every year to take part in the Ingathering work, to gather funds for the support of our great missionary cause through the world. This is a most worthy and commendable effort. Our church members are also asked to engage in the circulation of our literature, which should be circulated like the leaves of autumn. Next to the preaching of the gospel this is the most valuable means for bringing the gospel message into the hearts and homes of those who know it not. And it has seemed necessary sometimes to do this promotion work during the Sabbath hours.

Great care should be used on the part of our church leaders in making these promotion efforts. We have many times seen them made in such a spirit that they did not detract from the spiritual atmosphere that should attend the Sabbath service. It is unfortunate to intersperse such appeals with pleasantries and jokes, keeping many in an uproar of laughter, the speaker believing that is the most successful way to achieve the best results. Whenever this is done some go away with sincere sorrow of heart that the church of God and the Sabbath service were desecrated by such exhibitions. We know of several instances in which some of our brethren and sisters have brought non-Adventist friends to the service, hoping that they might be interested in what they heard, and these visitors have gone away disgusted with the method of raising money which they witnessed.

When the sheep of the fold are properly nourished, when they are kept inspired with the spirit of this message, its great significance, and their responsibility in its promotion, no such exhibitions of salesmanship are necessary. Preceding or following the spiritual service during the Sabbath morning hour, these objectives may be placed before the congregation in a few earnest and well-chosen words, and we know from experience and observation that the results will be far superior to the worldly method just described.

The Sabbath hours are not the time for the sale of books or periodicals with the passing of money on such occasions. Let us keep the sale of our

literature free from the spirit of commercialism. We have already spoken of the great need of more extensive pastoral work in our churches, either by the pastor or by one of the church officers. These visits afford appropriate opportunities for the discussion of various church problems. If need be, emphasis could be placed upon the payment of tithes and offerings; the great value of the Ingathering work can be stressed; the work of soulsaving through our publications can be impressed upon the minds of our brethren and sisters. The more promotion

work of this kind that is done in the homes of our people the less need will there be of taking time in the Sabbath service for work of this character.

Raising Money for Missions

And we believe that this same principle should be operative in the raising of funds at our camp meetings and other general meetings. The leader who engages in this work does not need to act the part of an auctioneer. He will avoid bringing in a spirit of rivalry and pitting brother against brother in the raising of funds.

Rather he will present the objectives thoughtfully and seriously, taking sufficient time to do so and then after prayer request the congregation to give as they believe the Spirit of God leads. Excellent results follow appeals of this kind.

Let us as undershepherds be careful that we faithfully feed the sheep committed to our care. And then in all good conscience we can engage in the process of shearing, and the wool will be rendered gladly and freely for the maintenance of the work of God.

F. M. W.

The Impending Conflict—No. 22

A Perfect Society on Earth

A Catholic View

ROMAN Catholics do not look upon the Catholic Church merely as an agency for the dissemination of the gospel. They believe that the church is a perfect society over which the pope is an absolute king, and that this society is to expand until it takes in the whole life of man in every part of the world. While Catholics claim that this is only a spiritual society, and that the pope is king over his people in spiritual matters only, yet they declare, too, that the church is above the state and that the state should heed the pronouncements of the church. Thus in practice the Roman Catholic Church would be the dominating influence in the life of man everywhere.

This position of the Catholic Church is explained as follows: "By the term 'the Catholic Church' we mean that visible society, real, one, and . . . clearly present before the world today, which is in communion with the Apostolic See of Rome, and which accepts not only the supremacy of that See but also the infallibility of its occupant, the pope. . . . We mean by the Catholic Church, that visible society, embracing all sorts and conditions of mankind, which claims and exercises divine authority and which says, . . . 'I alone know fully and teach adequately those truths which are essential to the life and final happiness of the human soul. . . . I alone am that society wherein the human spirit reposes in its native place; for I alone stand in the center whence all is seen in proportion and whence the chaotic perspective of things falls into the right order.'"—*Michael Williams, The Catholic Church in Action, p. 6.*

Maintained by Two Powers

Again we read from another source: "The children of the Christ, the children of the King, are kings. They form an absolutely superior society,

whose duty it is to take possession of the earth and reign over it for the purpose of baptizing all men and of raising them to that selfsame supernatural life. . . . In the normal order Christian society is maintained and extended by means of two powers that ought to be distinct—not separated, united—not confused, one above the other—not equal. The one is the head, the other the arm; the one is the supreme and sovereign word of the pontiff, the other the social order."—*Louis Veuillot, The Liberal Illusion, p. 37, first published in French in 1886, republished in 1939 by the National Catholic Welfare Conference of America.*

This idea of the church's being a perfect society on earth, which in its function alternates between a spiritual society and a political one, was born of Augustine's work, *The City of God*. Of this, H. G. Wells, in his book *Cruel Ansata*, writes: "Ideas of worldly rule by this spreading and ramifying church were indeed already prevalent in the fourth century. Christianity was becoming political. Saint Augustine, a native of Hippo in North Africa, who wrote between 354 and 430, gave expression to the political idea of the church in his book *The City of God*. *The City of God* leads the mind very directly toward the possibility of making the world into a theological and organized kingdom of heaven. The city, as Augustine puts it, is 'a spiritual society of the predestined faithful,' but the step from that to a political application was not a very wide one. The church was to be the ruler of the world over all nations, the divinely led ruling power over a great league of terrestrial states."—*Page 19.*

Rights, Not Privileges

This divinely ordained and perfect human society, which Catholics claim the church to be, needs seek no privi-

leges of the state as if she were a suppliant seeking favors of a superior power. When Protestants complain that the Roman Catholic Church is seeking some privileged position in society, Roman Catholics answer that the church needs to ask for no privileges, for all is hers by divine right. This is clearly explained by the writer of the Catholic book *The Liberal Illusion*, which has been so recently revived. Evidently Catholics want their position known. We read:

"In point of fact, the church has a divine constitution, she lives by her own right, and not by virtue of privilege. Who, then, could possibly grant her a privilege that does not already belong to her from the very nature of things? The state? If so, civil society is superior to religious society and has the power to take back from the latter whatever it has condescendingly granted. History, in accord with Christian good sense, condemns the false view embalmed in this language. The church was not made by the state; it was she, on the contrary, that made the state and society."—*Page 55.*

The writer goes on to declare that the Catholic Church was "the mother and founder of Christian states and that the superiority of European civilization is the result of her principles and will forever be dependent thereon." We read further that "this constitution of hers" was "given her by God, so that she might function in the world in her twofold capacity of mother and queen, mistress of the human race alike through her love, through her light and through her authority."—*Ibid.*

Looking Back to Medieval Times

It was thus that the church dominated society during the medieval ages. Kings and princes looked to the pope for counsel. Peasants, merchants, artificers, were bound to the

church by an economic and social order that included the whole life. The village chapel, the city cathedral, dominated the scene. They were both the center and the circumference of life. The priest with his connections running back to Rome was confessor, teacher, and guide. Life was simple, for it was manipulated from one point and with one purpose in mind—the regulation and control of the material as well as spiritual welfare of mankind by the pope.

If one could judge from the writings of some Roman Catholics, one would think that medieval times were filled with far greater peace, joy, and human satisfaction than we find today and that present distresses are due to the Protestant Reformation and the French Revolution. Again we read from *The Liberal Illusion*:

"Across the breaches opened by human passions, by human weakness, and in spite of them, was formed in its magnificent variety that commonwealth of Europe which could be called the *Christian Republic* or even the *Christian Family*; a wonderful work, broken up by heresy just when the internal peace and the progress of the arts gave glorious promise of extending to the entire human race the fruits of redemption. Had Catholic unity been maintained until the sixteenth century, there would no longer be any infidels, nor idolaters, nor slaves; the human race would be Christian today, and owing to the number and diversity of the nations coalescing in the unity of faith, it would be safe from the danger of universal despotism so imminent today."—Page 38.

Pope Leo XIII has been hailed by Catholics as the "workingman's pope." His encyclical *Rerum Novarum* was issued in 1891 to combat the liberal tendencies and the socialist ideas that were gaining ground during the nineteenth century. In it the pope dealt with the condition of the working classes, which were being exploited in the interests of socialist and anti-clerical movements, and he stressed the duty of the church to rescue these classes by seeking the restoration of the old medieval guild system. Of this we read:

"Through the publication of this encyclical, the Pope had proclaimed the idea that the Catholic Church should once more become the social guide of the world, in non-Catholic as well as Catholic nations. He had formulated for the church a new social doctrine, better suited to modern society, a doctrine that would give the Papacy new social and moral prestige."—*Carl Conrad Eckhardt, The Papacy and World Affairs* (University of Chicago Press, 1937), p. 253.

The Old Guild System

Pope Leo urged the establishment of a social structure based on the old guild system of the Middle Ages. He said: "The most important of all are workingmen's unions; for these virtually include all the rest. History attests what excellent results were brought about by the artificers' guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this our age—an age of wider education, of different habits, and of far more numerous requirements in daily life."—*The Great Encyclical Letters of Leo XIII, Encyclical, "Condition of the Working Classes," pp. 233, 239.*

"Let our associations, then, look first and before all things to God; let religious instruction have therein the foremost place; each one being carefully taught what is his duty to God; what he has to believe, what to hope for, and how he is to work out his salvation; and let all be warned and strengthened with special care against wrong principles and false teaching. Let the workingmen be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holydays. Let him learn to reverence and love the holy church, the common mother of us all; and hence to obey the precepts of the church, and to frequent the sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life."—*Ibid.*, p. 244. (Italics ours.)

Thus through this system the life of the masses will be under direct control of the church. It is most enlightening to note a significant statement in this connection which the Archbishop of Canterbury, head of the Church of England, said recently concerning a return to the medieval system. As quoted in the *Protestant Voice* (March 17, 1944), he said, "The old guild system where each guild had its chapel and its priest will be something like what we want."

City Parishes Prosper

The great cathedrals scattered over the world with their doors opened at all hours have been erected with the idea of making Catholicism dominantly effective in the total life of man. The recent announcement in the *New York Times* (March 3, 1944) of plans for the construction of a large Catholic chapel in the Wall Street area of New York City is a new move that shows

how determined is this church to make its teachings felt in everyday life. Says the *Times*: "The plan also will involve a departure from the usual emphasis on Sunday services, as found in most parishes. Because the Wall Street area is virtually deserted on Sundays, the main purpose of the new building will be to meet the weekday needs of the great office population there, with noonday devotions, masses, novenas, and other services on weekdays."

One Protestant minister writing in the *Presbyterian* (May 18) takes note of the present retreat of Protestant churches from metropolitan areas. He says, "The truth of the matter is that we are being defeated in those areas." But that is not all. He declares: "The whole structure of this country, traditionally Protestant, may change radically in one more generation if our present retreat in the metropolitan areas is not checked. The causes of our recess in the larger cities are complex, they cannot be reduced to a common denominator for a single solution. One of these causes, perhaps the paramount one, has become quite conspicuous. It is the growth of the Catholic populations in the cities and the inadequacy or the unwillingness of our pulpits to preach the gospel of the Reformation to them."

Making America Catholic

For one thing, it is very evident that Roman Catholics are working diligently and with great zeal to enlarge the circle of their perfect society in the United States, as well as elsewhere. It is quite obvious that the Catholic hierarchy in the United States see no inconsistency in their effort to dislodge Protestant missionaries from South and Central America while they are putting forth stupendous efforts to make Protestant North America Catholic. Only Catholics have rights anywhere, for according to the papal teaching, they only have the truth, and error has no rights.

The writer of the article referred to above mentions the hesitancy of Protestants to face the issues that Roman Catholics are raising in the United States. He says that "Protestant leaders have failed to see the reality and the extent of the Catholic penetration in this country. As the direct result of this neglect, the United States has become today the stronghold of Roman Catholicism for the whole world."

In order to show how earnestly Roman Catholics are working in the United States as compared with Latin America, the writer states that "for about twenty-two million Catholics in this country, including children, there

are thirty-six thousand priests and one hundred and fifty thousand nuns. In the eighteen Latin-American nations put together, with an aggregate population of about one hundred and twenty million, it has been estimated that there are less than nineteen thousand priests."

Position and Hope of the Pope

Catholics are pressing forward with mounting zeal their program of a perfect society in which the church is the center of life and all its activities. Encyclicals of Pope Leo XIII have been republished in a new book called *Principles of Peace*. This pope is being heralded as one of the great popes who point the only way of peace for men today. From reading these encyclicals we get a true picture of Roman Catholic plans and purposes. Let us note in brief a few of his statements.

We quote from an early volume of the *Great Encyclical Letters of Pope Leo XIII*. Speaking of himself, the pope states, "We represent on earth the God of peace."—*Encyclical, "Allegiance to the Republic"* (Benziger

Brothers, New York, 1903), p. 250. In his encyclical "The Reunion of Christendom," this pope declares, "We hold upon this earth the place of God Almighty."—*Id.*, p. 304.

In the encyclical "The Christian Constitution of States," the pope says: "It is to the church that God has assigned the charge of seeing to, and legislating for, all that concerns religion; of teaching all nations; of spreading the Christian faith as widely as possible; in short, of administering freely and without hindrance, in accordance with her own judgment, all matters that fall within its competence."—*Id.*, p. 113. And again we read in the same encyclical: "To exclude the church, founded by God Himself from the business of life, from the power of making laws, from the training of youth, from domestic society, is a grave and fatal error. . . . The church of Christ [meaning the Roman Catholic Church with an infallible pope at its head] is the true and sole teacher of virtue and guardian of morals."—*Id.*, p. 124.

In his encyclical "On the Evils Affecting Modern Society," Pope Leo states in one sentence the hope of the

church: "We firmly trust that, through your endeavors, the human race, taking warning from so many evils and visitations, will submit themselves at length to the church, and turn for health and prosperity to the infallible guidance of this Apostolic See."—*Id.*, p. 19.

The encompassing of the earth within one society controlled by the pope and his representatives has been the aim of Roman Catholics for many centuries. It is still its aim. This purpose had been well nigh accomplished when the Protestant Reformation arose and interrupted its plans for a time. Then the French Revolution let loose ideas that undermined the church and finally gave it the deadly wound. But it has almost completely recovered from these two setbacks in its program. The papal leaders now see a straight road ahead, and they are making the most of it. They are determined that nothing shall hinder them in bringing about the complete submission of the world to the "mother and queen of nations," "mistress of the human race"—the Roman Catholic Church. And prophecy agrees that she will succeed in our day. F. L.

The Historical Background of Seventh-day Adventism—Part 27

Fitch, Litch, and Other Millerite Leaders

ANOTHER very prominent Millerite leader was Charles Fitch. Our knowledge of him is limited, but is sufficient to reveal something of the character of the man. We know that he was a student in Brown University in 1826. That is the address on a rather well-written, original poem of his. The first significant light on the man is found in a pamphlet he wrote, entitled *Slaveholding Weighed in the Balance of Truth and Its Comparative Guilt*. This was about 1837. The argument in the pamphlet is cogent and the language forceful. The author is listed on the title page as "pastor of the First Free Congregational Church, Boston."

In an earlier article we quoted from the letter Fitch wrote to Miller in 1838, in which he told of having secured a copy of Miller's lectures, having read them with intense interest and a growing conviction. In that letter he told of a meeting of the ministerial association in Boston at which he was to speak, and of his plan to discuss some of Miller's views.

We have to wait three years for the sequel to this letter. In 1841 he wrote a letter to Josiah Litch, who was then actively beginning to promote Millerism. This letter, printed in the form of a 72-page pamphlet, bears the date, November, 1841. It seems that Litch

had been carrying on missionary work with Fitch, for the letter opens thus: "You will, doubtless, remember that when you called at my house some months ago, you requested me to examine the Bible doctrine respecting the second coming of Christ, and write you the result of my investigation."

Then recalling the time when he had first made contact with Miller in 1838, he declared: "It is now somewhat more than three years and a half, since the lectures of William Miller, on this subject were put in my hands. . . . I devoured it with a more intense interest than any other book I had ever read; and continued to feel the same interest in it until I had read it from beginning to end for the sixth time."—*Charles Fitch, Letter to Reverend J. Litch, on the Second Coming of Christ*, p. 6.

He went on to say that he then preached two sermons to his church in Boston, "to lay before them the theory of Christ's second coming at hand, . . . telling them I express no opinion of my own."—*Page 7*.

He referred to the discussion that took place after he spoke at the ministerial association meeting in 1838. It seems that the ministers responded by saying that Miller's ideas were simply "moonshine." (Page 6.) Fitch then said that his courage failed him. When a member of the ministerial as-

sociation asked him a little later as to what he thought of Miller's book, he replied, "I was much overwhelmed with it at first, but now I don't think anything of it." He added immediately, "The truth is, that the fear of man brought me into a snare."—*Pages 8, 9*.

Fitch was not the first nor the last minister who in his private study had been deeply impressed with the views of Miller, but who was afraid to stand against ridicule. It was not until near the end of 1841 that Fitch fully and actively associated himself with the Millerite movement. From that time onward he was one of the most aggressive and successful leaders. He spent a large part of his time in Ohio, where he was permanently located.

Fitch was the deeply spiritual, pious type. This is clearly revealed in a series of letters written to his wife during the early 1840's. These letters are a rare blending of expressions of love for his wife and for his Lord. But there is nothing in them that indicates a fanatical turn of mind. There is nothing of the enthusiast or the sensationalist.

Josiah Litch

A minister who heard of Millerism almost at the same time as Charles Fitch was Josiah Litch. No summary of Millerite leaders would be complete

without mention of him. He was one of the very first ministers in New England to preach on the subject of the advent in the setting of Miller's views. Litch was a member of the New England Methodist Episcopal Conference. A copy of Miller's lectures was placed in his hands in 1838. The arguments in the book must have been very persuasive, for he declared:

"Before concluding the book, I became fully satisfied that the arguments were so clear, so simple and withal so Scriptural, that it was impossible to disprove the position which Mr. Miller had endeavored to establish."

Immediately he was confronted with the question: "If this doctrine is true, ought you not, as a minister of the gospel, to understand and proclaim it?" Then he thought, "What if it does not come true, where will my reputation be?" He finally decided that the only way the truth or falsity of it could be discovered would be by "the testimony of the Scriptures." "If it is true that the Lord is coming so soon, the world should know it: if it is not true, it should be discussed, and the error exposed. I believe the Bible teaches the doctrine; and while I believe thus, it is my duty to make it known to the extent of my power. It is a Scriptural subject, and one full of interest; and the discussion of it cannot do harm. These prophecies and periods are in the Bible, and mean something:—if they do not mean this, what do they mean? Thus I reasoned, until the Lord, in a night dream, . . . made me willing to bear reproach for Christ, when I resolved, at any cost, to present the truth on this subject."—*The Advent Shield and Review*, May, 1844, article "The Rise and Progress of Adventism," p. 55.

Litch Leaves Methodist Church

In June, 1841, Litch attended the Methodist conference at Providence, Rhode Island. He was questioned by the presiding bishop regarding his relation to the Millerite doctrine. Litch sought to explain what he really believed on the subject, to which the bishop replied, "Do you think that is Methodism?" Litch responded: "I do. At least it is not contrary to the articles of religion of the Methodist Episcopal Church." After extended discussion "the Conference came to the conclusion that I held nothing contrary to Methodism, although I went in some points beyond it. They then at my own request granted me a location and thus left me at liberty to devote my whole time to the dissemination of this important subject, and if it is heresy, they have taken a measure of the responsibility for it."

On second thought, however, said Litch, "I came to the conclusion to dissolve my connection with the itinerant ministry of the M. E. Church, with

whom I had labored in sweetest fellowship for eight years of my life, and from whom I have received unremitted evidence of regard and kindness. Nothing but a solemn conviction of duty to God and my fellow men, to throw my entire influence into the enterprise in which we are engaged, could have induced me to take the step."—*Signs of the Times*, Sept. 1, 1841, pp. 85, 86.

It was at this time that Litch became an agent for the Millerite publications, and an associate with Himes on the editorial staff of the *Signs of the Times*.

George Storrs

Another rather prominent Millerite minister was George Storrs. While he did not join the movement until the fall of 1842, his name appears more or less frequently in the Millerite papers from that time onward. He was a Methodist preacher, having joined "the Methodist traveling connection in 1825." He continued to travel and preach for fourteen years, when he became a local preacher, and traveled more extensively than ever. And what was the principal theme of his preaching and lecturing as he traveled? We give the answer in the words of his daughter, Hattie W. Storrs:

"For three years he spent most of his time lecturing and preaching on the subject of slavery, in a time which tried men's souls; as nearly the whole Methodist E. Church was hostile to an agitation of that subject. That hostility manifested itself specially through the bishops, who endeavored by every possible means to suppress the discussion of the subject. That opposition convinced Mr. Storrs that individual responsibility was the true ground to occupy, and he could not submit to leave his responsibility in the hands of bishops, nor any body of men, however good they might be. . . . He withdrew from said church entirely, in 1840, after a connection with it of 16 years."—*Bible Examiner*, March, 1880, pp. 398, 399, article, "Memoir."

Once more we have the picture of the courageous individualist, of the kind of man who thought the cause of right much more important than his own reputation.

Little more need be said regarding Storrs. He had some ability in writing as well as in speaking. Early in 1843 he published on his own responsibility *The Bible Examiner*. His idea was to bring out an issue occasionally, as need might require. But it was published with more or less regularity until the time of his death in 1880.

Storrs had one distinctive view of the theology which sometimes prevented him from having the closest fellowship with the other Millerite leaders. He did not believe in an ever-burning hell. He considered such a doctrine a

blot on the character of God. He believed that all who do not accept Christ will be finally annihilated, and that only those who accept Christ receive immortality and an endless life beyond the resurrection. It is an interesting fact, however, that the Millerite papers offered him opportunity to present his views; and then other Millerite ministers had the opportunity of presenting the traditional belief on immortality and an ever-burning hell. The discussion was carried on in good spirit even though Miller and others went on record in their publications to protest against these views. It speaks well for the tolerance of these Millerite ministers, gathered out from all the principal religious bodies, that they would be willing to let a man state a position contrary to the traditional view they all held.

Three Millerite Spokesmen

The prominent Millerite paper *The Midnight Cry* had as its editor Nathaniel Southard. Previous to his connection with *The Midnight Cry* he had served as the editor of a weekly paper called *Youth's Cabinet*, and for a time he occupied the editorial chair of *The Emancipator*, an antislavery paper. For years before he became interested in Millerism he was concerned in the promotion of temperance and antislavery. (See Wellcome, *History of the Second Advent Message*, p. 272.)

There were others whose names appeared in the Millerite papers rather frequently but of whom scarcely anything can be said because of the scantiness of the record. There was Henry Dana Ward, chairman of the First General Conference of the second advent believers in 1840. He was a graduate of Harvard, and became an Episcopal minister in 1844. He believed in the doctrine of the nearness of the advent, but not in the setting of any specific time. He evidently became less and less prominent in the movement as it drew toward a climax. We infer that from the absence of his name from reports in the Millerite papers toward the close.

Professor N. N. Whiting, a Baptist minister, who in 1845 became editor of *The Midnight Cry* under its new name, the *Morning Watch*, is frequently mentioned in the publications of the movement. He must have been a man of exceptional learning for he had made a new translation of the New Testament, under the auspices of the Baptist denomination. (See *Signs of the Times*, March 15, 1843, p. 9.)

Joseph Marsh

Brief reference has already been made in a previous article to Joseph Marsh as the editor of the *Christian Palladium*, an organ of the Christian Church. He held what might be considered an important position in that religious body. He served as the ed-

itor from the time of the founding of the journal until he resigned twelve years later to cast in his lot with the Millerite movement. On November 23, 1842, he wrote this brief note to the *Signs of the Times*, that reveals the resoluteness of his decision, and his realization that it might mean trouble for him:

"I am fully convinced as to the time, and mean to proclaim it fearlessly from the pulpit and the press. My course is fixed—let the consequences follow. I fear not the result. God will defend His cause."—*Signs of the Times*, Dec. 21, 1842, p. 105. From the *Palladium* offices he wrote Miller in the summer of 1843: "The *Palladium* is now in other hands. I have the privilege of writing only one third of the editorial. Nearly every other communication on the coming of Christ is shut out of the paper. Oh! Can it be possible that professed 'Christians' should be so unwilling to hear of the return of Him whose name they bear?"—*Letter*, Aug. 17, 1843.

Two months after this he completely severed his connection with the *Christian Palladium* and with the activities of the Christian Church. (See *The Midnight Cry*, Nov. 16, 1843, pp. 108, 109.)

His daughter, writing about forty-five years later, revealed a little of the opposition that confronted her father. He had been a respected citizen in Union Mills, New York, where the *Christian Palladium* was published. He was not only editor and "pastor of the only congregation in the place" but also the postmaster. His daughter was about seven years old at the time he accepted Millerism. Though in looking back over the years she viewed the movement as a delusion, she wrote sympathetically of her father and his relationship to it. Said she:

Marsh's Daughter Comments

"My first remembrance of the 'tidings' is hearing the doctrine ridiculed. Everybody was laughing at my father's believing what he did, calling him a Millerite, and asking to see our ascension robes. I can remember a consciousness that we had become peculiar,—a thrust-out feeling which was very painful, a conviction that my father was unjustly and wickedly treated, and that by those he had believed to be friends. . . . The excitement in the little settlement was something to be remembered. In the hail of ridicule and persecution my father's faith intensified, of course. He could bear ridicule better than the pleading of near friends. We children heard it all, lived it all—what the committee said, what the congregation said, why so and so would not hear him preach his farewell sermon, and who had been converted to his new gospel, with all the worldly gossip about the struggle for the post office and the editorship. Our going

away from X—to live in a great city, the little while longer that time should last, was a merciful diversion for us who saw a marvelous halo around our father's head."

Of their moving from their old home, and of the missionary fervor of the converts, Marsh's daughter wrote:

"February, 1844, saw us moving away from X—, some of my father's old parishioners, converts to Millerism, carrying us and our goods in their big sleighs as far as Utica,—a long journey, the weather bitter cold, the roads blocked with snow. It was a 'shovel brigade,' and to cheer our hearts, father and the brethren would sing of 'the coming' when they could. They left leaflets at many of the houses we passed—warnings and expositions of prophecy—and father preached at the inns where we stopped at night."

When they reached their new abode and the landlord inquired how long they would want the house they were renting, her father replied calmly: "Until the Lord comes." Added the daughter: "'If time lasts' was the condition of every anticipation and

promise. Father brought little furniture for the new home, only what was needed for the free hospitality of a 'pilgrims' hotel.' The walls were covered with charts illustrating apocalyptic and prophetic visions."

It was not only ministers and adults in general who needed great moral courage to ally themselves with Millerism; their children needed it also, as Marsh's daughter wrote:

"There were notable saints among those Millerite children. 'Millerite! Millerite! When are you going up?' was shouted at us from the market place. We were, in a sense, isolated—not considered safe comrades for children whose parents were on the rocks of respectable orthodoxy."—*Jane Marsh Parker, in Century Magazine, December, 1886, pp. 310, 314, article, "A Little Millerite."*

Jane Marsh made this brief comment on the leaders of the movement: "The leaders in Millerism were not illiterate men, but Bible students, who, as a rule, had filled pulpits of comparative eminence before 'going into Millerism.'"—*Id.*, p. 315. F. D. N.

Jewish Leaders and the Old Testament

IN view of the troubles that have come upon the Jewish people in various countries, one could weep for these poor souls. Christ did weep for them as He looked down upon Jerusalem, thinking of the destruction, prophesied by Daniel, soon to fall upon that city. Paul exclaimed: "My heart's desire and prayer to God for Israel is, that they might be saved." It was "because of unbelief," he said, that the great mass of the Jewish people had lost the way.

To them were first committed "the oracles of God" to give to all nations. They have the Old Testament to this day; but their great leaders seem to have gone the way of the Bible critics of the Gentile world. And their common people, in general, naturally follow their teachers. Some years ago I was waiting in Union Square, New York, for the opening of the visiting hours in a hospital where I wished to make a call. A fine-looking Jewish gentleman sat down on the park bench by me. "Now," I thought, "I can have a talk with this man about religious faith." I began with Abraham, where I thought we would be on common ground. But I got nowhere. "No such man as Abraham ever lived," said my seat companion. "All that is legend, and folklore." And as I tried to get on with something else, I found the poor man had no use whatever for the Scriptures given to his people of old. I could get nowhere, with unbelief like a stone wall shutting out all the Bible story.

Recently, while spending part of a

week at Emmanuel Missionary College (Michigan), I noticed in their library a new set of volumes, *The Universal Jewish Encyclopedia*. Evidently the leading scholars of the Jews have just recently worked out these ten heavy, expensive volumes. The tenth volume is dated 1943. I turned here and there to see what might be the attitude of this latest work toward Old Testament teaching. In a few words, I found:

On Genesis: "Modern scholarship is generally in agreement that the first eleven chapters are a collection of ancient Israelitish folk tales, legends, and myths, largely derived from Babylonian tradition."

The Sabbath: "The origin of the Sabbath is obscure. Some believe that it is connected with the four phases of the moon, others with the seven planets."

So modern scholarship among Jews throws away the teachings of their founders. No wonder the Sabbath amounts to nothing as a religious force among their people in general. The giving of the law on Sinai is recounted as "according to Biblical tradition." As to the ark and the tables of the law, these scholars say: "We know that the ark was originally the cult-object or fetish of the tribe of Ephraim."

Bible characters: One after another the Bible characters, in whose history the ancient Jewish people took satisfaction as showing that the living God was with their fathers in the days of old, now are quite lost from light amid the fogs of scholarly unbelief.

The Home and the Church

By E. E. ANDROSS

All they have now for Elijah's story is largely "legendary narratives." It is too simple for scholars to see in Elijah's pouring of water on his sacrifice a desire to show the people that the fire from above, that was soon to consume it, was not feeding on dry tinder. The encyclopedia version is: "Elijah's pouring of water upon his sacrifice was undoubtedly a magical rain charm." "What actually happened," they say, "we have no way of knowing." "Legends and miracle tales grew up about the figure of Elijah in due time."

Hard to please: A hasty look through the volumes left me an impression that these writers had drawn the conclusion that the sometimes scant and unstudied accounts in Scripture indicated that the narrative was built up from disconnected fragments of tradition, and hence afforded no sound basis for accepting it as history. But in the case of the book of Esther it seems that the careful writing is a reason for discounting it: "The very tone of the book itself, its literary craftsmanship and the patness of its situations point rather to a romantic story than a historical chronicle."

So modern scholarship among the Jews has been doing the same destructive work done by modern scholarship in Christendom. It is left for Christians to try to help Jewish people to have faith in the Bible by preaching the Bible to them, even as we "preach the Word" to Gentile peoples. It is the one way—the only way—of creating faith. "So then faith cometh by hearing, and hearing by the Word of God." Rom. 10:17. Surely even this unbelief of their scholarly leaders will incline many a true Jewish heart to listen to the voice of the heavenly Father who loves us all.

W. A. S.

Don't Stay Away From Church

"DON'T stay away because it rains. That would not keep you from your business.

"Don't stay away because company happens to drop in; bring them.

"Don't stay at home because you are lazy; idle men tempt the devil.

"Don't stay away because the church is imperfect; should you find and join the perfect church, its perfection would cease.

"Don't stay away because you do not need the church; it isn't so. If you must look at the dirt six days, take one to examine the clouds.

"Don't stay away because the church does not need you; never did the church need more and better men.

"Don't stay away because you know more than the preacher; you might enjoy the singing."

THE day goeth away, for the shadows of the evening are stretched out." Jeremiah 6:4. "The day of salvation" will be followed by the night of which Jesus spoke when He said: "I must work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4.

The sun is rapidly sinking in the west; the shadows are lengthening, while with each swiftly passing day the shades of night are growing deeper. Portentous events of the greatest magnitude and decisive character are now taking place. The whole world is stirred to its depths, not knowing what a day may bring forth. The Lord speaks of this time as follows: "The mere understanding of the report shall cause terror." Isa. 28:19, Leeser translation.

"The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces, and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones."—*Testimonies*, Vol. IX, p. 11.

How perfectly this prophetic description is being fulfilled in the events of today; and with what startling rapidity are they developing! One great danger confronting every Seventh-day Adventist is that his spiritual vision shall be dimmed, either by life's cares and perplexities that press upon him, or by its infatuating enticements to evil, its alluring temptations to seek worldly pleasure, position, honor, or wealth.

In this sunset hour what are some of the things that call most loudly for earnest, prayerful consideration in order that as individual Christians, as families, as churches, we may be ready for the return of our precious Saviour in power and glory?

Of the many things that might with profit be mentioned, none is of greater importance than building genuine Christian homes all through our ranks. If we measure up to God's standard,

our homes must continually witness to the saving and keeping power of the gospel of Christ—must be homes where Jesus is an ever-present guest.

The Christian Home

The marriage relation is of divine origin, and, with the Sabbath, was an institution of the Edenic state. "The family tie is the closest, the most tender and sacred, of any on earth. It was designed to be a blessing to mankind."—*Ministry of Healing*, p. 356. God "desires that the families below shall be a symbol of the great family above."—*Christ's Object Lessons*, p. 290.

To those who have had the inestimable privilege of being reared in a truly Christian home, how precious is the remembrance of their childhood days, the sweet atmosphere of the home, or the tender ties of affection that bound the members of the home circle together. These ties which have been cultivated and nurtured in the atmosphere of the family altar, with the sweet incense of the morning and evening sacrifice of prayer and praise regularly ascending to the throne of grace, can never be permanently severed.

"The restoration and uplifting of humanity begins in the home. The work of parents underlies every other."—*Ministry of Healing*, p. 349. "No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers."—*Id.*, p. 351.

The Kind of Home Required

In view of the great spiritual darkness that is enveloping the earth, the fiery furnace of trial through which all must pass before Jesus comes, the supreme demands for heroic service for God in which all are expected to engage in sounding abroad the last invitation of mercy, and in view of our personal appearance in the very presence of the King of kings when He comes in all His glory, what manner of homes ought we to have throughout our ranks in this supreme hour?

I think of a humble home on the banks of the river Nile in Egypt, the habitation of a family of exiles and slaves. Here, for twelve years, the child Moses lived with godly parents who "were not afraid of the king's commandment." They believed that the time had come for the deliverance of God's people from bondage, and that

God might use their son, if rightly trained, to assist in such a wonderful work.

The mother of Moses knew that she could not long retain that precious treasure under her care, as he must soon be taken to his royal foster mother, to be surrounded with influences that would tend to lead him away from God. So faithful was that mother in the training of her child for God, so devoted to his every interest, so sweet, so heavenly, was the atmosphere of that cabin home, that inspiration has preserved the record of the marvelous choice made by Moses as follows:

"By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward. By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Heb. 11:24-27.

Where was the foundation for such character building laid, and who was largely responsible for it? Quickly the response comes, "In that humble Hebrew home, and by that patient, toiling mother." She rests today in an unknown grave; but one day soon a coronet of glory, shining with infinitely more splendor than any that ever graced the brow of an earthly queen, will, by the pierced hands of our Saviour, be placed on that once careworn brow.

The Ideal Home Illustrated

"The importance and the opportunities of the home life are illustrated in the life of Jesus. He who came from heaven to be our example and teacher spent thirty years as a member of the household at Nazareth. . . . Yet during all these years He was fulfilling His divine mission. He lived as one of us, sharing the home life, submitting to its discipline, performing its duties, bearing its burdens. In the sheltering care of a humble home, participating in the experiences of our common lot, He 'increased in wisdom and stature, and in favor with God and man.'"—*Id.*, p. 349.

"The Saviour's early

years are more than an example to the youth. They are a lesson, and should be an encouragement, to every parent. . . . There is no more important field of effort than that committed to the founders and guardians of the home. No work entrusted to human beings involves greater or more far-reaching results than does the work of fathers and mothers."—*Id.*, p. 351.

Almost thirty years spent by the Son of God in His home in Nazareth, and three and one-half years of public ministry, from His baptism to His ascension to His Father, surely emphasize the great importance of the home in the work of redemption.

"During all these secluded years His life flowed out in currents of sympathy and helpfulness. His unselfishness and patient endurance, His courage and faithfulness, His resistance of temptation, His unfailing peace and quiet joyfulness, were a constant inspiration. He brought a pure, sweet atmosphere into the home, and His life was as leaven working amidst the elements of society."—*Id.*, p. 350.

How sweet, how heavenly, is the home where Jesus abides! My beloved brethren, this is my conception of our great need as a people today. Not that Jesus should make a hasty visit to our homes, but that henceforth He be made the *abiding guest* in each and

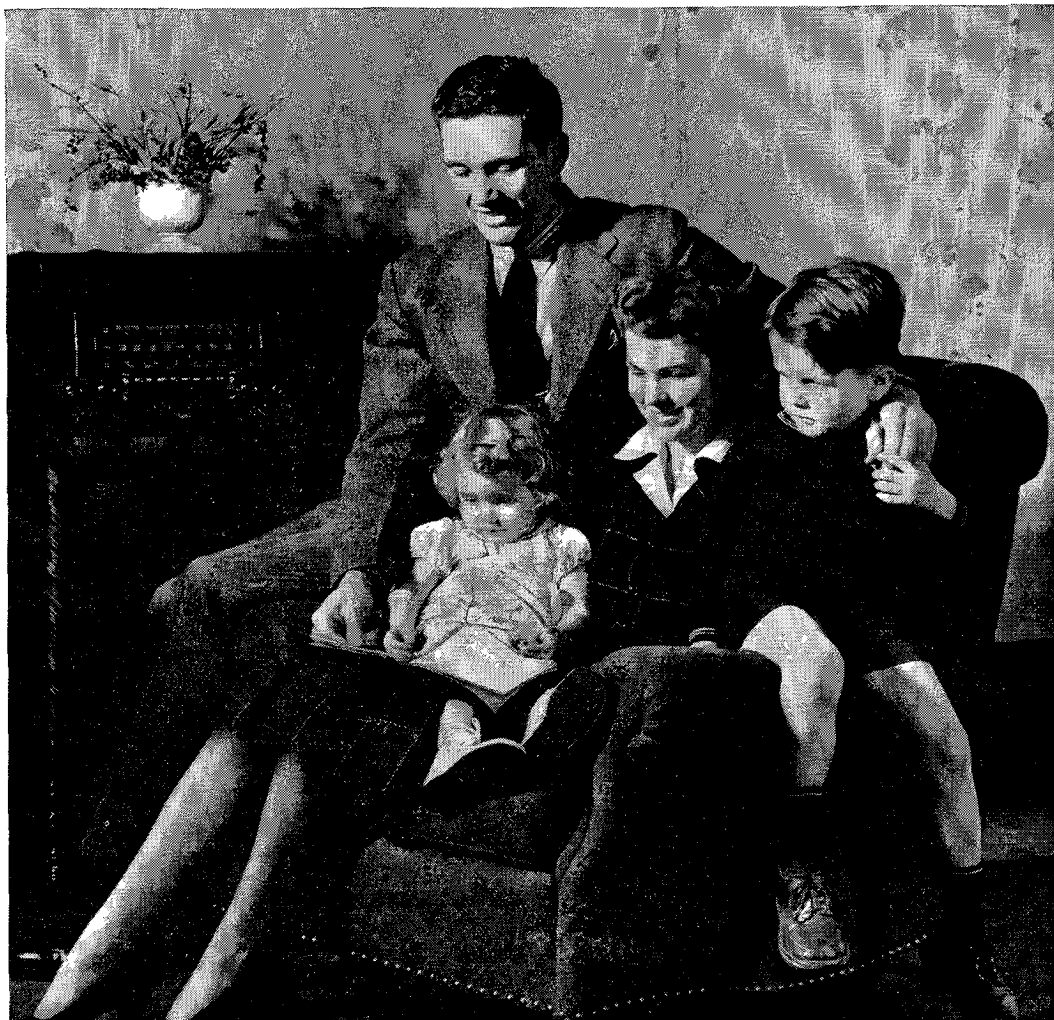
every home. The home may be ever so humble, but with *Jesus as its ever-present, honored guest it is transformed into a royal palace*. The essential prerequisite to such an experience in the home, however, is that Jesus shall be enthroned in the heart, that His will shall be supreme in the life of each parent.

With what tender solicitude the father and the mother should carry forward unitedly this sacred work of building and maintaining a Christian home! Each should cheerfully bear his or her share of responsibility.

"Brought up under the wise and loving guidance of a true home, children will have no desire to wander away in search of pleasure and companionship. Evil will not attract them. The spirit that prevails in the home will mold their characters; they will form habits and principles that will be a strong defense against temptation when they shall leave the home shelter and take their place in the world."—*Id.*, p. 394.

As we "open our hearts and homes to the divine principles of life, we shall become channels for currents of life-giving power. From our homes will flow streams of healing, bringing life, and beauty, and fruitfulness where now are barrenness and dearth."—*Id.*, p. 355.

(Continued on page 15)



When God's Blessing Is Upon the Earthly Home It Is Indeed a Bit of Heaven in Earth

The Far Eastern Division

(Concluded)

By V. T. ARMSTRONG

Opening Work in Sumatra and Singapore

THE light of our mission work in Japan had been shining only four years when, far to the south, R. W. Munson began work in Padang, Sumatra, in the year 1900. Formerly this earnest missionary had served under another mission board; while on furlough he stopped for a time at the Battle Creek Sanitarium and there became acquainted with the remnant church and the message we teach. Upon his return to the mission field he united with the Seventh-day Adventist Church and became our first missionary in beautiful Sumatra.

Interests aroused in Sumatra soon necessitated additional help. L. O. Pattison was sent to assist the growing work. A young Chinese, Timothy Tay, assisted R. W. Munson for a time and then went to Amoy, China, to study the language of that district. While there he sowed seed that brought a bountiful harvest in that part of China. Another young man from Battakland in Sumatra left his home for one of the coast cities with the intention of opening a print shop. He had accepted Christianity some years

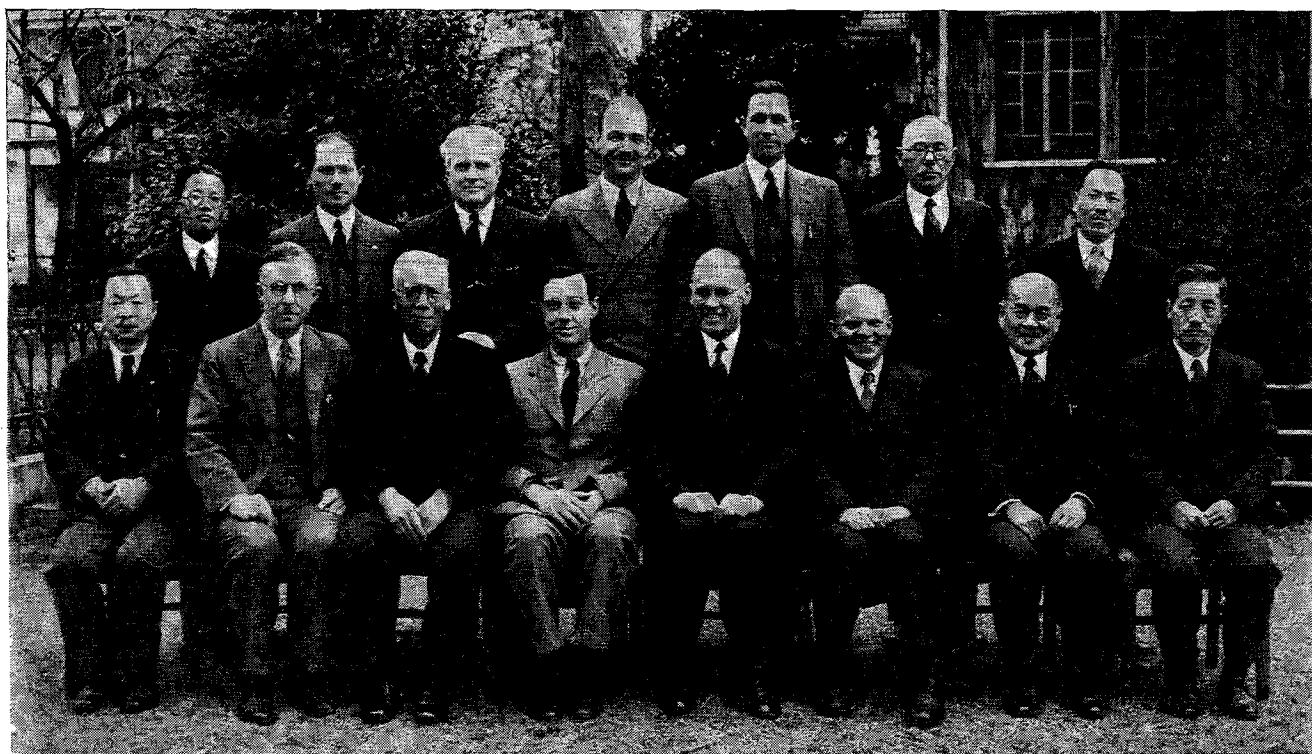
before. While on this business trip he met Missionary Munson and united with the Adventist Church. This decision changed his life plans, and he soon returned to his homeland to become a worker among the Battak people.

In 1904 G. F. Jones arrived in Singapore to open work in that important center. Formerly he had been laboring successfully in the Polynesian field. Upon his arrival in his new field, meetings were held and some united with the mission. From a report of his early work appearing in the REVIEW AND HERALD in 1907 we learn that the address of the mission headquarters was Villa Hatsu 12 Dhoby Ghaut. Those who are acquainted with Singapore will remember this location. The small beginning was to grow until Singapore became the headquarters not only of the local mission but of the Malayan Union and also the Far Eastern Division.

In 1907 R. A. Caldwell, who two years previously had sold literature in Manila, canvassed in Singapore. Later he worked in the cities of the Malay Peninsula, going on into Siam, the coast cities of China, Formosa, and Japan with good results. From time

to time he appealed through the church paper for help for this great mission field.

When G. A. Irwin, then president of the Australasian Union, left for America to attend a General Conference, he traveled by way of Singapore, that he might visit the mission recently established and have a council with the workers. G. A. Irwin, G. F. Jones and his wife, R. W. Munson, and R. A. Caldwell met in Singapore, reviewed the growing work, and laid plans for the future. This was perhaps the first committee meeting held in that territory. The impending problem was the need for workers. New interests were springing up. Calls were coming from many places. These pioneers were greatly burdened as they looked upon the whitened harvest field. How often have subsequent committee councils of the Orient struggled with the problem of providing workers and funds for the expanding work! The church seemingly is never able to compass the demands for workers made by the needy fields—and thus it will always be until the work is finished—but God goes before, and when through lack of men and money it seems that the work must stop, God comes to



The Japan Union Mission Executive Committee in 1939

the help of His church and the impossible is accomplished.

The Message Extends to Populous Java

From Singapore the message spread to Batavia, Java. At that time government restrictions forbade the preaching of the gospel in Java, with the exception of three cities. A family who had accepted the message through the labors of the workers in Singapore moved to Java and immediately began missionary work. From this small beginning, interests soon began to spring up throughout Java, indicating clearly that a bountiful harvest awaited the reapers.

About this time Elder Munson left Sumatra for Australia because of sickness in the family. The heart of this man was greatly burdened for the people of Sumatra and the adjoining fields. While in Australia he did much to lay this burden on the hearts of the believers there.

G. F. Jones, while visiting interests in Java, wrote to the committee in Australia requesting that laborers be sent to the Netherlands East Indies. The urgent requests from these two missionaries stirred the hearts of the constituency of Australia, and special calls were made at general gatherings for funds and volunteers. When in response Sister Skadsheim and others expressed a desire to be sent, the people gave willingly and provided the needed funds.

In the REVIEW AND HERALD of February 7, 1907, O. A. Olsen wrote, "So the steamer carries workers to three very important fields: Java, Singapore, and Sumatra."—Page 15. There were eight missionaries in the party. To the churches in Australia this meant sacrifice and a deepening devotion to the cause of missions, and to the fields, help and greater advance in the needy work in the whitening fields where they went to labor.

Many problems confronted the expanding work. One was the need of trained native workers. Another problem was the government regulations that restricted the free promulgation of the gospel by foreign missionaries in many places. One of the fields affected was Battakland. Immanuel Sirigar, a native worker from that



A Market Scene in Manila, P. I.

territory, suggested that some of the most promising Battak young men be sent outside their territory where they could more fully study the message and then return to their homeland to preach. Thus they would be within the law and yet the message would be given. Several of the young people went to Singapore for training and later many of them returned to labor for their people.

Institutions Established in Singapore

To meet the increasing demand for workers a training school was established in Singapore. Students came from the surrounding fields, and the problem of sufficient room continually faced the mission. During the history of the school many have served in carrying forward the educational work. Kay Adams was principal for a number of years and later V. E. Hender-shot. They with their associates did much in the training of workers to answer calls in the Netherlands East Indies, Borneo, Malaya, Siam, and Indo-China. The school has always been a cosmopolitan institution. The students of many nationalities speak some thirty or more languages and dialects. Most of the work of the school has been conducted in the English language.

In 1916 D. S. Kime and W. P. Barto located in Medan on the eastern coast of Sumatra with the hope that the way would open for them to work in the interior of the island. In time their efforts were rewarded, and Missionary Kime was invited by a native chief to open a school near the village of Sipogoe.

The call for literature in all the fields soon led to the establishment of a publishing plant in Singapore. W. E.

Gillis, H. I. Smith, and others labored efficiently to build up this branch of the work. Colporteurs were trained and sent into the field. A Chinese colporteur was sent across to Borneo to pioneer the work in that needy field. In 1913 R. P. Montgomery followed and began work in the coast city of Sandakan, Borneo. The first of January, 1914, he baptized seven as a result of his meetings. This was the beginning of our work in the large island of Borneo.

Into New Fields

Another colporteur, a native of the Celebes Islands, returned to his homeland with a supply of books and quickly created an interest. Soon a call was sent to the mission for someone to come and preach and baptize. F. A. Detamore, superintendent of the union mission, visited the new interests, held some meetings, and baptized those who were ready. The work in the Celebes grew rapidly, and latest reports show a membership of more than two thousand.

Interests created in Siam by a colporteur who had entered that country led to the appointment in 1919 of F. A. Pratt and E. L. Longway, our first missionaries in that strongly Buddhist country. The work in Siam has always been difficult, but the medical work established in Bangkok by Dr. Ralph Waddell in 1937 and mission schools started by R. P. Abel have done much to break down walls of prejudice and win converts. The clinic in Bangkok was self-supporting from the first, and at the time the war broke out a staff of ninety-five were busily engaged in caring for the sick in that region. Another clinic had just been opened by Dr. A. E. Geschke on the west coast of Siam. This new center was growing

in influence and strength when war drove the workers from the field.

One of the most promising fields, yet one of the last to see the establishment of our mission work in the Orient, is French Indo-China. Aside from a few visits by colporteurs or a missionary passing through the territory nothing was done for this field until 1929. That year R. A. Wentland was sent out by the General Conference and began the study of the French and the Annamese languages. Soon afterward Elder and Mrs. F. L. Pickett joined the staff. Other workers to follow were Robert Bentz from France and R. H. Howlett and Richard Ham-mill from America. A small training school, a clinic, and publishing work were all promising enterprises when war caused the missionaries to leave. Strong churches were developing in different parts of the field. From the first the work grew rapidly and has always been most promising. The death of Elder Pickett in April, 1938, was a great loss to the growing work. Again that same year death visited the mission family and took Mrs. Bentz. French Indo-China is a beautiful country with a population of about twenty-six million people, thousands of whom will accept the message if there is opportunity to present it to them.

Space does not permit the recital of the good work that was being done by Dr. H. G. Hebard and a staff of helpers in the clinic and hospital in Penang, nor of the recently established training school in Java. The Malayan and Netherlands East Indies unions were both included in one union mission until 1929. F. A. Detamore was the first superintendent of the field, followed by L. V. Finster, J. G. Gjording, and E. A. Moon, respectively. Both these union fields are needy, yet very promising. Through the years a corps of workers has been developing. If the political situation affords opportunity to work in these fields again there no doubt will be a large harvest of souls.

The Philippine Islands

The Philippine Islands, where God has abundantly blessed, were first entered by one of our pioneer colporteurs, R. A. Caldwell, in 1905, with a supply of Spanish and English books. J. L. McElhany and his wife followed and settled in Manila, where they began the task of giving the message in that strongly Catholic country.

In 1908 L. V. Finster began work in Manila. Not long after his arrival some tracts were prepared and a Bible school started. Young men who entered the Bible school were soon enlisted in helping with the evangelistic meetings. Some of these helpers became able ministers and did much in building up a constituency in the island field.

The first tent meeting was held in Manila in 1911, and a church of eighteen members was organized. Within a year the membership had grown to one hundred, with many more starting to keep the Sabbath. The arrival soon afterward of E. M. Adams and F. Ashbaugh brought needed help to the growing work. The need of a printing plant, a training school, and buildings for mission headquarters soon led to the purchase of land and the erection of mission homes, a school, offices, and publishing house.

The publishing work did much in the Philippine Islands to spread the message. C. N. Woodward was called to assist in the establishment of the publishing work. E. A. Moon followed him as manager of the house. J. J. Strahle labored for several years in training and supervising the colporteur army. When he was called from the field F. M. Wiedemann assumed the leadership. The colporteur army in the Philippine Union grew in numbers until in recent years there were approximately four hundred regular colporteurs distributing literature throughout the field.

The educational work developed rapidly and with most gratifying results. The academy in Manila was opened in 1917 with thirty-six students enrolled. Professor O. F. Sevrens was principal. By 1920 the enrollment had increased to 180. This school, later moved to a tract of land outside Manila, developed into an accredited college with an enrollment of five hundred young people. Church schools were started throughout the field. Three academies in different parts of the union field were all filled to capacity when the war broke. From these schools has come a well-trained, consecrated band of young men and women who have entered into the various branches of mission work. A number of the young men have entered the ministry and have done much to build the work in the field.

The first church of eighteen members was organized in 1911. In 1920 S. E. Jackson, superintendent of the union, reported 1,663 members, and in 1940 R. R. Figuhr informed us that their membership was 21,535. The task of shepherding the rapidly growing membership taxed the staff of workers to the limit. Each year evangelists conducted meetings throughout the six missions. Opposed often by mobs, who did all they could to break up the meetings, the workers persevered, and church after church was established. In no other part of the Orient have we seen so great results in soul winning. With the exception of the southern part of the field, Mohammedanism and Buddhism did not sweep these islands years before as they did most of the Orient. The people are receptive, and the field white for harvest. From meager reports reaching the

General Conference since the outbreak of the war, we believe the work is being fostered by the native ministry during these troubled days, and that most encouraging reports will come from the field when the opportunity to communicate with us is afforded.

The medical work was opened in Manila in a remodeled building in 1929, with Dr. H. A. Hall serving as medical superintendent. From the first the work of the institution proved a great blessing to the field. The need for more room led to the plan for a fireproof building that could accommodate more patients than the former building. In 1938 the contract was signed for the erection of a building at Pasay, where the union headquarters were located. This building was finished and occupied and the old building sold over a year before the war broke. The new building proved a great blessing to the growing work. Dr. H. C. Honor and his wife, Dr. Vera Ocker Honor, were in charge of the work when war came. Through the years many young people have finished the nurses' training course and have either connected with the institution or worked with the evangelists in the field to bring relief and instruction to those in need of medical help.

L. V. Finster was in charge of the work during the earlier years, and then the burden fell upon S. E. Jackson, who carried the work until his death. R. R. Figuhr was union superintendent for a number of years, and upon his acceptance of a call to other fields L. C. Wilcox was called to replace him. He and his family, with a large number of our missionaries, are prisoners because of the war.

Until 1930 the union missions of China were a part of the Far Eastern Division, with headquarters in Shanghai. The work grew and extended. At the General Conference in 1930 it was decided to divide the territory in order to better supervise the growing work. The field of China was made into a separate division with the headquarters at Shanghai. During the years preceding the division of the territory, I. H. Evans was president of the field, with C. C. Crisler serving as secretary and H. W. Barrows as treasurer.

The fields of Korea, Japan, the Philippine Islands, Indo-China, Siam, and the Malay States retained the name of the Far Eastern Division with headquarters in the Philippine Islands. Frederick Griggs was chosen president, and associated with him were Eugene Woesner as secretary-treasurer; W. P. Bradley, secretary of the educational and Missionary Volunteer departments; J. H. McEachern, secretary of the publishing and home missionary work; and Mrs. Blanche Griggs, secretary of the Sabbath school department.

(Continued on page 15)

THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

"Home, Sweet Home"

By J. O. EWERT, M. D.

FOR weeks I had been looking forward to the happy event of going home. Almost always the first thought in the morning had been: One day less to go until I shall see my loved ones face to face. Letters from home came regularly, too, reminding me of this anticipated moment. Weeks dwindled into days, and then finally—one more night, and in the morning I would board the train for home. My first thought in the morning was: This is the day. Then the thought flashed into my mind: Why couldn't I take an earlier train and thus get there a little sooner? So I called up the station for information as to when the next train would leave. "It's just now in," came the quick response. Since I was about three miles from the station, it was impossible for me to take that train, which meant that I would have to wait until the hour that I had previously planned. Those five hours finally passed, too, and I found myself in possession of a round-trip ticket on board the moving train that was to take me back to the dearest spot on earth.

The companionship of the Good Book helped pass the hours away, but the last thirty minutes seemed never to end. Every two or three minutes I would look at my watch, only to find that I still had some waiting to do. But even the minutes that seem years to the condemned criminal who is awaiting the fateful hour when he must die, finally pass by, and so did these. Long before the train pulled into the station where I was to meet my loved ones, I took my place behind the brakeman at the steps to be the first one off the train. Three dear hearts I knew were waiting at the station, and like three mighty magnets were tugging at my heartstrings.

And now it is a reality! The long-looked-for moment has arrived. We find ourselves in each other's embrace. How good they look to me! How precious they seem! That old adage "Absence makes the heart grow fonder" has again proved true.

The first sound that greeted my ears as I awoke the next morning, which was the Sabbath day, was the cheery music of happy birds that seemed to rejoice with me in my privilege of being united with my loved ones

again and in the peace and quiet of another Sabbath day.

After breakfast we looked at the garden, lawn, and flowers, the irises, and the rainbow collection of lilies in full bloom adorning the back yard, all of which invited us to worship Him who created them all for our happiness and delight.

Later we met for worship with the rest of the church family at the little rock church by the road. Twenty-five members joined in singing songs of praise and in the study of the Sabbath school lesson. The sad ending of the life of Ahab impressed vividly on our minds the folly of a life centered in self. During the preaching service our pastor explained to us what it means to bear the name "Christian." After having presented before us the perfect Pattern of life, I believe we all felt like crying out, "Lord, be merciful to me a sinner," but with a renewed resolve to meet the high standard we have in Christ Jesus.

In the afternoon we found a peaceful spot beside a lake to spend a portion of the quiet hours of the Sabbath. While our eyes were feasting on the beautiful scene before us and our lungs were reveling in the cooling breeze that swept the lake, one of us read aloud from the REVIEW the last installment of that true story entitled "Searching," by Sue M. Cole.

Quickly the afternoon passed by, and also the evening, and it was time to seek repose again, for the early morning train was to take me away once more and bring to an end a short period of concentrated happiness at home.

Quite contrary to the experience of the preceding morning, when the first sounds that greeted my ears were the melodious notes of happy songsters of the air, this morning it was sobs from the one beside me, who fifteen years ago chose to walk life's pathway together with me. In anticipation of another immediate painful parting she could not suppress her emotions, although she bravely tried to hide them from me. After a hurried breakfast and a kiss on the cheeks of my sleeping boys, she took me to the train. A last embrace and our paths, intended to run side by side, were separated again, probably for a period of two months.

As the train sped on and the miles that separated us multiplied, I felt again that magnet of family love tugging powerfully at my heartstrings. But for the assurance given us in God's Word that there is coming a happy reunion from which there will be no painful separation, it would have been much harder to bear. And so this experience has brought vividly to my mind another "homecoming."

As in this experience my first thoughts were ever on the day that was to see me united again with my dear ones, so it should be the Christian's uppermost and all-absorbing thought that we are nearing the end of a long, long road that leads to our heavenly home, where there will be no pain nor parting nor tears.

Just as letters from home came regularly, reminding me of the blessed time to come, so we have letters from our heavenly Father reminding us that that event is very near, yea even at the door. And as these days of anxious waiting finally come to an end, so the days of waiting for our Lord's return will suddenly, unexpectedly, as a thief in the night, come to an end.

When, on the morning of my journey home, I decided to catch an earlier train and after telephoning for information received the blunt reply, "It is in now," I knew it was too late. No matter how badly I might have wanted to catch that train, it was "too late." The train was ready to leave, and I was yet three miles from the station with some preparations still to make. Fortunately I could catch the next train, but there will be no second train to catch when the first sign of the coming of the Son of man will be seen in the sky. How many will then cry out, "Too late, too late."

I bought a round-trip ticket. Those who will participate in that wonderful trip to heaven will also possess a round-trip ticket. After spending a thousand years there, they will again return to this earth beautified and renewed, their eternal home.

My heart throbbed in anticipation of meeting my loved ones at the end of my trip; how will our hearts throb at the thought of meeting friends and loved ones from whom we had been separated by the cruel hand of death? What mighty feelings will stir our

souls at the thought of meeting God the Father and the Son, who at such infinite expense provided tickets for us for this trip!

The good old Book afforded companionship to me on the road and helped to pass the waiting hours away. So the Bible will be a source of hope and comfort and cheer to all who are traveling the narrow way that leads to our eternal home.

The first sounds that greeted my ears upon awakening the first morning at home were the beautiful songs of birds, but how can this be compared with the music of an innumerable company of angels that will greet us on the eternal morning, welcoming us to our everlasting abode?

A small number of us met for worship in a little church by the road. There it will be an innumerable company that will meet from Sabbath to Sabbath to worship the King.

We found a quiet place by the lakeside to spend a portion of the holy Sabbath. There we'll meet on the banks of the river of life.

One read from the REVIEW the story of one who searched and found his way back to his Father's house. There we will listen to redemption's story from the lips of an innumerable company who also searched and found.

Unlike the heavenly experience, my hours of happiness at home came to an all too sudden end, but there our joys will never end. Sobs awakened me on the morning of my parting, but there "pain and partings will be no more." "No hand in that beautiful land of peace, will cling to the hand it must release."

The Failure-Conscious Child

By MARY GRAHAM ANDREWS

"HATE to read!" announced Junior, aged eight.

"You read, young man! You'll be sorry someday if you don't. I'd be ashamed to have my brother read so much better than I. Why, all the children in the neighborhood are laughing at you because you can't read," urged this well-meaning but unwise mother.

"Please, Mother, don't make me read this story. It has too many big words. I can't understand it. I don't like it. Let me read my picture books to you," pleaded Junior.

"When you can read this nice big book aloud as well as your brother Everett, then you may have picture books to read from," replied his mother.

"Yes! When you can do that, then you can read to the entire neighborhood like Uncle Quinn does over the radio," twitted his slightly older brother. "But Uncle Quinn will be old and gray by then."

Junior's eyes blazed; he struck at Everett.

"Junior, behave!" admonished his mother.

"What's the matter, children?" It was Aunt Mary arriving just at the right moment. She understood Junior—and all children for that matter. She had her ways of drawing Junior out. And later, little by little, she got the story.

"Aunt Mary, I'd love to read like Everett, but mother doesn't love me as much as she does Everett; so what is the use of trying? I just can't do anything right," Junior confided thoughtfully. It was plain that he was troubled.

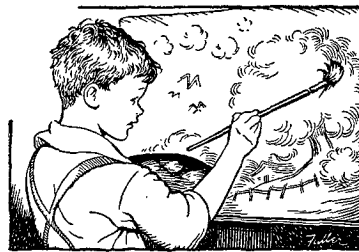
Aunt Mary realized that he felt helpless, felt deeply his inferiority because he had failed to measure up satisfac-

torily to his mother's expectations. She knew that this timid, failure-conscious child needed the assistance of an interested adult—an adult with sympathetic understanding, one who could give constant encouragement; so she took Junior's case in hand.

To destroy his fears and put assurance in their place was her task. It took months, but Junior is a real reader now. You ask how it was done?

First, Aunt Mary gathered together many lovely magazine pictures. Then Junior was invited to help make a scrap book for the hospital children. He worked eagerly. Aunt Mary and he made up short stories and printed them under the pictures. Each successful operation was encouraged. Aunt Mary reread some of the stories to Junior. Junior took his turn and

— LIFE'S PATTERNS —



ART GALLERY

HOW long has it been since you opened your art gallery for inspection? You don't have one? Oh, but you do. Everybody has one. And whether you think yourself an artist or not, you have painted some of the pictures there. Naturally a good many were contributed by other artists; some you appreciate and some you do not. Your gallery contains the portraits of your friends and acquaintances, and everywhere you go you take it with you.

It is possible that it needs a little straightening before the general public sees it, but we won't mind a little dust. May we look?

Why, here's Jane. That's a nice picture of Jane. You were always very good friends, weren't you? Where's Alberta? I remember that the three of you were pretty close friends. Oh, there she is, 'way back in the corner. I can't say I like this picture very well. Whatever happened to it? It looks as though the mice have eaten a few holes in the canvass.

Well, here's Pastor Brown. What a shame. Look! Someone has made a scratch clear through his face. You'll need to have that one touched up a little. Oh, I didn't think you did it yourself. It was doubtless done by a careless visitor. It's awful how some folks mar the pictures that were once your favorites and that you thought very beautiful. They seem to delight in placing them in the worst possible light.

I was sure you had a picture of Christ. You do, don't you? Perhaps it is in this pile at the back. Oh, yes, here it is. Why don't you dust this and put it in the entrance? It would just fit there. It used to be? Well, I'd put it back as soon as possible. He will want to see it when He comes in, you know.

Some of these others ought to be thrown away entirely and replaced. You know how you dislike

to look through a friend's photograph album and find a picture of yourself that you always considered terrible.

You say you are ashamed of your gallery? Well, I know just how you feel. I found some pretty poor portraits in my own collection. But do you know, the Master Artist can touch these up in a few strokes? You'll be surprised. He arranges the lighting too. That is very important. Nothing quite so enhances a lovely picture as a soft glow. Some pictures are never appreciated until they have the proper setting. They appear a bit rough and coarse until you rearrange them, and then a subtle beauty is revealed that you never dreamed was there. I have some portraits like that. I didn't care for them at all, and pushed them as far back as I could until the Master helped me to see them in a new light and at the proper angle. Now I have them in the front row.

As soon as you have your gallery in good order again, do be careful of sight-seers. See that they keep their hands off. Don't let them spoil a single picture. There are always some who do not know how to appreciate worth-while things. If you ask Him, the Master will stay in your gallery and protect your portraits. And these pictures of your friends are priceless, you know.

When you find it difficult to replace the old ones right away, perhaps you can do the woman did who kept a mirror in her mind. I think I saw one when I came in.

ENCHANTED MIRROR

She keeps a magic mirror in her mind,

Seeing her friends reflected as they pass
Shining and lovely on her silver glass;

And those who pause to look therein will find

Old virtues, long forgotten, brought to light—

Old faults grown vague and dim behind a wall

Of blurring shadows; placed that light may fall

Over them softly, talents take new height.

She keeps a magic mirror—in amaze

Her friends behold their characters so shown;

They scarce believe these images their own,

And to her mirror oft return to gaze
Enraptured by these magical perfections—

Striving to be as great as their reflections.

—Eva Byron.

N. B.

read some aloud to Aunt Mary. As he showed a particular interest in wild animals and birds, Aunt Mary bought him a book of true stories about animals. The text was simple, and he learned to read it easily.

Then she planned a situation where Junior would put into practice what he had read. She arranged a party, inviting the younger children of the neighborhood to blow soap bubbles. Junior was to surprise the guests. He impersonated different animals and delighted the children by dramatizing the stories in his book. The youthful guests gave vigorous applause and begged for more. Thus Aunt Mary encouraged, assisted, and celebrated successes. Aunt Mary then wrote Junior little secrets. She mailed them to him. They were such as this: "Get some feathers in your hand. Open your hand and blow the downy feathers with all the breath that is in you. Think what they do! Did you find out something you had never known before?" These were the little sticks of dynamite with which Aunt Mary caused the mental explosions that come in the discovery of things seen for the first time. Then she brought home a book on feathers. She didn't even have to suggest to Junior to read it. He was eager for it.

Here's Aunt Mary's secret. Give a child direct contact with nature, arouse his curiosity, and then extend experiences through reading. Never say, "Here's a book; you must read it." Understand your child; enter at his door and guide him out through yours.

One day later on, Junior slipped his youthful hand into Aunt Mary's and confided, "Aunt Mary, I am little, but I CAN DO THINGS."

Aunt Mary smiled knowingly as well as happily, for now she was assured that Junior's self-confidence had been restored.—*National Kindergarten Association.*

The Far Eastern Division

(Continued from page 12)

In 1936 property was purchased in Singapore and the division headquarters built in that city. In 1938 the Netherlands East Indies Union, which had been under the direction of the Central European Division from 1929, was reassigned to the Far East. The division staff elected at the General Conference in 1936 were as follows: V. T. Armstrong, president; C. L. Torrey, secretary-treasurer; J. H. McEachern, home missionary and Sabbath school secretary; W. P. Bradley, educational and young people's secretary; and G. A. Campbell, secretary of the publishing department. Later F. A. Mote joined the division staff.

Only briefly the beginning and development of our work in the lands of

the Far Eastern Division has been given. Hard work and willing sacrifice were necessary to open the work and bring it to the present stage of development. There is yet much to be done. In all the fields are prospects of a rich harvest of souls. The war has disrupted plans and driven missionaries from their fields or resulted in their confinement in prison camps. Responsibilities that were carried by missionaries or shared by workers developed in the field have suddenly fallen upon the native leadership entirely. They carry on the heavy burdens under the most difficult circumstances. Only very meager reports reach us from any of the fields and no reports from most of them. We believe, however, that the courage, determination, faith, and devotion of the 35,000 church members in those fields will not only carry them over this trying time but will see the work extended and the membership increased.

During the years since the work started in these fields foundations have been laid strong and deep. Pioneering in any field of endeavor requires time and effort. Sixteen training schools and colleges and many church schools have been established, with an enrollment of over eight thousand students. Many workers have been trained for service. Languages have been mastered. Work has been conducted orally in ninety-six of these, while literature has been published in twenty-nine of the leading languages, which means that the message in printed form has been made available to approximately 95 per cent of the millions of the division. Just how many have been reached by this means we do not know, but this literature has been widely circulated and well received. Through the years sales of literature have amounted to more than \$3,000,000.

The medical work, centering in eighteen clinics and sanitarium-hospitals, has been well established in many of the countries, and scores of workers have been trained for service in this branch of the work. Through this means the work of the church has become favorably known throughout the fields. Evangelists of talent have had success in holding public meetings and winning converts. Seven hundred and thirty-six churches have been organized, and 1,133 Sabbath schools with a membership of over 40,000 are giving strength to the work.

Since 1896, when we had two missionaries assigned to the task of giving the message to 200,000,000 inhabitants, the ratio of members to population has greatly changed, as the following figures will reveal: in 1896, one member to 100,000,000; in 1910, one to 493,000; in 1920, one to 45,163; in 1930, one to 9,982; and in 1940, one to 6,458.

Calls are sounding from many sections for workers to enter. We need, in

this centenary year, to unite in prayer and rededication of our lives to the task, so well begun, which we believe will quickly be finished.

The Home and the Church

(Continued from page 9)

From such homes as this established in all parts of the earth a holy fragrance would ascend to heaven, awakening joy in the hearts of the angelic throng; and on earth the deserts would be made to rejoice and blossom as the rose. From these homes, as from the Waldensian homes, would go forth messengers of peace bearing the torch of truth, and soon the earth would be lighted with the glory of God.

Parental Restraint

Father and mother must work unitedly if success is to attend their efforts in building a home that will be a true symbol of the heavenly home, a place of refuge for their children.

"God has given rules for our guidance. Children should not be left to wander away from the safe path marked out in God's Word, into ways leading to danger, which are open on every side. Kindly, but firmly, with persevering, prayerful effort, their wrong desires should be restrained, their inclinations denied. . . . Combine affection with authority, kindness and sympathy with firm restraint."—*Id.*, p. 391.

The Family Altar

Such a work as that to which we are called can never be accomplished without very careful study of the inspired direction given us in the Word of God and in the Spirit of prophecy writings. There must also be a resolute purpose to follow this counsel. But we are all weak. We must have the help of the Holy Spirit to enable us to build our homes after the heavenly pattern. This help comes to *those who ask, who seek with all the heart.* (Luke 11: 9-13.) There must be earnest, prevailing prayer.

"If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Matt. 18:19.

"Fathers and mothers, however pressing your business, do not fail to gather your family around God's altar. Ask for the guardianship of holy angels in your home. Remember that your dear ones are exposed to temptations. Daily annoyances beset the path of young and old. Those who would live patient, loving, cheerful lives must pray. Only by receiving constant help from God can we gain the victory over self."—*Id.*, p. 393.

"The home on earth is to be a symbol of and a preparation for the home in heaven."—*Id.*, p. 363.

(To be continued)

Instruction in the Applied Arts at Emmanuel Missionary College

THIS country needs educated farmers." One might suppose this to be a defunct agency quotation from the Office of Agricultural War Relations instead of from a document written in 1894 on "Work and Education" by Mrs. E. G. White. Certainly it is current coin in the thinking of war conservation circles, and once more Seventh-day Adventist educational philosophy justifies itself.

In the same discussion the necessity for technical mastery in various vocational fields is set forth as the ideal and practical aim of our denominational system of education. Intelligence, efficiency, and cultivated skills are all enjoined as the objectives of all instruction in manual trades and technical occupations. At a time when the national Government is stressing technical and scientific proficiency above the literary studies "for the duration," an opportunity to demonstrate the adequacy of our industrial training theories presents itself.

The character education program of every church college is challenged by the accurate knowledge, scientific analysis, and thorough workmanship demanded in all the arts and skills dealing with precision measurements, the compounding of chemical formulas, or the application of the principles of physical properties and functions. The sinews of war and the foundations of national economy will be no

stronger than the character and fidelity of the labor that produces them. Thus the church college whose curriculum includes instruction in technical arts, with its emphasis upon honest and thorough craftsmanship, has an eminent opportunity to co-operate with the Government in meeting the national emergency.

For some years Emmanuel Missionary College has held a somewhat unique position among our advanced schools in the matter of industrial education by reason of its favorable rural situation. Its removal from Battle Creek in 1901 was primarily to provide wider opportunities in the establishment of self-help industrial enterprises. This expanded industrial program in no way minimized the academic standards of the college in literature, science, and the fine arts, as is evidenced in the approval of the institution by recognized accrediting associations.

Along with the leaders of recent educational thinking, the college staff and administration have long recognized the demand for a constructive program of two-year terminal courses leading to a diploma and designed for prospective technicians and artisans for whom the traditional baccalaureate curriculum is ill adapted. The present war emergency has projected into public recognition the utilitarian value of such college programs. To the commendable foresight and providential planning of the college board must go the credit for the \$41,000 applied arts building erected in 1941 as one of the new units dedicated to this technical instruction.

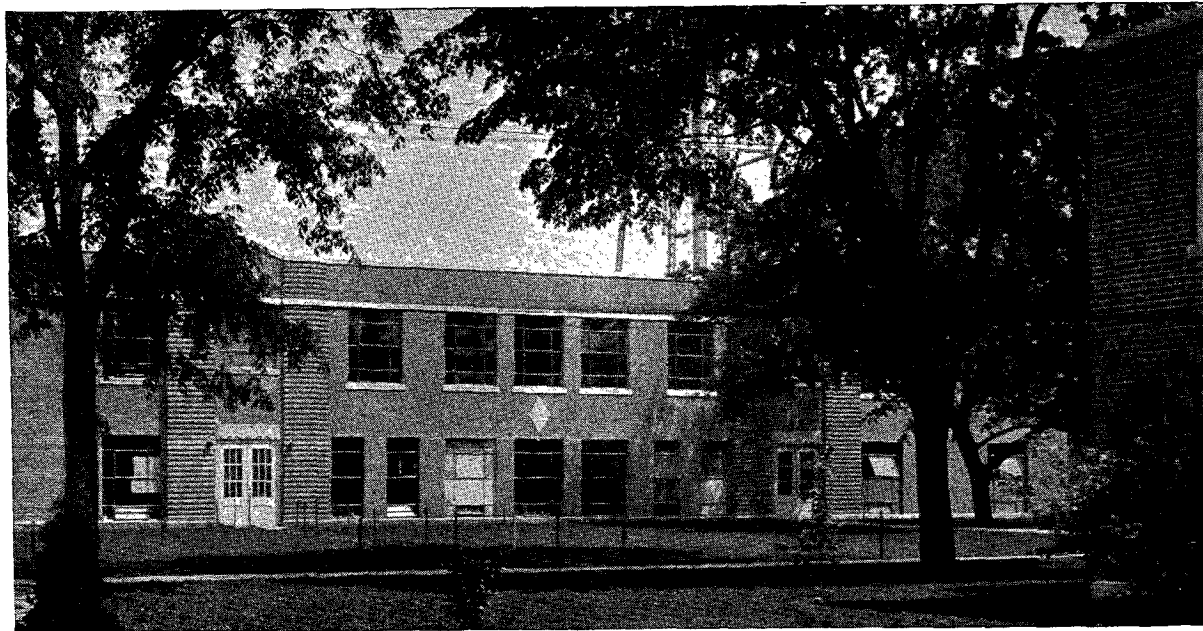
To dignify as well as to distinguish the applied arts courses from the established collegiate curriculums, a bulletin of courses has been published, with offerings outlined in theory and laboratory practice in the fields of agriculture, building trades, home economics, printing, and mechanic arts. Situated in the heart of the Michigan fruit belt, the four-hundred-acre farm and orchard of the institution afford ample opportunity for experimental practice in the twelve courses listed in agriculture. Qualified instructors with advanced training in their respective specialized fields of study make the election of agricultural pursuits attractive to many potential young farmers and soil experts.

Likewise, the new applied arts building has provided modest but up-to-date equipment in three separate laboratories devoted to instruction in woodworking and lathe turning, architectural drawing, patternmaking, masonry, sheet metal work, electric and gas welding, machine shop practice, linotyping, and the printing arts. Basic courses in the regular curriculum, such as mathematics and physics, are prerequisites for credit in the twenty-five courses listed in these fields. In a separate housing unit the thirteen courses in home economics are offered. The nucleus of proposed instruction in the rapidly developing field of radio engineering is represented by a course in radio fundamentals.

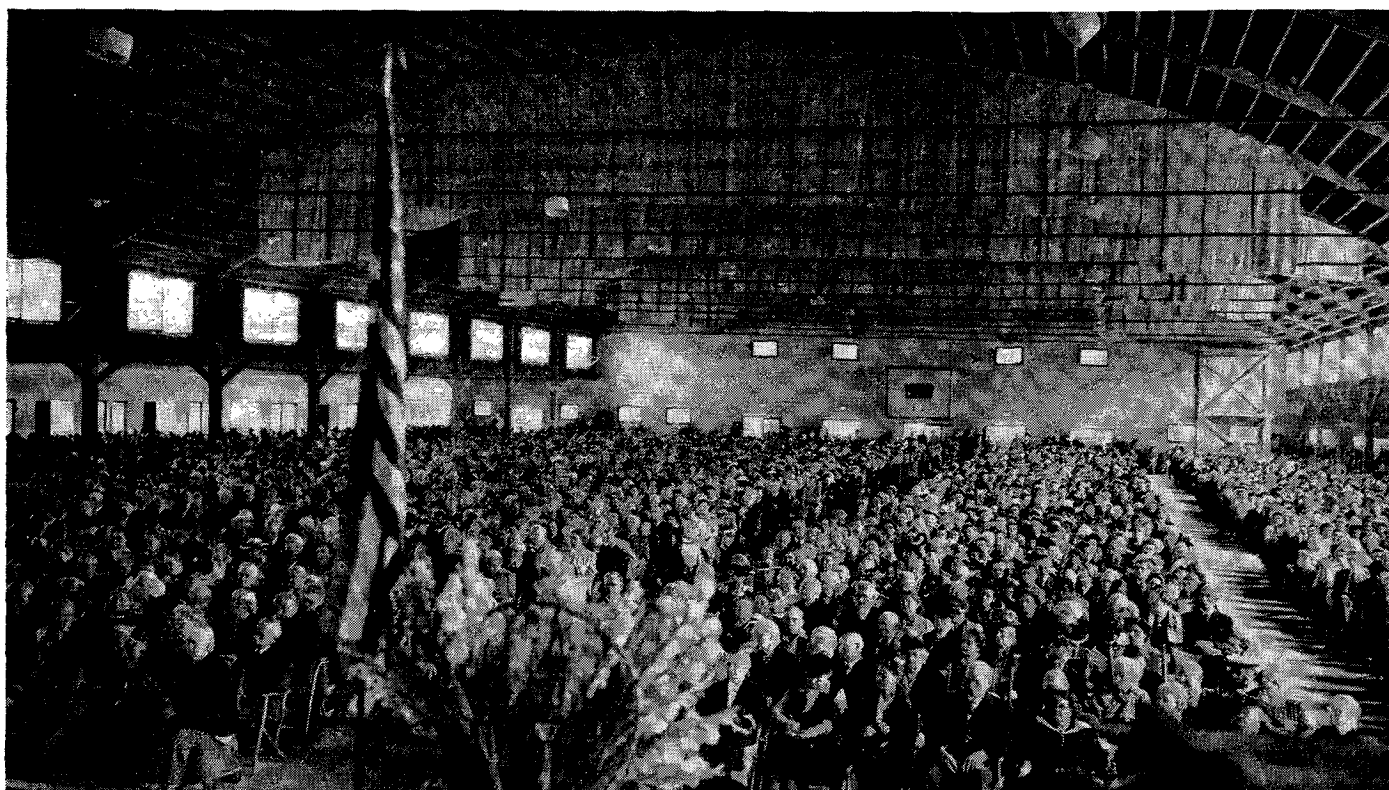
All these fifty applied arts courses are under the supervision of thoroughly competent instructors with advanced academic training. Already

some of the students who have completed only a portion of their curriculum in this field have found positions in industries near by. "All that the prophets have said" about vocational training is receiving in the E. M. C. plan an emphasis that augurs a new era in solving some educational problems.

H. TIPPETT.



New Applied Arts Building at Emmanuel Missionary College



In the Permanent Meetinghouse of the Southern California Camp Meeting

Southern California Camp Meeting

THE Southern California Conference camp meeting was held June 9-18 on the permanent thirty-six-acre campground near Lynwood, California. Because of the difficulty of hiring help, the erection of about six hundred family tents and other work necessary in preparing for a camp meeting was nearly all done by our conference workers.

The attendance was good all through the meetings. On each of the two Sabbaths we had approximately ten thousand in attendance. The early morning meetings were well attended, and it was an inspiration to hear the brethren and sisters testify of their trust in God and their faith in the final triumph of the message. The meetings were a great spiritual uplift and blessing to all who attended them.

L. H. Christian, W. P. Elliott, M. L. Andreasen, E. E. Franklin, and Mrs. D. E. Rebok, from the General Conference, and G. J. Appel, from China, were with us. They gave excellent help, and their timely studies were a great blessing to all.

L. K. Dickson spoke on the last Sabbath at the eleven o'clock meeting. He took just a few minutes at the beginning of this meeting to present to us the needs of the whitened harvest fields, and the congregation responded liberally. In his message he called upon all present to completely separate from the world and come upon a higher plain of Christian living. At the close of the sermon a special ap-

peal was made for hearts to surrender to the Lord and for reconsecration. A large number came forward in response to this appeal. Some came for the first time asking for special help and prayer. The brethren and sisters in general gave their hearts anew to God, and it was indeed a good meeting.

Representatives from the institutions located in the Pacific Union Conference were with us and rendered helpful service. H. J. Klooster, president of Pacific Union College, and L. R. Rasmussen, president of La Sierra College, were with us part of the time, and their messages to both old and young were very helpful and enlightening.

The Sabbath school was a very interesting part of our camp meeting, and it was well attended. The various divisions held in the places provided for them were all filled to overflowing. The Sabbath school offering for the two Sabbaths amounted to \$5,487.41. Adding this to the \$22,294.08 received at the eleven o'clock meeting gives a total for missions of \$27,781.49 given by our people at this camp meeting.

The offering for camp meeting expense amounted to \$2,172.80, and the Book and Bible House sales were approximately \$13,000, \$12,000 of which was in cash. The cafeteria, under the direction of E. J. Fulton, served excellent meals and was well patronized.

All the various departments of the conference had opportunity to present to the brethren and sisters the various lines of conference work. These meetings were of great interest, as was indicated by the good attendance.

The brethren and sisters went away

from the camp meeting rejoicing, and many stated that it had been the best camp meeting they had ever attended. This we hear at every camp meeting each year, and it really should be so. Every succeeding camp meeting should be better than the one before.

DAVID VOTH.

Calls for Help

THE young men have answered the call to the colors. Some of their sisters have stepped into their places where they could, and others are supporting the nation in its effort to preserve its honor and ideals. Some give much; others receive much. But all pull together for the common good.

The war calls and the unusual rewards for all kinds of work have had a serious effect on the schools. This comes in the form of a greatly reduced enrollment of young men and of a steadily diminishing supply of teachers. Although there is a continuous emphasis on the need of skilled workers, the unskilled step into places of temporary employment because the compensation is good and the continuance of the opportunity to receive high wages is uncertain.

Under these circumstances some schools are in a crisis. Unless they get help they will be unable to operate efficiently. It is hoped that none will have to close, as so many public schools have done. It could be a calamity for some youth if the school of their hopes had to announce that its doors could not open because of a shortage of certain teachers. Then, too, if the teacher

of a particular course were absent, some youth might have a life purpose distorted or permanently thwarted.

Repeated calls for men and women to fill vacancies in the schools cannot be answered because few of those who are free and willing have the special training needed. Particularly urgent have been the requests for women prepared to teach home economics and to take general charge of the kitchen and dining room service in the boarding academies. Men qualified by experience as well as by instruction are needed on school farms. Such men and women not only must know their theories of what to do but must be prepared to roll up their sleeves and do the task themselves if necessity requires it. They must be able to manage young people who normally do not like to work while they are in school and away from home.

The list of occasional needs is long, and the demands for skilled workers will increase. Those without special preparation who may now have to hold some gap in the long, thin line will soon step aside for others who have a combination of thorough training, practical experience, and special adaptation for such work.

All the colleges offer some instruction in the practical arts. Emmanuel Missionary College has been designated as the center for special, advanced training in agriculture. Its offerings in other lines are numerous, as is indicated in the article by Professor Tipsett. Those who are ambitious to fill places of responsibility when skill in practical life, learned the hard way, will give place to the larger combination of training, experience, and adaptation, may well consider the offerings at Emmanuel Missionary College and the other colleges. The Department of Education will welcome contact with any who may now be prepared for service in any line of teaching or service in the elementary schools, academies, and colleges.

W. HOMER TEESDALE

A Twofold Program

THE Texico Conference, although rather small in membership, has a large program under way. Our first concern is to win souls to the message through public evangelism and church missionary endeavor. At the present time eight evangelistic campaigns are under way. Before the year

is up seven more will be conducted. Most of our church members are uniting their efforts one hundred per cent with our evangelists and district workers. We believe that through this united effort many souls will be won to the Lord. We find that public evangelism is hard in these days of skepticism, but in spite of the carelessness of the age there are still many honest souls who are responding to the call.

The other phase of our program is that of building and remodeling churches. At our workers' meeting in January we launched a church building and improvement program which is now being carried out.

The first church to be finished is located at El Paso. Sabbath, May 6, will be a day long to be remembered by our believers in this city. For days—yes, months—the members of the church had been looking forward to the time when their new church

blessed and by His Holy Spirit watered the seed sown, it began to spring up and bear fruit, and new members were added to the church.

After moving the meeting place several times, the congregation felt that the time had come when they must have a church home of their own, although it must of necessity be small. Plans began to be laid in the summer of 1915. A lot which one family donated was sold, and the present site secured. All the members rallied to the support of the work, and after receiving some help from the conference the building was soon begun. On May 7, 1916, the church was dedicated. G. F. Watson, president of the Southwestern Union Conference, delivered the dedicatory sermon, and others assisting in the service were Elders R. B. Coberly, Burt Bray, and M. R. Proctor.

When Elder and Mrs. W. E. Priebe arrived in El Paso in May, 1943, they found the membership eager to remodel their little church or, if possible, to build a new one. Since it was impossible to build a completely new church, because of the war restrictions, it was decided to add the classrooms and remodel the old structure at the approximate cost of \$2,100. Despite all the difficulties of engaging in a building program in these days, they received the final permit to go ahead, and in the first week of December began raising funds and building. During the process of building it was decided to remodel this or add that which was not included in the original plan. This, of course, increased the amount of the cost of the

building. As it now stands, the church has cost us \$3,200. Much of the labor was donated.

Elder and Mrs. Priebe and their associates have worked hard to build up the work in El Paso, not only the membership, but also the church building. The second evangelistic effort is now in progress, and prospects for results are good. El Paso has now one of the finest Seventh-day Adventist chapels in the Southwest. We know it is a real credit to our work in this large city. In spite of the changing population we believe the work in this city will grow.

We are happy to report that a general church improvement and building program is going on in the Texico Conference. We do not have much money, but we have laborers who are willing to work hard. The following places are making definite progress in the above-mentioned activities:



Recently Erected Chapel in El Paso, Texas

building would be ready for occupation. When the hour arrived for the dedication service, the church was crowded to the doors, and extra chairs had to be brought in. J. W. Turner, president of the Southwestern Union, gave the dedicatory sermon. All felt greatly blessed. We pray that the Spirit of the Lord will always be felt in such a marked manner as it was on the Sabbath of the dedication.

Under the earnest and faithful leadership of Brother and Sister M. R. Proctor, the El Paso Seventh-day Adventist church was organized on July 10, 1909, with about a dozen charter members. In the spring of that year the work of giving the third angel's message began in a small and humble way, with house-to-house visiting, distribution of tracts and papers, Bible studies, part-time colporteur work, treatment of the sick, and the introduction of health foods. As the Lord

Amarillo.—For months we have been working to get permission to change the location of this church and entirely remodel it or put up a new one. Permission has finally been obtained, and enthusiasm is now running high for a church building which will be a real credit to our work. A lot has already been secured in a very desirable section of the city. The blueprint for a new building has been drawn up. The old building has been pulled down, and the new one is on the way up. Amarillo, one of the fast growing cities in the Southwest, is ripe for a great work. Elder Rogers is working day and night to make a dream come true.

Albuquerque.—For years the Spanish brethren have been in need of a new church building here. At last it is going to become a reality. The lot has been purchased; the blueprint is ready; much material has been bought; money is coming in. Elder Archuleta is going to be kept more than busy the next few months. The Spanish work moves onward in Albuquerque.

Socorro.—Another new building for our Spanish believers is going up in Socorro. The work in this historic place is growing rapidly. P. Mireles is conducting meetings and building a church.

Roswell.—One of the wartime boom towns is Roswell. An evangelistic effort is being conducted there at the present time, and along with this Brother Dittberner and his associate, Brother Hare, have launched a church improvement program. We know that upon completion of this program the Roswell church will be the pride of the community.

Lubbock.—The Lubbock believers, under the direction of Brother Marchus, have improved their church and school so that now it is as neat in appearance as some of the best churches in the city. We hope the day

is not far distant when Lubbock will be able to build or buy a larger church.

Midland.—Recently the church in Midland, under the direction of L. F. Webb, finished an improvement program. They now have a very neat chapel. Several rooms were added and other improvements made which spell progress.

Raton.—E. F. Finck and Brother and Sister Phillips have concluded an evangelistic campaign recently. A number have been baptized. During the meetings the brethren have worked hard on the church building. Raton now has a very neat and tastefully decorated chapel for worship. We are glad the work in Raton is going forward.

A number of other churches are undergoing minor changes and improvements. We believe that a clean, neat church building is a good advertisement for the message, and expect to continue building up the work in this conference. R. R. BIETZ.

After Many Days

SHORTLY after the entry of the United States into the war, we placed an order for some books to come to us from the Pacific Press in the Canal Zone. Delayed because of the shortage of shipping space, this order finally arrived in Havana to be transshipped from there to us in Santo Domingo. After about two months these five cases of books were loaded aboard a sailing vessel which was due to arrive at its destination in about ten days. But it never arrived, for it was sunk and its cargo was a complete loss. The insurance company made good the loss, but we needed the books much more than we did the money. At that time we had been nearly three months with-

out receiving any mail except by plane. Then the Lord opened the way so that a mail boat arrived with a large supply of books for us just in time for the needs of our colporteurs.

During the months that have passed since that time, I have often wondered what happened to those books, and have hoped that they might be doing someone some good, and perhaps be the means of saving someone who otherwise might never have had the opportunity of hearing the gospel. Recently I had the pleasure of hearing the second chapter of this experience. When I visited Havana in June, I met a colporteur who had been canvassing in one of the coast towns in the north-eastern part of Cuba. He related the following experience.

While he was canvassing a man for a book the prospect suddenly exclaimed, "Oh, I have a lot of books. I have a lot more than you have!" Naturally our colporteur was interested; whereupon he was shown a large quantity of books in a back room, all of which obviously had been water-soaked.

The man then explained that nearly two years before, a fisherman had discovered three boxes being washed ashore. Salvaged, they turned out to contain books. The government inspectors took some for samples, and he bought the rest from the fisherman for \$10. He said he remembered seeing the name Santo Domingo on one of the boxes. The colporteur finally bought the books for \$16, and even though most of them were in a very bad condition, yet he could make use of them and send them on their way doing good and carrying the message of a soon-coming Saviour to those who are still in darkness.

We thought at the time that we had suffered a terrible calamity when those books were lost at sea, but now we know that the Lord had other



Part of the Group of 319 Baptized by Elder J. M. Hoffman During the Past Eighteen Months. The Above Picture Was Taken During a Recent Effort in Lima, Ohio, Where 157 Were Baptized. Elder Hoffman and G. Lester Stauffer Are Now Serving as Union Evangelists for the Southern Union

plans for them. Even after so long a time they are being distributed among the people, and I am confident that there will be those rejoicing in the third angel's message as a result of this incident. "So shall My word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." Isa. 55:11.

ARTHUR L. EDEBURN.

Spanish Camp Meetings

Rio Grande Valley

OUR Spanish-speaking members and workers of the Texas Conference recently enjoyed the first separate Spanish camp meeting that has been held for them. L. L. McKinley, president of the conference, was present, and his messages were greatly enjoyed. J. D. Leslie, who has had years of experience in the book work in Spanish-speaking countries, gave some profitable studies on the need of more colporteurs, and as a result four more of our Spanish-speaking brethren have taken up that work and several of the sisters have begun part-time book and magazine selling. A new and better day has dawned for the Spanish work in Texas. Professor and Mrs. D. W. Palmer and several of the students from the Spanish-American Seminary at Sandoval, New Mexico, attended the meetings. Their interesting descriptions and moving pictures of this new school awakened a real interest among the young people and their parents in the great opportunity we now have of preparing our Spanish-speaking youth for work in the large field of Spanish language districts in this country.

At the close of the camp meeting thirteen new believers were baptized. These were the result of an effort by W. A. Lusk, who is working in the Mercedes district, where the camp meeting was held.

G. W. Casebeer, who is in charge of the San Antonio district, brought a good report of the work there and of his meetings that are just being concluded in Elgin, where he expects to baptize a fine class of Spanish-speaking persons who have been lately converted to the message.

Southeastern California

At the regular annual camp meeting held on the campus of the La Sierra College near Arlington, California, June 2-10, another group of Spanish-speaking members gathered to enjoy a feast of good things. J. T. Thompson, who is in charge of the Spanish work in that district, bore the burden of the arrangements. Among those visiting and helping with the meetings were B. F. Perez and V. A. Sauza from

the Voice of Prophecy headquarters in Glendale. Elder Perez is here from Cuba and Elder Sauza from Mexico, to help in making the records for the Spanish programs. We greatly appreciated their help. E. J. Lorntz from San Diego and Gabriel Arregui from Calexico both spent one day at the camp.

Central California

At the same time, June 2-10, another camp meeting was being held in Fresno, California, and there also was a large group of Spanish-speaking brethren under the direction of Carlos Nicolás. We have two organized churches and several good-sized groups in that region, and many of the members came to the Fresno meetings. On the first Sabbath N. P. Neilsen, who for many years was a leader in our work in South America, encouraged the believers with many accounts of his experiences. Later we had the help of F. G. Ashbaugh, H. B. Westcott, E. R. Johnson, R. R. Breitigam, and others. It was a good meeting and, we believe, very profitable.

Southern California

In Lynwood at the Southern California camp meeting, held June 9-18, another large group of Spanish-speaking believers gathered under the leadership of H. E. Baasch and F. W. Miller. Many of them, having long been accustomed to the early morning mass, do not find it a hardship to attend the early morning meetings of the camp meeting. They deeply enjoy the solemn consecration services and prayer hours.

God is blessing in the Spanish work, and we pray that the efforts which we put forth in all these meetings will bring forth fruit in still deeper consecration and continued willing service by our Spanish-speaking members.

HOMER D. CASEBEER,

Secretary, Spanish Department.

Montana Camp Meeting

IN the beautiful Gallatin Valley, on the campus of Mt. Ellis Academy, the Bozeman, Montana, camp meeting convened June 16-24.

The attendance was representative of a large number of the churches of the great State of Montana. Every phase of our work was represented at the camp meeting. The General Conference brethren who were present were F. C. Carrier, L. E. Froom, and H. T. Elliott.

An excellent spirit of searching God's Word and drawing nearer to Him in preparation for His coming prevailed, and the consecration service at the end of the week revealed that the people were giving themselves fully to the Lord in an unreserved way.

The attendance was not so large as

in the other meetings of the North Pacific Union, but the spirit of sacrifice was well manifested in the offerings. The Sabbath school offering was \$453.47; the mission offering, \$1,598.47; Mt. Ellis Academy Fund, \$1,450. For the size of the conference the book sales were good, being over a thousand dollars.

As the believers in Montana returned to their homes they did so with new courage for the coming year.

H. T. ELLIOTT.

Regional Meetings in the Wyoming Mission

THIS year instead of one general camp meeting for the Wyoming Mission, regional meetings were held at Rawlins, Cheyenne, Casper, Sheridan, and Powell. In addition to the Wyoming Mission workers, Lynn H. Wood, of the Theological Seminary; N. C. Wilson and R. L. Benton, from the Central Union; D. A. McAdams, publishing department secretary for the Inter-American Division; F. R. Isaac, from the Boulder Sanitarium; and the writer attended one or more of these meetings.

Although these meetings were not large, yet the Spirit of the Lord was manifested, and the people were greatly strengthened and encouraged by the messages they received. Many stated that these were the best meetings they had ever attended; and that ought to be true, for the coming of the Lord draweth nigh. The attendance for the entire group of meetings was 580.

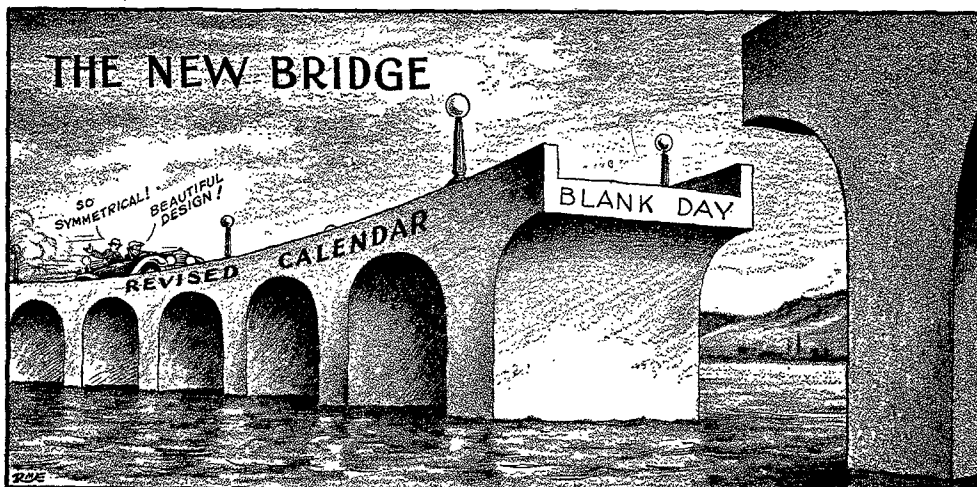
E. H. Oswald, the president of the Wyoming Mission, made a strong, effective appeal for funds for foreign mission work and for the work in Wyoming. At each place there was a spirit of liberality and sacrifice shown in the hearty response by the people. Total offerings of \$4,704.32 were gladly and willingly given. Of this amount \$2,002.05 goes for foreign missions while \$2,702.57 is for aggressive work in evangelism in Wyoming. Although the working force is small and the population scattered, yet these workers have set definite goals for winning souls this year.

At the Casper meeting on Sabbath afternoon we were encouraged to see L. A. Baughman ordained to the gospel ministry. God has blessed him in winning souls, and we feel sure that as he gives himself and his all to the ministry many souls will be led to accept Christ through his faithful labors for Christ Jesus.

A very fine spirit of earnestness and consecration was seen at these meetings, and I feel sure that the Lord will richly bless the work in the Wyoming Mission this year.

N. F. BREWER.

The Sabbath Imperiled!

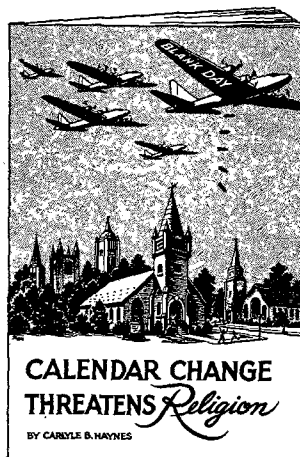


A sinister and highly financed attempt is being made to destroy the Sabbath. The introduction of a "blank-day" calendar, to become effective January 1, 1945, or shortly thereafter, is being strongly urged. This calendar would also destroy Sunday and Sunday observance. Consequently, all Christians and all Jews have a stake in defeating this proposal. Many will join us in doing so when they are informed of the significance of this attempt.

Calendar Change Threatens Religion by Carlyle B. Haynes

This new booklet provides the weapon with which to fight and to defeat this attack upon all religion. Church elders and missionary secretaries should plan to have a generous supply of these booklets in hand for the special calendar program service on August 12, when members should be encouraged to circulate them by the tens of thousands in their communities. By action of the General Conference, the whole church membership is summoned to a supreme campaign to resist this anti-Protestant, anti-Catholic, and anti-Jewish, and anti-religious attack.

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Home From Camp Meeting

BY MARY VALLIANT NOWLIN

BACK from the snow-white tents,
Back from the campground green,
Where holy watchers sent
From heaven looked in between;

Where fellowship most sweet
Was ours to hold the while,
And make the life complete
In the sunlight of love's smile.

There we learned to know
More of the blessed Word—
The living streams that flow
Our spirits' depths have stirred.

In thankfulness we raise
Our hearts to heaven above,
And in our fullness praise
For this new gift of love.

And now, with strength renewed
And courage more complete,
We are with power imbued
Each day's demands to meet.

And so, as I take up
The thread of life again,
I ask not, in my cup,
Whether joy or pain,

For I have rested well
While at my Saviour's feet,
Can now the story tell—
In Him I'm made complete.

And thus, in peaceful mind
I'll evermore remain,
Though waiting me I find
"The selfsame cross again."

Possession

BY WELDON TAYLOR HAMMOND

PROFESSION is nothing, possession is all;
I may profess Jesus, yet constantly fall.
But if I possess Him, His glorious might
Will keep me from evil by day and by night.
Possess me, dear Saviour, each cell of my frame,
That I may do honor to Thy precious name.
Thy purchased possession, O Master, take charge,
My soul to refine, and my heart to enlarge!

TALKING of a man's need to become less self-centered will not be misleading so long as we know what we mean; and what we mean is that he needs to get a better self—in short, that he needs to be born again.—*Leslie S. Wilson, B. D.*

WOMEN are studying ACCOUNTANCY

AN increasing number of forward-looking women are studying accountancy. More and more men are being called to the colors, and women qualified to do the work are taking the places of these men in business offices all over the land. After the war is over there will be a large demand for typists, stenographers, bookkeepers, and accountants. Our courses in bookkeeping and accounting are second to none, and our tuition rates are the most reasonable. Full particulars will be given on application.



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ENID V. LOO,
43 Regent Street,
Georgetown,
British Guiana.

Camp Meetings for 1944

Atlantic Union

Northern New England
Washington, N. H. Aug. 26

Canadian Union

British Columbia, Vancouver and
Kelowna Aug. 4-13

Central Union

Missouri
Jefferson City Aug. 11-19
Kansas City, Mo. (colored) Aug. 24-27
Kansas, Enterprise Aug. 18-26
Nebraska
College View Aug. 18-27
Colorado (Regional meetings)
Monte Vista (Spanish) Aug. 31-Sept. 3
Grand Junction Sept. 15-17

Columbia Union

West Virginia Aug. 3-13
Chesapeake, Catonsville, Md. . . . Aug. 10-20
West Pennsylvania
Pittsburgh Aug. 18-20
Bradford Aug. 25-27

Lake Union

Wisconsin, Portage Aug. 10-20
Michigan, Grand Ledge Aug. 15-27
Indiana, Battle Ground Aug. 23-27

Northern Union

South Dakota
(Indian) Aug. 25-27
Iowa, Cedar Falls Aug. 23-30

Pacific Union

Central California, Santa Cruz . . . Aug. 11-19

Southwestern Union

Texico Aug. 7-13
Reserve (Spanish) Aug. 17-20
Sandoval, N. Mex. (Spanish) . . . Aug. 24-27
Oklahoma, Oklahoma City Aug. 10-20

"NEVER for an instant admit that you are sick, weak, or ill unless you wish to experience these conditions, for the very thinking of them helps them to get a stronger hold upon you. We are all the product of our own thoughts. Whatever we concentrate upon, that we are."

LET me fail in trying to do something rather than sit still and do nothing.—*Cyrus Hamlen.*

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OF SPECIAL INTEREST

Death of J. F. Wright

MANY of our brethren and sisters in this country and overseas will learn with much sorrow of the death of J. F. Wright following a serious illness of several weeks. The General Conference Committee in its meeting on Monday, July 24, passed the following resolution.

"With sorrowful hearts we are called to mourn the passing of our beloved brother, Elder J. F. Wright, who fell asleep at the Washington Sanitarium the evening of July 21. Elder Wright, who was called to South Africa in 1924 to serve as president of the Cape Conference, was, at the 1930 General Conference, elected president of the Southern African Division, which position he held until the 1941 session, when he was elected a general vice-president of the General Conference. His consecrated Christian life and his devotion to duty were an inspiration to all his associates in the work, and in his passing we feel that the cause of God has lost a valuable laborer.

"Resolved, That we do hereby extend to Sister Wright and her two daughters, and to his sister, Mrs. William Pierce, of Fairhope, Alabama, our deep and heartfelt sympathy in their great loss, praying that the God of all comfort may sustain them with comfort and assurance and hope in this hour of sorrow."

The editors of the REVIEW heartily join in this expression of love and sympathy.

World Calendar

THE agitation for the adoption of the so-called World Calendar grows in intensity. We have not started our opposition campaign to defeat this proposal a minute too soon. Fourteen countries have approved this blank day calendar. The General Federation of Women's Clubs, the National Federation of Business and Professional Women's Clubs, the National Education Association, The World Federation of Education Associations, American Association for the Advancement of Science, The American Academy of Arts and Sciences, The International Astronomical Union, The New York City Chamber of Commerce and many other chambers of commerce and boards of trade, and Kiwanis, Lions, and Rotarian clubs have passed resolutions of approval.

It is not likely that even with this highly financed propaganda a blank day calendar can be put into effect in

1945, although that is the most acceptable date in the immediate future. However, the World Calendar Association is even now proposing other dates, one in 1945 and one in 1946.

All of this presents us with a supremely important opportunity to preach the Sabbath truth more fully everywhere. The General Conference Committee has asked our people everywhere in North America to rally to the program of opposition which is to be presented in all our churches on August 12. A special program has been prepared for this occasion, and the General Conference has approved of a special piece of literature for general circulation. Let us not miss this unusual opportunity to advance the interests of the cause of God and preach the Sabbath truth.

CARLYLE B. HAYNES.

Among Flying Bombs

Now that Mr. Churchill has told the world about the flying bomb, it is possible to send a short report of our work in London since this terror weapon appeared.

At the outset I should say that everywhere in the London area our meetings have continued, and the wonderful spirit of our people is the vital factor in this phase of a long and dreadful war. One member has been killed, three meeting places damaged, and about twenty-five Adventist homes partially or wholly damaged to date (July 10) by the flying bomb.

Our members become a little weary of frequent alarms, and the uncertainty of this random terror, together with the noise and sight of suffering, is, of course, very trying. On the other hand, there is not the slightest evidence of broken spirit or weakened morale anywhere.

One morning two sisters, living together, were making ready for the day—the one dressing for business, the other preparing breakfast. The one upstairs heard a tremendous explosion and felt a blow on the head. Recovering herself, she stumbled through falling rubble and blinding dust downstairs, to find her sister laid out in the kitchen and covered with blood. Grasping a cloth and wetting it at a gushing water pipe she revived her sister and found her wounds had narrowly missed her eyes, but were superficial. The injured girl was not at church two days later, but the other was and seemed very grateful to God as she told me her simple but sad story.

"And what do you do at night?" I asked of two elderly ladies at one of

the London Sabbath services. "Do you sleep in a shelter?"

"We sing a hymn, have our family prayers, then go to bed in a downstairs room and leave everything to God," replied one of these octogenarians. They seemed a bit tired, but they are carrying on, and their trust is in the Lord.

I spoke to a good brother who lives with his family not many yards from the scene of considerable damage. His wife, daughter, and niece are with him. He and his daughter told me they have never slept out of their upstairs apartment. I admired the spirit of those women.

I told a good church elder that he looked tired. "Yes," he said, "I could almost sleep on my feet. Three nights ago I got to sleep at 3:45 A. M., the following night at 4:45 A. M., and last night I did my full night's fire watching."

Last Sabbath I was with two London churches and came across about seventeen families who have had their homes almost or wholly ruined. We always give some immediate cash assistance where necessary, and there is a very friendly and brotherly spirit in the whole community where these conditions obtain.

There is some evacuation of children and also of adults who have no real need to remain in London. Our meetings are a little thinner, and our public evangelistic services are, of course, somewhat reduced. In one effort which gave promise of being one of the best in the union, with some seventy-five new people out each Sabbath, more than half the interested people left London. But the workers remain and work on, and their loyal spirit communicates itself to our membership.

HARRY W. LOWE.

Calendar Reform Pamphlet

CHANGE OF PRICE

WE are glad to announce that there has been a change in the price of the calendar reform pamphlet, which is now being printed. Last week we announced that the price of this pamphlet was 10 cents; now we are glad to state that it has been reduced to 5 cents a copy. Turn and read the full-page advertisement regarding this publication on page 22.

This is a very important and vital issue which has been thrust upon us during the last few weeks, an issue that involves not alone Seventh-day Adventists, but anyone who has any regard for the perpetuity of the week or the observance of holy days, either the seventh or the first day of the week. This pamphlet should have a very wide circulation. Orders are coming in from every part of the field.