

## REVIEW AND HERALD

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

## REFLECTIONS

By WELDON TAYLOR HAMMOND

One day I broke an orange apart  
And tore the fibers from its heart.  
Alas! No earthly power or art  
Could make it whole again.  
Tho' Mother Nature toiled for days  
This luscious ball of sweet to raise,  
A moment's simple finger plays  
Had foiled the wisest brain!

Should this not cause us to reflect  
On bygone moments of neglect,  
When we have failed to show respect  
To those we call our own?  
They longed for love, but we were cold;  
Kind words, but we were prone to scold.  
Sad things by many might be told  
Of evil seeds we've sown!

If man with all his might and main  
Cannot restore an orange again,  
From whence may broken hearts obtain  
A balm to heal their grief?  
O God, forgive the shameful pride  
That brushed these tender ones aside  
So that they dared not to confide  
In us for soul relief!

We sometimes gather common sense  
From things of little consequence  
And thank a kindly Providence  
For opening our eyes.  
If we will heed sweet Wisdom's ways  
And let her maxims rule our days  
With words of kindness, love, and praise,  
We shall be truly wise!

# The Sabbath in the Dispensations

## PART III

### The Christian Dispensation

#### The Sabbath Reaffirmed

IN the reformation regarding Sabbath observance which Christ taught and practiced there was re-affirmation of the Sabbath truth. He taught the Sabbath as a part of the divine law. And after His death His most intimate disciples demonstrated their regard for the Sabbath of the Lord in that their conscience would not permit them to continue their preparations in anointing the body of the Lord. The divine record is that they prepared spices and ointment on the sixth day and then ceased their further work, resting on the Sabbath day according to the commandment, and on the first day of the week went to the sepulcher to anoint the body of Jesus. This anointing they had refrained from doing on the Sabbath. (Luke 23:56; 24:1.)

The apostle Paul, in his ministry to both Jews and Gentiles, used the Sabbath as the time for religious service, preaching to them the saving gospel message. (See Acts 17:2, 3; 18:4; 13:42, 44.)

The history of Sabbath observance through the Christian dispensation has been a fitful and checkered one. The mystery of iniquity, the apostle Paul declares, was at work in his day, and soon after his death and the death of the early disciples, this mystery of iniquity developed into the man of sin, who, the apostle Paul declared in the second chapter of his second epistle to the Thessalonians, would oppose and exalt himself against all that was called God or that was worshiped, sitting in the temple of God and showing himself to be God.

It was in the days of this great apostasy that the Sabbath of the Lord was discredited and the false sabbath was made to take its place, although we have abundant evidence that all through the centuries when this work of supererogation was going on God had faithful witnesses who still kept holy the day of His own choosing.

The sixteenth century witnessed a break in the long, dark night of papal superstition and apostasy. Wycliffe, Calvin, Luther, Melancthon, Zwingli, and others, by their teaching and writing, called men back to the Word of God as the man of their counsel. The shackles with which Rome had bound

the minds of men were broken, and new light and revelation came to them.

In the providence of God this work of reformation was to continue even until the end of time. Various phases of it were emphasized in later years by John Wesley, by William Miller, and more latterly by the believers connected with this great second advent movement. This latter class believed that as a part of the message for this day and generation there should come to the world a reform concerning the Sabbath of the Lord, and they found authority for this belief in the Word of divine revelation.

#### Sabbath Reform

In the seventh chapter of the book of Revelation there is brought to view a remarkable prediction. John saw an angel flying in the midst of heaven, having the seal of the living God.

This seal was to be placed upon God's people, who would witness the return of their Lord and be prepared to greet Him on that occasion. The seal of God is connected with His law. This is clearly stated in the eighth chapter of Isaiah. "Bind up the testimony, seal the law among My disciples." Isa. 8:16. The seal of the law of God is contained in the fourth commandment. Indeed, this is the only commandment in the decalogue which identifies specifically the Lawgiver. "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

The Giver of the law is designated as the one who made the heaven and the earth, the great Creator. It reveals His name, the office He occupied, and the extent of His territory. And this kind of seal is attached to legal documents of today. The proclamation of the President of the United States gives his name, his position, and the territory over which he rules. The word "seal" is synonymous with "sign." The Lord specifically declares that His Sabbath is a sign of the sacred relationship existing between Him and His children. "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a perpetual covenant. It is a sign be-

tween Me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested, and was refreshed." Ex. 31:16, 17.

The prophecy of the three angels found in Revelation 14 clearly reveals that a great message of reform will go to the world preparatory to the coming of the Lord. As a result of the preaching of this message there will be developed a people who keep the commandments of God and the faith of Jesus. (Rev. 14:12.)

#### The True Versus the Counterfeit

A striking contrast is drawn in this threefold message between the Sabbath of the Lord and the false sabbath represented by the mark of the beast. The messenger of the Lord will not alone call mankind back to the observance of the Bible Sabbath, the Sabbath of the great Creator, but will also sound a warning against the observance of a counterfeit day of worship.

Those who are giving this great message of reform are pronounced by the prophet of old as "The repairer of the breach, The restorer of paths to dwell in." "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable: and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the Lord hath spoken it." Isa. 58:12-14.

Thus the Christian dispensation closes the same as the Levitical and patriarchal, with a great message of reform, calling mankind back from their wandering to God, to the Creator of heaven and earth. The controversy all through the ages has been over the law of God. Indeed, this is the great controversy that began in heaven itself in the rebellion of Satan. It is a thrilling contemplation which

we who live in these days are to see in the grand climax of this controversy, the triumph of truth and the banishment of error.

"Truth crushed to earth shall rise again:

Th' eternal years of God are hers;  
But Error, wounded, writhes in pain,  
And dies among his worshippers."

May God hasten the great day when

this final consummation will be reached, and then as the righteous are gathered into the kingdom of God there will be resumed in that happy state the blessed Sabbath observance begun in the days of Eden. Eden lost will be restored. "For as the new heavens and the new earth, which I will make, shall remain before Me, saith the Lord, so shall your seed and your name remain. And it shall come

to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord." Isa. 66: 22, 23.

The Sabbath, like a golden arch, reaches from Eden in the days of our first parents to Eden restored. May we so live that Christ our Redeemer will give us a part in that great and happy reunion. F. M. W.

The Historical Background of Seventh-day Adventism—Part 36

## The Shock of Disappointment

THE Millerites, who gathered in their churches that twenty-second day of October, were no longer believers in the "advent near"; they were believers in the advent here. With unwavering faith and full confidence, they had expected their Lord's return on that day. But as the sun sank in the west their hopes sank with it. From the heights of happiness and hope they fell to the depths of the deepest disappointment.

On October 24 Josiah Litch, who was in Philadelphia, wrote to Miller these sorrowful words: "It is a cloudy and dark day here—the sheep are scattered—and the Lord has not come yet."—*Manuscript letter, Oct. 24, 1844.*

Even if the weather actually was cloudy, and the day literally dark in Philadelphia, we cannot escape the feeling that Litch was speaking of a figurative darkness that enveloped them.

Joseph Bates truly observed that "the effect of this disappointment can be realized only by those who experienced it."—*Joseph Bates, Autobiography, p. 300.*

Another of the Millerites, telling of that experience, described how high were their expectations, how they looked for their "coming Lord until the clock tolled twelve at midnight." Then their "disappointment became a certainty." But let Hiram Edson tell in his own words of the sorrow that took hold upon him:

"Our fondest hopes and expectations were blasted, and such a spirit of weeping came over us as I never experienced before. It seemed that the loss of all earthly friends could have been no comparison. We wept, and wept, till the day dawn. I mused in my own heart, saying, My advent experience has been the richest and brightest of all my Christian experience. If this had proved a failure, what was the rest of my Christian experience worth? Has the Bible proved a failure? Is there no God, no heaven, no golden home city, no paradise? Is all this but a cunningly devised fable? Is there no reality to our fondest hope and expectation of these things? And



With Unwavering Faith and Full Confidence the People Waited Expectantly for the Lord's Return. But as the Sun Sank Behind the Clouds, Their Hopes Sank With It

thus we had something to grieve and weep over, if all our fond hopes were lost. And as I said, we wept till the day dawn."—*Hiram Edson, Fragment of manuscript on his life and experience, pp. 8, 9.*

The shock, the sorrow, and the darkness were so great that at least for the moment even the most devout found themselves tormented with disquieting thoughts.

### Sorrow Long Remembered

The keenness of that disappointment was so great that another Millerite, writing long afterward of the event, could describe it in the most vivid language. Here are his words:

"That day came and passed, and the darkness of another night closed in upon the world. But with that darkness came a pang of disappointment to the advent believers that can find a parallel only in the sorrow of the disciples after the crucifixion of their Lord. The passing of the time was a bitter disappointment. True believers had given up all for Christ, and had shared His presence as never before. The love of Jesus filled every soul; and with inexpressible desire they prayed, 'Come, Lord Jesus, and come quickly;' but He did not come. And now, to turn again to the cares, perplexities, and dangers of life, in full

view of jeering and reviling unbelievers who scoffed as never before, was a terrible trial of faith and patience. When Elder Himes visited Waterbury, Vt., a short time after the passing of the time, and stated that the brethren should prepare for another cold winter, my feelings were almost uncontrollable. I left the place of meeting and wept like a child."—*Washington Morse, "Remembrance of Former Days," The Advent Review and Sabbath Herald, May 7, 1901, p. 291.*

Luther Boutelle, a Millerite lecturer, tells of the disappointment and embarrassment that confronted them:

"The 22d of October passed, making unspeakably sad the faithful and longing ones; but causing the unbelieving and wicked to rejoice. All was still. No *Advent Herald*; no meetings as formerly. Everyone felt lonely, with hardly a desire to speak to anyone. Still in the cold world! No deliverance—the Lord [had] not come! No words can express the feelings of disappointment of a true Adventist then. Those only who experienced it can enter into the subject as it was. It was a humiliating thing, and we all felt it alike. . . .

"Not quite content with being housed, after such stirring times, I went to Boston. Found *The Advent Herald* office closed, and all still. I next went to New Bedford. Found the brethren in a confused state. Had a few meetings; comforted those who came as best I could, telling them to hold fast, for I believed there would be a good come out of this matter. . . . Some fanaticism was seen, but the many were sober watchers for the Lord."—*Luther Boutelle, Life and Religious Experience, pp. 67, 68.*

He was told "of a company that had come together to stay until the Lord came." He decided to visit them and cheer them in their disappointment:

"I found about 70 believers in a large house, living there and having meetings daily. They had put all their money in a milk pan, and when they paid for anything they took the money from the pan. All was common stock. We held a meeting with them and ad-

vised them as best we could to keep the faith and separate, and see to their individual interests, and those of their families, which advice they kindly took, and very soon separated, each going to his or her calling."—*Ibid.*, pp. 68, 69.

### An Evidence Millerites Decorous on October 22

Here again is evidence in support of the conclusion that the Millerites were gathered in religious services on that day, services held in private homes when regular meetinghouses were not available. The description of their common funds sounds strangely like the story in the Bible of the common fund which the early Christians had, under which the needs of all were supplied. (See Acts 4:34, 35.)

Another Millerite, writing from Boston a year afterward, gave this account of his experience on Tuesday, October 22: "I waited all Tuesday and dear Jesus did not come;—I waited all the forenoon of Wednesday, and was well in body as I ever was, but after 12 o'clock I began to feel faint, and before dark I needed someone to help me up to my chamber, as my natural strength was leaving me very fast, and I lay prostrate for 2 days without any pain—sick with disappointment—then all my strength returned suddenly. Blessed be God."—*Letter from H. Emmons, Oct. 10, 1845, in The Day-Star, Oct. 25, 1845, p. 6.*

This writer did his waiting, not out in a graveyard, or some other strange place, but in a downstairs room of his home! This supports the previous testimony presented regarding the location of the Millerites on the twenty-second.

To suffer so keen a disappointment was exquisite pain in itself. But to that were added the jeers and ridicule of scoffers. The Millerites knew they were in an alien, hostile world. They shrank from mingling with others. They knew not how to answer the taunting question, "Why didn't you go up?" though one of them silenced an inquirer by asking sternly in return, "And if I had gone up, where would you have gone?" Miller himself, in a personal letter a few weeks afterward, told a fellow believer of what happened at Low Hampton in connection with the great day. He spoke of it as "a solemn time" when "even the wicked scoffers stood mute." But, said he:

"It passed. And the next day it seemed as though all the demons from the bottomless pit were let loose upon us. The same ones and many more



T. K. MARTIN

Although the Disappointment of Those Who Looked for the Lord in 1844 Was Very Keen, Those Who Are Ready and Waiting When the Lord Makes His Appearance in the Clouds, Will Rejoice Greatly

who were crying for mercy two days before, were now mixed with the rabble and mocking, scoffing, and threatening in a most blasphemous manner."—*Manuscript letter to I. O. Orr, M. D., Dec. 13, 1844.*

### Three Classes of People

This letter of Miller's reveals that there were not simply two classes at that time—the sincere Millerites, and the open scoffers. There was a third class—a group who had come to the Millerite services, not because they loved the Lord's appearing, but rather because they feared it. They hoped that in some way they might ward off the judgments of God by coming into the circle of the Millerites at the last moment and mingling their fear-inspired prayers with the exultant songs of the true believers. This has always been true in the history of religion since the days of the mixed multitude that came out with the Israelites from the land of Egypt. But the sudden revelation of this fact to the startled eyes and ears of true Millerites would only add to their overwhelming sorrow. Of these counterfeit Adventists, Miller declared in this letter that none now "come near our meeting."

From N. N. Whiting came a letter to Miller just two days after the disappointment, describing the troubles that confronted the advent believers

on Long Island when the day of the advent had passed. Said Whiting:

"The excitement against us here already begins to die away. We were in some danger from the mob last Sabbath [October 20] at Franklin Hall [New York City]. The mayor, however, offered to put down the mob with strong hand if a meeting should be held in the evening. Our brethren concluded to close the house."

Whiting was not sure on the twenty-fourth that mob violence of some form or other might not trouble them. He revealed this in an unusual way. While the salutation at the beginning of his letter read, "Dear Brother W. Miller," the letter was addressed to "Mr. George Miller," his son. His reason for thus addressing the letter explained in a postscript: "I have directed this to George Miller, lest it should be intercepted or opened."—*Manuscript letter, Oct. 24, 1844.* F. D. N.

### The Perfect Pattern

CHRIST was the only sinless one who ever dwelt on earth; yet for nearly thirty years He lived among the wicked inhabitants of Nazareth. This fact is a rebuke to those who think themselves dependent upon place, fortune, or prosperity, in order to live a blameless life. Temptation, poverty, adversity, is the very discipline needed to develop purity and firmness. . . .

As Jesus worked in childhood and youth, mind and body were developed. He did not use His physical powers recklessly, but in such a way as to keep them in health, that He might do the best work in every line. He was not willing to be defective, even in the handling of tools. He was perfect as a workman, as He was perfect in character. By His own example He taught that it is our duty to be industrious, that our work should be performed with exactness and thoroughness, and that such labor is honorable. The exercise that teaches the hands to be useful, and trains the young to bear their share of life's burdens, gives physical strength, and develops every faculty. All should find something to do that will be beneficial to themselves and helpful to others. God appointed work as a blessing, and only the diligent worker finds the true glory and joy of life. The approval of God rests with loving assurance upon children and youth who cheerfully take their part in the duties of the household. . . .—*The Desire of Ages, p. 72.*

## Enforcing World Peace

Out of the Dumbarton Oaks conference has come a tentative plan for establishing an international organization, the duty of which will be to keep the peace by the use of force, if and when that is necessary. The text of the plan was released October 9. The idea of the use of force is a prominent feature of the new plan. Gone are the days when man thought that merely to "outlaw war" or establish a league of nations would be sufficient to check aggressors. While provision is to be made for the peaceful adjustment of disputes between nations, yet the ranking powers are insistent that provision for the speedy use of military force against an aggressor should be included in the international scheme.

As announced, the proposed international organization will include the following organs: a General Assembly, a Security Council, an International Court of Justice, and a Secretariat. The core of the whole organization is found in the Security Council which will be made up of eleven nations, five of which will have permanent seats and will be the dominating influence. These five nations are the United States, Britain, Russia, China, and eventually France. These nations shall take on the heaviest responsibility for policing the world and giving direction to the organization, which is to be called "The United Nations."

This new organization not only will have as its purpose the maintenance of peace, but it will have to do with every phase of the life of man. Its purposes are stated as follows: "To maintain international peace and security; to develop friendly relations among nations; to achieve international co-operation in the solution of international economic, social, and other humanitarian problems; and to afford a center for harmonizing the actions of nations in the achievement of these common ends."—*New York Times*, October 10. It is clear that the Dumbarton Oaks plan is stronger than the Covenant of the League, because it is built on the principle of speedy action. The enforcing of both military and economic sanctions will be in the hands of the Security Council, of which the five great powers are to be the dominant factor.

The big question still remains, What will be done when charges of aggression are made against one of the big five? It is the old question, Who will police the police?

While men are in dead earnest about forming such an organization, they are not too optimistic about its success in maintaining peace. Still they believe that something must be at-

tempted to save this tottering world. And that is just the picture we find in the prophetic dream given to Nebuchadnezzar, as described in Daniel 2—the attempt to bind together iron and clay. "They shall not cleave one to another," say the Scriptures. No, we cannot look to any human institution to save the world. We must not place our hope in the plans of men. We must look to the God of heaven who has promised to rebuild the world upon eternal foundations.

## Government by Executive Order

Stanley High, the well-known writer on world events and national affairs, presents in the *Saturday Evening Post*, September 30, some startling facts on a change that appears to be taking place in the American form of government. He points out that the trend toward government by executive directive began some years before the war, and that the present conflict has only increased the speed of expansion. This has brought to a head the long contest between Congress and President, with the Executive apparently growing in power to the consternation of Congress.

Mr. High goes to the *Federal Register* to prove his point. This is a Government periodical which was brought forth on March 14, 1936, for the purpose of publishing unlegislated laws—"the directives, rules, orders, and regulations issued, without much benefit of Congress, by the agents and agencies of the Executive." He states that the first year required only 2,608 pages, but that by 1943, 17,544 pages were necessary. He says further:

"From March 14, 1936, to June 29, 1944, the *Register* printed a grand total of 76,541 directives, grants, orders, permissions, and prohibitions. To print them required 62,202 pages and 93,000,000 words. That is approximately as many words as were spoken in that time by our 531 constitutionally designated lawmakers on the floors of both houses of Congress."

The author states that while "presidential directives" have been used in times past on noncontroversial matters of administration at the average rate of eighty-five a year, the present incumbent has been issuing them on many subjects at the average of 307 a year. He also states that "altogether, since 1933, 200 new Federal bureaus, boards, commissions, and administrations have been added to the Government." Most of the laws that issue from this mammoth structure have to do with the ruling and the regulating of the people of this country.

We can readily see that with such a form of government, changes can

take place almost overnight, and without warning.

## Liberties Limited

The recent political campaigns only serve to show how united men are on the basic trends in government. After Governor Dewey's speech at San Francisco on social security, commentators began to remark about the similarity of his ideas and those of the present administration so far as security laws are concerned. It is important to recognize the fact that most progressive men believe that social security laws have come to stay, and that they must be expanded into even larger schemes for taking care of the needs of people.

In his address Governor Dewey made some very significant admissions. He said, "Whether we like it or not, and regardless of the party in power, government is committed to some degree of economic direction. Certain government measures to influence broad economic conditions are both desirable and inevitable. . . . In agriculture, in labor, and in money we are committed to some degree of government intervention in the free workings of our economic system. . . . Now, in all this there exists an obvious danger to our fundamental freedoms. *The danger is that in accepting the support of government in certain broad aspects of our economy we may slip by stages into complete government control of our lives. In other words, in our search for economic security we may lose forever our personal and political freedoms.*"—*New York Times*, September 22. (Italics ours.)

It is becoming more and more evident that we are in the midst of a world revolution, a revolution in government. A new system is emerging. What we are fighting against is the extreme in government regulation, where the state is made supreme. But when the war is won the revolution will still be on. It is becoming more and more evident that we will not go back to what has been called rugged individualism and free enterprise. Democracy will remain, but it will be greatly changed from what it was. One well-known writer has stated that we cannot have complete security and complete liberty at the same time. Government cannot promise the people security from poverty in old age and sickness, security in employment, and in the payment of rent and doctor bills, and still leave them to complete liberty of action. The strange new trend that is taking place is that men are willing to sacrifice liberty for security, or make some kind of bargain between the two.

Students of Bible prophecy are not surprised at these trends. An international organization in which all nations are bound together and through which speedy action can be taken to



impose both economic and military sanctions is necessary to the fulfillment of Revelation 13. Once it seemed well-nigh impossible for this to be brought about in a world where nationalism and personal freedom were in the ascendancy. But now this is being changed, and we need not wait long for the final events as depicted in the Word of God.

### Will Catholics Collaborate?

We are hearing quite a little from Roman Catholics about the need of Catholics collaborating with non-Catholics in temporal affairs that have to do with the common good. Some time ago the Roman Catholic bishops of Texas and Oklahoma called upon the one million Catholics in that section to co-operate with Protestants and Jews in the rebuilding of a broken civilization. (*Time*, July 3.) However, when Catholics speak of collaboration, they do it with many reservations which in fact nullify the purposes of collaboration. The good-will, get-together idea, which is now so largely being promoted by liberal Protestants, is for the purpose of bringing unity to the world—religious and political unity. These modern religionists believe that the need for unity is far greater than the need for holding to any distinctive denominational position. In fact, they believe that denominationalism should die, and that the churches should yield up their peculiar views in favor of ecumenical Christianity.

While the Protestant promoters of collaboration have both social and religious unity in mind, and they are willing to compromise with their faith in order to attain it, Roman Catholics have no such thought in mind, for they still insist that the Roman Catholic Church is the only true church and that Protestants are heretics. They warn their people that collaboration with Protestants is only of the mildest sort; it does not enter the most important sphere of life, the religious realm. Catholics still hold to their ancient purpose, that of ridding the world of Protestants and making it Catholic, subject to the pope.

We may well ask, How can two walk together when they do not agree fundamentally? An editorial in the *Christian Century* (August 30) discusses the subject of "Collaboration Without Compromise." After pointing out that Catholics do not know how to collaborate, because they are unwilling to compromise their faith at any point, and that Protestants are too quick to compromise for collaboration's sake, the editor closes with this somewhat paradoxical sentence, "We can collaborate without compromise in the creation of a better social order if each group will correct itself where it is weak—if Catholics will learn how to collaborate and Protestants will learn how not to compromise."

How can Protestants, if they fully believe their Protestant position, without compromise find a position of unity with Roman Catholics whose ideas and beliefs are so at variance with theirs? The answer is that it cannot be done. One or the other must compromise, and it is all too evident which party will be willing to do so. It is that party which has been largely affected by modernism and the compromising spirit, the Protestant liberals who now control the large body of Protestants. To them the word "unity" seems to mean more than faith.

Christ prayed for the unity of Christian believers, but He did not pray that it be attained by the sacrifice of truth, for as He prayed He said, "Sanctify them through Thy truth: Thy word is truth."

### The Catholic Position Unchanged

Protestant leaders are not unmindful of the dogmatic Catholic position. The *Christian Century* (August 30), in its editorial on "Collaboration Without Compromise," quotes from the magazine *Catholic Action*, in which on the one hand Catholics are asked to collaborate with non-Catholics across sectarian lines, but on the other hand they are warned "to be faithful in all details to the principles of Christian truth as taught by the *magisterium* of the Church." The author speaks a word for unity and declares that "recent popes make their appeal to the world on the ground that religious unity is absolutely necessary for the common welfare of the nations." To this the *Christian Century* says:

"Since the only religious unity conceivable by the Catholic mind is ecclesiastical unity, and the only ecclesiastical unity is that over which the pope is the infallible head, the logical conclusion—for those who accept the premises—is that the safety of the state demands uniformity in religion under the domination of the pope and the Catholic hierarchy. A Catholic majority holding this view, or a Catholic minority sufficiently powerful to control the instrumentalities of government, could scarcely fail to use whatever means might be available to bring about that complete uniformity. They have always done so when they had the power. There has been no authoritative disavowal of any means, violent or other, which the church has used in attempting to gain this end in the past. And now we have a frank reaffirmation of the principle by which intolerance and persecution have sought to justify themselves—that dissent [from the Catholic faith] is dangerous to the state."

It is very evident that when Protestants extend their hands to Roman Catholics they are doing so with their eyes open.

### Scholars Still Look for Better World

Even the most intellectual of human beings seem to be ignorant of the most important lesson of history. Mighty kingdoms come and go. Men rise to power and are hailed as gods, but soon are found to have feet of clay. Great cities are built only to be destroyed by the hand of man. The greatest ruin is that which man himself creates. The lesson of history that is ignored or forgotten is that man is his own greatest enemy—man cannot redeem himself.

Yet right in the midst of the greatest catastrophe that has ever overtaken man, one that has been precipitated with cruel and deliberate purpose, scholars of the day are still unbowed. They are saying, as it were, "We will not be overthrown. We will rise and build a better world." There is something both heroic and pathetic in this spirit of men. Blinded by sin they beat their lives out upon a wall that will not yield. If only they would lift up their eyes and see God anxiously waiting to deliver them! But what can God do when men stupidly depend on their puny gadgets to deliver themselves from trouble?

One hundred eminent scholars recently gathered at Columbia University to discuss the postwar world. Reporting the meeting, the *New York Times* (September 9) says, "The world was described as going through a revolutionary age and on the threshold of a new era of enlightenment that would surpass all others."

We are reminded of the words of Julian Huxley, one of the great scientists of our time: "The only cure for the insufficiency of science is more science. . . . Man stands alone as the agent of his fate and the trustee of progress for life. . . . For a justification of our moral code we no longer have to have recourse to theological revelation, or to a metaphysical Absolute; Freud in combination with Darwin sufficed to give us our philosophic vision."—*Fortune*, December, 1942.

When Darwin and Freud are substituted for Moses and Paul, it is no wonder that men run around blindly in a vicious circle of frustration, hoping against hope that the next turn will bring to view the promised land. In these days of forced optimism we need to be reminded of the words of Paul, who declared that when men are "without Christ" and "without God in the world" they have "no hope." Eph. 2:12: Declares the Scripture, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. F. L.

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## Christian Certainties in Times of Uncertainty

By ERNEST LLOYD

IN these days of confusion and uncertainty we need to cultivate a closer acquaintance with the great certainties of Christian belief. We need more of the assurance in our individual lives that characterized the life of the apostle Paul. He made some strong declarations of his unflinching confidence in the Saviour. There were certain things of which he was very sure. And it was these certainties that made him the strong witness that he was. Paul expressed no doubt in his teachings. "There is nothing in doubt to beget enthusiasm or to breed missionaries."

Paul felt constrained to preach, to travel from place to place, and to endure hardship, because he knew certain positive truths. To him it was of vital concern that all men should know them, and he labored diligently to that end. Paul preached in the spirit of certainty. The "I know's" and the "we know's" of his writings make up a glorious list. They are worth marking in your Bible, for they help in the practice of assurance.

Of what can we be certain in these times of confusion and uncertainty? The businessman is uncertain regarding business. The statesman is uncertain regarding the future. The man in the street is uncertain and often confused. But students of the Bible, students of prophecy, men and women preparing for the coming of the Lord, can humbly say, "We know." Christians began saying this soon after the resurrection and ascension of Jesus. Their lives had been regenerated and illuminated by Him, and soon they were standing up in Jerusalem, Antioch, Corinth, and Ephesus, saying to those who doubted and persecuted them, "We know."

The line of witnesses to the same certainties has never disappeared. Nothing could silence such testimonies. Earthquake, famine, plague, war, and persecution have been powerless to prevent Christians from saying, "We know." The long, unbroken line of such witnesses makes a shining pathway through the darkness of the centuries. And today, despite the doubtings of modern attitudes, despite the fatalistic beliefs, and the dumb grief weighing down countless hearts in these days of distress and tragedy, there are still on every continent those who can say, "We know." They share the infinite comfort and hope and as-

urance possessed by Paul and John and other early Christian leaders. But of what can Christians be sure today?

1. *That God loves us* (1 John 4:16). We cannot be sure of material things. They are here today and gone tomorrow. And neither do they give the human heart the satisfaction that it craves. No, only God can satisfy the human heart. And He made it so that it could not be really satisfied without His peace and love. Here is one of the great certainties to rest upon—the certainty that God loves us! He loves every human being—from the first parents in the garden down to the last baby born. Every one of the countless billions who have come and gone since the creation of this world, was the object of a love that throbbed in the heart of the heavenly Father. Countless books have been written on the love of God. Many more are doubtless being written. But the subject can never be exhausted.

And He loves the unlovely. We usually like the people who are nice and gracious and lovely, but God's wonderful love takes in every person on the face of the globe—scholar and illiterate, villain and saint, white, black, and brown. Even when God's love is doubted, denied, and trampled upon, that wonderful love is blessing man through every moment of time. God's love is inexhaustible and all-inclusive. He included you and me in that blessed word "whosoever." His love is the first great certainty. His love can never fail. Hold fast to this certainty.

2. *That life is graciously ordered for those who love God* (Rom. 8:28). A loving and purposeful God is shaping events so that they purify, ennoble, and enrich the lives of all who respond to, and co-operate with, God's love. That love is so wisely directed that it would bestow something more than ease and comfort or total exemption from pain and loss. In the midst of the day's work and strain, in our participation in the common lot, in our experience of sorrow and loneliness, in our liability to err and to slip and to fall, He is graciously ordering for us the way of life.

Just before Jacob took his trip down to Egypt to meet Joseph, he felt overwhelmed with the gathering clouds of trouble and sorrow. (Genesis 42 and 43.) But God was ordering Jacob's lot, as He had Joseph's remarkable

experience, and the story ends with honor and joy and plenty for Jacob and his family.

There are the stories of Esther and Daniel and others which show the loving hand of God who stands "within the dim unknown, . . . keeping watch above His own." Let us hold fast to this certainty—that our heavenly Father will shape our future for our best good. We do not know how He will work things out, but we are assured that He will work them out for our good if we love Him and daily do those things that please Him. His promises can never fail. Hold fast to this certainty.

3. *That we may outlive this earthly order* (2 Cor. 5:1). God's plan for His people includes eternity. Our earthly span is but the preparatory period. Our future life is secure in the Lord. Linked to Him we cannot perish. We can say with Paul, "Christ liveth in me"—the risen Christ, the Conqueror of death. True, we may sleep in the grave for a little time, and the "earthly house of this tabernacle . . . [be] dissolved," but God cares too much for His faithful ones to permit extinction. "We know," and we wait for the great change that brings immortality. God guarantees it all by His Word, His character, and His love. Let us remember that God's best things are all ahead of His people, and the best of all is eternal life with Him. "Because I live, ye shall live also." His Word can never fail. Hold fast to this certainty.

Let us practice assurance. Put the thought of a loving God into the mind every morning on awakening. Act as if you believed the certainties of His Word. Do the things that please Him. Watch to see how things work out for your good. Follow the Master's example. Hold fast to God's promises. His thoughts toward us are always the "thoughts of peace, and not of evil, to give you an expected [the desired] end." Jer. 29:11.

HAVE not all observers given example after example of the extraordinary sagacity and instinct of all kinds of animals, birds, fishes, reptiles? At all events they are God's creatures, and Christian men and women should not be unmindful of their duty toward them.—G. E. Gordon.

# The Perpetuity of the Week

By FRANK H. YOST

THE people of God are being menaced today by a danger as serious in its way as that which threatened the people of God twenty-four centuries ago in the time of Queen Esther, and again during the Inquisition of the Middle Ages. It is not yet a physical threat, but it can jeopardize the economic opportunities, the right of every faithful and consecrated Sabbathkeeper and Sundaykeeper in the world to earn his bread and butter, as well as impose the most serious interference with the freedom of worship. This menace is exerted through the new plan for calendar reform.

It is not that this plan for calendar reform is in itself a bad or foolish thing. It is logical, rather, and offers to the business world superficial conveniences. Its threat lies in the fact that it inserts in the calendar blank days—days which belong to no week and which thus throw out of order the normal and historic sequence of the week, with its age-long religious significance. The succession of Sabbaths and of Sundays, which has never been interrupted throughout all history, will, by the adoption of the contemplated modified calendar, be completely altered.

## Meaning of the Term

The week is as old as the Sabbath, and is therefore as old as creation. Our word "week" comes from an ancient Teutonic root word, and is used for a period of time such as seven days or seven years. *The Oxford English Dictionary*, article "Week," Volume XII, page 254, says:

"As there is no reason to suppose that the Germanic peoples used a reckoning by weeks before they came in contact with the Romans, it is probable that the OTeut. \**wikōn* had originally some meaning other than that of 'period of seven days,' which the word has in WGer. and Scandinavian; perh. it meant 'succession period,' and this may have been the sense of Goth. *wikō* in the only recorded example." "Goth. *wikō* (once only rendering *τάξις*, 'order' in Luke 1:8). This indicates that "week" may, in fact, mean any sequence or series, but in particular a sequence or series of seven days or years.

It is found with a parallel sense in other languages. The Hebrew word is *shābuwa'*, meaning a period of seven days or years—a heptad, or week. In Genesis 29:27, 28 and in Daniel 9:24-27, weeks of years are involved; in Exodus 34:22, Leviticus 12:5, Deuteronomy 16:9, 10, and 2 Chronicles 8:13 the concern is with weeks of days. In the Greek the word

is *hebdomas*, meaning the number seven, or seven years, or seven days, in which last sense it is used to translate the Hebrew word for week in the Greek Septuagint of Exodus 34:22.

In the New Testament the word "Sabbath" was used for week, the first day of the week, for instance, being called simply the "first of the sabbaths." In the Latin the only word at hand was "septenarius," meaning a septenary, containing seven, consisting of seven. It is used for the number seven in Pliny and Macrobius, and for seven measures of a line of poetry in Cicero. Its use to mean a week of seven days is late, for the ancient Romans did not have a seven-day week.

Thus we see that these words for "week" may mean any group of seven



or seven in sequence, and hence in practice seven years or seven days. Care must therefore be used, in tracing especially the Greek and Latin words for "week," because sometimes the word used during the Christian Era for week at an earlier period meant seven years or simply a sequence of seven.

As a matter of fact, however, the week of seven days, preserved by the Hebrews, is as old as the earth, for it appeared at creation. God made the earth in six days and rested the seventh day. (Gen. 2:1-3.) Thus the week was first marked out. It was originated by God without any reference to the motions of the sun, the moon, or the stars; without any connection with the month or the year. Every seventh day marked the passing of a week, and these weeks have continued month in and month out; year by year, century after century, without any interruption and without reference to, or modification by, eclipses, calendar changes, wars, migrations, or any other accident or event of human history.

## In Bible Times

There are suggestions of the recognition of the week very early in the Bible story. The record of the deluge furnishes several references to seven-

day periods in Genesis 7:4, 10 and 8:10, 12. Perhaps in Jacob's day a seven days' journey was recognized as a unit of travel. (Gen. 31:23.) After the arrival of the Hebrew people in Canaan the references to the week are very distinct.

In Exodus, chapter 16, the week was plainly marked out by miraculous manifestations in connection with the falling of the manna, itself miraculous. When the Israelites were forcefully reminded of the perpetual obligation of the Sabbath at Mount Sinai, as recorded in the nineteenth and twentieth chapters of Exodus, the week was once and for all plainly set forth. The very use of the word "remember" in the Sabbath commandment indicates that this was to the Hebrews no new thing but an emphasized continuation of that which they had as a people known throughout their own existence, and from the experience of their ancestors.

The Hebrews never lost the tally of the week, because of their observance of the seventh-day Sabbath. Again and again they were reminded of the Sabbath privilege. Again and again they were rebuked for neglecting it. But never once do we find the Hebrews in perplexity as to which day of the week was the Sabbath, nor concerning the orderly sequence of the days. The continuity of the seventh-day Sabbath, and therefore of the week, is unmistakable: in the days of the Hebrew kings, of Isaiah, of Jeremiah, of Ezekiel, of Nehemiah. As will be later pointed out, the observance of the Sabbath and of the distinction of the seven-day week in the era of the prophets must have been attended with unique difficulties, because of the pressure of Babylonian and Persian customs.

The maintenance of the Sabbath and of the continuity of the week also is very evident in Jewish experience in the period between the Old and New Testaments. When attacked, beginning about the year 168 B. C., by the Greeks from Syria, the Jews refused at first to fight on the Sabbath day (1 Maccabees 2:29-41); later they did fight defensively on the Sabbath (Josephus, *Antiquities of the Jews*, Bk. XII, chap. 6, par. 2). The Sabbath was inaugurated each evening with the blowing of trumpets. (Josephus, *Wars of the Jews*, Bk. IV, chap. 9, par. 12.) The Essenes, a Jewish sect in the time of Christ, were Sabbathkeepers. (*Id.*, Bk. II, chap. 8, par. 9.) There are besides these many other references in the writings of Josephus, indicating that the Jews recognized clearly when the Sabbath came, and thus knew the rotation of the weeks.



Jesus Himself attended worship in the synagogue on the Sabbath (Luke 4:16-30), and healed on the Sabbath day on numerous occasions. The week's end brought to Him regularly the Sabbath's privileges of special worship and opportunities for doing good.

Especially marked was the closing week of Christ's earthly ministry. He was crucified on the sixth day; while He was lying in the grave on the next day, the Sabbath, His followers rested on the Sabbath day according to the commandment; He arose from the grave on the first day of the next week. (Luke 23:44 to 24:1.) Both the seventh day and the first day of the week were well known to Paul. (Acts 13:14-16, 42-44; 16:11-14; 17:1-3; 18:1-4; 20:6, 7; 1 Cor. 16:1, 2.) Thus the historic record of religious observances marking the continuing week extends across Old Testament into New Testament times.

### Among Pagan Peoples

This record of the preservation of the seven-day week is all the more remarkable when we consider that in the Old Testament period the pagan peoples by whom the Hebrews and the later Jews were completely surrounded, had no seven-day week as we understand the term. They did have successive periods of days, but these were not in harmony with the Jewish week, and were conceivably as confusing as the contemplated "skip-a-day" weeks threaten to be to the conscientious Christian today. The Babylonians had anciently a five-day week, of which a variant appeared in Egyptian time reckoning, but the later Babylonians, among whom the Jews lived in captivity, had a week of seven days.

"The most ancient division of the [Babylonian] month was into weeks of five days, the year accordingly having 72 weeks, . . . as was also the case in ancient Egypt, where a week of ten days—originally, no doubt, a double week of 2 x 5 days—was recognized. . . . In the hemerologies of the library of Ashurbanipal [died about 626 B. C.], however, in which apparently every month consisted of 30 days, we find entries from a Chaldean calendar with months of 30 and 29 days, according to which new moon fell on the 1st day of the 1st month and of alternate months thereafter, while a penitential day of some kind was observed on the 7th, 14th, 21st, and 28th days of the 1st month, and on the [5th, 12th, and] 19th of the 2d month, and so on throughout the year; here, therefore, we have quite plainly a week of 7 days."—*Encyclopaedia of Religion and Ethics*, Vol. III, p. 76, art. "Calendar (Babylonian)," by Hommel.

However, this peculiar sequence of weeks may have occurred in only one Babylonian month, Elul, or perhaps in a second intercalary month, according

to A. H. Sayce, *Lectures on the Origin and Growth of Religion as Illustrated by the Religion of the Ancient Babylonians: The Hibbert Lectures for 1887*, Lecture I, "Introductory," pages 69-77. In that case, or in any case, a confusing competitor to the week of the Jews must have been offered by their heathen neighbors and conquerors. So also with the sacred days of the Persians, although some "suppose that the Avesta recognizes a sort of week. Of this there is no evidence whatever"; nevertheless "the first, eighth, fifteenth, and twenty-third days of each month are named in honor of Ormazd."—*Encyclopaedia of Religion and Ethics*, Vol. III, p. 129, art. "Calendar (Persian)," by Louis H. Gray.

The Romans had anciently a lunar year which included no week as such. This year had become practically useless as a means of reckoning time in the last century before the Christian Era. But a half century before the birth of Christ, Julius Caesar had corrected this calendar, basing the year's duration upon the supposed course of the sun. The year was given 365 and a fraction days, and this period was divided into twelve months. But Caesar gave no recognition to the week. The only week the Romans had prior to the Christian Era was apparently a kind of market week.

It was a "week of eight days, or *nundinum*, literally, 'a nine days' time,' according to the ancient mode of reckoning. In the calendar each of the eight days had a letter set opposite to it. The first day (*nundina*) had A assigned to it, and each of the succeeding days one of the following letters up to H. . . . The importance of the *nundinae* in the eyes of the common people is attested by some superstitions connected with it."—*John Evelyn Sandys, A Companion to Latin Studies* (3d ed.), pp. 98, 99, par. 117. See also *Dictionary of Greek and Roman Antiquities* (ed. Wm. Smith, 2d ed., 1870), pp. 226, 227, art. "Calendarium," by Thomas Tewitt Key.) However, this week was not marked by sacred days. The sacred days of the Romans were lunar and annual.

### Knowledge of the Week Extended

It was in the midst of these confused and confusing pagan "weeks," so disharmonious with the seven-day week of the Bible, that the Jews continued to observe the Sabbath of God, and even to influence the Gentiles to do the same. Josephus wrote:

"It will be found that . . . not merely have our laws stood the test of our own use, but they have to an ever-increasing extent excited the emulation of the world at large. . . . The masses have long since shown a keen desire to adopt our religious observance; and there is not one city, Greek or barbarian, nor a single nation, to which

our custom of abstaining from work on the seventh day has not spread, and where the fast and the lighting of lamps and many of our prohibitions in the matter of food are not observed."—*Against Apion*, Bk. II, chaps. 39, 40, pp. 280, 282, in the *Loeb Classical Library*, Josephus, Bk. I, pp. 404-407.

Making every allowance, as we must, for the fact that Josephus was a Jew and was desirous of showing how widespread the practices of Judaism were in his day, we must nevertheless recognize from this that the Jews dispersed throughout the Roman Empire were at this time obeying the Jewish laws, keeping the seventh-day Sabbath, and thus distinguishing the perpetual week. Not only that, but many Gentiles evidently were imitating the Jews in this. The very fact that the Roman emperors of the second century of the Christian Era found it necessary to forbid the Jews from proselyting is an incidental verification of Josephus' contention.

(To be concluded)

## God Sees the Heart

BY VIOLA GELFORD

THE world is watchful of our deeds,  
And judges us by what we do,  
The Lord instead our motives reads,  
His heart is understanding, too.

He knows how oft—like Paul of old,  
The things we do, the words we say,  
Are not the things our true hearts hold.  
He knows our members disobey.

Men study other people's lives  
And criticize the deeds they've done;  
The Lord knows how the conscience strives,  
Knows why the battle was not won.

Yet something more His eye discerns  
As men's lives pass before His gaze.  
He knows the ones whose real self years  
To follow closely in His ways.

These ones may stumble, falter, fail,  
While men look on in inward scorn,  
But God's true spirit will prevail  
In all who for their failings mourn.

How glad my loving Father sees  
My inner secret self as me,  
And this I pray while on my knees—  
That I'll not judge by what I see.

How easy it is for one benevolent  
To diffuse pleasure around him,  
How truly his a kind heart a fountain  
Of gladness, making everything  
In his vicinity to freshen into smiles.—  
*Hingham Inezing.*

# Is the Making of Pictures a Violation of the Second Commandment?

By ELLEN G. WHITE

**T**HERE were some who had capabilities to help the church, but who needed first to set their own hearts in order. Some had been bringing in false tests, and had made their own ideas and notions a criterion, magnifying matters of little importance into tests of Christian fellowship, and binding heavy burdens upon others. Thus a spirit of criticism, faultfinding, and dissension had come in, which had been a great injury to the church. And the impression was given to unbelievers that Sabbathkeeping Adventists were a set of fanatics and extremists, and that their peculiar faith rendered them unkind, uncourteous, and really un-Christian in character. Thus the course of a few extremists prevented the influence of the truth from reaching the people.

Some were making the matter of dress of first importance, criticizing articles of dress worn by others, and standing ready to condemn everyone who did not exactly meet their ideas. A few condemned pictures, urging that they are prohibited by the second commandment, and that everything of this kind should be destroyed.

These one-idea men can see nothing except to press the one thing that presents itself to their minds. Years ago we had to meet this same spirit and work. Men arose claiming to have been sent with a message condemning pictures, and urging that every likeness of anything should be destroyed. They went to such lengths as even to condemn clocks which had figures, or "pictures," upon them.

Now we read in the Bible of a good conscience; and there are not only good but bad consciences. There is a conscientiousness that will carry everything to extremes, and make Christian duties as burdensome as the Jews made the observance of the Sabbath. The rebuke which Jesus gave to the scribes, and Pharisees applies to this class as well: "Ye tithe the mint and rue and all manner of herbs, and pass over judgment and the love of God." One fanatic, with his strong spirit and radical ideas, who will oppress the conscience of those who want to be right, will do great harm. The church needs to be purified from all such influences.

The second commandment prohibits image worship: but God Himself employed pictures and symbols to represent His prophets lessons which He sent to His prophets. They were distinguished by and which could thus be better understood than if given in any other way. He appealed to the understanding through the sense of sight. Prophet

history was presented to Daniel and John in symbols, and these were to be represented plainly upon tables, that he who read might understand.

It is true that altogether too much money is expended upon pictures; not a little means which should flow into the treasury of God is paid to the artist. But the evil that will result to the church from the course of these extremists is far greater than that which they are trying to correct. It

**G**OD is now choosing His representatives for the finishing task. He is calling more certainly today to every consecrated life than ever before. The spiritual qualifications are more definite and exacting now than at any other time in the history of the cause. The endurance needed is tremendous. Stamina for hardship and suffering, for courage and faith, are the leading demands on the life of one who would follow God's call today. The work of God requires red-blooded men. No weak-kneed men can qualify. The call is to the highest type of adventure and sensational triumph of faith in personal living ever seen.

What have you decided to do about God's call to your life? What are you doing about it now? Are you using your time and strength to qualify spiritually for a place in the line when the final triumph is achieved? If so, you will find that it will take all your time and vitality and energy to make the grade. There is no time to lose. There is nothing to divide with the devil now.

This is the hour when we must throw aside "every weight, and the sin which doth so easily beset us." We must act now lest we meet the greatest catastrophe of our lives. It is time now for every one of us to seek anew the sources of our strength, that we may measure with this truly serious hour.

The sad fact is that most of us do not sense our need of strength in order to stand and to serve. The apostolic lives were made strong, made able to stand. They were distinguished by their power over the world, the flesh, and the devil. They were endowed with the power of God. But not so until they had realized their weakness

is sometimes a difficult matter to tell just where the line is, where the picture-making becomes a sin. But those who love God and desire with all their hearts to keep His commandments, will be directed by Him. God would not have them depend on any man to be conscience for them. He who accepts all the ideas and impressions of unbalanced minds will become confused and bewildered. It is Satan's object to divert the attention from the third angel's message to side issues, that minds and hearts that should be growing in grace and in the knowledge of truth, may be dwarfed and enfeebled, so that God may not be glorified by them.—*Historical Sketches of Seventh-day Adventist Foreign Missions*, pp. 211, 212.

## The Coming Triumphs

By LOUIS K. DICKSON

and sought continuously for cleansing and a nearness to a perfect following of God's divine will. Spiritual power is seldom found, because it is so often sought merely for the sake of having it. Spiritual power is a by-product of something deeper. It comes out of inward fellowship with God and an outward conformity to His revealed will up to the point of joy in service.

Stretching out before us are great achievements in the spiritual realm. The greatest triumphs yet to come are to be spiritual ones. How sad it is that in a day when God's purposes call for giant spiritual strength the church is feeble and spiritually flabby. This must and will all be changed. Christ calls now for a resurrection of faith and power in the lives of the remnant people of God in proportion to the crying needs of this great hour. The present world plea and hunger, the open doors for work and victory, should send a clarion thrill into the heart of every true soldier of the cross. Opportunities to venture and achieve for Christ and the souls of men, are beckoning everywhere. Let us tune our hearts and lives to God's great call for more spiritual living and service for Him.

The count in heaven is going on,  
The judgment work will soon be done.  
Oh, give us strength and courage great  
To speed the message, for the hour is late.  
We remember, Lord, your words so true,  
As you'd wish that others should do to you,  
Do ye the same to every one  
Until your work on earth is done.

## "Good News From a Far Country"

By E. L. LONGWAY

**A**S cold waters to a thirsty soul, so is good news from a far country." Prov. 25:25. This text came to my mind one hot and sultry morning in August, while I was thinking of the many items of good news that have come to my desk these few days concerning the work of God in China. China truly is a "far country" in these days of limited communication, and perhaps many of our church members in other parts of the world are as thirsty for news of the work in China as we here are for news of the work in other parts of the world. To these "thirsty" souls I offer this "cup of cold water," representing the latest news of the work in this tortured field.

Four major efforts have been held in the four largest cities of West China this past summer. C. I. Meng and T. S. Geraty have held a combined Chinese and English effort in the newly dedicated church building at Mihwakai, Chungking, during the months of June, July, and August. About 150 have signed their names, asking for Bible studies in the Chinese as a result of Pastor Meng's effort. Pastor and Mrs. C. B. Guild, recently evacuated from Honan, with Lee Ming-ih and Wu Hang-teh, newly graduated from the China Training Institute, will organize these people into classes and continue studying with them. The English effort started in a modest way, but in just a few weeks the interest had grown until we have the church filled almost to capacity three evenings a week.

Recently Pastor Geraty gave three testing sermons on the Sabbath truth. Some have already signified their determination to keep God's Sabbath from this time forth. Twelve have been baptized in Chungking this summer as a result of the effort of H. C. Shen, held earlier in the year, and of Miss Abbie Dunn's faithful work in giving Bible readings to many interested ones scattered over the city of Chungking. We hope and pray for an even greater harvest of souls from these efforts before the close of this year.

### Forward With Evangelism

James D. Wang, president of the China Training Institute, assisted by the science teacher, Pan Fen, held an effort in the city of Kweiyang during the month of July. I visited Kwei-

yang in mid-August, and saw a Bible class of around thirty earnest people studying the truth more carefully from night to night, under the ministry of Lee Wan-chwan. Su Hsing, editor of our Chinese *Signs*, conducted an effort in Chengtu, at the same time assisting Chiang Tsung-kuang, West Szechwan Mission director, with a workers' institute held in connection with the effort. Pastor Su also busied himself with contacting several Seventh-day Adventist youth of American parentage who chance to be located in that area. He gives a most glowing report of the faithfulness and excellent behavior of these young men who are serving their country in China. Over twenty persons, mostly of the middle class of society, are now organized into a Bible class studying for baptism as a result of this Chengtu effort.

H. C. Shen, division educational and young people's secretary, held a short effort in the city chapel, at Kunming, preceding an institute for the church school teachers of the Yunnan Mission. It was reported that the church was filled nearly to capacity every night of the effort. Pastor Shen accompanied D. M. Barnett on a short trip to certain of the Miao churches, and reports a very encouraging situation, with a new interest aroused by Colporteur Wang Teh-fu demanding attention, and with excellent prospects of bearing much fruitage. Pastor Shen is now in Bichieh, West Kweichow, for a short series of meetings with the workers and believers in that center.

From the Northwest China Union comes the good word of six baptisms at Pingliang, and four more at Tahsing-ying, with twenty-five in the baptismal class at Liangchow. Dr. Paul Hwang, in charge of the Northwest Sanitarium-Hospital, at Lanchow, writes that the institution has now freed itself from debt, that the roof timbers have been placed for the new third-class ward, and that contributions from the public continue to flow in to meet all payments for building costs. The Crisler Memorial Church is also under construction at Lanchow.

Seven young people from the Shensi Mission who have been attending the China Training Institute for periods of from one to three years have been called home to join in the aggressive soulsaving campaign that N. O. Dahl-

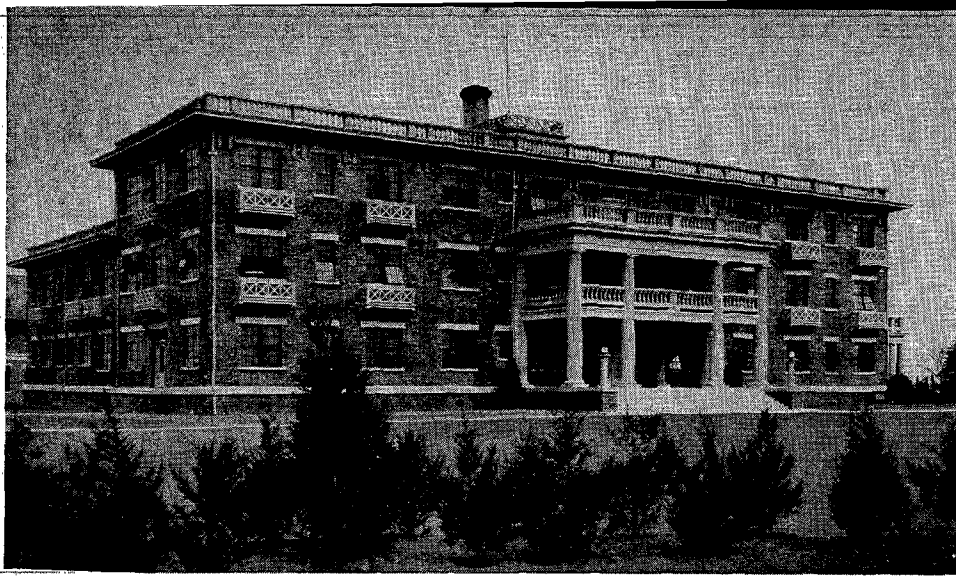
sten has put in motion since his return from America a little less than a year ago. Shensi has already reported around thirty baptisms this year, with prospects of a full hundred before the close of the year.

### Revival in Fukien

A recent letter from C. H. Davis, South China Union superintendent, gives this good word concerning the church at Futing, in the North Fukien Mission: "We have just finished a revival in Futing, and tomorrow I go out to Chuenchi, while Pastor King stays here to make the final arrangements for the building of the new church in Futing. Yesterday afternoon, with only about two thirds of the members present, we took up an offering, and the way these people gave was really thrilling to see. The scribe wearied his hand trying to write down the names of the donors as the pledges came in, and two were kept busy at the blackboard recording the names and amounts.

"In only a short time thirty thousand dollars was subscribed, and there will be about twenty thousand more coming in from members who were not present that day. The price of rice is only \$14 per cattie in this town, and other prices go along with the price of rice, so you see it was really a very liberal offering coming as it does from a country church. When we bought this property a few years ago, it had some old buildings on it, with scattered brick, tiles, and a lot of rubbish. It proves now that there is almost enough material for the construction of the new church, retaining some of the best of the old buildings for the use of the members when they attend meetings like the one we have just held. Besides that there are materials enough to build living quarters for a group of workers."

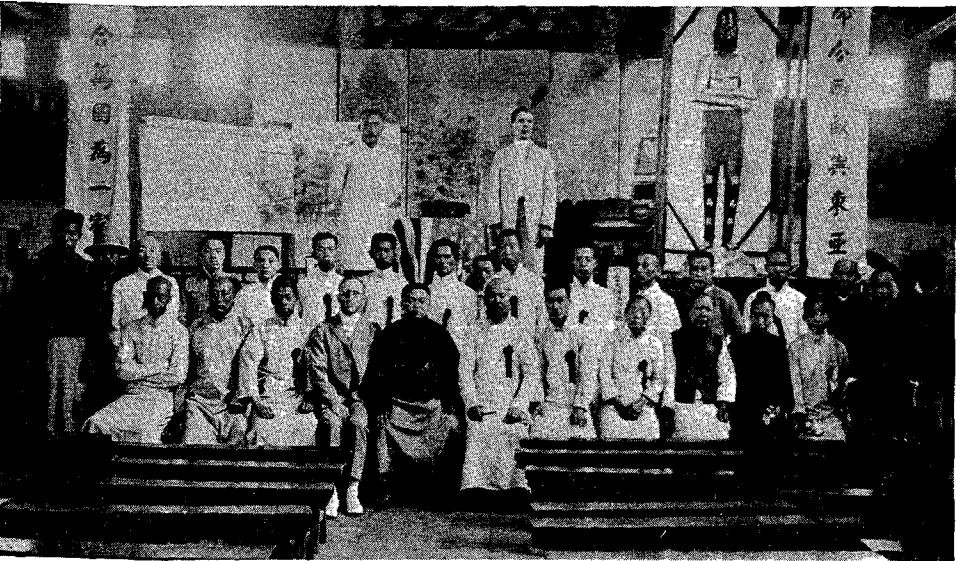
"Pastor King has plans to locate a doctor here, and there will be room enough for his family and work, as well as for the other workers. If we did not have these old materials I do not know how we could possibly care for the rapidly growing work in this district. We propose to build a church 36' x 50'. This will seat three hundred people comfortably. There is still a very healthy growth in the church, with a large group preparing for baptism this fall. Some urged a larger building, but we decided on the above



The Beautiful Sanitarium at Shanghai, China



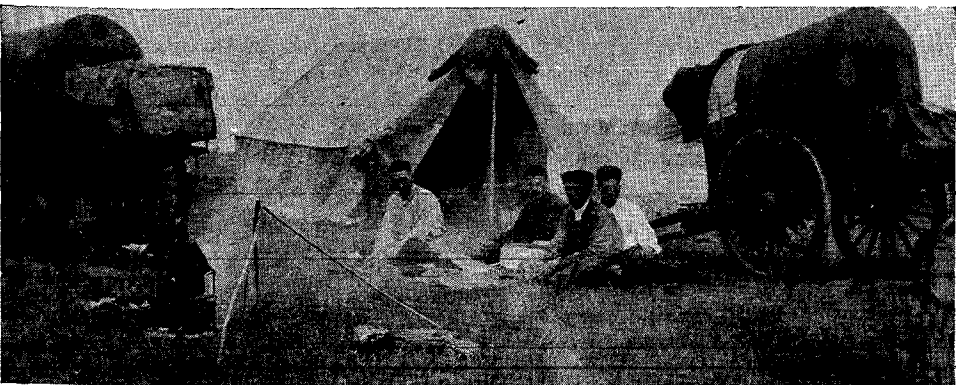
Dr. H. E. James Gives Aid to a Sick Child in Tibet



An Evangelistic Effort, -Tungchang, Shantung, China



Dr. J. N. Andrews Distributing Tracts and Giving Medical Aid in Tibet



Adventist Missionaries on the Steppes of Mongolia Interesting a Lama in the Bible

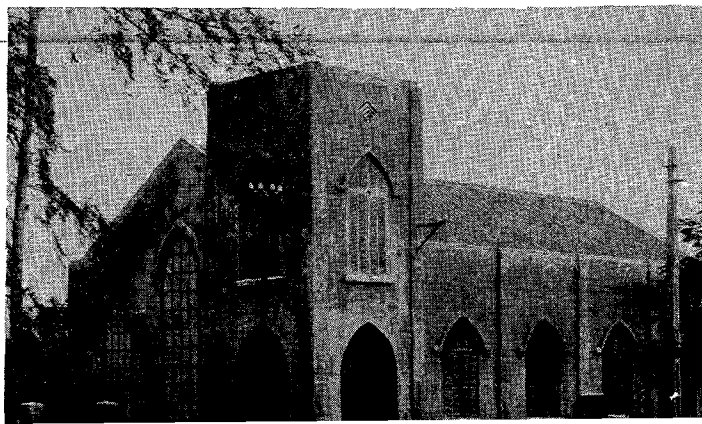


The Sanitarium at Tokyo, Japan

A Korean Colporteur Making a Book Sale to a Shopkeeper in Chosen



The Seventh-day Adventist Church, Tourane, French Indo-China





dimensions. If the group grows out of it, they will have to either hold double sessions or divide into two churches. The work in that center is now going ahead of the Foochow city work, as in Foochow much of our Sabbath attendance is made up of students, whereas here we have no school work at present."

A recent letter from Chiang Tsungkuang gives the following encouraging news: "Our goal for baptisms this year was set at twenty-five. To date we have baptized eight women and four men, and with the many people enrolled in Bible classes over the mission, we will doubtless exceed our goal by a considerable number. Tithes and offerings from the members of the Chengtu church amount to over \$7,000 for the month of July. This is the highest figure for offerings for any month to date, and is exclusive of colporteur tithe. Our goal for Ingathering has been set at \$250,000, and already we have in excess of \$100,000 in hand."

### Literature and Medical Work

The literature work is advancing. Forty-five students from the China Training Institute entered the field at the close of school last May. With very few exceptions these young people have earned scholarships and half scholarships. Sixteen of these young people have been canvassing for the *Signs* monthly here in Chungking and its suburbs. It is a marvel to me that they have taken more than five thousand subscriptions to the *Signs* in this city. When we remember that the subscription list for such cities as Shanghai and Hong Kong never ran much in excess of two thousand, the excellent results these young people have obtained are truly remarkable.

The way now seems open for a select few of our students to continue their medical course in the Yale Medical College at Kweiyang. While our students are not admitted on the score of holding diplomas from recognized schools, for none of our schools have thus far been registered with the ministry of education, arrangements have been made whereby our students, upon being certified as of equal scholastic standing with graduates of recognized schools, may take entrance examinations to the Yale Medical College. The college plans to take in a first year class of fifty, and of these, five may be from nonrecognized schools. Several of our young people who have completed their premedical course are planning to enter for these examinations. The president of the Yale Medical College is a long-time friend of this denomination. He has made it possible for Seventh-day Adventist young people to attend the school with Sabbath privileges. Already four of our youth are taking work in this school. Their deportment and example

have opened the way for others to enjoy like privileges.

### Relocating Evacuated Families

It will bring satisfaction to the hearts of all who love God's work in China to know that the four foreign families who were compelled by reason of recent military developments to leave their stations have all been assigned to places of responsibility and usefulness in other needy centers. Brother and Sister I. V. Stonebrook, who served for two years in connection with the Training Institute in Yencheng, Honan, have been called to connect with the China Training Institute near Chungking. Brother Stonebrook will help with the advanced Bible classes and the industrial work of the school, while Sister Stonebrook will give strong leadership to the English department of the institute.

Pastor and Mrs. C. B. Guild, formerly serving in the Honan Mission, have also been located here in Chungking. At present Brother Guild is following up the work of the two efforts held in the city this summer, and he tells me his time is fully occupied with the interests now in hand. It is hoped that Pastor Guild later will be able to help in the general work of the West China Union, though both he and Mrs. Guild have expressed a wish to return to Honan as soon as the way opens.

Pastor and Mrs. H. C. Currie, evacuated from Changsha, Hunan, have been asked to take over the work in the Kweichow Mission, filling the vacancy created by the untimely death of our veteran worker Wu Tseh-shan. Brother Currie has already entered on his duties in Kweiyang, with courage and determination. Pastor and Mrs. J. E. Christensen, of the Hunan Mission, are worthy of special mention. Brother Christensen refused to leave Hunan at the time of the evacuation, and spent two months roving up and down behind the fighting lines, searching for traces of fellow workers and students who had become detached from their party because of the swift advance of the enemy forces. Sister Christensen accompanied the Currie family to Kunming.

In mid-August Brother Christensen, much against his own wishes, left Hunan temporarily to visit Kweiyang and Kunming. It is the desire of this family to return to Hunan, establish themselves at a safe distance behind the present front lines, and try to rally the scattered forces for the opening of new work in western Hunan. This spirit of devotion and sacrifice has won the hearts of the Chinese believers, and we look for good results in western Hunan as the new work is undertaken. Four of the Hunan Mission evangelistic force have already filtered through the lines, and others may break through later.

### From the Borders of Tibet

These "good news" items are stretching out to a length not contemplated, but they would still be too short if I did not include a word from Kung Ping-shan, newly appointed director of the Tibetan Mission. Brother Kung served in Tatsienlu for a short period some years ago, and when the work in that mission was reorganized last April he was chosen to lead the new band of medical and other workers back to reoccupy the station at Tatsienlu, where Dr. and Mrs. J. N. Andrews and others labored so many years to hold up the torch of truth on Tibet's border. Under date of August 8 Brother Kung wrote as follows:

"Our work here has been open for a little over a month now. At first we had only ten or a dozen outpatients a day, but now we are averaging more than forty a day, and we have five inpatients. In fact, all our first and second class rooms are filled up, and we must devise some means of enlarging our accommodations for this class of patients. Every Sabbath we have from twenty to thirty attending our meetings. Mr. and Mrs. Bih are earnestly studying the truth and hope to be baptized when we are next visited by an ordained elder.

"We earnestly hope that West China will make some provision whereby our partly built chapel can be completed. When we have this house of worship to use I'm sure our work will move forward more rapidly. I have been exploring the possibilities of getting on into Tibet proper, and it seems to me that the time is not distant when medical workers will be able to proceed to Lhasa. As you know, I am determined to be one of the first company to enter that place. You need not be too surprised if the way opens for such an undertaking next summer. Please pray for the work here."

Dear brethren and sisters in America who have so loyally supported the work in China during these trying years, do these items of "good news from a far country" come to your hearts as "cold waters to a thirsty soul"? We hope that you will be refreshed in spirit, and will realize with those of us who are privileged to be here in China that God's work is advancing and will surely triumph in spite of all the difficulties men or devils may place in its way. We solicit a continued interest in your prayers for the work of God in China.

THEY are slaves who fear to speak  
For the fallen and the weak;  
They are slaves who will not choose  
Hatred, scoffing, and abuse,  
Rather than in silence shrink  
From the truth they needs must think;  
They are slaves who dare not be  
In the right with two or three.

—Lowell.



Conducted by Nora Machlan Buckman

## "Look About Ye—an' Taste!"

By MAY COLE KUHN

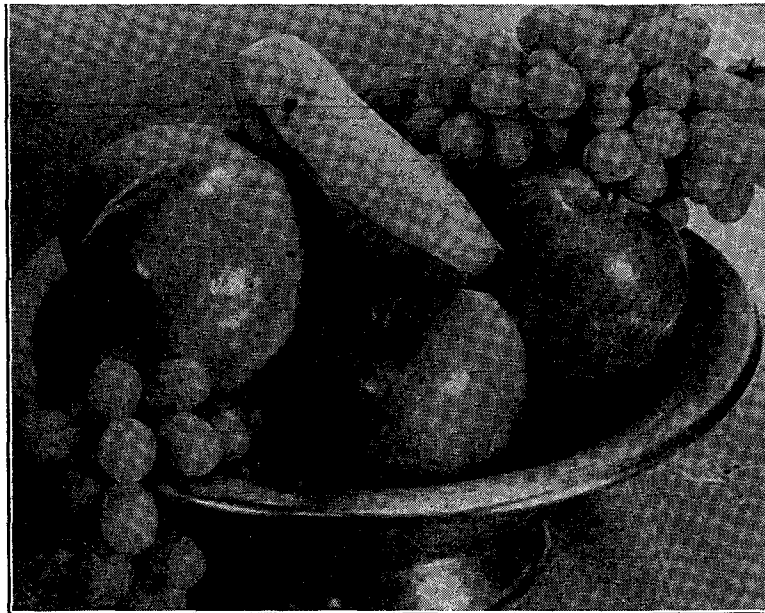
**T**HERE is much food for thought in the function of taste and its utility in a literal and practical sense. Figuratively, it furnishes material for a helpful book. Many emotions are interpreted according to the essential characteristics of this sense. We speak of sweet counsel, sweet meditation, sweet sleep, sweet words, sweet melodies, a sweet face; and contrariwise, of bitter words, bitter feeling, a bitter dose to swallow, bitter anger; we read that Peter went out and wept bitterly.

Perhaps no sense of the five—we speak conservatively, for sixteen senses are now enumerated as being avenues of perception to the mind—has done more to bind the home together than this sense of taste.

"It tastes like what mother used to make!" is as fine a compliment as a man can pay to a dinner or to his mother. It signifies that mother took pains to prepare good food and that the children appreciated it. The words "homemade bread," "home cooking," "homemade preserves," have a flavor all their own. They hold the tang of real home life, a constituent of real success with which an increasingly small number of Americans are acquainted.

The atmosphere that surrounded an old-fashioned fireplace with chestnuts hidden away among the ashes, apples sputtering in a row, and mugs of sweet apple juice simmering on the hearth is sadly missing in these days of gas burners, electric radiators, and hot-water heaters. There is no doubt that the physical environment of the modern home is more efficient, more comfortable, than that of fifty or a hundred years ago. It is more than just a difference in taste that has changed the influence of old times to that which emanates from the houses of today; but I wonder if a draught of that hot, sweet apple juice would not bring happier, more wholesome memories than the modern substitute!

Taste should normally lead one to



L. GREEN

There Are Many and Varied Taste Thrills Found in the Fruits That God Has Given in Abundance

differentiate between good and harmful foods, but man has trained his tongue to peppery, gingery flavors that work mischief once they are inside his body; taste is no longer a reliable guide to proper diet. It has suffered with the other senses.

Just as the body has degenerated through the use of poor tissue-building material, so the soul has been cheated by indulging the taste for profitless reading, cheap music, and unhealthy excitement. As those who have accustomed themselves to a rich, highly stimulating diet have an unnatural craving for other than plain, simple foods, so one who is accustomed to a fevered, overactive existence cannot easily find contentment in a quieter life. Yet there is real content. Sometimes a taste of the simple life creates the desire for more. There is no soul-sustaining food in a round of hectic hurry; but one grows in solitude. This does not mean that one needs to be a hermit. Christ Himself felt the need of relief from the hurry and bustle of His times, and often went alone to the mountaintop or the seashore. So must the man who would have a large soul educate and indulge a taste for occasional self-imposed isolation. It is especially necessary for young men and women to spend a half hour or so each day frankly taking stock of themselves and their doings,

and in seeking help from God. An hour is better.

As scanty, ill-cooked food depraves the blood by weakening the blood-making organs, so do poor books, trifling associations, and milled sermons cause mental and spiritual insufficiency and indigestion.

"I wish I could hear some good spiritual sermons!" a woman complained one day. "Why can't these men give us something worth thinking about? We need food for our souls and they are giving us husks. We do not go to church to be amused. We want something to live by!"

Catering to taste? They thought they were—these men with their

clever, witty remarks, who offered borrowed *inexperiences* to their hungry congregations. An hour's honest, original study and communion with the Master, the Bible, and nature would have nourished their own souls and would have brought courage and vigor to their flock. The storehouse of heaven is full of the finest of the wheat and living water; God is ready to satisfy spiritual craving with these blessings and with "honey out of the Rock." People need new, fresh, vivifying food for present living, and they need more than just a taste!

In partaking of spiritual food, as with physical meals, it is of vital importance that people be regular and live on a balanced diet. Each individual will work out a menu suited to his peculiar needs. There is bountiful provision made to satisfy each craving of the soul. One need not be like the dove, flying from her native fountains of Antioch toward far Palmyra, who, panting and longing for the pure waters of home, settles sadly at the desert's bitter stream to slake her thirst.

There is spiritual food suited to each mood and moment. As the empty heart is lifted toward God, He opens the fountains of heaven and pours out His grace and His blessing. But "the heart that would be filled to the brim with holy joy, must be held still."

Taste is a gift to youth. How often one hears the expression, "Things do not taste the same as they did years ago." Sometimes we hear the same thought expressed concerning the spiritual experience of the church. Yet perhaps we do not inquire wisely concerning these things. Jesus Christ is the same. The conditions of salvation have not changed.

"Believe, . . . and thou shalt be saved." People do not taste and drink as deeply of the wells as they might, perhaps. Some do not even taste. Even in the days of the patriarchs and kings God had to plead with men to come to Him.

"O taste and see that the Lord is good!" He pleads.

Many large, reliable concerns employ demonstrators to introduce their products to the public. They offer small portions of their goods in order to induce people to use larger supplies. God invites people to try Him, to test Him. "Taste and see," He urges.

"If so be ye have tasted that the Lord is gracious."

Gracious! What a wonderfully happy adjective! It means courteous, willing, kind, favorably minded, gentle, tactful, sympathetic, friendly, warmhearted, tender, merciful, forgiving, persuadable, honorable, and one could go on for a page, trying to interpret the depths of meaning it embraces. God is all of these. He is gracious. We are glad to know that

He is forgiving, but oh, what a comfort it is to know that He is honorable, that He will do the square thing by everyone. To no other being can all that the word "gracious" holds apply. We taste, and how sweet are His words; yea, "sweeter than honey to my mouth."

The Christian life is but a taste of eternity; a Christian home is a foretaste of heaven; a Christian friend, a slight revelation of what companionship with Jesus Christ may be.

God says, "Taste and see that the Lord is good," "that the Lord is gracious." Then He gives to men graciousness in such proportions as they are able to understand and utilize. As they partake of Christ they, too, become kind, gentle, forgiving, courteous, and honorable, to just that capacity which the size of the soul permits. "The world stands out on either side No wider than the soul is wide; Above the world is stretched the sky; No higher than the soul is high."

"Look about ye!" Taste and see; and God's recompense to you will be—graciousness.

## The Drama of Love

By JOYCE PRATT FIELDS

**T**INY, helpless, precious bit of humanity! Lovingly, tenderly is he received into the arms of the mother, who gladly trod the pathway

down into the valley of travail and uncertainty, that maternal love might again be realized and demonstrated in a world where love in its purity and primitive power has become confused and confounded with an element of human emotion.

Where is the language with an analytical vocabulary adequate to describe the yearning love of that mother heart as she presses to her breast, to nourish and protect, this child of her own flesh?

No attention or comfort is denied the little stranger. The first cry demands investigation. The first dimpled smile! What could be sweeter? But one day there dawns a facial expression of intelligent recognition. Baby sees; baby knows; baby appreciates the tender love and care so lavishly bestowed upon him. Love has begotten love, and again the flame of love flickers, burns, and glows in a human heart. Thus another stream of love pours forth from the great fountain, or source, of love.

The pure trusting love of a baby! What a mighty challenge it is to the more intelligent paternal love, that in response flows childward, channeled in wisdom, and unsullied with selfish obstruction, from the fountains of perfect love. Here is love.

But *what* is love? Is it an element of emotion or impulse originating in the human heart? No, love is not an impulse. Love is a divine element born in the heart as an integral part of that "Light, which lighteth every man that cometh into the world." Love is a permanent power, an irresistible, motivating, multiplied power, creating in the paternal breast that urge which, in time of peril, impels one to grapple in deadly conflict with any danger threatening the welfare of the trusting child.

Since the world began this exhaustless element of love has been created and re-created in the hearts of parents and offspring. The currents of this divine love broaden and deepen as together father and son meet with mutual understanding the greater exigencies of youth and manhood. Copious and adequate are the resources of love's fountain, never failing in any emergency or problem of life.

Is every parent, every child, actuated and controlled by love? He is not. A counterfeit has been introduced which flaunts itself as love, but which is a brazen prevarication and base denial of its profession. Counterfeit love is born of impulse and emotion which, when brought to fruition, only contributes a harvest of misery and woe. Many parents are not motivated by love, because they have been deceived with the counterfeit or have spurned the genuine and accepted the spurious. As a heritage such parents

(Continued on page 23)

## LIFE'S PATTERNS



"DROP YOUR BUCKET WHERE YOU ARE!"

When Vicente Pinzon, the Spanish explorer of Brazil, with his little fleet of four caravels, was just off the coast of South America, so the legend goes, he and his comrades suffered terribly. The boats were becalmed in the tropical doldrums. Throats parched, lungs scorched, the men had long since drained their buckets dry. They were tormented by the lapping of the ocean waves on the sides of the ship. They sank exhausted to the decks, praying for deliverance.

Possibly it was only a delirious fancy that made one of the sailors arise and declare earnestly that he had heard a voice, a very distinct voice, saying, "Drop your bucket where you are." Fancy or not, he obeyed the impulse and slid his bucket over the side of the rail into the water. Drawing up its contents, he drank his fill. His astonished comrades gazed in wonder, but soon they too dipped their buckets and were overjoyed to find clear, cool, fresh water. Unknowingly they had drifted upon the broad mouth of

the Amazon, whose waters come from the inland mountain streams.

On a recent Sabbath a small group of us were visiting in the home of a woman whose son had been killed in service. Although more than a year had passed since his death, the memory of it, still keen, cut deeply. She told us that all her life she had gone to church and Sunday school. She had heard ministers tell what a comfort and help God is in time of sorrow and trouble, but somehow when trouble had actually come she couldn't find the comfort she needed. God didn't seem real and her heart was nearly breaking. As she sat there weeping, we all groped for words to speak, but when we had said them they sounded very empty. It was only after we told her some of our personal experiences that she seemed at all comforted.

Going back to our story, you remember that the sailors languished in the burning sun for the lack of a drink. Yet the water was there, abundant and free, waiting to be used. But it was only after one of their number had drunk and experienced that wonderful quenching that the others were convinced that it would revive them too.

For all the needy souls about us whose hearts are languishing for the help and comfort which God alone can give, you and I can be the voices who tell them to "drop their buckets where they are." We need to tell them how easy it is to receive the help they desire. The Lord is waiting for their step of faith. He longs to fill their hearts with His cheer and blessing. It is only after we ourselves have drunk deeply that we can assure these thirsty souls that they too can have the same experience.

N. B.

## The Mexican Field

It was the privilege of the writer recently to visit the Mexican Union field and attend their union session and a workers' institute. These important meetings were held in Mexico City and were attended by practically all the workers and a number of leading laymen from the union. From first to last it was an inspiring meeting. The reports rendered by the president and the various field and departmental leaders revealed unprecedented progress in our work during the past few years.

The brethren reported that they now have 550 congregations and 130 church buildings, with 8,000 church members and 17,050 Sabbath school members. This is most remarkable in view of the fact that, until rather recently, religious propaganda was practically banned in Mexico, and our work has had to be carried on under very difficult circumstances.

The union superintendent, H. F. House, in his report to the session, said:

"It will be observed that the percentage of gains in baptisms in each mission has run very high, not only during 1943, but successively during the last ten years. We understand that the percentage of souls saved per ordained minister in Mexico is higher than in most any other union mission field in the world. This same high percentage is observed when the average number of souls saved is calculated for all ministerial workers, including licensed ministers. Counting the 1,447 new members added in 1943, and dividing that by the number of ordained ministers in all Mexico, we find an average of a little better than 53 souls for each one. In calculating the same way, but including licensed ministers, we find an average of a little better than 29 souls per worker. We believe that our records will sustain the supposition that the work in Mexico shows not only one of the highest averages in the winning of souls but also one of the lowest averages in the cost of winning souls.

"Of course we recognize that this indicates that a great work has been accomplished, not only by our loyal ministers and workers, but also by the faithful band of lay workers and lay preachers. In many regions of this great mission field the message has been carried entirely by the lay members. In some districts our workers are not able to visit certain companies of believers more than once, twice, or three times during the year. Were it not for the great army of loyal and

consecrated lay workers which we find in the out-of-the-way places, as well as in the cities, in each mission field, we fear that our work would fall to pieces. According to reports received from the superintendents of the missions we have at least 197 consecrated laymen who give special time each week in lay missionary endeavor.

"The majority of these lay missionaries are young men, and it is inspiring to learn how many of them sacrifice and give of their time and of their means in order to spread the gospel and to win souls for Christ. One mission informs us of a district where in former years our message had gained no ground, but now, by the efforts of the laymen, there have already been thirty-one souls baptized, and twenty more in the same district are now awaiting baptism. Special conventions in some districts are being conducted each year to train these forces for more efficient work. Some delegates are required to travel afoot for two and three days so as to be able to attend these training institutes, but hundreds of our lay people are willing to make any sacrifice in order to prepare themselves better in service for the Master."

It was most encouraging to find a very efficient and consecrated group of national and foreign workers in the field, but, in view of the tremendous possibilities for soul winning, this working staff is pitifully small. Had we a much larger force of workers available, literally thousands could be quickly gathered into the church.

The workers in this field face much bitter opposition and many obstacles that are most difficult to overcome, but, notwithstanding all these things, the work is making rapid advancement.

Progress was being made in the establishment of the new training school at Montemorelos. When we were there a new girls' home, laundry, and workrooms were being erected. The foundation for a portion of the new hospital and dispensary was being laid a little distance from the school cam-

pus, and soon this new medical institution will be in operation and will fill a long-felt need in this field.

Elder House and our small group of missionaries in Mexico were of good courage and seemed to be very happy in their work. It was evident that God was blessing their labors in a signal way. It is exceedingly difficult at present to get new foreign missionaries into this country.

A number of the Mexican national workers have grown into strength that now enables them to lead out in the work in many of the local fields and union departments.

Brethren, let us pray for the work and workers in Mexico. Also let us pray that God may soon open the way for additional workers to be sent in to assist in gathering the grain that is now white unto the harvest.

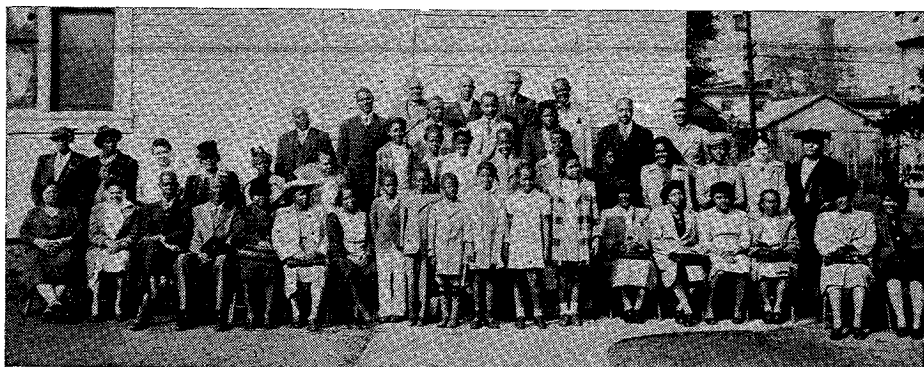
W. H. BRANSON.

## Dayton, Ohio, Public Effort

THE meetings of the Dayton, Ohio, effort began July 2 and continued as long as weather permitted in the tent and then were resumed in the church building. This evangelistic campaign was conducted by the writer, secretary of the colored department of the Columbia Union Conference.

Many obstacles had to be surmounted as the work progressed, but God intervened in every instance. As a result there are fifty precious souls already baptized, with others now awaiting the next opportunity for this most sacred rite.

F. Fordham, of New York City, had charge of the music, while Mrs. H. Howard, of Newport News, Virginia, presided at the piano and did Bible work, assisted by Mrs. N. Wright and Mrs. A. Wallace, of Dayton, Ohio. Alan Anderson has been left in charge of the work at present and is carrying on with a continued fine interest. The effort has been a great blessing to the cause in Dayton. J. H. WAGNER.



Newly Baptized Believers, With Workers, in Dayton, Ohio

## South American Tour—II

**A**FTER the institute at Lima was brought to a close, we were to go to Juliaca—our training school for the Lake Titicaca section—for the next institute. The plane was to leave for Arequipa at five-thirty in the morning. The Pan American Airways always requires its passengers to be at the airport about one hour before the scheduled time of departure. This is necessary to check up passports and all papers, as well as to pass through customs.

When we arrived in Lima, the officers took our passports from us and told us we could get them at the police station the next morning. After the passports were checked with the date of entrance, and so forth, it was necessary to go to the police to get a permit to leave the city. When this was sought, it was revealed that before the permit would be granted, it was necessary to go across the city to a tax official and get a document showing either that income tax was paid or that because of the brevity of the stay in Lima there was no income tax due. With this document taken back to the police department, it was not difficult to get the permit to leave, which can be obtained only within the three days preceding the date of leaving. If an Adventist is to leave on Monday, Friday is the only time possible to obtain this paper.

Elders Minner and Stacey rose early to see me off at the airport. The taxi failed to come as ordered, so I was happy to learn that they planned to make this trip and I could thus be taken to the plane. The failure of a taxi to meet its appointment is not an unusual experience in South American countries.

### From Lima to Juliaca

When I arrived at Arequipa there was no one at the airport to meet me, but it was not difficult to find my way about and get to the hotel, although I knew only a few Spanish words. Elder Dunn, who accompanied me through the field, had transportation with another company and joined me later.

Arequipa is a very pretty little city, the population of which is about 80 per cent Indian. The altitude here is nearly eight thousand feet, which makes it a fine place to become accustomed to the altitude before proceeding to Juliaca, which is about thirteen thousand feet. S. C. Pritchard, who has charge of the Arequipa district, sought me out at the hotel and arranged for me to meet with the church in the evening. It is a fine, earnest church group of about forty-two members, and there are many new interested ones. About eighty were present at the meeting. They meet in a rented hall, but were just finishing a

new church building in an excellent location. This building, seating about 150, was to be ready for occupancy within thirty days. When we consider the strong Catholic influence that prevails here, we are led to recognize how marvelously God has blessed and is blessing the work at this place.

Facing the main plaza is an ancient Catholic church known as Basilica Arequipa. It is several centuries old and closely resembles several of the basilicas in Rome.

It is an overnight run by train from Arequipa to Juliaca. The road is constantly climbing, and the train operates over a narrow-gauge track. It was winter, and that, combined with the altitude, accounted for the cold.

### Lake Titicaca Training School

A. M. Tillman, the director of the Lake Titicaca Mission, met us at the train at about seven in the morning and took us immediately to the school, about four miles out. We also have a clinic in the town, which has created a great deal of interest. At the school we were glad to be ushered into the Jacobs home, where Mrs. Jacobs had a nice warm breakfast awaiting us. R. L. Jacobs is the principal of this school. It is established as the training school for the Indians of the Lake Titicaca region. There are more than one hundred and fifty students in this institution. They retain much of the Indian dress and custom. It is quite cold here at night, during the winter, the temperature often falling below freezing.

About half of the students go barefooted. This is probably especially true of the girls. When they leave home to enter this school, most of them have to walk the entire distance. Some of them have to go as far as one hundred and fifty miles, whereas the average is fifty to seventy-five miles. On such trips they carry all their belongings and walk about thirty miles a day. A few years ago a group started to go to our school in Bolivia by train. A very heavy rain storm washed out the railroad bridge. They do not have facilities to make such repairs short of several days or weeks; therefore the students set out to finish the trip on foot, carrying their baggage. It was raining most of the time, and they slept out at night. The distance was seventy-five miles. Such people must have a real, burning desire for a Christian education.

The school operates a rug industry. The girls spin the yarn from the native wool and weave these rugs by hand. They take their work out onto the campus or on the sunny side of the building and thus carry on the industry. They make very durable and attractive rugs.

The school buildings are all adobe, and the homes for the teachers are also so constructed. The homes, how-

ever, are made very comfortable. The school buildings lack much that is to be desired. There is no heat in the dormitories or in the classrooms, which greatly hinders student progress.

The week spent in the institute here seemed very profitable. Most of the teachers had never had such a privilege before. It was inspiring to see their interest and desire to perfect their work so that the youth in that region could be trained for God. These young people come from the area that F. A. Stahl traversed during his early work. Brother Jacobs and his staff are doing a fine work for these people of the highlands.

### A Primitive Country School

While at Juliaca we went out to visit one of our mission schools in the country. The building was adobe, had one door and no windows, only two window openings. There were no seats except a dirt bank excavated the proper height to sit on. The teacher had a piece of sheet iron he used for a blackboard. He was Indian and had about thirty-five Indian pupils. Some of the parents had evidently received word of our coming and were also present.

This teacher had been a student at Juliaca but had not finished. He had had only two years of secondary work. He was an unusually good teacher. He had the teacher interest and concept, and realized the necessity of making the lesson concrete to the pupils. Two public schools near by were visited. The teachers in these schools met the government standards by being graduates of State normals, but there was no comparison in the quality of teaching done by these two teachers and that done by the Juliaca boy.

It is marvelous what the truth of God does for one in making him efficient in the work he undertakes for humanity. The force of the character, the strength of the teaching, the interest created—all were very marked in comparison with what was seen in the public school. They have no textbooks, and it was interesting to see the ingenuity manifested that partially overcame the lack of facilities. Some of the children in this school will find their way to the training school at Juliaca and then into teaching or preaching.

From Juliaca Elder Tillman took us by car on up to Puna, the office quarters of the mission, right on Lake Titicaca.

It was pleasing to be at the first church we established among the Lake Titicaca Indians and to speak to that congregation. One of the very early believers, now grown old in service, was especially interested in sending his greetings to Elder Stahl.

This church is out about twenty-five miles from Puna, and the road skirts the lake shore all the way out. The



people walk to church, covering as much as eight or ten miles each way. Near church time it is interesting to observe the highway dotted with pedestrians in their bright-colored clothing. They put on their very best for the Sabbath. There were about 175 persons present at this service. The building has adobe seats against the wall along the sides. There is a kind of balcony in the rear, with adobe steps which are used as seats. The men occupy the seats. The women all sit on one side of the church. They put blankets down on the ground and sit on them.

From Puna Elder Tillman took us by car up over the divide, nearly fifteen thousand feet in altitude, and back down to Arequipa. It was a beautiful drive up in the Andes on the ridge of the world. They said we would see a few vicuñas in the high altitude as we drove along. By count we saw 287, which was a record-breaking experience even for those who frequented that area. The fur of the vicuña is highly prized and of great value. Because of this, these animals have been greatly reduced in number by commercial hunters. The government now has a law prohibiting the killing of them and also, to make it more effective, forbidding the taking of a vicuña fur out of the country.

All day long as we came down the west slope we could see ahead of us the famous volcano El Misti, a 19,200-foot peak that from time to time emits a vapor. It is an old volcano, quiescent now for more than two centuries. It is only about five miles from Arequipa. This territory is subject to frequent earthquakes. El Misti is regarded with a sort of veneration and seems to be connected with the earthquakes of that region. In 1868 Arequipa, up to that time perhaps the best-built city in South America, was practically destroyed by earthquake. The climate here is very desirable and the plains very productive when water is provided.

HARVEY A. MORRISON.

## A Year of Progress

**N**O Christian teacher would be satisfied with low scholastic standards upon reviewing the work of a school year; yet success in Christian education cannot be measured simply by the scholastic achievements.

The Colegio Adventista de las Antillas, our training school for the Antillian Union, has just closed a school year in which, through the mercy of God, signal blessings have been noted. The students, very largely those who have to depend to a great degree on earning their own way by labor provided by the school, have worked hard. Scholastic progress has been made, for which we are grateful;



1944 School Family of the Antillian Union Training School in Cuba

but in speaking of progress, we refer in particular to spiritual progress and progress in soul-winning endeavor.

In the two baptisms, one at the close of each semester, it was our privilege to baptize a total of thirty-nine as the result of the efforts of teachers and students. Of this number seven represent a complete family of adults won to the message by the missionary endeavor of two of our young men who started a branch Sabbath school, followed by a baptismal class, a few miles from the school.

Our school, which is located at a distance of about five miles from the nearest town, faces the problem of territory for missionary activity. Nevertheless, ways and means are being found to enlist all in some line of missionary endeavor. As a result of the vacation efforts twenty-one students returned with full or part scholarships.

A group of some twenty-five young women, accompanied by a teacher and his wife, have gone each Sabbath afternoon to the city in a systematic tract distribution campaign, and several of them are now giving weekly Bible studies to interested persons as a result.

We have just started a baptismal class which is the result of a series of Sunday night meetings held in our Santa Clara church by senior students and followed by Sabbath afternoon visits in the homes of those who have handed in their names. Around the school among the scattered houses a number of the boys go each Sabbath, Bible and hymnbook in hand, and here, too, there are souls becoming interested in the truth. Those who cannot go, stay at the school and carry on an active correspondence band, sending tracts and missionary letters to those who have bought books from our student colporteurs.

Besides all this our young men and women endeavor to be active missionaries within the confines of the school plant and by their personal work have made it possible for us to baptize some thirty of their fellow students. These facts, while they reveal nothing star-

ling, mean to us that God has given us a year of progress, and they inspire us, upon entering a new school year, to a deeper consecration for greater spiritual activity while carrying on the necessary routine of classroom work.

C. P. CRAGER.

## Ingathering in the North-West

**T**HE year 1944 has been an exceptionally good year for our Ingathering efforts the world round, but especially in the North Pacific Union. Some thought that because of the limited population and with the crest of wartime prosperity already passed, the saturation point had been reached, but our records disprove that theory.

The campaign was launched on Sabbath, May 6, and in just four weeks the union goal of \$130,000 had been passed by \$6,824. The weekly average for that period was \$34,212. The Idaho Conference had 102 per cent of their goal the first week. The Oregon Conference held an enviable record—129 per cent of their goal at the close of the campaign, while the Washington Conference was first with \$7.01 per capita as of June 17. The Alaska Mission and the nine academies in the union are yet to be heard from, and should yield another \$10,000 or more. If the field day experience at Auburn Academy, in Washington, is any criterion, we are assured a substantial gain over last year.

It was Tuesday morning, September 26, that three hundred students of Auburn Academy marched into the chapel. They expected "pep" talks on their 1944 Ingathering effort and were not disappointed. They were ready. At the proper moment one hundred fifty volunteered to solicit and a large group donated labor. These one hundred fifty students in twenty cars and the school bus spent the entire day, Wednesday, September 27, in the small towns and countryside around Auburn. It was a delightful day, and what a



home-coming! Everyone seemed confident of reaching the \$1,000 goal. It was hard to wait to report, but certainly all were rewarded. The amount per car ranged from \$15 to \$129. The school bus topped the list with \$162.50.

The tension ran high but was periodically relieved by prolonged applause as the cars reported and the total mounted. Could it be—\$400 more than in 1943 and nearly \$800 more than in 1942? Well, cash, produce, and labor totaled \$1,545.18—the best Ingathering field day record that Auburn Academy had ever made. She is proud of her missionary endeavor. Thousands of pages of literature were distributed. Many helpful contacts were made by these youthful crusaders, and many dollars were gleaned for the Lord's treasury. May the other academies in the North Pacific Union and elsewhere have similar success as they glean for missions during the closing months of 1944. C. S. JOYCE.

## A New Educational Institution Given Birth

IN the early days of the work in the Panama Conference a training school was established on the Canal Zone. This institution, during the several years of its existence, did outstanding work in training workers and giving a Christian education to the young people of the conference. But for certain reasons the school was closed about fifteen years ago. Now a once greatly appreciated institution is being given a rebirth. Already a plot of land of a little over one hundred acres has been purchased in the Republic of Panama about twelve miles from Panama City. Work on the buildings will begin in the immediate future. It is hoped that the new plant will be ready for occupancy early the coming year. The institution is, in fact, already in operation even before a brick or stick of lumber has been placed in the ground.

A rather unique and quite workable plan was devised by Professor Bender Archbold, the educational secretary of the conference, to bridge over this year. By action of the conference committee some months ago it was decided to operate a "night school" for the more advanced students in the church school rooms of the Panama City church. The church school is operating as usual with three teachers, having an enrollment of 112. This school operates during the regular day-school hours. The night school operates from 6 to 9:30 P. M. This night-school idea was evolved with the purpose of having the youth in school even this year before the new secondary school proper could actually begin, thus helping the students to make a grade after finishing the regular

church school. Others of the young people had been out of school from one to several years. All these, with some even of the still older ones, desired to do some review schoolwork.

Altogether it was expected that perhaps there might be thirty-five or forty who would avail themselves of this opportunity of thus furthering their studies. To the great pleasure and satisfaction of all, the enrollment of the night school has reached 109. A more earnest, studious lot of young people would be hard to find in any school. The schoolrooms are more than filled to capacity. The students are all busily engaged in a real spirit of work and study. The educational fires are burning brightly.

The Panama City church is the center of this light for the present. With 112 church school students and 109 in the night school, more than 220 of our youth and children are enjoying the light and blessing of a Christian education this year. If one church and its environs can gather such a goodly lot of young men and women in a night school, think of the possibilities a regular conference academy will provide for all the youth of all the churches.

The night school is being conducted by Professor and Mrs. C. V. Henríquez, of Jamaica. Recently they have spent some time in the States in further qualifying themselves for this very work in which they are now engaged. Brother and Sister Henríquez are in fact members of the new school faculty. Only a few days ago Professor Lawrence A. Wheeler and family arrived from North America. Professor Wheeler is to be the principal of the new school. Thus with land purchased, building plans well under way, a faculty already in the making, a school already operating as a night school with over one hundred students, the stage seems well set for a rapid development of the plans and purposes of a good secondary training school

in the Panama Conference. What a glad day of rejoicing it will be when this long-neglected need is filled.

ALFRED R. OGDEN.

## To Our Boys in Service

HAVE you ever stopped to think what the military service is doing to you?

It is disciplining you, hardening your muscles, teaching you self-reliance, hardihood, and ingenuity. You are learning the value of neatness, orderliness, and punctuality. You are perhaps developing qualities of leadership which you were unaware that you possessed, and gaining greater confidence in your ability to master whatever difficulties life may thrust upon you. These things are important.

But the service is also doing something else to you of infinitely greater importance—it is almost assuredly setting the entire future course of your spiritual life. That may sound like a large statement, but I believe it is no exaggeration.

The service can be either a stimulating experience in Christian living, which will fortify you, or a tragic experience in which, one by one, the standards of your life become blurred and the call of Jesus becomes fainter and fainter, until His voice becomes lost in the distance. There is hardly the faintest possibility that you will receive your discharge papers in the same spiritual condition that you received your induction notice. You will have gone either forward or backward to a marked degree—of that you may be sure.

Let us face a few unpleasant truths. It is clearly the Christian obligation of those of us who have observed intimately the effect of prolonged military service, to put servicemen on guard against certain insidious forces which threaten them. Many observers are aware of these forces, but they too often regard them as either harmless



Panama Academy—First Student Group

or as inescapable by-products of military environment.

Servicemen, never forget that those things which sharply offend your moral sensibilities at first may lose much of their repugnant aspect after you have become "conditioned" to them over a long period of time. The most important thing for the Christian soldier to bear in mind is that his ability to distinguish between good and evil may become irreparably blunted unless he is in daily contact, through prayer and study of His Word, with Him who has established the laws of human behavior. It is the most natural thing in the world for one who is in an atmosphere of godlessness for years to conclude that perhaps he himself has a wrong or distorted conception of what constitutes evil. When you find yourself looking with tolerance upon things from which you once shrank—that is the time to beware. Something dangerous is happening to you.

I am thinking principally of the unclean and blasphemous language which is an ever-present feature of military life. From reveille until taps your associates are using profanity and obscenity which the average young man of Christian upbringing instinctively finds revolting. But how often this language becomes so commonplace that you no longer react with the inward shudder you first experienced.

It is true that a serviceman could not maintain a healthy nervous system and be in a state of chronic emotional upset at the verbal pollution about him. But he must, nevertheless, be always on the alert lest his firm resolution to abstain from these things be weakened. I believe that only through daily petitioning God can the soldier of long service be faithful in the sense David referred to when he said that to love God is to hate evil. It is very easy to become careless. And if you are tempted to think that maybe God is not greatly concerned about so small a matter as impure conversation, remember the state of Sodom shortly before its destruction and how God "delivered just Lot, vexed with the filthy conversation of the wicked."

Those who enter the service with a determination to abstain from all "fleshly lusts, which war against the soul" will do well to remember that the temptations which assail them will be based on the same general pattern. By subjecting them to constant exposure to evil in its many forms, Satan endeavors to undermine their resistance to evil and becloud their perception of it, until they begin to doubt the moral foundations of their lives.

Does this mean that because of this situation we should seek to avoid military service? No. We should look upon it as a challenge to our moral stamina and to our trust in God's faithfulness toward those who call

upon Him. How great are the fruits of victory here!

It has been said repeatedly that S. D. A. youths' military service will affect the spreading of the gospel for years to come, should the coming of our Lord be delayed that long. Thousands of people will become acquainted with Sabbathkeepers for the first time, and most of them will always—unconsciously perhaps—associate the S. D. A. church in their minds with the particular qualities they have seen in the S. D. A. soldier whom they knew. The obligation to live in such a manner as to reflect honor upon the cause of Christ which we acknowledge is thus seen to be an exceedingly grave one. When we realize that our daily conduct may in an immediate and direct way repulse those who might otherwise be drawn to the truth, we begin to perceive just how great is that obligation.

One point I should like to stress, which, it seems to me, is too often ignored. If the S. D. A. serviceman merely refrains from working on Sabbath and abstains from the use of alcohol and tobacco, he will be looked upon only as a curiosity. Those who go so far and no farther are unworthy of the name of Christian. They are, in effect, denying the regenerating power of Christ which maketh all things new. And there are many who pay this token service to Christianity who cancel it by failing miserably in other counts—grumbling at their work, indulging in small deceptions, finding ways to shirk their duties, exhibiting selfish indifference to the troubles of others, flaunting their shabby "goodness" in a smug and conspicuous manner, and by lack of that primary Christian attribute—courtesy.

It is impossible to overestimate the importance of following Christian principles in matters such as these if we are to encourage others to accept Him. Unless we display a higher degree of kindness, thoughtfulness, cheerfulness, and courtesy in our daily personal contacts than those who know not Him, our associates will be quick to assess our professed Christianity at its true worth and go on their way with a shrug.

This is your opportunity, both for immeasurably strengthening your relation to God and for testifying for Him in the most eloquent way possible—by so living that others will see the spirit of Christ in you. And in seeing that, they too will desire to drink of the fountain of life and receive the gift of peace which passeth all understanding.

AN OFFICER IN THE SERVICE.

"CHARITY begins at home; but it degenerates into selfishness, if it does not include all homes."

## The Solomon Islands Today

HAVING been one of the crew of the Seventh-day Adventist missionary ship *Pitcairn*, when we spent more than six months visiting various South Pacific islands from Pitcairn on the east to the New Hebrides on the west, and knowing personally both native and Australian Seventh-day Adventist workers from the Solomon Islands, I was very much interested to hear over the radio a eulogy of missionaries, given by a noted news analyst, Mr. Nelson Pringle, of the Columbia Broadcasting System. So I wrote to this gentleman asking for the use of the manuscript of this particular broadcast long enough to allow me to copy that portion which would be of most interest to our constituency, who have sent and supported missionaries to the Solomon Islands. This privilege has been granted to me with the understanding that I wished it for publication. Mr. Pringle said:

"You know, I have a hunch that when postwar adjustments are in the making, there'll be a demand voiced by veterans of the war in the Southwest Pacific that the fuzzy-haired natives from New Guinea to the Fijis shall be provided with the best of everything that will satisfy their simple, primitive wants. They won't be our charges—remember that most of the South Sea Islands on which we're fighting or where our forces stand guard are British islands, but if we can't see our way clear to contribute some of the salvageable wreckage of the war to those ignorant but deserving tribes, we will indeed be ungrateful.

"The evidence that the South Sea natives as friends in need are friends indeed has been accumulating for months, particularly in the Solomons. I have at hand two stories that testify to the aid being given our fighting men by these primitive peoples.

"One is the account of a Navy lieutenant and some thirty men from one of our light cruisers, broken in two by a torpedo in that battle, when a Jap task force, attempting to reach Guadalcanal, was stopped cold by the Navy. The other ships were maneuvering to head off the enemy; none could stop to pick up the struggling, oil-coated survivors of the lost cruiser, so they shifted for themselves, . . . lashing a raft and a wooden grating together to support the wounded, and paddling the makeshift craft toward the nearest island, some forty miles distant. Now forty miles seems little, but it took three days and four nights to work the unwieldy rafts to land, rowing with the tide when it swept toward the island and dragging an improvised sea anchor on the ebb tide, . . . paddling a course set by the stars at night, and working the raft

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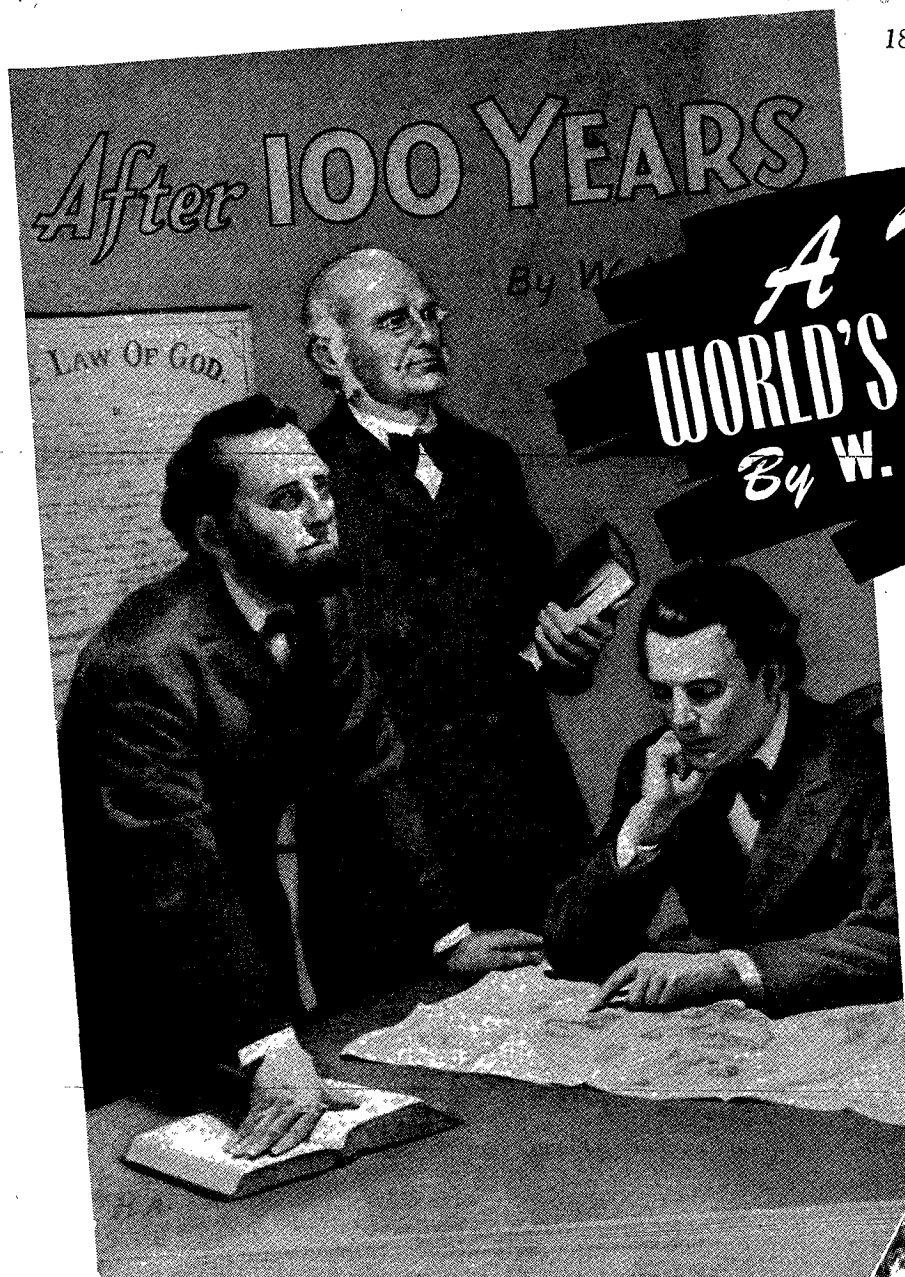
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toward the tantalizing greenery of the island under the sun, . . . and on the fourth day fighting to keep afloat in a nine-hour storm, which rolled up waves thirty or forty feet high. But the storm swept the sailors toward shore and dropped them on a reef in comparatively calm water close to a beach.

"The weakened group waded and stumbled to the sand and dropped, exhausted, to wait the dawn. When it came, staring, chattering natives turned up, . . . and though they jabbered in a dialect that no one could understand, sign language conveyed to them the needs of the survivors. In a matter of minutes the natives had brought warm coconut milk and hot papaya to soothe parched mouths and throats aching from unrelieved thirst of four days and nights. Then the sailors were guided to a village, given a thatched hut with mats spread on the ground for the wounded men, and a messenger was dispatched, it turned out later, to summon an English planter from a near-by island. He arrived the next day, with sulfanilamide and bandages, . . . and supervised preparations to get the band of Navy men to the other side of the island, where he had left his launch at the only safe anchorage. The natives pitched in to make litters for the men who could not walk, then carried them on a half day's trip through the jungle to the planter's motorboat, and waved farewell to the strange white men, still smeared from head to toe with gummy oil from the blasted fuel tanks of their cruiser.

"At the plantation to which the Englishman took them, other natives scrubbed off the oil, fixed food and milk, bedded down the sailors, and took a message by canoe to the nearest Navy station. A seaplane dropped down within a matter of hours, and the men were under Navy care in a field hospital on the eighth day after their ship went down—thanks, in no small part, to the friendly aid of the bushy-haired primitives of San Cristóbal Island.

"Such stories are becoming legendary; and there are more tales that we do not hear. Fliers are rejoining the forces on Guadalcanal almost daily after being forced or shot down in the southern Solomons and rescued by the native tribes. They're all friendly, though one flier had a bad moment as he drifted toward an island beach in his rubber boat and found two natives awaiting him. They were swinging long, ugly knives, and he had visions of being the main dish at a cannibal feast until he came within hearing distance and caught the shouts of the two black fellows: 'Me friendly, me Christian.'

"Our fighting men in their boyhood days probably contributed castoff clothes to the missionary barrel being

packed at the neighborhood church, or took their pennies to Sunday school without a thought that they were being cast upon the waters of the South Seas—if a badly mixed metaphor may be employed. You have heard and read of missionaries who have labored for a century and more to convert the cannibals, and unless you were directly interested you probably gave little thought to the eventual good of their thankless work. I've known some of the missionaries who have gone to far parts of the Pacific, and, frankly, I have thought their zeal misguided; that their work might better be done to aid the ill-clothed, ill-housed third of our population. I've seen missionaries shabbily treated by other Americans in isolated Pacific areas; looked down upon as an unavoidable but tolerated nuisance in our mercenary system of foreign trade and colonization. They've been misjudged for too many years, these self-sacrificing Christian workers. And there are legions of American fighting men, living today only because of the friendliness of converted cannibals in the South Seas, who'll be first to testify that the missionaries' labors have not been in vain. There could be no more welcome greeting for a thirsty, weary, or wounded man cast up on a strange shore than the password, 'Me friendly, me Christian.'

Few who read the testimony can appreciate how dense are the mosquito-infested jungles of such tropical islands as are found in the South Pacific. I never shall forget a trip I made with our beloved Captain Graham and a few others, as we penetrated one of the western Pacific islands to inspect the grave of a young man from Pitcairn Island who had gone there as a missionary. In those days the nearly naked natives were not Christians, and the clouds of mosquitoes were by no means "friendly."

The foregoing brings to my mind the scripture found in Acts 28:1, 2: "When they were escaped, then they knew that the island was called Melita. And the barbarous people showed us no little kindness."

D. D. FITCH.

## The Drama of Love

(Continued from page 15)

bequeath the counterfeit to their posterity, through which, again, the counterfeit is reproduced with traditional and modern embellishments. Counterfeit always delights in clever, subtle camouflage. Love is closely allied with truth and light, and has no concord with the false.

To parents is committed the trust, the privilege, and the responsibility, of becoming channels of genuine love, but to parents comes the subtle temptation and snare of counterfeit, or spurious love. Safety lies only in the

analysis of the principles in life that rule and reign. Counterfeit paternal love takes selfishly, perhaps ignorantly or unconsciously, to be consumed selfishly, first upon "me," then upon "mine." It bequeaths to the world a miserable heritage of pampered, spoiled children, who reproduce counterfeit love in myriad forms. Grown into the stature of men and women, this ever-increasing multitude array themselves against heaven's holy element of love, becoming a ceaseless misery and curse to humanity. The end thereof is death.

Genuine paternal love gives and begets love. It bequeaths to the world its children who have been taught that the ways of righteousness comprehend a life which is a battle and a march against the powers of darkness but which is also a life of joy and peace as God's golden rule of love is chosen as the real measure of the man. Growing into the stature of men and women, such lives become multiplied channels of His love. Such will be God's true heritage, ever cultivating, ever reproducing genuine love toward God and man, thus fulfilling God's royal law of love and liberty: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself." Luke 10:27.

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"It is more important that your work should go on now than it has ever been at any other time in our history," declared President Roosevelt in a message to the booksellers of America. He continued, "In a very literal sense you carry upon your bookshelves the light that guides civilization."

In a very special sense the President's words fit the work of the booksellers of our denomination. For the books carried by our colporteurs and home missionary workers to the homes of the people certainly contain "the light that guides." Our literature has been guiding many thousands of men and women and youth in their quest for that which truly satisfies the human soul. Countless numbers would gladly stand and testify to the helpful guidance of the books and papers and tracts that have been placed in their hands.

*It Guides to Health.*—Through the influence of our health literature many thousands of suffering persons have been shown the way out of physical misery into the joys of better health. Here is a good testimony: "Our entire family is enjoying better health since we adopted the suggestions in your fine health literature." And better health means better work, physically and mentally, and, therefore, better results in every way.

*It Guides to Happiness.*—Happiness of mind and heart comes through enlightenment, through the adoption and practice of the principles of truth, through obedience to the laws of God. A reader says, "Your books and papers in our home have brought genuine blessing to us, and really our home is a happier place than formerly."

*It Guides to Peace.*—All good men and women seek peace, long for peace, toil for peace. Our literature shows how individual peace is obtained. And it is peace in the individual life that God is particularly concerned about. Another note: "And peace has come into our hearts as we have accepted the truths revealed in the literature you sent us."

*It Guides to Eternal Life.*—"We had many doubts regarding the future-life idea. But those doubts have vanished, thanks to your good reading matter which has made everything clear to us." Yes, dear church member, our literature is having a great influence today, doubtless far more than we realize. Should we not make it our business to circulate more of it

everywhere? There is blessing in it for others, and blessing in its distribution for ourselves.

ERNEST LLOYD.

### Week of Sacrifice and Annual Offering

THE end of 1944 finds the world still in great perplexity, with war and want affecting more than half the earth's population. War conditions always increase the cost of operating our mission work. Our Week of Sacrifice this year is from November 18-25. We who are living in a land not devastated by war will want to make a very substantial thank offering to the Lord for His care and preservation, and to make an offering so large that it will mean a real sacrifice to us.

We believe that large portions of the world field that are now closed will soon open, and we must stand ready to enter into the providences of God. The General Conference has made some provision in the way of setting up reserves with which our missionaries who are now in internment camps may be brought home for needed recuperation and change of environment.

While we do not know the exact extent of damage to our physical properties in war-devastated countries, we do know it will run into the millions of dollars. But the greatest cost in re-establishing our work on a strong basis will be in providing suitable support for our national and foreign workers.

We believe that there will be a very liberal response to our combined Week of Sacrifice and Annual Offering this year. We do appreciate very sincerely the generous offering that was made a year ago.

W. E. NELSON, *Treasurer of the General Conference of Seventh-day Adventists.*

### From Our Australian Publishing House

THIS story of God's leading is taken from the *Australasian Record*:

"We are glad to report that we are still kept very busy at the publishing house. We are truly living in the time spoken of by Mrs. White when our literature would be scattered 'like the leaves of autumn.'"

"The demand for our books and periodicals is becoming greater, and while because of government-imposed quotas and restrictions there has been

some delay in the filling of certain orders, yet the Lord has in a wonderful way provided for our needs in this field.

"The problem of obtaining book cloth has been a very real one, and early this year our supply had almost run out. During recent months, however, small shipments have been arriving from England, and we have fair stocks on hand at the present time.

"An important shipment of paper which should have arrived at our factory last March reached Warburton a few weeks ago. This delay would have been disastrous but for the fact that the Lord provided us with stock when our presses were waiting for it.

"We were on a business trip to Melbourne when we learned that the paper we expected to arrive was not yet even made. This delay would have upset our whole printing program, and our colporteurs would have been short of books for some months. We were assured by all paper houses that they had absolutely no stock on their shelves, so the position was about as hopeless as it could possibly be.

"We decided to call on the managing director of one of the large paper companies and put the situation before him. This firm has a printing plant as well as a paper warehouse, and we suggested that perhaps they might be able to lend us some paper from their stock which we would pay back later on. The managing director contacted his publishing manager and discovered they had some paper on rolls twenty-seven inches wide that they were not able to use for the job for which it was bought. They offered to let us have sufficient quantity of this stock to print the edition of the book that was held up, sheeting the paper from the rolls to the exact size that we required.

"As twenty-seven inches was the exact width that our job called for, and they were able to cut the paper to the required length, the sheets when received were able to go through the press without any off-cut wastage. Our extremity was the Lord's opportunity. Not only did we receive paper when it was most urgently needed, but the paper house decided to let us have this stock outright instead of on loan, so we will have the much needed extra tonnage for our subscription books this year.

"We count it a great privilege to be co-workers with the Lord 'in such a time as this.'" A. H. E. MILLER.

"BUILD a little fence of trust  
Around today;  
Fill the space with loving work  
And therein stay.  
Look not through the sheltering bars  
Upon tomorrow;  
God will help thee bear what comes  
Of joy or sorrow."