

## REVIEW AND HERALD

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



"The People Had a Mind to Work"

## THE CALL TO RESTORE AND REBUILD IN NEHEMIAH'S DAY

**H**E was neither priest nor prophet, but Nehemiah had a believer's burden to see God's cause re-established and advanced in a desolated land. His longing to help showed in his very countenance. The king of Persia saw it.

"Then the king said unto me, For what dost thou make request? So I prayed to the God of heaven."

In the book *Prophets and Kings* we read: "In that brief prayer, Nehemiah pressed into the presence of the King of kings, and won to his side a power that can turn hearts as the rivers of waters are turned."—Page 631.

"He had asked God that the king might not only grant this permission [for a party to return to broken-down Jerusalem], but might also invest him with the authority and give him the help needed for the work; and his prayer had been answered in such a way as to show that the plan was of the Lord."—*Ibid.*, pp. 637, 638.

### Courage Is Contagious

On arriving amid the desolations of Jerusalem and the provinces, Nehemiah told the people of God's good hand over the work, and sounded the call to courage in the great task of restoration. Again we read:

"The appeal went straight to their hearts. The thought of how Heaven's favor had been manifested toward them, put their fears to shame, and with new courage they said with one voice, 'Let us rise up and build.' 'So they strengthened their hands for this good work.'

"Nehemiah's whole soul was in the enterprise he had undertaken. His hope, his energy, his enthusiasm, his determination, were contagious,

inspiring others with the same high courage and lofty purpose. Each man became a Nehemiah in his turn, and helped to make stronger the heart and hand of his neighbor."—*Ibid.*, p. 638.

When one place was in greater need, all hands united in giving help there as the signal of distress sounded. "In what place therefore ye hear the sound of the trumpet, resort ye thither unto us: our God shall fight for us." "So built we the wall," said Nehemiah, "for the people had a mind to work." Neh. 4:20, 6.

### Restoring Faith and Hope

All this stirring story from the Bible is to give us faith and courage as God's call comes to restore the waste places in this stricken world today. Every believer a Nehemiah—that is the call now. And this good book, *Prophets and Kings* (by Mrs. E. G. White), shows that restoring the material things of the mission enterprise means restoration of hope and faith in stricken hearts:

"All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. . . . If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. . . . Tell them that there is a balm in Gilead and a Physician there. . . .

"The message of hope and mercy is to be carried to the ends of the earth. . . . No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the bright beams of the Sun of Righteousness."—Page 719.

## "Light in Their Dwellings"

**A**S we enter the new year we face a black-out of moral values. Another plague of Egyptian darkness has settled down upon the earth. Among those nations which express the highest admiration for Christian principles, we find immorality and debauchery being flaunted in the "best" society, and expediency and cynicism dominating political policy. Even the high hopes of a better world to come, which were so evident a year ago, have been blighted by the happenings of recent months.

Apparently many care little for the future and think only in terms of the moment. Boys in their teens who have been taken from their homes, never to return, perhaps, feeling themselves cut off from both the past and the future, are throwing off all restraints while the public condone their abandonment. The people back home, sensing a certain frustration, are breaking over the established conventions and are taking a toboggan slide down into the pit of drunkenness, blasphemy, and vice.

### An Iniquitous Generation

The world is in a state of flux not only as regards national boundaries but as regards the matter of right and wrong. The desire of the moment has become the law of life for untold millions who recognize no higher law. While we talk of a religious revival, boys and girls all over the land are taking their first drink and their parents apparently are unconcerned, and the lads who have gone off to war are becoming steeped in a vile atmosphere filled with curses and smut.

The moral standards not only have been lowered but have been all but obliterated by many of those who lead in the affairs of men today. How a better world can be built on such foundations is a mystery that will never be revealed.

Voices are beginning to rise in protest against this black-out of morals, and many are demanding that the lights be turned on again. They declare that civilization is doomed unless the present tide of license and hate is curbed. It is folly, they say, to attempt to create a new world when we have no moral foundations upon which to build it.

One writer says, "What seems desperately lacking is the old-time emphasis on personal and civic morality. . . . Drunkenness increases by leaps

and bounds, and immorality spreads like a prairie fire." Another says, "From all across the land comes evidence in abundance showing that in public decency, taste, manners, and morals the American people are in a slump. . . . One cannot mingle long with the modern crowd without having the feeling that ours is a shoddy generation."

Regarding plans for a world peace organization, Carl A. Berendsen, minister of New Zealand to the United States, said recently in a broadcast, "It is a moral problem the world has to solve."

The prophets, looking down to our day, saw this great moral decline and warned God's people against it. Christ declared that iniquity would abound in the last days, and Paul said, "Perilous times shall come," because men would care more for pleasure than for God. Christ called upon His followers to be the light of the world and not hide their light under a bushel. The prophet Isaiah spoke of a time when "darkness shall cover the earth, and gross darkness the people," and challenged the church to rise up and let the light shine forth in all its glory.

### Arise and Shine

We are told that during the plague of darkness in Egypt, "all the children of Israel had light in their dwellings." Ex. 10:23. This is but a symbol of what God expects of His people today. What does the world see in the dwellings of Seventh-day Adventists? Are they places whence the beacon lights of righteousness and truth are shining forth? Or have these lights been dimmed by the shades of compromise and worldliness? Are the lamps of truth kept trimmed and burning? There is light, special light for this generation in our dwellings, but is it shining forth in our neighborhoods as it should?

One thing is clear. God desires that the homes of His people be different from the homes of those who make no profession of the advent hope. It is His purpose that these family units be little islands of light in a sea of moral darkness. As the world drags the banner of civilization deeper into the morass of immorality, God's people are to hold the banner of truth higher and higher.

Another thing is clear. We cannot live in a world of lowering standards and not be affected by it unless we

consciously resist the downward trend. Seventh-day Adventists are affected by everything that goes on in the world. We live here with the people of the world; we do business with them; we read newspapers, books, and magazines they produce; we daily face the advertisements that invite us to do this and that which true Christian principles forbid; and our institutions are coming more and more to be regulated by the same laws that control institutions that hold views contrary to the faith we profess. Each day sees some wrong trend taking toll of our members who step by step have been yielding to worldly influences.

### A Determined Purpose Needed

How easily the very atmosphere of the world may be brought into our homes through the radio and the printed page! How the constant relating of experiences that have to do with crime, divorce, drinking, smoking, dancing, theatergoing, and attendance at gay spots makes these things seem less evil than we once thought them to be. Even the telling of shady tales and suggestive jokes can come to be looked upon as a harmless pastime because of their public narration in popular magazines and radio broadcasts.

How can we live in this world and not become smirched with the world's follies? One thing is sure: it cannot be done without a determined purpose bolstered by divine power, and a definite plan of action. Evil must be resisted. There can be no wavering and uncertainty about what we propose to do. Remember the words of the Lord, "Let your light so shine before men, that they may see your good works." That means that our light must not be flickering and dim, or covered up. It must be steady and bright. If our witnessing to the principles of righteousness is uncertain, who will see our good works?

Though we have lights in our dwellings, what good are they if the windows of those dwellings are not clean? "Be ye clean, that bear the vessels of the Lord," says the Word. God calls upon the remnant church to live up to its profession.

We read: "There must be no pretense in the lives of those who have so sacred and solemn a message as we have been called to bear. The world is watching Seventh-day Adventists,

because it knows something of their profession of faith, and of their high standard, and when it sees those who do not live up to their profession, it points at them with scorn."—*Testimonies*, Vol. IX, p. 23.

"The solemn, sacred truth—the testing message given us of God to communicate to the world—lays every one

of us under the strongest obligation to so transform our daily life and character that the power of the truth may be well represented. We should have a continual sense of the shortness of time, and of the fearful events which prophecy has declared must speedily take place. It is because these truths are not made a reality that the life

is so inconsistent with the truth which we profess."—*Ibid.*, Vol. IV, p. 612.

Surely the growing darkness in the world about us should be a challenge to each one of us in this new year to make his life what it ought to be so that his dwelling place may shine with the light of truth and righteousness.

F. L.

## Methods That Bear the Adventist Stamp

THE workers of the Philippine Islands were holding an evangelistic institute in Manila some years ago, before this second World War. It was an earnest, serious course of planning and study and interchange of counsel. There were workers in from all parts of the great island field where the message was bearing such rich fruit.

One day a committee brought in a report suggesting topics for evangelistic meetings. First came a list of thirty topics—subjects for a month's series. It was a two-language list, in English and Tagalog, I think. That chart before us was a really stirring sight. Every topic seemed to sparkle with light. I have wished ever since that I had copied the chart; just to show exactly what the Philippine brethren and sisters go over and over in the Tagalog, Cebuan, Visayan, Bikol, Pampangan, and other island tongues, bringing hundreds and thousands into the blessed hope.

Then the committee on evangelism put up another chart, with sixty topics, for a two-month series of lectures. It was the same, only more of it, every topic fairly aglow with light. Every subject, with Christ lifted up in it, was a message to convert and save souls.

Those charts had the Adventist stamp all over them. The topics go only with this advent message. What would the average preacher of some other church do with such a list? How would he handle the historic prophecies, the change of the Sabbath, the judgment hour, the binding and loosing of Satan, and all the rest? The whole list bears the Seventh-day Adventist hallmark, or trade-mark, as it were, stamped on every topic.

Down in one of the South American countries a woman was talking of the coming of the Lord as she had found it described in the Bible that she had just begun to read. She was told by the people, "You talk like the Seventh-day Adventists; that is where you belong." And she found us. This advent movement has developed a method all its own, and speaks a language that translates itself into every tongue spoken by truth-seeking souls.

In the early days in Russia an Adventist member was an exile in farther

Siberia, just newly arrived in a prison colony. One day he heard a man beginning to preach religious doctrine to a group. Our brother's ears caught the first few sentences. "At the first words," he said, "I knew that he was an Adventist, and I ran and put my arms around him."

### Our Bible Reading Method

In the early 1880's the minister's method of developing the doctrines, step by step, one text leading to the next, was adapted to the house-to-house Bible work. City missions were established in Chicago, Grand Rapids, San Francisco, and other centers, with a real training school program to prepare workers to go into homes to study with families. Our young women were in the majority in this department of work. Perhaps they still are, though in recent times the layman's movement has called many brethren into the same neighborhood ministry.

This form of Bible work somehow seems to fit exactly into the doctrinal outlines of the advent message, with its great array of topics. And each topic leads connectedly to the next, until one continuous chain of truth brings the listener to the point of decision. It is a plan exactly fitted to the message we bear. It is what a keen observer in Norway called "making a path through the Bible." He was a leading man in the nation, in civil engineering. It was years ago, and the elderly Mr. Hjort cannot be living now, I think. He loved our people and church, though he had not fully joined us then. He had a leading part in developing coal mining in Spitsbergen, away in the Arctic Ocean. As soon as they should get it started, he wanted us to promise to send a minister to be chaplain of the workmen group.

The good man was rejoicing in our Bible-reading method. He told about one of our elderly sisters who had come to his home to do scrubbing and washing on certain days. "And she taught me how to study the Bible!" he said enthusiastically. "She taught me how to make a path through the Scriptures. How to begin in Genesis, for instance, and go by a pathway of texts through the Bible, till we come out in Revelation to the new earth and the inheritance of the saints in light."

The brother was almost excited with joy as he told of this discovery of "paths" through the Bible, leading to wonderful vistas of truth. He had to wave his hands to express his joy. He and his wife just loved our aged sister, who had come to scrub and had led them into this Bible-reading way and into the Sabbath and nearly all the rest.

Of course, anybody in any church can follow a helpful way of Bible study. But we ourselves could not develop just this method and variety of application without this definite message that God has given us. The stamp of the advent message is on the method.

W. A. S.

## A Clergyman Blames Luther

FROM a student nurse in one of our Western sanitariums we have a page from a news magazine in which a famous Church of England clergyman is quoted as blaming Luther for the present conditions in Central Europe. Our nurse writes on the clipping, "I wondered when they would get around to that idea."

It was sure to come. As Ahab blamed Elijah for being a troubler in his day, and as the pagans in Rome blamed the early Christians for drought or for flooding of the Tiber, so a modernist thinker would blame the troubles of our time on the man who laid his hand on the Bible and said, "Here I stand, I can do no other; may God help me!"

That stand in a dark hour ushered in the era of Reformation and light without which it hardly seems that civilization and humanity could have staggered along to our time.

W. A. S.

WE must be careful not to entangle the conscience or embarrass the spirit by groundless apprehensions. We have a merciful Father, not a hard master, to deal with. We must not harass our minds by suspicious dread or be terrified with imaginary fears. —HANNAH MORE.

# What Constitutes the Fundamentals?

**O**CCASIONALLY through the years we have heard more or less discussion on the part of some about the old landmarks and what constitutes the fundamentals of this message.

This question was raised by some in a ministerial institute held in Minneapolis, Minnesota, in 1888. In studies given on the prophecy in Daniel 7 it was taught that the Alamanni instead of the Huns constituted one of the divisions of the Roman Empire, symbolized by the ten horns of the great and terrible beast pictured by the prophet. Some objected to this application on the ground that this set aside one of the old landmarks of the message, against which warning had been given in the writings of the Spirit as recorded in *Early Writings*, page 258.

There were some also who, because of personal prejudice against one or two of the institute instructors, felt that the teachers were placing undue emphasis upon the doctrine of righteousness by faith. Theoretically the church had always believed that righteousness could be obtained in no other way than by faith, through the grace and mercy of the Lord Jesus, that His imputed righteousness covered the sins of the past, that His imparted righteousness, or indwelling life, was the only means or power whereby the believer could be kept from falling back into the pit of sin from which he had been rescued and enabled to walk even as Christ walked.

And this beautiful truth was emphasized at the ministerial gathering in Minneapolis. It was the placing of "precious gems of truth to His people in new settings." Harking back to this discussion, Mrs. Ellen G. White in the following year made this statement regarding the landmarks of the message:

## The Landmarks Defined

"In Minneapolis God gave precious gems of truth to His people in new settings. This light from heaven by some was rejected with all the stubbornness the Jews manifested in rejecting Christ, and there was much talk about standing by the old landmarks. But there was evidence they knew not what the old landmarks were. There was evidence and there was reasoning from the Word that commended itself to the conscience; but the minds of men were fixed, sealed against the entrance of light, because they had decided it was a dangerous error removing the 'old landmarks' when it was not mov-

ing a peg of the old landmarks, but they had perverted ideas of what constituted the old landmarks.

"The passing of the time in 1844 was a period of great events, opening to our astonished eyes the cleansing of the sanctuary transpiring in heaven, and having decided relation to God's people upon the earth, [also] the first and second angels' messages and the third, unfurling the banner on which was inscribed, 'The commandments of God and the faith of Jesus.' One of the landmarks under this message was the temple of God, seen by His truth-loving people in heaven, and the ark containing the law of God. The light of the Sabbath of the fourth commandment flashed its strong rays in the pathway of the transgressors of God's law. The non-immortality of the wicked is an old landmark. I can call to mind nothing more that can come under the head of the old landmarks. All this cry about changing the old landmarks is all imaginary.

"Now at the present time God designs a new and fresh impetus shall be given to His work. Satan sees this, and he is determined it shall be hindered. He knows that if he can deceive the people who claim to believe present truth, [and make them believe that] the work the Lord designs to do for His people is a removing of the old landmarks, something which they should, with most determined zeal, resist, then he exults over the deception he has led them to believe. The work for this time has certainly been a surprising work of various hindrances, owing to the false setting of matters before the minds of many of our people. That which is food to the churches is regarded as dangerous, and should not be given them. And this slight difference of ideas is allowed to unsettle the faith, to cause apostasy, to break up unity, to sow discord, all because they do not know what they are striving about themselves. Brethren, is it not best to be sensible? Heaven is looking upon us all, and what can they think of recent developments? While in this condition of things, building up barriers, we not only deprive ourselves of great light and precious advantages, but just now, when we so much need it, we place ourselves where light cannot be communicated from heaven that we ought to communicate to others."—*E. G. White MS. 13*, 1889.

Will there be a temptation on the part of some to so greatly restrict the

scope of this statement as to give free rein to a liberal exposition of some most essential primary and historical beliefs of the church? Let us consider in some detail what, according to this statement, is embraced in the landmarks.

## Our Threefold Message

This statement is a comprehensive one. The writer enumerates the first and second and third angels' messages of Revelation 14, and these comprise the message which Seventh-day Adventists throughout their history have been seeking to give to the world. It is a message which proclaims the closing events of this earth's history, the coming of the Lord, and the preparation of heart and life to meet Him when He comes. This naturally and logically includes the prophecies pointing out the nearness of the Lord's coming, the grand objective of that coming, and the signs which show that His coming is near.

The threefold message of Revelation 14 brings to view the work of the investigative judgment, the priestly ministry of Christ in type and anti-type. It presents the law of God as the standard of that judgment and the merits and righteousness of the Lord Jesus Christ in enabling the believer to meet in his life the requirements of that law. This threefold message brings to view the great apostasy that has befallen the Christian church as expressed in the seventeenth chapter of Revelation and the third chapter of the apostle Paul's second epistle to Timothy.

And the message of the third angel, which unites with the preceding two, re-emphasizes the truths brought to view by these angels by clearly pointing out the great work of the enemy of all righteousness in his efforts to destroy the truth of God and God's people. It sounds a warning against those who worship the beast, the image of the beast, and who receive his mark, and in contradistinction the seal of God, the Sabbath of the fourth commandment. (Revelation 7.) The preaching of this logically and naturally requires an exposition of the prophecies of Revelation 7, 12, 13, and 14 and also the prophecies of Daniel 7, 8, and 9.

The statement also includes the doctrine of the nonimmortality of man, his condition in death, and the end of the impenitent. So when we consider the question of the old-time land—

(Continued on page 13)

# • THE SERMON •

## "The Harvest Truly Is Plenteous"\*

By LOUIS K. DICKSON



H. M. LAMBERT

Christ Likens the Final Gathering of His People to the Plenteous Harvest of the Field

**W**HEN He saw the multitudes, He was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith He unto His disciples, The harvest truly is plenteous, but the laborers are few; pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:36-38.

By looking at the margin of our Bibles we find that instead of the expression, "they fainted, and were scattered abroad," it says they "were tired and lay down." It was then that the Lord said, "The harvest truly is plenteous, but the laborers are few." When He saw that the people were tired and lay down, He was filled with compassion.

This text, as no other text in the Bible, reveals the true spirit of Christ in relation to the great world-wide work which we represent. In *Counsels on Health*, page 554, we read: "We are to have clear spiritual discernment, else we shall fail of understanding the opening providences of God that are preparing the way for us to enlighten the world. The great crisis is just before us. Now is the time for us to sound the warning message, by the agencies that God has given us for this purpose. Let us remember that one most important agency is our medical missionary work."

The physical needs of the people did touch deeply the compassion of Christ.

In all our work there is great need for us to recognize the spirit and attitude of Christ toward the physically needy as well as the spiritually needy. We have come to the hour when such medical missionary work should be greatly emphasized.

Having been asked to talk on my impressions in connection with my trip to South America, which I am very happy to do, let me say that this trip was made at the invitation of the General Conference, in order that we in the home field might better understand the great needs of missions. It was an inspiration to associate with our missionaries and to see the marvelous opening providences of the Lord.

To say that my interest in missions was more greatly awakened than ever before is speaking mildly. The impressions received came from observing practically the entire South American Division, as it was my privilege to touch every country in South America except Paraguay. Going directly to the division office at Buenos Aires, I joined the brethren in the division council, at which meeting the budget for 1944 was studied and fixed. Here we heard firsthand out of the mouths of men who are facing the great problems of the field, something of the wonderful work that God is doing.

There is no question whatsoever but that the Lord is working in a marvelous way throughout that entire division. Every avenue of work and activity is growing rapidly. Everything

that we can say about the advancement of our work here in North America can be said just as truly about South America.

### Observing Their Publishing Work

For example, let us take the publishing work. We are all conscious that the colporteur work here in North America at the present time is greatly blessed of the Lord. It is equally as successful in South America, and in connection with it there are happenings which are nothing short of miraculous beyond anything we have heard before. We met some young people fourteen and fifteen years of age who had reached their scholarships within two weeks following the close of their school. Little girls were going out into the great cities and making scholarships within this short period of time. Our two fine publishing houses, one in Buenos Aires and the other near São Paulo, Brazil, are working to capacity in striving to keep up with the onward march of the ministry of the printed page.

The following is one of the striking experiences brought to me by J. C. Culpepper, division secretary of the publishing department:

"Colporteur Lessa had two horses: one he rode; the other was laden with books, clothing, etc. On Friday, after having worked in the country all week, he was headed toward town to spend the Sabbath. Suddenly the horse he was riding refused to go forward; the one laden with books likewise refused

\* Excerpts from an address given after a trip to South America.



to move. He coaxed them, whipped them a little, and did everything to get them to go. But they stubbornly refused to advance and even seemed inclined to want to turn around in the narrow road.

"Tired and perplexed, the colporteur allowed the horses to have their way and turn around. They retraced their steps a short way, then turned into a path and trotted up to a small house. The colporteur had not seen the path and would have passed the house. But when he called at the door he learned that the husband was not at home, and the wife said she would not be interested in seeing books unless her husband was there. She asked the colporteur to wait, saying, 'My husband will soon return, because he always returns on Friday evening before sundown and rests until sundown on Saturday.'

"These words interested the colporteur. He looked around and saw tobacco hanging on the front porch, and the carcass of a half-grown pig hanging on the back porch. So he thought the man could not be an Adventist. Brother Lessa asked why her husband did not work on the Sabbath. She answered, 'That is a long story, and I cannot give all the reasons as well as my husband can. You had better wait and talk with him.' Colporteur Lessa at once decided to wait and see the man. The woman even invited him to stay over the week end, since his horses were tired and he could talk with her husband all the following day if they wished.

"When the husband arrived he told a most interesting story. Six years previously they had bought a copy of *Our Day in the Light of Prophecy*, which they had read and reread with keen interest. Soon they began keeping the Sabbath. It was a blessed Sabbath the colporteur spent with this man, as they studied the Bible together. It was pointed out that God's people do not use pork or tobacco. After the Sabbath both the tobacco and the pork were removed, never again to defile the bodies which this man and his wife had just learned were the temples of the Holy Spirit. These good people now await baptism so that they can become members of the Seventh-day Adventist Church."

### Led Into the Sabbath

Truly the Lord is doing a mighty work through our colporteurs throughout South America, and there are evidences on every hand that the power of God's Spirit is going out before them in a mighty measure. Many are the stories of the printed page, and some of them come to light from time to time. Here is one which came to me from our leaders in the publishing department:

"In the state of Espirito Santo, in Brazil, in the town of Itapemirim, an honesthearted woman lived right next

door to a priest. For many years she had dreamed from time to time that she should not work on the Sabbath but should keep that day holy. Her neighbor, the priest, who was leaving for Europe, began to sort out many of his books and burn some of them in a bonfire in his back yard. This woman heard the priest tell the children that the books were bad and were condemned, and that no one should touch them. But once the priest had thrown the books on the fire and disappeared into the house for more, she asked one of the small boys to run and take from the heap some of the books that had not yet begun to burn. The boy ran and did her bidding, and brought back two books. Is it not providential that the books were the Bible and *The Coming King*? She opened the Bible and began to read. The first test her eyes fell on was, 'Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work.'

"Immediately she began to keep the Sabbath. Her husband thought that she must be mentally sick, and took her to the doctor, who agreed. But she faithfully kept the Sabbath for sixteen years. Not knowing how to come in contact with the Sabbathkeepers, she just waited and watched for more light to come. Finally an evangelistic effort was conducted in her city. Now she is happily uniting with the advent people. Often she praises God for impressing her to save the books from the priest's bonfire, and for the saving truth she found therein. Now a Sabbath school of forty-two members has been raised up there."

### Medical Missionary Work

The medical work in this great division is showing a wonderful awakening throughout the entire field. It was my privilege to visit the work being done by a number of our doctors, including Doctors Schneider, Galdino, Potts, Westphal, Pittman, and their co-workers, whom God is using in a marvelous way to bring healing to the diseased and to create an influence for good in many parts of the division.

One important reason for my trip to that great field being the establishment of the new sanitarium at Rio de Janeiro, I was particularly interested in the wonderful work which is now being carried on by Dr. and Mrs. Schneider and their associates. The fine spiritual atmosphere of the clinic in the city of Rio, where we found these workers closely adhering to the original blueprint for our sanitarium work, was refreshing indeed. A demonstration is now going on in South America, revealing that the original plan of sanitarium work given to this people by God in years gone by is both workable and the most successful method of conducting such work.

Not only are sanitariums being established in the great city of Rio, but they are being carried on successfully in São Paulo and other places. Very shortly there will be a new sanitarium established in Buenos Aires and also one in Belém, in the Amazon country of Brazil, which will mean much to the growth of the medical missionary work.

It has been the privilege of the Pacific Union Conference, along with institutions within the borders of the union, to donate for the establishment of medical missionary work in South America this year a total of \$115,500, as follows:

Pacific Union Conference .....	\$75,500
Glendale Sanitarium .....	10,000
Loma Linda Sanitarium .....	15,000
Paradise Valley Sanitarium ....	15,000

May God's rich blessing rest upon these large investments in medical missionary work in this great and needy field.

I was deeply impressed with the great need of larger evangelistic work in all the major cities of South America. These beautiful cities, ranging from fifty thousand to more than two million in population, are ready to yield an abundant harvest of souls, and something must be done soon to bring this to pass. Strong evangelists are needed and means must be provided for entering these cities with adequate evangelistic efforts. To a large degree such work will solve many of the financial needs of the work there.

### Our Indian Work

What an inspiration came to me as I saw the strong work which has been and is being carried on among the Indians of Peru and Bolivia. I entered La Paz, Bolivia, just a few days after the recent revolution and saw the evidences of that struggle which was over in about two hours, and yet which rocked the country from end to end. I am glad to say that this insurrection did not materially affect our work, and I was pleased to see the substantial results and fruitage of the efforts going on among the Indians in that "island field above the clouds," as it has been called. Part of the Inca Union lies nearly three miles above the sea, and is a very difficult field for our workers to labor in.

It was most interesting and enlightening to mingle with these people. Often whole families in the high Andes drug themselves all day and every day, chewing the coca leaf. However, when the gospel message reaches their hearts, it reveals the fact that these people are very responsive and worthy of far more than we have yet given them.

I was happy to visit our clinic and school at Juliaca, by Lake Titicaca, where I found a fine class of young people who were being trained to be-

come real assets to this work and who are showing a devotion that is equal to that of those in more favored lands.

### In Brazil

Space will not permit an exhaustive analysis of my visit in this large division, but I wish to say a few words regarding that vast triangle of mountains, uplands, plains, and rivers that is called Brazil, which occupies roughly the eastern half of the South American continent. It reaches from the Temperate Zone on the south to far past the equator on the north and from the Atlantic Ocean on the east to points only three hundred miles from the Pacific on the west. Within its three and a quarter million square miles is an area larger than the United States, with a territory as large as Texas besides. This vast expanse of territory presents a bewildering variety of physical features; it is gigantic in size, incomparably rich and potential in its resources, and terrible in its savagery. We are told that excepting Russia, Brazil presents the largest expanse of undeveloped resources in the world.

In order that we might have a truer conception of the problems that confront our workers in Brazil, we should remember that nine tenths of this country is virtually without transportation, and that about nine tenths of the population live in a coastal area two hundred and fifty miles in width, running up the eastern shore line of South America. From sixty-five to seventy-five per cent of the inhabitants of Brazil are illiterate, and ninety per cent of the people are too poor to pay road tax.

The health condition of the people is the one great problem of the country. About seventy per cent suffer from hookworm, and a greater percentage are suffering from endemic malaria, intestinal parasites, and venereal diseases. Whole communities are infected, and about ninety-five per cent of those who live along the Amazon River are tainted with syphilis. Brazil is a country of great navigable rivers, and contains about forty thousand miles of such waterways. Fifty-eight per cent of this territory is covered with jungles, and on an average a little over thirteen persons reside there to a square mile. This gives some idea of the problems which face our faithful missionaries who are traversing this territory in search of honest souls.

My heart was thrilled over and over again as I visited the work of L. B. Halliwell, S. C. Pritchard, and R. A. Hayden along the Amazon and its tributaries. What a challenge the rivers of Peru and Brazil are presenting to this people, and what a marvelous harvest of souls is waiting for the garner in that interesting region. What I saw with my own eyes has convinced me

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that this river work is worth while, and that we need to awaken to its greater possibilities in fruitage of souls. Our workers and their wives are laboring beyond their capacity and strength, and are doing a noble work that must have help and much of it. Everywhere along the rivers the people are literally stretching out their hands, begging for the help which these medical missionaries are able to give them only from time to time. Our efforts need to be greatly multiplied in that promising region to encompass the task we have set our hands to finish.

Since my return to the States I have been asked by numbers of our workers and people, "What are your impressions of our mission work since seeing it at first hand?" First of all, let me say that I have returned with a deeper and more profound appreciation of our stalwart men and women who are fighting a winning battle against the formidable foe of God's work in these mission lands. Everywhere I found our missionaries faithful at their work. Too often I found them overworked. We are asking the meager line of representatives in these fields to do an almost impossible task. Our leaders and missionaries deserve better treatment than we have been able to give them in men, means, and equipment. God will not hold us guiltless if it is not changed. The fault does not lie with the administration of the work but chiefly with the inadequate supplies of men and means.

### Our Representatives in the Field

We are represented at the front in mission lands by men and women who are not weaklings but are strong, capable, brave, resourceful men and women, devoted to God's call to service—workers in whom the spirit of wisdom and faithfulness rests. The wives of our missionaries are a fine group. One is constantly impressed as he visits these missionaries' homes and notes the patient endurance of these faithful women under toil and trial. As we think of them we are moved to do everything possible to diminish their sorrows and greatly increase their joys.

Our missionaries in these vast expanses of territory journey through heat, cold, dust, and mud, burned by the midday sun, drenched by sudden storms, eating food to which they are unaccustomed, many times sleeping in

vermin-infested lodgings, enduring every privation incidental to travel in a strange and undeveloped land, and yet, in spite of it all, and above all, preaching with great effect the glad tidings of the soon-coming Saviour.

I was impressed with the strong leadership which is to be found in the South American Division, both in the division itself and in the local and union fields. It was a great joy and inspiration to associate and mingle with these brethren. Under their guidance our work is fast winning its way and penetrating the darkness and prejudice which have so long held these countries in their grasp. Native churches are growing up everywhere. Our schools are training for God many strong, coming leaders of our work in South America. This is a hopeful sign, which should spur us on to renewed energy in greatly enlarging our facilities for such training throughout the entire field.

### The Day of Opportunity

No one can travel throughout the South American Division and not sense the unmistakable signs everywhere that a great final movement has begun. One becomes conscious, as he travels through these vast countries, of the working of mighty forces that are creating conditions more favorable to the rapid finishing of our work. Everywhere I went this was evident. Not only was I impressed by the actual number of those already converted and meeting together in church fellowship, but I was amazed at the strength of the current that is sweeping majestically toward the final purposes of God. One feels that the whole work is in the trend of God's divine purposes and that His truth is certainly marching on. Many of the barriers which confronted our early missionaries are no longer to be found. A door has been opened before us. Not only so, but our Lord and Master has entered that open door and has prepared the nations for our coming, and is beckoning us now to surge forward and march in full force close to Him as He marches on.

### The Harvest Is Ripe

My strong impression is that throughout this vast field of opportunity, fruit is ripe and ready for the picking. The situation is extraordinary, amazing, and critical. Whole multitudes and tribes and tongues are

ready to turn to the living God when given the opportunity. If we as a church have any sense of our responsibility, any conception of good strategy, any appreciation of rich opportunity, we shall at once face the full task as God is revealing it, and in faith lay the necessary plans to finish the work.

While it is true that heathenism and apostasy in these lands, along with ignorance, will die hard, for they still have enormous power and that power is being arrayed against the work of God, yet great are the encouragements of triumphant victory that are now before us. Though it is no holiday task that we have set ourselves to perform but a gigantic struggle in which we are fighting, there is ample strength and power in the whole armor of God. The very difficulty of the task and the magnitude of the obstacles enhance the fascination of the enterprise before us. We could not be so much interested in the advancement of foreign missions if it were a little thing that could be easily done.

It is the largeness of the undertaking that challenges the best that is in us and to which the loyal youth of this movement are ready to respond and eager to be led into if the church will only open the way. But this enterprise calls for mighty faith. An inadequate faith will not survive now. God has committed to us the greatest single task in the world, and who can say that we are now facing it as we should? Is it possible that we are attempting to face this mighty assignment of faith in terms of budgets only? Or are we men and women of faith, thinking and planning in terms of mighty faith, remembering that we are not conducting this enterprise alone, but that the resources of Omnipotence are at our command?

We must not become too materialistic in our planning for God's work in an hour like this—a work that began in faith and that will end in no other way. Budgets we need, but they must not be our limits of faith. This is the final hour; we have been too long in this task already. The question we need to face now is, How many more years will pass away before we enlarge our plans and enhance our trust in God and in His mighty power to finish the work?

Beloved, we can finish this task if we will; but that finishing will come only by an unconquerable, triumphant faith which will move forward into the opening providences of God faster, much faster, than we are now stepping. Not only must we pray for the work in the mission fields, but we must pray for God's leaders as they grapple with this mighty world enterprise. We must all gain a new world vision of what God expects of us now and solemnly determine that in the name and by the help of omnipotent

Jehovah the task shall be performed now. Let ours be the prayer of that inspiring hymn:

"Lead on, O King eternal, the day of march has come;  
Henceforth in fields of conquest Thy tents shall be our home;  
Through days of preparation Thy grace has made us strong,  
And now, O King eternal, we lift our battle song."

### We Must Not Fail

Perhaps the greatest crisis that we face is the danger of grave and disastrous reflex influence on the church if she fails to improve the unparalleled opportunities facing her now. There is an awakening among the needy people of the world, and unless there is a corresponding awakening in the church, the results will be eternally disastrous. This rousing from inactivity rests to a large degree on us as leaders. To face such a call and do no more about it than we are doing, is to become calloused and unresponsive to the movings of the Spirit of God. There is something startling and disconcerting in the thought that as members of the church we can pass into such a state that even the movings of the Spirit of God may not deeply touch us. To know duty and not to do it is hypocrisy and sin.

May something now move us into larger plans of faith. May we be

moved from the perils of luxury and selfishness, of ease and complacency, that the best energies of our minds and hearts may act in line with the indications of the Holy Spirit. The results and planning upon which we congratulate ourselves are entirely inadequate. This is the hour when we must face the crisis in the world and in the work of God, study how it is to be met, and then meet it in faith and in the fear of God alone, as did our forefathers in this message.

Our hope, our confidence, in meeting this crisis does not rest chiefly on the strength and extent of our missionary establishments. It does not rest on the number and power of our missionaries or the methods and agencies evolved through years of experience. It does not rest on brilliance of leadership alone or the fullness of the treasury. It does not rest chiefly and alone on the plans and policies for our work. Our hope lies in the fact that the great God is still pleased to dwell in men and women with humble hearts—"the Holy Spirit, whom God hath given to them that obey Him."

Therefore let us turn from the crisis in the world and in the field to the crisis in our own lives. The gravest question of all is, Are we willing to hold ourselves absolutely, unconditionally, to doing Christ's will and not our own, to following where He is leading, and to doing it now?



## Great Joy of the People



### (AFTER A GIFT OF MILLIONS TO THE CAUSE OF GOD)

**T**HEN the people rejoiced, for that they offered willingly, because with perfect heart they offered willingly to the Lord. . . . Wherefore David blessed the Lord before all the congregation. . . .

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and in the earth is Thine. . . . Now therefore, our God, we thank Thee, and praise Thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee. . . .

"And all the congregation blessed the Lord God of their fathers, and bowed down their heads, and worshiped." 1 Chronicles 29:9-20.

### And Here Is Our Lesson Today

"It was God alone who had imparted this disposition to His people. He, not man, must be glorified. It was He who had provided the people with the riches of earth, and His Spirit had made them willing to bring their precious things for the temple. It was all of the Lord; if His love had not moved upon the hearts of the people, the king's efforts would have been vain, and the temple would never have been erected.

"All that man receives of God's bounty still belongs to God. Whatever God has bestowed in the valuable and beautiful things of earth, is placed in the hands of men to test them,—to sound the depths of their love for Him and their appreciation of His favors. Whether it be the treasures of wealth or of intellect, they are to be laid, a willing offering, at the feet of Jesus; the giver saying, meanwhile, with David, 'All things come of Thee, and of Thine own have we given Thee.'"—ELLEN G. WHITE, *Patriarchs and Prophets*, p. 753.



## Daniel and the Empires of Prophecy

### Part I. Outline History of the World

By ROY F. COTTRELL

**H**ISTORY, romance, and tradition have enshrined ancient Babylon with a picturesque and fascinating charm possessed by no other city of antiquity. Likewise the Bible story elevates Daniel to heights of spiritual greatness rarely attained by mortals. Ezekiel, a contemporary prophet, refers to Daniel as a man of outstanding piety (Eze. 14:14); while Josephus states that during his later years the venerable prophet was regarded with an esteem and reverence almost akin to worship.

Viewing the ruins of old Babylon, Sir Austen Layard, the celebrated explorer of dead cities, wrote:

"The traveler visits with no common emotion the scene of so many great and solemn events. Here Nebuchadnezzar boasted of his glories and was punished for his pride. To those deserted halls were brought the captives of Judea. In them Daniel, undazzled by the glories round him, remained steadfast to his faith, rose to be a governor amongst his rulers, and prophesied the downfall of the kingdom. There was held Belshazzar's feast and was seen the writing on the wall. Between those crumbling mounds Cyrus entered the neglected gates. Those massive ruins cover the

spot where Alexander died."—*Wonders of the Past*, p. 135.

In the latter part of the nineteenth century numerous Biblical critics trained their heavy artillery upon the records of the past to shatter beliefs and convictions not in accord with modern evolutionary thought. They asserted that the greatness and glories of Babylon had been grossly exaggerated, that such names as Belshazzar and Darius the Mede were doubtless fictitious; that Daniel, if he ever existed, was not the author of the book that bears his name; and that this asserted prophetic volume must have been written at a later date, after the events predicted had taken place.

But during this age of scholarly skepticism how remarkable and providential that archaeology, "the handmaiden of history," should arise to vindicate and authenticate the Bible story! We now know that Babylon was indeed a mighty city, even when judged by modern standards, that the hanging gardens existed in all the unmatched grandeur with which legend has invested them, that its palaces were magnificent, that Belshazzar was an altogether real and living monarch, and that amid the ruins there has

been unearthed a royal hall or auditorium capable of entertaining a thousand guests at the imperial banquet.

#### A Remarkable Book

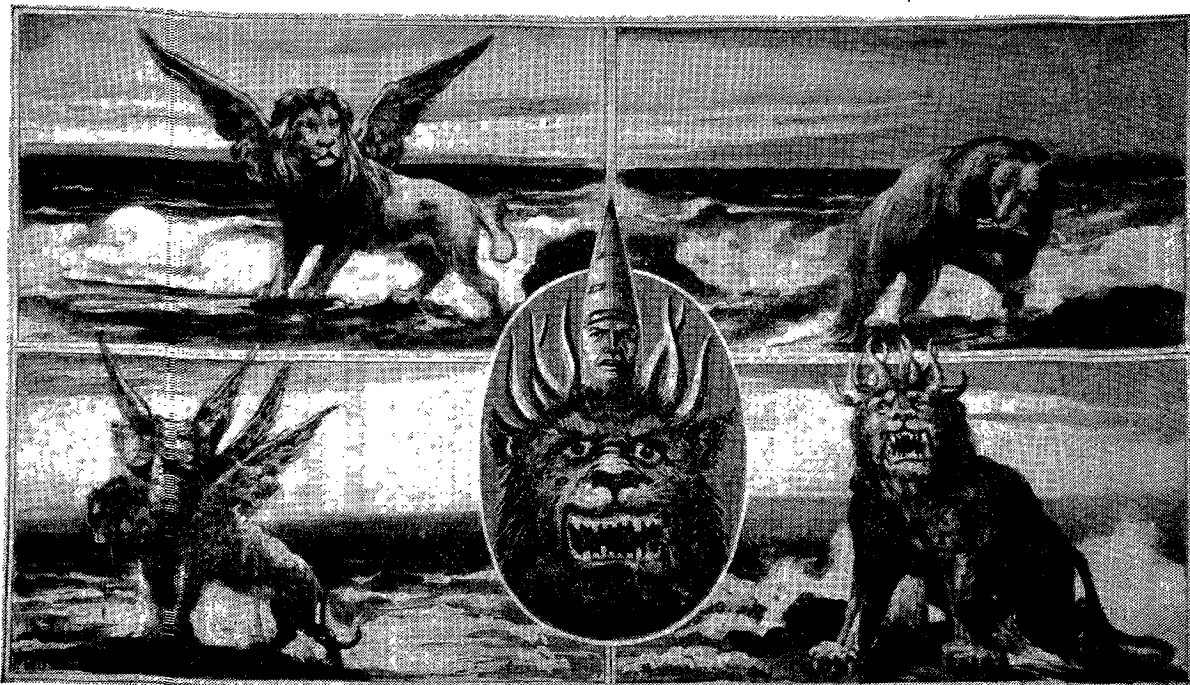
Regarding the book of Daniel, eminent archaeologists assert that its narrative is so vivid, minute, and real that it must have been written at the time of Babylon's greatness, not two or three hundred years later. The charge that it was the product of a later generation is not new. More than seventeen hundred years ago the same accusation was made by the skeptic Porphyry, but every succeeding century has given added evidence to its divine and unerring truthfulness, and in our day we approach the climax of fulfillment.

The little book of Daniel, containing twelve chapters, is unique and carries its own credentials of authenticity. Of its contents, practically half is historical, the other half prophetic. It presents in advance four great outlines of world history, extending from the days of Nebuchadnezzar and Cyrus to the close of earthly events. Four times also the statement is made that its message is for "the latter days," "the time of the end." (Dan. 2:28; 8:17; 10:14; 12:4.)

When the author of this remarkable book was but a youth of about eighteen years, he was ruthlessly torn from his homeland in Judea to become a lifelong exile in Babylon. He was of princely birth; yet what a contrast existed between Daniel and his kinsmen, who were the wicked, degenerate kings of Judah's eventide!

#### Daniel's Loyalty

The key to this noble life is en-



The Four Great Beasts of Daniel 7

shrined in the words of Inspiration: "Daniel purposed in his heart that he would not defile himself with the portion of the king's meat, nor with the wine which he drank: therefore he requested of the prince of the eunuchs that he might not defile himself." Dan. 1:8.

It is a familiar yet remarkable story of loyalty. Had Daniel failed in this youthful crisis there would doubtless have been no book of the Bible to bear his name. With rare fidelity of purpose he considered the approval of God dearer than life itself. Says the Spirit of prophecy:

"What if Daniel and his companions had made a compromise with those heathen officers, and had yielded to the pressure of the occasion, by eating and drinking as was customary with the Babylonians? That single instance of departure from principle would have weakened their sense of right and their abhorrence of wrong. Indulgence of appetite would have involved the sacrifice of physical vigor, clearness of intellect, and spiritual power. One wrong step would have probably led to others, until, their connection with Heaven being severed, they would have been swept away by temptation.

"God has said, 'Them that honor Me, I will honor.' While Daniel clung to his God with unwavering trust, the Spirit of prophetic power came upon him. While he was instructed of man in the duties of court life, he was taught of God to read the mysteries of future ages, and to present to coming generations, through figures and similitudes, the wonderful things that would come to pass in the last days."—*The Sanctified Life*, p. 19.

Beginning with the dramatic hour when the young prophet interpreted Nebuchadnezzar's dream, and throughout the following forty years of this illustrious reign, Daniel held high office in the court of Babylon. With the death of Nebuchadnezzar, several weak and ineffectual monarchs ruled in rapid succession. These were followed by Nabon, a well-meaning king who was more interested in history and archaeology than in national administration; at length he elevated his son Bazzar to share with him in the duties and honors of royalty. Some sixty years had now elapsed since Daniel first stood before Nebuchadnezzar: present the prophetic message, the great image, and it appears in the more recent events of those vivid, hectic times the prophet-king had been quite forgotten by the officials of Babylon.

But the Goom he served had not forgotten faithful servant, and in the first of Belshazzar's reign Daniel given a remarkable preview of events. He said:

"I saw in vision by night, and behold the fountains of the heaven

strove upon the great sea. And four great beasts came up from the sea, diverse one from another." Dan. 7: 2, 3.

In the figurative language of Bible prophecy, "wind" is frequently used to denote war, strife, destruction, and bloodshed (Jer. 25:31-33); the four "great beasts" which arose from the sea are declared in this prophecy to symbolize four kings, or kingdoms, "which shall arise out of the earth" (Dan. 7:17, 24). Careful study reveals that these are the identical nations prefigured by the great image of Nebuchadnezzar's dream. Certain additional features are introduced and emphasized. To the mind of a dictator or emperor towering kingdoms may appear as dazzling objects of worship, while to the God of heaven warring nations are as ravenous, bloodthirsty beasts of prey.

### The Babylonian Lion (625-538 B.C.)

"The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it." Dan. 7:4.

The eagle-winged lion was a fitting symbol of "Babylon, the glory of kingdoms." Isa. 13:19. Modern excavations amid the ruins of that ancient metropolis reveal that the lion was the national symbol and a popular figure in ancient decorative art. At the time of Nebuchadnezzar's campaign for the conquest of Jerusalem, the prophet's warning voice declared, "The lion is come up from his thicket, and the destroyer of the Gentiles is on his way." Jer. 4:7.

The eagle wings suggest rapidity of action, and in sounding an alarm against "that bitter and hasty nation" of Chaldeans or Babylonians, another Bible prophet employs the following picturesque language: "Their horses also are swifter than the leopards: . . . their horsemen shall come from far; they shall fly as the eagle that hasteth to eat." Hab. 1:8. How altogether true of Babylon under the victorious Nebuchadnezzar!

"This Babylonian king," wrote Berossus, the ancient Chaldean historian, "conquered Egypt and Syria and Phoenicia and Arabia, and exceeded in his exploits all that had reigned before him in Babylon."

As indicated in the prophecy, the time came when the lion was no longer the master of nations. The wings were plucked; it was lifted up from the earth to stand on its feet as a man; and its sturdy prowess was displaced by weakness and timidity. Such was Babylon under its later kings, and some three years after the profligate, faint-hearted Belshazzar ascended the throne of the tottering empire, his kingdom and its world-famed metropolis were overthrown.

### The Medo-Persian Bear (538-331 B.C.)

"Behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh." Dan. 7:5.

What an accurate picture of the dual empire of Medo-Persia, the successor to Babylon! At first the Median power was the stronger; then the Persians gained the ascendancy, which was in full accord with the prophetic picture of the bear that "raised up itself on one side." The words, "Arise, devour much flesh," describe the insatiable military ambition of the early Persian monarchs. Says Rawlinson: "Cyrus proceeded with scarcely a pause on a long career of conquest." The three ribs in the mouth of the bear undoubtedly represent the kingdoms of Lydia, Egypt, and Babylon. They united in a triple alliance against Cyrus and were successively conquered to become part and parcel of the Persian Empire.

### The Grecian Leopard (331-168 B.C.)

"After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it." Dan. 7:6.

In the divine panorama of great empires Medo-Persian rule was to be followed by Greek supremacy. Since the two wings of the lion indicated celerity of movement, it follows that the four wings of the leopard would denote exceeding swiftness. As the leopard springs upon its prey, so the Greeks under Alexander the Great swept throughout Western Asia like a whirlwind. Appian wrote:

"The empire of Alexander was splendid in its magnitude, in its armies, in the success and rapidity of his conquests, and it wanted little of being boundless and unexampled."—*The Roman History*, preface, par. 10.

Plutarch also narrates how this noted conqueror marched, "with incredible swiftness, from the rising to the setting sun."

The four heads of the leopard were prophetic of the fourfold division of the kingdom. The untimely death of Alexander the Great was followed by war and chaos. At length four leading generals of the army—Cassander, Lysimachus, Seleucus, and Ptolemy—were victorious and divided among themselves the vast domains of empire. Although broken into these several states, Appian asserts that "even the parts were splendid."

### Grim-Visaged Rome (168 B.C.-A.D. 476)

Watching this moving preview of history as outlined upon the prophetic screen, the prophet continued:

"After this I saw in the night visions, and behold a fourth beast.

dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns." Verse 7.

For centuries "the seven-hilled city" by the Tiber had been developing strength. Rome with her "great iron teeth" subjugated kingdom after kingdom; and when at length the Italians matched swords with the Greeks at the battle of Pydna, 168 B. C., the last formidable enemy was vanquished; and in the words of the eminent historian Gibbon, "the empire of the Romans filled the world." As the iron of Nebuchadnezzar's image was a fitting emblem of the "iron monarchy," so this "fourth beast, dreadful and

terrible," can be none other than the sturdy, indomitable nation that ruled supreme for so many centuries. Said Cardinal Manning:

"The legions of Rome occupied the circumference of the world. The military roads which sprang from Rome traversed all the earth; the whole world was as it were held in peace and in tranquillity by the universal presence of this mighty heathen empire."—*The Temporal Power of the Pope*, p. 122.

It was while Augustus Caesar reigned from the Eternal City, and Rome was at the zenith of her imperial greatness, that the angels appeared over the plains of Bethlehem and sang to the shepherds, "Glory to God in the highest, and on earth peace, good will toward men."

## Life and Teachings of the Church

### Part III

By HARRY W. LOWE

#### How Church Government Functions

THE election of officers by the vote of the majority is not always a guarantee of domestic bliss in our churches. It may be the beginning of real trouble unless officers and members understand clearly the principle upon which our organization is based.

Christians should have definite convictions, and Adventists, by virtue of their having to take positive stands for unpopular religious beliefs, are often unusually determined people. That determination needs to be subjected to divine grace lest it become perilous independence or unintelligent stubbornness.

There are times when individual officers may differ from their fellows or from the church members. The principle to follow here is illustrated by counsel given when individuals or local organizations have differed from the General Conference Committee—"private independence and private judgment must not be maintained, but be surrendered."—*Testimonies*, Vol. III, p. 492.

Hence, any officer or member must in loyalty to the church surrender the right to act and talk independently when the majority of the brethren in committee or church work have voted constitutionally to the contrary of his views. This is the only way in which there can be church discipline, without which "the church would go to fragments."—*Ibid.*, p. 428.

In the local church there is a controlling board under the pastor's, or elder's, chairmanship, composed of the elder or elders, deacons, deaconesses, treasurer, clerk, home missionary leader (if he is not the elder), Sabbath school superintendent, home missionary secretary, and the Missionary Volunteer leader. In certain circum-

stances one or two members other than officers may be added. This board guides the whole of church life, both by its own decisions and through the activities of all its departmental committees. A church in which the board does not meet regularly (usually monthly) is always weak.

There are other committees, such as the Sabbath school committee, the Missionary Volunteer committee, the home missionary committee, and there may be a church school board, a choir committee, etc., according to local circumstances. Regular meetings of these committees should be held at least monthly to lay plans for progressive work. All these, however, are subsidiary and should not introduce innovations nor embark on doubtful ventures without consultation with the church board.

Few things bring greater blessing to church work than music, but nothing needs more careful handling. Choirs often tempt the devil if there is pride and jealousy about; so does any form of music which is not undertaken with devotional humility and a desire to glorify God. But we must not lose the blessing because we fear the risks. Let us "lift up the voice" to God.

It is always a sign of strength when these smaller committees and their leaders take the church board into counsel. In this way, should criticism or trouble come, the church board will share responsibility.

The church board will not be arbitrary, narrow, or repressive. It should encourage activity and aggressive planning in every department, and generally promote the health of the church body. Especially should it be large-minded regarding work for our

youth. The progressive courses and the social side of youth work sometimes do not appeal to older persons, but they are absolutely vital, and church boards should do all in their power to encourage these activities.

Where public evangelism under conference auspices is conducted near our churches, the evangelist may be working in outside halls, but the vital principles of our church organization still obtain. The evangelist helps the church, and the church supports the evangelist.

Church boards should not add or remove names from church membership without the vote of the church.

## Not Adventists for Earthly Reward

By S. B. JEAN-ELIE

THE press had publicly declared that we had become Adventists because we were paid by the Americans, adding that it was impossible for a person living in Guadeloupe to become an Adventist unless he were paid to do so. So the police went to the members and asked whether they received money to become Adventists.

Craftily the police officer said to one of our members, "You have a very nice little home. What kind of work do you do?"

"I am a mason," was the reply.

"How much do you make a day?"

"About twenty-five or thirty francs," was the reply.

"And you have been able with that money to build a house like this?"

"Well," explained our brother, "I work during the day as a mason, and after I am through with that I work on my firm and endeavor by that to keep my family going."

"But you are an Adventist, are you not?"

"Yes, I am an Adventist, and very happy to be one."

"I like the Adventists very much, too," said the officer. "Everything goes so nicely in the Adventist Church. You get something for being one, don't you?"

"No," our brother replied, "we do not get paid for being Adventists."

"Really," the police officer pressed the question, "do you not receive money for being an Adventist? Why, then, are you one?"

"I am an Adventist because I want to be saved," was the reply.

With that the officer put on his hat and left.

Later this same police officer met one of our sisters and asked, "Why are you an Adventist?"

"Because I want to save my soul," was the reply.

"That is the same answer they all give. I have had enough of it," said the officer in disgust.

*French West Indies.*

## The Far East and the Reconstruction Plan

By VICTOR T. ARMSTRONG

President of Far Eastern Division

ONE of our former missionaries of the Far Eastern Division writes us:

"We are waiting for the time to come when we can return to the people we love on the other side of the Pacific. It seems that is where we belong. There is a pull to the work out there that we cannot explain; it must be the Macedonian call. We talk about it and dream about it."

On December 7, 1941, there began the invasion that swept on until every church, institution, and mission headquarters of the Far Eastern Division, with a membership of approximately 35,000, was cut off from contact with the General Conference. Since that time very meager reports if any have come from the fields of the division, comprising Japan, Korea, Philippine Islands, French Indo-China, Thailand, Malaya, and Netherlands East Indies.

As the months have slipped by, our missionaries who found their way back to the homeland and those who later were released from internment camps, as well as those who were fortunate enough to be in the United States on furlough, have all watched with increasing interest the shifting battle fronts of this World War, and especially the battle line in the Pacific. Anxiously, but confidently, they have watched as some of the territory has been retaken. Dutch New Guinea, Guam, Saipan, and Palau are all a part of the division territory. Leyte and Samar islands in the Philippines are now battlefields. On these is-

lands are many Seventh-day Adventist churches.

We can expect some word soon from our Filipino members there. Our Seventh-day Adventist men in the invasion no doubt will visit some of our churches on these islands. Some three hundred miles north of these islands is the city of Manila, where a number of our missionaries have been interned. We do not know whether these internees will be removed to other places or not, but our daily prayers should be for their safety as the battle line draws nearer—that God will continue to protect and care for them and that soon they may be liberated.

Plans are being made by American mission boards generally to reopen missions in the Pacific as early as possible. It is planned by the various denominations that a committee of investigation be sent to the Philippine Islands at the earliest possible moment to make a survey and appraise the amount of war damage to mission property, and estimate the rehabilitation needs in funds and personnel. A corps of missionaries is also being prepared to proceed to the Philippines or other sections as soon as the way is open. Denominational boards are gathering funds for postwar reconstruction.

This important item of business received early and special consideration at our own recent Autumn Council. When the time comes we must be ready to press back into the fields

and not only rebuild the damage caused by the war but greatly strengthen and extend our work in all the promising fields of the division.

The words quoted in the opening paragraph of this article express the almost unanimous desire of the former missionaries of the Far Eastern Division. "We are waiting for the time to come when we can return." We believe that just before us is the greatest opportunity for service we have ever had. It may be our last opportunity to work in these mission lands before the end. We believe the 35,000 members, who have carried on as best they could during these days of warfare, will gladly welcome the missionaries back. They will rejoice to have their help in rebuilding our work, but they will expect and greatly need financial assistance. What has been done in the past to supply men and means in the mission fields has been appreciated and marvelously blessed in bringing tens of thousands into the message.

Now the call is to go forward in a mighty campaign of rehabilitation and advance. Surely the church will not fail in this hour of opportunity and need. We believe the response will speak our faith as a denomination in the early completion of the task and the return of Jesus Christ. Strong, experienced workers are ready to go. They must be supplied with the necessary funds. On February 3 opportunity will be given all our people to have a part in this great objective. We know the dear brethren and sisters will not fail the cause of missions on that great occasion.

## Sabbath School "Carries On" Despite Hurricanes

By A. W. CORMACK

WITH relentless fury the hurricane passed through, leaving wreckage and devastation in its wake, but the Sabbath school carried on. R. H. Pierson, in attendance at the annual meeting of the Inter-American Division committee in Havana, told us the story. He had received from E. E. Parchment, superintendent of the West Jamaica Mission, a letter telling of some of the results of the hurricane's visitation. Elder Parchment had quoted from the



The Penang Hospital, Straits Settlements. This Institution, Among Others, Will Need to Be Reconstructed When the War Is Over



minutes of a youthful Sabbath school secretary of a Sabbath school held the second Sabbath after the storm had swept over Jamaica, August 20. This is what the secretary had written: "Our church being blown to pieces, we met under the canopy of heaven with all members present and on time, including seven visitors. Our daily lesson study was one hundred per cent and our offerings were one hundred per cent over the goal."

Commenting in his letter, Elder Parchment remarks:

"These dear people meet in the open air, under the heat of the tropical sun, on the same spot where their church had stood. There were no trees standing, for all had been blown away by the storm. In spite of all these difficulties they had a better Sabbath school than when their church building was standing.

"At another place, as we gathered together on the grass and the brethren related their experiences during the storm, I asked them how they all felt about it. They said:

"Elder, these are the things that we have been preaching for years, and now that we see them taking place, we thank God to see that our preaching has come to pass. Our greatest burden is to erect a place of worship so that we can keep the flock together. We are all of good courage, Elder."

Reports like these, telling of faith and courage on the part of our believers in the face of loss and threatened danger, remind us of the words of Jesus in Luke 21:28: "When these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

## A Message From Iran

By W. H. BRANSON

THE following report of our work in Iran (Persia), which has just been received from Dr. H. E. Hargreaves, superintendent of the Iran Mission, will interest our readers just now in view of the fact that the last quarter's Sabbath school overflow offerings went to the Middle East Union Mission, of which Iran is a part. Dr. Hargreaves says:

"During the past thirty years almost continuous work has been carried on by Seventh-day Adventist missionaries in this country, and as we look over the results we see today that their efforts have not been entirely in vain. From a small beginning in a frontier province near the Turkish and Russian borders, our message of the second advent and the call to keep the commandments of God and the faith of Jesus has spread slowly but surely like the leaven which 'leaveneth the whole lump,' until today we find companies of believers throughout all the western and central parts of the coun-

try, and scattered in other places toward the center and east.

"In addition to this we have two medical centers which are continually in touch with large numbers of the non-Christian population. This is immensely important since, with small exception, all our church members and inquirers have been culled from the Christian minorities—Syrians, Armenians, Russians; and other sects—who make up only about five per cent of the total people. What must be sized is that our main task is not yet begun, and by that I mean the preaching of our message to the non-Christians. In this lies our problem and our need, both present and future.

"The non-Christian people number about twelve or thirteen million and are predominantly Moslem of the Shiite sect, although a small section are Sunnites, Zoroastrians, and Jews. They speak five or six dialects, and many of them are nomads, like the Kurds, Lurs, and other tribes of the south and east. Many of them are illiterate, and it is difficult to begin or maintain any settled work—medical, scholastic, or evangelistic—among them, since they migrate seasonally, out of reach of the large cities, which they visit only sporadically and in small numbers.

"As we look back over the past twenty years we see that many good men have come out to this country, filled with the desire to preach this message, but without exception all of these have, for various reasons, had to leave the field, so that today we find ourselves without a working staff of mature, experienced men who can plan for the future and bear the responsibility of carrying on this work.

"Of local men there are a few who have accepted the call and have purposed in their hearts to remain faithful to their work, but they are all too few. The present abnormal epoch has presented many men with unprecedented opportunities for earning wages far higher than any they have ever earned in the past, and naturally some will succumb to the temptation. We are happy that others remain loyal to their work and to the message that they preach. Our greatest need today is men of that kind, both local and foreign. [Note: Since this was written, Elder and Mrs. A. G. Zytoskee have gone forward to this field, and three other families are expected to go forward soon.]

"In spite of the great dearth of workers, however, let me say that, in my opinion, prospects were never brighter than now. The occupation of Iran by foreign powers has been the means of opening the country by improving communications, and has also prepared the way by rendering the minds of men more receptive to ideas which, formerly, they did not dare to contemplate. It is my belief

that this opportunity for a great enlargement of our work in the near future is God-given.

"Our brethren in the General Conference are planning to send us men, and we are sure that our believers will be glad to bear the burden of their support and provide them with the tools of their craft, whether they be evangelists, teachers, or doctors. During the war we have had to bear the burden alone, and we have been glad to do it, because we know that this is God's work, but now it is time for others to share our burdens, and we know that you, too, will be glad to do this, and for the same reason. May God bless us all as we face the task."

## The Fundamentals

(Continued from page 4)

marks, let us not feel for a single moment that these old landmarks will lead us afield from what we are teaching at the present time.

As they are drawn out in detail, we may well consider that these old landmarks are expressed in the statement of beliefs in the *Year Book* of the denomination. But, unlike some who argued about these old landmarks at the time of the Minneapolis meeting, let us not close our minds to the recognition of the precious gems of truth which may come to us in a new setting. We need to delve deeply into the great mine of truth as found in the Word of God. We shall find precious gems, and continually as we study and pray new light will come to us.

The question as to what constitutes the fundamentals of the message has been raised from time to time through the years by a few overcautious brethren. They have been inclined to make some little detail of truth a test of orthodoxy. They have framed these into "shibboleths" by which to test others. Some of these shibboleths come to mind as we write. The personnel of the 144,000, the identity of Melchizedek, the "daily" of Daniel 8:13, and other questions of a similar character have unfortunately commanded more or less discussion by a comparatively few well-meaning brethren, and the orthodoxy of some has been judged by their attitude on these subjects.

There is a tyranny of word and phrase and detail which we should seek to avoid. We should be careful not to discredit another because he fails to see or interpret some minor detail just as we would. When we take this attitude we follow in the footsteps of the few brethren at the Minneapolis meeting who objected to the "gems of truth" because this truth was presented "in new settings."

But we may also hold to the definite conviction that no new light will contradict the light already revealed.

F. M. W.



## Do Missions Pay?

By N. F. BREWER

Former President of the China Division

**T**HIS is a question that many are asking, especially during this time of cruel war and wanton destruction of mission property. Yes, it is hard to see our institutions—schools, hospitals, churches, and publishing houses—which have cost large sums of money, destroyed by the ravages of war.

But think how much those institutions have meant to this cause! Think of the many efficient national workers who were trained in these institutions and who are now carrying on the work in spite of war, and who are winning souls under most trying circumstances. What would we do today without those faithful Chinese leaders now taking on the responsibility of the work in the occupied parts of the China Division? It is the training received by these leaders in our schools and other institutions that has fitted them for this work.

True, many of our institutions and churches have been destroyed or badly damaged, but the hope of our Saviour's soon coming to receive His children is still bright in the hearts of the national believers everywhere. War and bombs may destroy our institutions, but the spirit of the third angel's message and the abiding presence of Christ in the hearts of our believers live on. And that is what really counts after all.

I cannot help thinking of that church that was bombed and the front part of the building destroyed. The members met in a little room in the rear of the church and placed a sign on the church, saying, "Our church is down, but our courage is up." That is the spirit of the believers in this message.

### Larger Plans Needed

Now is no time to sound a retreat in our world-wide mission program; rather we must, with courage and faith, plan to rebuild what has been destroyed as soon as conditions permit. Now is the time that we must prepare to enter doors soon to be opened. Word comes from Teheran, Iran, from Dr. William M. Miller of the Presbyterian mission. He writes, "Never before has there been so much freedom in preaching the gospel in Iran. Never have people been so ready to buy and read Christian books." Generalissimo Chiang Kai-shek, at the opening of the first National Christian Conference held in China since the war began, said, "We still need them [missionaries] and welcome Christians from other lands who serve the people of China with true sympathy and devotion. Don't feel you are guests. You are comrades working with us to

save our people and build a new nation."

We must redeem the time, for we have only a short time to work, and every facility necessary for the speedy finishing of the work must be provided.

"Is this the time, O church of Christ, to sound

Retreat? To arm with weapon cheap and blunt

The men and women who have borne the brunt

Of truth's fierce strife, and nobly held their ground?

No! Rather strengthen stakes and lengthen cords,

Enlarge thy plans and gifts, O thou elect,

And to thy kingdom come for such a time!

The earth with all its fullness is the Lord's;

Great things attempt for Him, great things expect!

Whose love imperial is, whose power sublime."

—*Oriental Missionary Standard.*

While our losses in many of the foreign fields where war has been raging are great, yet God has blessed us in the homeland with peace within our borders. He has blessed in pocket and in store, and almost all of us are receiving more money today than we ever received before. Why has God so richly blessed us financially at this very time? Is it not that we may come up to the help of the Lord at a time like this, when calls are being made to rehabilitate our work in devastated areas of the world?

In war areas the homes of many of our workers and members have been bombed, and they have had to flee for their lives. Many have lost practically all they possessed. Shall we leave

them in this condition, or shall we stand ready to help them in re-establishing themselves in their homes? What do you think we ought to do? Dear believers, should we not consider it a privilege to share with our fellow workers and believers some of the comforts and necessities of life?

It is difficult for us to know definitely the exact amount of damage done to our institutions throughout the world, but it is not hard to visualize how much our work has suffered in the great cities of Europe and the Far East. The most conservative estimate will bring the cost of rehabilitating our work in the world to an immense figure.

At the Autumn Council our leaders in the General Conference and the North American Division had faith to believe that one million dollars, in addition to our tithes and regular offerings, could be raised in cash and pledges toward the Rehabilitation Fund. February 3, 1945, is the date set to take up this special offering. Surely God's people will be willing in this day of His power.

### Believers Faithful

Do missions pay? Let me quote from the October, 1944, issue of the *Chaplain* magazine:

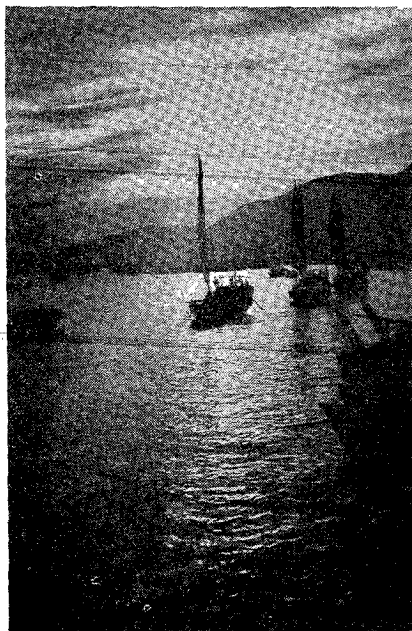
"Good Tidings: Seventh-day Adventists were elated over the news of occupation by American troops of Emirau and Massau (Mussau), Japanese-held islands in the South Pacific. Principal reason was that the 3,000 inhabitants of the islands are all Seventh-day Adventists—and even under the exacting Japanese occupation they have kept the faith."

Thousands of native believers, in spite of the anguish and hardships of war, are remaining faithful to their God. What a testimony this is to the power of God to save. Yes, missions do pay.

As we think of the unfinished task before us let us not faint or become discouraged. "Our watchword is to be, Onward, ever onward. The angels of God will go before us to prepare the way. Our burden for the 'regions beyond' can never be laid down until the whole earth shall be lightened with the glory of the Lord."—*Testimonies*, Vol. VI, p. 29.

The Holy Spirit is preparing the hearts of men everywhere to receive the message of salvation. "All over the world men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the verge of the kingdom, waiting only to be gathered in."—*Acts of the Apostles*, p. 109.

May the Lord richly bless you, brethren and sisters, as you give your offering on February 3. Make it a generous offering, and by God's help let us reach the goal set for us.



A View From the Hong Kong Harbor. Much Damage Has Been Done to Our Work in This Place

# THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

## LYDIA, a Seller of Purple...



By JOSEPHINE CUNNINGTON EDWARDS

Lydia is at the home of her Quaker grandmother, who is supposed to "set her right" on religion. The two study the Bible together, and the old lady becomes greatly interested in Lydia's faith. In fact, so interested does she become that she goes to her preacher and asks him all about the Sabbath. As his answers are vague and do not satisfy her, she arranges for Lydia to hold meetings in the schoolhouse, not even waiting to consult the girl herself.

### PART V

**W**HEN Lydia arrived at the schoolhouse on that bright May night, it was already full to overflowing. Horses and rigs of every type were in the yard, and as it was a mild night, all the windows were open. Her heart plunged in terror at first. Then, it came over her that there would stand beside her this night the same Person who stood by that other Lydia back in ancient Thyatira, where she sold her purple. The same One who stood by Paul when he sang and prayed at midnight in the prison at Philippi. The same One who was with John and James and Luke and Matthew and Peter when they went forth to proclaim the good news of salvation.

Perhaps they, too, were terrified at first, and with good reason. Many of them were persecuted and martyred for preaching Christ. Paul must have felt so when he said, "Yet not I, but Christ liveth in me." A sweet peace and serenity stole over her. Quite suddenly she was not afraid. When she came in her face was madonna-like in its calmness and purity. Her simple black dress was fastened at the neck by a round pin, in which was her mother's picture. Her sunny hair was done in a knot low on her neck.

One of the members of the school board had yielded to granny's solicitations and led a song service before the meeting. "Old Hundred," "How Firm a Foundation," and even "America" wafted out on the gentle breezes. Then Gramp Hewitt prayed, his knotted old hands trembling, clasping the top of his cane. The hour had come. Lydia arose and laid her Bible on the desk. As one who was inspired, she told the story of the coming of the Lord, sweetly and clearly, reading the corroborating Bible verses. The room was absolutely soundless; not even the

shuffling of feet or sideways whispers disturbed the breathless quiet.

The whole roomful of people bent forward to catch every word. A few had papers or old envelopes and were jotting down texts. The hour of service seemed very short—it was all so interesting and strange and wonderful. Then when Lydia, in a gentle voice, invited them to come again on Tuesday night, saying she would explain the prophecy of Daniel 2, a buzz of interest went through the room. They wouldn't miss that. No sirree. Grandma Wright's girl sure knew her Bible.

And the crowd scattered in good feeling, filled with anticipation for the meetings that were to follow.

Lydia went on through four weeks of meetings, four evenings a week—even marveling at herself, but well knowing the Source of her strength. Every night the little red brick structure was crowded to the doors. Some of the young bloods even achieved trestles so that they could stand at the windows. Every window was full of heads. It might have been disconcerting to the Lydia of a year ago, but not now. Each day found her calmer and more composed. The hours of study that she well knew were absolutely essential for her talks opened up even more of the blessed truth to her. She truly rejoiced with those she taught in the new things she found in her *Bible Readings*.

Granny would shake her head many times in the days to come as she went about her work. One day Lydia, from her upstairs room, saw the old woman emerge from the tool shed with a spade. Wondering, she leaned out of the window to watch her. What in the world was granny doing with a spade? Hank did all the digging and gardening and farming, and was positively jealous of his own work. He brooked no interference, even resenting any timid suggestion. Grandma usually let him have his way, for he had a nose for weather and a bent for prosperity. Her farm had prospered under his supervision.

The old woman made for the herb bed just south of the farmhouse. Here grew sage, thyme, and summer savory besides some medicinal plants she had dug up in the woods and domesticated for fever, ague, and other ills peculiar to human beings. She began to dig in the mealy soil between the rows. Lydia was amazed at the progress she made. At first she thought to call out that she would help her. Then it occurred to her that perhaps granny too, like Hank, wanted to be "let alone."

The very bend of her back indicated she was up to something important. It wasn't long till she had a sizable hole dug, and a big heap of earth was piled up at one side. Then she stopped, leaned the spade against the box elder tree, and got a handkerchief out of her apron pocket to wipe her perspiring face. The old tomatcat had come out to the garden with her and, with tail erect, was rubbing against her skirts. She stopped and stroked the cat for a moment, then trotted off out of sight behind the house.

Lydia hadn't long to wait before the old woman hove into view again, bowed over with the load she was carrying. What was it she had? Lydia parted the curtains and leaned out to look. Why, it was hams and bacon and jowls that grandma had smoked over hickory with such arduous toil last fall. Lydia remembered the great box of them that had come to them by express from her last fall. The tears glistened in the girl's eyes. Oh, it was wonderful, wonderful to be a "seller of purple," to publish the good news of salvation, to see the change the Word of God makes in the lives of men and women.

She watched the old woman throw the smoked swine's flesh into the hole, rake the dirt back into it, and tramp it down decisively. Then rubbing her hands together as if to clear them from uncleanness, she picked up her tools and went to put them away. Well, granny was all right. She was, indeed. No halfway work about her. Everything she achieved was "done to

a turn and done brown." At this Lydia smiled to herself. What would her mother say about the turn things were taking? She was sent up here so she could have her odd belief taken out of her by her old Quaker grandmother. Now what would mother say?

It was fortunate for Lydia that she had taken copious notes on the evangelistic meetings the past winter. It gave her a cue as to the sequence of the subjects—"The Coming of Christ," "Daniel 2," "Where Are the Dead?" "Where Is Hell?" "Where Is Heaven?" Then she filled in with other important subjects as the evangelist did, ending by emphasizing the perpetuity of the law, and the necessity of keeping the Christian Sabbath.

Excitement grew to fever heat. This was especially so when two old preachers came one night with the avowed purpose of breaking up the meeting. When they started to make a disturbance, instead of winning the approbation of the congregation, they were nearly thrown out bodily.

When she drew near the culmination of her time at the schoolhouse, Lydia wrote a long letter to her friend the evangelist back in Philadelphia and asked for help. She told him all about the interest, and ended by telling of the crowds.

"Of course, the schoolhouse isn't large, but granny counts 150 to 200 a night. She counts them as they go out the door. I know there will be a group of Sabbathkeepers, if someone is here to finish it right. So please come. Remember, even I haven't been baptized, and I feel just like a little child. So, do come and help me. You can stay at granny's house; she has said that I can have you."

And so it came about that on the very last week of the meetings Lydia's friends, the evangelist and his wife, came up to help her. They carried granny's reed organ over, and Mrs. Martin played for the singing. Sometimes Elder Martin sang something special, for he was the possessor of a fine clear tenor voice. The town was truly turned upside down. That last Friday, granny, Lydia, and the preacher's wife were busy all day explaining how to get ready for the Sabbath. Nothing gave granny more pleasure.

"Why, thee cleans the house and thee cooks and bakes as thee did when thee prepared for Sunday, only more. Thee saves thyself on the Sabbath more than thee did on Sunday. No cooking at all, Lyddy says. Only warmin' up. I cook potatoes with the jackets on and bake a pan of beans. Then a big cake and a pie of some kind. And that with my canned fruits and vegetables gives aplenty to eat without standin' over the cookstove all day. Thee knows well that Sunday was not a day of rest."

"No, I should say not," was the sympathetic rejoinder. "Why, with company comin' and goin' and pa wantin' a big dinner with all the fixin's, it was the hardest day of the week for me."

"Thee can see," granny replied sagely, "that the good Lord did not intend for thee to work full seven days a week. The Sabbath will be a blessing for thee and for thy town. I told Sam Watson that Lyddy would turn this town upside down, and she has, too."

That Friday night the Sabbath was observed in fifteen homes in that little village. Elder Martin spoke that night at the schoolhouse on the beauties of the new earth, and he told them that the Sabbath would be kept there too. "From one new moon to another," he had quoted, "and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

"The observance of any other day is not even logical," he had observed. "It would seem silly for God to tell us to observe the Sabbath throughout our generations and then change it to Sunday, only to change it back to the Sabbath again in the new earth. We know that He did not do that. He said, 'I am the Lord, I change not.' It is when man goes off on ways of his own and begins to do things that are wrong, that something changes. It is not God but man in his sin who separates himself from Him."

When Elder and Mrs. Martin told Lydia about college, she was eager to go. Just to think of being in a great group of young people, all of whom

were interested in working for God! But, there were the finances. Lydia knew that her mother would not help. She would be furious at this change in affairs anyway. Kind as her mother was, Lydia knew her to be capable of deep animosity. She would be prejudiced against anyone or anything that had contributed to the present state of affairs. Therefore the girl knew that no help would be forthcoming from that quarter. As for granny, Lydia knew that she had little money beyond her own small needs. If she, Lydia, got to go to school, it would have to be through her own resources. But her heart was light and her faith was strong.

The members of the infant church she had helped to raise up gave her a little party at the last. There was a whole suitcase full of gifts they had brought to her. There were handkerchiefs, dresser scarfs, doilies, and stationery. Down at the bottom of the great pile of packages was a tiny flat package. Lydia opened it last. It was granny's tiny gold Elgin watch. Lydia had often admired it in the old-fashioned jewel case with its fat-padded satin lining. And now—it was her own. When she opened the package, granny was by her side, watching her—alert as a little wren. There it lay in its satin bed, its engraved hunter's case gleaming up at her like a shining eye. Tears sprang to Lydia's eyes, and she put both arms around the old woman and kissed her tenderly.

(To be continued)

## ≡ LIFE'S PATTERNS ≡



TRANSFORMATION

**T**ODAY nearly all the household magazines include articles on how to make slip covers, repair old furniture, and use odds and ends to make new and pretty things from discarded materials. One of the cleverest remodeling feats I have seen lately was an old-fashioned school desk made into the most delightful sewing cabinet you ever saw. The iron legs had been removed and new, short wooden ones put in their places. Compartments had been set inside beneath the lid that raised. Then the whole desk was painted over in a bright color and pretty designs were added. The finished product was lovely to look at and extremely useful, whereas in its discarded state it was of no value to anyone.

Have you heard about the difficulties the

Standard Oil Company had when it first began to refine petroleum? Progress was impeded by a substance which seemed equally inescapable and useless. They could not possibly bury the black, sticky mass; there was too much of it. It could not be burned because the odor was so abominable. If they threw it into the river, it poisoned the fish. What were they to do? Finally, in desperation, the company offered a large reward to the man who could find a way profitably to dispose of it. Chemists all over the country began to work. They worked both day and night over the problem but seemingly got nowhere. At last one of them walked into the office of John D. Rockefeller and laid on his desk a pure white substance which we now know and use as paraffin. This substance has proved its worth a hundred times over in our everyday lives.

We think these transformations of material things are wonderful. And they are. But think how much more wonderful is the transformation that Christ makes in our lives. He takes useless, otherwise discarded lives and refines and purifies them into men and women fit for the kingdom of God. The process is not easy. Many times the mass yields such a little that is usable. But we can be thankful that nothing fit for use is discarded by the Master. He can discern worth where no one else can.

If we can only keep before us the picture of the finished product and the place we can share with Him, we shall not so mind the refining process.

N. B.

## The Lord Interposed in the Army Camp

ARRIVED at the camp when the place was still under construction. Saws, hammers, and cement mixers were doing their bit to develop a new camp and station hospital.

As soon as I arrived I set about to obtain my Sabbaths free so I could worship God in peace and quietness. Going to my barrack sergeant, I explained my situation regarding Sabbath observance. On Wednesday the sergeant told me he had seen the captain concerning this matter for me, and in answer the captain had said, "No!" I then asked the sergeant's permission to see the captain personally. This request was granted. I went from one officer to another, with results always negative. Finally an adjutant captain went for a last try to a superior officer. Ten or fifteen minutes elapsed before his return. I prayed to God to remember His promises of deliverance.

The adjutant captain finally returned and, shaking his head, said, "Son, I did everything I could. Now what are you going to do?"

"Thank you very much, sir, for your kindness," I answered, "but I must be true to the law of God."

"Do you know what you are getting into?" he asked.

"Yes, sir," I answered.

"God help you," he said.

I then left for the kitchen, to continue my work. Strange to say, I had no fear. In fact, I felt like singing.

"How can you be so happy, when the captain refused your request?" asked the mess sergeant.

"I have no fear," I replied. "I can be happy in the guardhouse, but I cannot disobey God."

"I don't see how it can be," he said, "but stick it out and you'll win."

The barrack sergeant tried three times to persuade me to work just one Sabbath. But I told him that it was not possible for me to do so. I quoted to him the fourth commandment, 1 John 3:4, and Romans 6:23. The sergeant thought for a minute and then said, "You're right."

Late Friday afternoon a group of medical troops pulled into camp. Among them I spotted two Adventist boys whom I had known in the camp where I took my basic training. I told them the situation which we as Adventists were in. As it was too late for them to see the captain before morning, we got together that Sabbath evening and talked over our situation and prayed earnestly. We realized that if we yielded in any point

we would make it harder for others who would come after us. Of one thing we were sure: we must remain true to God. We expected that our stand would put us in the guardhouse Sabbath morning.

I went to breakfast Sabbath morning, expecting that it would be my last meal in the mess hall for a while, but trusting in God, come what may. Suddenly I heard the barrack sergeant call my name.

"I think you fellows"—the three of us who were Adventists—"will get a pass to go to church and won't have to work on Saturday," he said.

We fully expected to lose our ratings because of this experience. But instead, my two Adventist friends have now been made corporals, and I am in line for the same promotion. One of these boys has fourteen men under him and is head of the hospital utilities. The other is head of the physical therapy department. I am now a ward master. Instead of losing our ratings through obedience to God, we were soon promoted. We truly believe that if we had yielded we would have lost not only our hold on God but our ratings as well.

This experience has been a great blessing to us, a never-to-be-forgotten lesson of the watchcare of God over His followers. May this humble recital help those who are at present, or soon will be, in the Army. May their faith be in God, who can and will deliver His people. He will not suffer us to be tempted above that we are able to bear.

## A Live Peril

ONE of our brethren who is a teacher in a high school has sent us a clipping from a State educational bulletin for November, 1944. This follows:

### "A NEW CALENDAR FOR A NEW WORLD"

"Mr. Emerson Brewer, director of the World Calendar Association, Inc., in a recent letter to the State department of education, calls attention to the merits of the proposed new calendar and advises that interested persons may secure the pamphlet *The World Calendar—A New Calendar for a New World* by addressing The World Calendar Association, Inc., 630 Fifth Avenue, New York.

"A casual inspection of the material which Mr. Brewer sent the department of education discloses a most interesting proposal to modernize our calendar. The plan has the endorsement of many countries and many organizations and people. It would be well worth while for teachers to fa-

miliarize themselves with the details of the proposal which may command very large attention before long. Study material may be had by writing to the above address. There is no charge."

Those of our people who think that no danger lies in the work of the World Calendar Association overlook the funds they seem to have, and the crusading zeal that apparently possesses the officials of the association.

HEBER H. VOTAW.

## The South African Voice of Prophecy

THE Voice of Prophecy in South Africa is carried on by newspaper as well as by radio. Following are a few excerpts taken from letters received by the Voice of Prophecy office in Cape Town:

From G. W. H. P., a young man who had been in an accident: "I would like you to join with me in prayer and giving of thanks to our blessed heavenly Father, for I have been raised from a sickbed lasting almost ten and a half months. I am now able to get about on crutches. I have just read your book *Steps to Christ*. It is a wonderful book. Please send me twenty-two copies in English, and fifteen copies in Afrikaans to send to friends. I have also decided to join your book-a-month club and will send you two dollars a month."

Mrs. S. M. B. writes: "Gladly would I sign the form you sent me to request a visit. But I do not know how I can, as my husband is opposed to the Sabbath and may be unfriendly to any person who might come to our house to further that subject. I greatly desire to be baptized, but my husband told me that I then should leave his house. As yet I cannot convince him to allow me to be baptized. Please pray for me that I may get an opportunity to be baptized, and that he may also see the truth. By God's grace I will remain faithful in keeping God's Sabbath. My daughter, twenty years of age, also decided to keep the Sabbath. Please pray for her."

A. D. D. B. writes: "You may be surprised to hear that we have already decided to keep the Sabbath, and we are paying our tithe regularly. Of our own accord, we have joined the church here at Kroonstad, so it will not be necessary to go to the expense of sending somebody to visit us."

Mrs. H. Selukwe writes: "I am very happy to tell you that I was baptized last Sabbath and am now a member of the Seventh-day Adventist church at Gwelo. I have been listening to



your radio broadcasts. They are wonderful. As I am now a member of the Gwelo church, should I continue sending my tithe to you or give it to the church? Please pray for my husband's physical and spiritual healing."

A letter from Elder Hanson says: "I have a report from Brother Pike, East London, that he has six persons preparing for baptism and nine others who are keeping the Sabbath, but have not indicated their desire for baptism."

Elder van de Merwe, in Pretoria, writes: "We are studying with about thirty-five people as a result of the Voice of Prophecy lessons."

Mrs. B. B., of Pretoria, writes: "I can't express my thankfulness that my husband is a different man; he does not touch drink any more. The Lord is blessing us. My home is a pleasure and I thank God that this wonderful change has come in it. I look forward to keeping my Sabbath every week. It is a wonderful day that I spend absolutely alone with God's Word and the prophecy studies. My husband knows that I keep Sabbath, and I shall go on praying that he will turn to my side, and that my whole family will keep the Sabbath holy and be saved. Please pray for us."

## Influential Merchant Becomes Lay Worker

**O**NE influential young merchant in Mexico, who owns a wholesale dry-goods business, has outlined a plan, since he accepted the truth, of making each year, at his own expense, three special missionary tours into the country regions of his state. He has gone on several of these trips already, and with multiplied blessings. At one place from two to three hundred people attended his outdoor meetings held in a large patio. After hearing him speak several nights in succession, twenty-four of his listeners began to keep the Sabbath.

This man always keeps on hand at his store, for the convenience of his customers, a showcase full of our literature, which he gives away. He places his private seal on each copy, identifying himself as "A Missionary of the Seventh-day Adventist Church."

H. F. HOUSE.

## Red Cross Helps Prisoners

THE International Red Cross Committee watches over the welfare of war prisoners of all countries that have ratified the convention covering this phase of warfare. The committee's delegates make periodic visits to prisoner-of-war camps, inspect housing and food, talk to the prisoners' chosen representatives in privacy, ascertain physical and spiritual needs, and see that they are properly cared for.

## The 1944 Ingathering in Panama City

**I**N Panama City, Canal Zone, with a population of approximately seventy-five thousand, we have two English-speaking churches. The first church has a membership of two hundred and sixty. The second, the Chorillo church, has about seventy members. This is a newly organized church. When the goals were set at a total of \$6,000 for these two churches, to attain them seemed an insurmountable task. Nothing like this had ever been undertaken before. But with God there are no impossibilities. So the pastor and membership determined that nothing but a complete victory would be considered. In these parts money is not flowing so freely as in previous years; yet the impossible becomes the possible.

With the special blessing of God, a better organization than ever before, and hard work—much hard work—the full goal was reached in each church with several hundred dollars in the clear. In fact, when the gleanings are all in for December the two English churches may reach close to one thousand dollars over the goal.

I have had the privilege of taking a very active part, having gathered upwards of one thousand dollars, devoting forenoons for several weeks to the work. I have so worked from the first year of Ingathering in 1908. I can truly say that I have never enjoyed the work more and seldom gathered as much money personally as in the 1944 effort. And I have never seen better co-operation by an entire membership. All the people, children and youth, "had a mind to work." To God be the glory for the victory.

ALFRED R. OGDEN.

## At Victoria Falls

**T**HE mighty cataract on the Zambezi River, known as Victoria Falls, is broken a hundred yards from its southern bank by a beautiful tropical island. This island is approached only by canoe powered by four sturdy African paddlers. As the crossing to the island is made but a few hundred feet above the falls, one is justly concerned that his transportation in this stretch be reliable.

After one arrives at the island, a walk down a winding path brings him to the tree-shaded cliff on the far side of this island, right at the point where the largest division of the great Zambezi plunges over the brink.

Approaching this advantageous viewpoint, we observed a man seated on the grass in the shade of a tree, gazing out first at the falling masses of water and then at the brilliant rainbow on his right formed in the spray of the falls. We had stood for several minutes looking at the gorgeous spectacle before this stranger became aware of our presence. On observing us he arose, politely excused himself for not seeing us sooner, and then in conversation explained that he spent some time each morning under the spell of this mighty manifestation of power and beauty.

He was a businessman from the Cape, four days' journey away by rail; yet each year he planned to get away for his vacation, which he spent here at the falls. He stated that the hours spent on that point looking at the great masses of water plunging into space did something to him that nothing else could do. This view rested him and yet inspired him. It took his thoughts from the turmoil of daily affairs even while looking at one of the most tumultuous sights of all nature.

No two seconds' appearance of that titanic falls were alike. The extent and brightness of the rainbow changed constantly. The only sounds were those of the rushing water, dashing to the rocks four hundred fifty feet below.

Yes, it is no surprise that such a manifestation of power and beauty should exercise a healing



The Two English-Speaking Churches in Panama City Who Reached Their Ingathering Goal Successfully



influence over the observer. This man stated that it did something which nothing else could do. Only the God who created this marvelous monument to His power could do for one that to which our friend referred.

It is an outstanding privilege to look on the wonderful sights of the natural world. The psalmist said, "The heavens declare the glory of God." Job spoke of God as manifest in the works of nature. Every Christian has enjoyed the refreshment, physical and spiritual, experienced in communion with God in the works of nature. Though he may not be permitted to spend hours under the spell of the Zambezi's mighty cataract, he may gain recreation and inspiration in contact with nature and nature's God along the wooded path, the quiet stream, and in study of the heavens on a starlit night.

THEODORE R. FLAIZ, M.D.

## Boys Remain Firm Despite Parental Opposition

IN Guadeloupe we have a certain church of twenty members. Of this twenty, only seven are adults. Several of the young people of this church have had interesting experiences.

One of them, a young man by the name of René Lerus, became interested in the message. However, his father opposed his going to the Seventh-day Adventist church. One day while at Sabbath school, the boy saw his father standing at the door with a stick in his hand. His father told him to get out of there in a hurry. So the boy ran out into the street, with his father after him. The boy, being able to run faster than his father, soon disappeared out of sight, ran around through a side street, and came back to the Sabbath school.

The next Sabbath René was right in Sabbath school again. Suddenly he heard a voice calling him, "René, come here." He shut his ears to the voice, but, looking out of the corner of his eye, he saw his father coming into the church with a club in his hand. The boy got up and tried to hide himself behind the superintendent. "You are trying to hide yourself in a holy place," the father said to the boy, and came up after him. Then the boy ran out of doors. The father chased him up hill and down for more than a mile. The boy wondered what to do, for he could not seem to get away from his father this time. Then a friend of the father's saw him and called, "Stop, I have something to tell you. It is something serious!" So the father stopped to talk for a moment, and the boy, profiting by this interruption, hid himself in a hedge. The father, hurrying to catch up, went on by, and the boy came back to Sabbath school.

In the evening, when René came

home, there was his father waiting for him with a club in his hand. "Didn't I tell you not to go to Sabbath school?" the father demanded angrily. But the boy said nothing. The father raised the club. Just at that moment the mother came up, saying to the father, "Let him alone." The mother received the blow which was intended for the boy.

This persecution was kept up for some time, but the boy remained faithful through it all. Now he is a baptized member of the church. His conduct and work have gained the respect of his father, and the boy is now preparing to teach the blessed truth to him.

René, like so many other young Seventh-day Adventists, had a desire to do missionary work. So he went and found his cousin. This cousin had a brother who was already a Seventh-day Adventist, and he, too, helped in the missionary work. This cousin's father was also opposed to his son's going to the Adventist church, but in spite of that, he continued to come to church.

One Sabbath morning this boy got up early to care for the cows. He heard his father's voice saying, "You will have to go out and dig the yams and potatoes today." Realizing that his father was looking for him, he looked around to the right and then to the left, but found no place to hide. Then, glancing up, he saw a tree and climbed up into it quickly, hiding himself among the branches. His father passed under the tree, not seeing him. As soon as his father was out of sight, he came down, went into the house, and dressed himself for church. "Don't go," his mother said, "your father is going to beat you." But the boy went anyway.

In the evening when he came home, he met his father face to face. "Listen, son," the father said, "two men cannot live together like this. You will have to seek your own home. This is my home, and you will have to get out and hunt for yourself." The boy, who had expected to be beaten, quietly left the house. He went to talk things over with his brother, who was a Seventh-day Adventist. They made a plan. The boy hid himself in the kitchen, and as soon as the father went to bed, the boy slipped into his room.

In the morning both boys arose early and went to the field to work. The father decided to write to the authorities against his son, and, seeing the two boys working in the field, he said, "Look here, son, the authorities are coming, and they will take care of this whole affair." But day after day passed, and no reply came from the authorities. The father was enraged because the boy kept on going to Sabbath school. He said, "I will write to the authorities a second time."

But very soon after this, while the

father was working out in the field, he received an injury to his eye. Then there was no one to work in the field but the two boys, and the father was sick for two months. During these two months, while the boys were doing the work, conditions around the farm were much more prosperous than ever before. This surprised the father, and he said, "I am certainly happy that both my sons are Adventists, for they are good, conscientious workers, and have kept the farm in good condition during the time I was disabled."

A. H. LINZAU.

## Fort Worth, Texas

THE last week in September we opened a series of meetings in our church with the assistance of Brother and Sister E. E. Burkett and Sister Gladys Ross—Brother Burkett as music director and Sister Ross as Bible instructor.

Thus far the Lord has blessed us with fourteen souls: twelve by baptism and two by profession of faith. None of these come from Adventist families. We thank the Lord for these who have had the courage to unite with the remnant church, and trust others will follow.

ARTHUR KIESZ.

## THE JOURNEY'S END

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

### O. MONTGOMERY

Oliver Montgomery, prominent in the leadership of the Seventh-day Adventist Church movement for nearly forty years, passed away at the Florida Sanitarium, Orlando, Fla., on Thursday, Nov. 23, 1944.

Funeral services were held in the Seventh-day Adventist church in that city on Monday, Nov. 27. J. L. McElhany, of Washington, D.C., president of the General Conference, preached the funeral sermon and was assisted in the service by E. F. Hackman, president of the Southern Union Conference; Dr. D. H. Kress; and A. A. Cone, pastor of the Orlando church.

Surviving Elder Montgomery are: his wife, Mrs. Dora Montgomery; a son, Edward Earl Montgomery; a daughter, Martha Helen Odom; two sisters, Mrs. F. E. Bennett and Miss Martha Montgomery; and a brother, William Montgomery. The grandchildren are Mrs. Samuel Ulmer, Lowell Montgomery, and Robert, Junior, and John Odom.

Oliver Montgomery was born in Cedar Rapids, Iowa, June 4, 1870. He was married to Dora Mathewson in St. Charles, Mich., Sept. 19, 1893. To this union were born three children, one of whom, Laura Della, died in infancy.

He became a member of the St. Charles, Mich., Seventh-day Adventist church on Jan. 1, 1898, having been converted during a series of meetings held by William Ostrander. Immediately Brother Montgomery felt called upon to proclaim the message of truth he had accepted, and that year entered the colporteur work. Two years as a colporteur, one year in the Review and Herald Publishing House, and later experience as a tent master and a church school teacher were steps that led in 1904 to a call to connect with the regular work of the Michigan Conference.

Ordained to the ministry in 1906, he continued in ministerial work until 1908. Then during the next five years Elder Montgomery served as president of each of three conferences: Vermont, Maine, and Indiana. In 1913 he was elected president of the Southeastern Union Conference.

Following these years of successful conference and union conference administration, Elder Montgomery responded to a call by the General Conference to head the denomination's work in South America; and the family settled in Buenos Aires, Argentina, in 1915.

Pioneering the work of the gospel through the jungles of eastern Peru to the headwaters of the Amazon River and down that mighty waterway to the Atlantic, Elder Montgomery helped to open that great interior region to our mission endeavor. He traveled extensively throughout the ten republics of the South American Division, crossing the Andes at least seventeen times.

With health impaired Elder Montgomery was forced, after seven years in South America, to return with his family to the United States. Recuperating in that year, 1921, he was in the following year made vice-president for the North American Division; and in 1926, vice-president of the General Conference. He visited Africa, Europe, Australia, New Zealand, the islands of the Pacific, Burma, Ceylon, and other lands.

Because of failing health, Elder Montgomery resigned from this position in 1936 but still carried responsibilities until within a year of his death. He served the Seventh-day Adventist Theological Seminary for a number of years as part-time teacher and later directed the affairs of the Southern Publishing Association, Nashville, Tennessee, as president of its board.

His writings in the denominational papers served to inspire and guide the church in its endeavors, and his book *Principles of Church Organization and Administration*, is regarded as an outstanding contribution to the denomination's work.

In expressing sympathy to Mrs. Montgomery the General Conference Committee took action saying, "The courageous and efficient leadership which Elder Montgomery gave this cause during the active years of his life have left a definite mold upon the work of the entire denomination. The influence of his godly life remains with us as we mourn his loss."

A. A. CONE.

#### MRS. FLORA H. WILLIAMS

Flora Harriet Williams, nee Lampson, was born Feb. 8, 1865, at Mesopotamia, Ohio, the youngest child of Emelius and Arvilla Lampson. At the age of twelve she moved to Battle Creek. There she attended school and was converted at the age of thirteen. After four years' work at Battle Creek College, she became a public school teacher.

In 1890 Mrs. Williams went to Battle Creek to secure further training for teaching in Seventh-day Adventist schools, which work she began in the church school at Battle Creek in the fall of 1892.

In 1894 Mrs. Williams was called to Keene, Texas, to take charge of the elementary department of the school there, which soon grew to require three teachers.

The need for church school teachers in the Southwest was so pressing that a normal training department was organized at Keene Academy in 1897, and Mrs. Williams was placed in charge of this work, in addition to the principalship of the church school and teaching the primary grades.

In 1910 she was called to be educational superintendent, as well as Missionary Volunteer and Sabbath school secretary, of the West Michigan Conference. For several years she also taught in the summer school sessions for elementary teachers at Emmanuel Missionary College.

On Jan. 1, 1921, Mrs. Williams came to Takoma Park, to be assistant secretary in the General Conference Department of Education, and to edit the *Home and School* magazine. This work she did until the magazine was discontinued at the end of 1937.

The Autumn Council of 1921 confirmed an earlier authorization for the organization of an interdepartmental Home Commission. Arthur W. Spalding was made secretary of the Home Commission, and Mrs. Williams was asked to share with him the burdens and joys of this work. On Dec. 31, 1941, Mrs. Williams cleared her desk and cheerfully resigned her work to younger hearts and hands, after more than forty-nine years of continuous service in the educational work of this denomination.

In addition to her editorial work and voluminous correspondence, Mrs. Williams wrote many articles for our various periodicals, in later years mainly for the help and inspiration of parents. She was always active in local church work and years ago began teaching a class of young mothers in the choir loft of the Takoma Park Church. She continued to teach as long as health and strength permitted. The young mothers grew to middle age and some of them are now grandmothers; but to Mrs. Williams they were still "the girls" of her Sabbath school class.

Mrs. Williams died of a heart attack at the Washington Sanitarium, Dec. 6, 1944.

Left to mourn her passing are a daughter, Mrs. Charles A. Martin; a granddaughter, Mrs. Harold Keller; a grandson, Charles Martin, Jr., a pilot in the Army Air Corps; two great-granddaughters, Nancy and Phyllis Keller; and the foster daughter, Mrs. William Kirstein, and her family. Also surviving are a cousin, Lawrence Lampson, of Takoma Park; a nephew, Lynn Lampson, of Middlefield, Ohio, and other relatives in Ohio.

#### DR. RALPH MERLE SMITH

Dr. Ralph Merle Smith, Fellow of the American College of Surgeons, was born Jan. 17, 1887, in Blunt, S. Dak. At an early age, upon the death of his father, he went with his mother to Dunbar, Nebr., where he finished his high school education.

In 1910 our brother came to California, registering in the College of Medical Evangelists at Loma Linda as a student of medicine, from which institution he was graduated in 1916. It was during this period, in 1914, that he was married to Zelma Small.

He served as intern in the St. Helena and Glendale sanitariums; and at the time our country entered World War I, while he was assistant superintendent of the San Bernardino County Hospital, he enlisted as a medical officer and acted in this capacity for the war's duration.

In 1919 Dr. Smith, with his family, moved to Mexico City to set up practice. Later he went to Calexico, to be the first graduate of the College of Medical Evangelists to practice on the border.

Riverside became the next field of Dr. Smith's labors, and here he ministered to the ill for twenty years. For two years of this time he rendered service as a member of the staff of the Glendale Sanitarium. In November, 1943, he again joined the staff of this institution, where he went to his rest on Nov. 28, 1944.

Those who mourn his loss are: his wife; three children—Mrs. Jean Hankins, wife of Dr. E. A. Hankins; Merritt William, senior student of medicine of the College of Medical Evangelists; and Sergeant Ralph Merle, Jr., of the armed forces—his mother, Mary D. Smith, of Riverside, who is ninety years old; and a brother, Clarence, of Los Angeles.

#### J. C. STEVENS

Jesse C. Stevens was born at Rock Hall, Md., in 1874; and died in the Glendale Sanitarium and Hospital, Glendale, Calif., Dec. 12, 1944.

Our brother accepted the message at the age of nineteen, under evangelists E. E. Franke and R. D. Hottel. He attended Atlantic Union College and completed the ministerial course there. He was ordained to the gospel ministry at twenty-three, and his first pastorate was in Jersey City.

When twenty-four years of age he was married to Mabel F. Stacy in South Lancaster, Mass., and to this union were born three children: Harold J. Stevens, of Takoma Park, Md.; Paul Bryce Stevens, deceased at the age of two and one-half years; and Grace, the wife of Dr. C. J. Larsen, of Orlando, Fla.

Elder Stevens labored faithfully for forty-seven years as pastor and evangelist in New York City; Brooklyn, Boston, Detroit, Battle Creek, Glendale, San Diego, and other cities.

#### NATHAN J. AALBORG

Nathan J. Aalborg was born at Viborg, S. Dak., Nov. 4, 1878, of earnest Seventh-day Adventist parents; and died at Glendale, Calif., Dec. 12, 1944.

In 1898 he took the nurses' course at Battle Creek Sanitarium, and worked at Battle Creek and in Chicago under Dr. David Paulsen. Under C. A. Burman he was employed to assist in tent efforts, and also operated medical treatment rooms at Aberdeen, S. Dak. After attending Union College he answered a call to Alberta, Canada. He was married to Miss Annie Johnston, also a Battle Creek nurse, and together they spent seven years in Alberta, Canada, in pioneer work, opening up the work in many of the cities and towns and having a part in the early history of the college at Lacombe, Alberta.

They spent seven years in Jamaica, British West Indies. During their furlough they assisted in efforts at Long Beach, San Diego, and Escondido.

They were then called to Minnesota, and spent six years in that conference at Duluth and other cities. Later Elder Aalborg labored in Kansas, where he spent twenty years of active service as pastor and evangelist in Wichita, Kansas City, and other cities and districts. In all these years his joy was to see churches built and dedicated to the service of God. His work was always of a pastoral nature, and he was loved by all who knew him. In August, 1944, failing health caused him to move to California. At the Glendale Sanitarium he found a happy refuge and tender, loving care.

Those who are left to mourn are his wife; her aged mother, Mrs. Ada Johnston; his son, Evan; a daughter-in-law, Dorothy Aalborg; and two brothers, Jan J. Aalborg and Joe J. Aalborg.

#### CHARLES CHILSON WEBSTER

Charles Chilson Webster was born at Bristol, Ohio, in 1886; and died at his home in New London, Ohio, Dec. 2, 1944.

In 1878 he was married to Gertrude Johnson, of Claridon, Ohio. While residing in Michigan some years later, Elder and Mrs. Webster accepted the advent message under the labors of John Sisley and were baptized in 1884 by R. C. Horton. In 1890 he laid aside his worldly enterprises and began to give all his time and talent to heralding the gospel, first by selling our truth-filled literature. After

six years of faithful and successful labor in the colporteur field he was called to the gospel ministry, in 1896. During his many years of service in Ohio, Kentucky, and Alabama the Lord blessed his labors with many souls.

For sixty-six and one-half years Elder and Mrs. Webster walked together down life's pathway. To this union were born seven children: Elder F. C. Webster, C. C. Webster, Mrs. Maude Grover, Mrs. Bessie Higgenbotham, Mrs. Bertha Wheeler, Mrs. Sophia Fletcher, and Mrs. Mae Osmond. In addition to his companion and seven children there remain to mourn his passing sixty-five grandchildren and great-grandchildren. Elder Webster was laid to rest in the Clarksfield, Ohio, cemetery, and we believe he will be among the ones who come forth in the first resurrection.

#### BERTHA PETERSON ZACHRISON

Bertha Peterson Zachrisson was born in Sweden, Feb. 6, 1870, and came to America in her youthful days. During these early years she learned the truths of this message and in a providential manner was guided to Battle Creek College. Eventually she became proofreader at the Review and Herald office in Battle Creek, and in 1894 was sent by the General Conference to Stockholm, Sweden, where she worked in the editorial office of our Swedish paper. Shortly after her marriage she returned again to the United States, living in western Washington many years. She passed away at Auburn, Wash., Oct. 20, 1944. For sixty years Sister Zachrisson was identified with this faith. The noble influence and work of this pioneer will live on. She is survived by several close relatives, among whom is Elva, her daughter, who has taught a number of years in Washington. ROBERT KITTO.

CHRISTENSEN.—Petra Camilla Christensen was born on the island of Römö, Denmark, Oct. 1, 1859; and died at Los Angeles, Calif., Nov. 15, 1944. Her long life was one of outstanding devotion and loyalty to the message, and she rests in the Lord until the resurrection morning.

SHULL.—Edna May Shull was born in Hudson, Wis., Dec. 31, 1884; and passed away at her home in Mountain View, Calif., Nov. 21, 1944.

In 1901 the family moved to Oakland, Calif., where Miss Shull went to work in the Pacific Press, moving to Mountain View with the Press in 1904. In 1907 she attended Healdsburg College for one year, then transferred to Walla Walla College, where in 1911 she completed the music course of that institution. She took graduate work at Whitman College and at the State College of Washington at Pullman, during the two years following.

In 1922 Miss Shull returned to the Pacific Press, where she was employed until in February, 1944, when failing health forced her to give up her work. Throughout her life she was a faithful and conscientious worker, and was unusually efficient at everything she attempted. As a churchgoer she was faithful in attending all the services and loved the prayer meetings.

She leaves to mourn, two brothers, Martin L. Shull and Dr. Claude A. Shull; one sister, Florence, who devoted herself unsparsingly to her during the last months of her life; and a host of friends.

HENDRICKSON.—Elna Mathilda Hendrickson was born April 24, 1864, in Blekinge, Sweden; and passed away Oct. 5, 1944, at Pequot Lakes, Minn. She was married in 1881 to Peter Olaf Carlson. They came to America in 1883, residing in both North Dakota and Minnesota, at different times. In 1890 Mr. Carlson died, leaving her a widow with four children. In 1895 she was united in marriage with Olaf Anderson. Death entered her home again and took away her second husband in 1907. She was left with six more children. In 1908 she was married to Oscar Hendrickson, and for a third time, in 1933, she was left a widow, with one more child, when the enemy death claimed her third husband.

For the last seven years she lived with her daughter, Mrs. Rhoda Lehto, of Backus, Minn. She accepted the Seventh-day Adventist faith through the labors of J. M. Erickson and S. F. Svensson, in 1890, and remained faithful until her death. She is survived by four sons, six daughters, one stepdaughter, one sister (in Sweden), twenty-nine grandchildren, and nine great-grandchildren. One of her sons, August Anderson, is pastor of the church in Utica, N. Y. She rests to await the call of the Lifegiver.

MARLEY.—Ethel May Nash, the oldest child of Mr. and Mrs. H. E. Nash, was born in Verdala, Minn., Dec. 22, 1888. While teaching school in Vicksburg, Miss., she met Everett L. Marley, who, as a minister of the Methodist church, had a few years previously come in contact with the third angel's message, and soon became an active worker in its proclamation. They were married Dec. 22, 1910, and together they were occupied in ministerial and educational work in the States of Alabama, Mississippi, Colorado, and Kansas.

In 1919, because of the illness of Mrs. Marley's mother, they moved from Colorado to South Dakota, and there became interested in work among the Sioux Indians, where for twenty-two years she assisted her husband in



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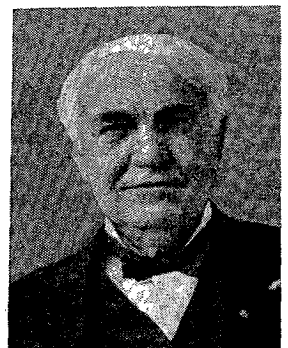
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educational work for the Federal Government. As a result of their labors there, a church was raised up on the Indian reservation. For the past three years this work has been continued for the Navaho Indian Reservation Schools of Arizona.

Mrs. Marley passed away in the St. Helena Sanitarium and Hospital, Nov. 20, 1944. She is survived by her husband, Everett L. Marley, and three children—Mrs. Arna Joy Andrus, Mrs. Ethel Mae Watson, and Everett Leslie Marley.

GORDON.—Barbara Chalmers was born Aug. 13, 1861, in Gardentstown, Scotland. On Aug. 13, 1880, she was married to David Gordon. Seventeen children were born to this union, eleven of whom are still living: Barbara Costelli, Agnes Clark, Elsie Beedon, Jean Bailey, Margaret Mitchell, Elizabeth Walberg, David, Alec, William, Douglas, and Elder Alfred Gordon.

Thirty-three years ago Mrs. Gordon brought nine of her children from Scotland to St. Louis, Mo. In 1920 she came to Holland, Mich., where she made her home until she passed away Aug. 14, 1944, just a few hours after she reached her eighty-third birthday. She was a faithful member of the Holland Seventh-day Adventist church, and her greatest pleasure was in doing the Lord's work.

PLEASANT.—Ada Pleasant, of Stewardson, Ill., died at the home of her daughter in California, Nov. 7, 1944, at the age of seventy-seven. Sister Pleasant accepted the third angel's message in 1902 and was a faithful member of the Seventh-day Adventist church in Stewardson until the time of her death. She is survived by her husband, a son, and a daughter. She made a fine contribution to the cause of God in her son, Durward Williams, who died in China, July 26, 1930. He served as principal of the Honan Intermediate School in Yencheng and later as educational secretary of the Central China Union, and also as head of the department of science in the China Theological Seminary.

Interment took place at Stewardson. Because of local circumstances it was not possible to have a Seventh-day Adventist minister officiate at the funeral service, so on Sabbath afternoon, November 25, a memorial service was held in the Stewardson Seventh-day Adventist church.

ELLS.—Melvin Eugene Ells was born in Minnesota, Dec. 20, 1867. He was the son of Elder and Mrs. L. H. Ells, who died in College Place several years ago.

To his marriage with Edith May Gibson, Dec. 22, 1891, were born six daughters and one son, the latter dying in infancy. His devoted companion and six daughters, eight grandchildren, and other relatives mourn his departure.

Our brother cherished the hope of Jesus' coming, and passed away in full assurance that the last trump will awaken him to endless life.

BENJAMIN.—Minnie Decker Benjamin, wife of Thomas Benjamin, was born in Utrecht, in the Netherlands, Dec. 22, 1862; and died Nov. 10, 1944, at the home of her son, William A. Benjamin, in Takoma Park, Md. She came to this country at the age of nine, and soon became her father's assistant in the tailor shop. She was married to Thomas Benjamin July 9, 1880, and seven years later, when the third angel's message came to Grand Rapids, they both accepted the truth and became charter members of the Grand Rapids church. Her faith in God never wavered, and she rejoiced in the fact that she could be one of the Lord's children and that He would take care of her. Complications arising from paralysis of the right side brought about her death. The funeral was held in Takoma Park and interment was made in the family lot in Grand Rapids. She leaves to mourn their loss, besides her husband, two sons—Colonel A. T. Benjamin, veteran of the present war, and W. A. Benjamin, of the General Conference—eight grandchildren, and eight great-grandchildren. Five of her family are serving their country in the armed forces and are scattered over the world from Europe to the South Pacific.

PAXSON.—Caroline Towner Paxson passed away on Oct. 27, 1944, in her ninetieth year. She was a lifelong resident of the city of Washington, D.C. Mrs. Paxson had been an Adventist forty-five years, attending church first at 8th Street, Northeast, and later at the Memorial Church at 12th and M Streets, where she was organist for many years. In 1925 she moved to Takoma Park and joined the Takoma Park church, of which she was a member until her death.

She rejoiced in the truth and died in the blessed hope, leaving a faithful daughter, Frances Paxson, to mourn her loss, as well as many friends.

BISH.—M. G. Bish died of a heart attack Nov. 22, 1944. He was a loyal and faithful believer in the third angel's message, and a staunch advocate of health reform principles. Although never ordained, he was at one time a worker in the Indiana Conference, and as a colporteur he distributed many of our books. He leaves a son, a daughter, and two grandchildren to mourn. We believe that when Jesus comes and the trumpet sounds, Brother Bish will be called forth to meet his Lord.

GADDY.—Amanda Gaddy was born in Kentucky in 1864; and died Nov. 12, 1944, in Indianapolis, Ind. A Christian from her earlier years, about thirty-four years ago she cast her lot with the commandment-keeping people of God, and remained a faithful member until the time of her death. She leaves to mourn, her son, James H. Cross, five grandchildren, and five great-grandchildren.

MAY.—Mrs. Leoma Forgey May was born at Lebanon, Ind., July 14, 1859; and died at La Sierra, Calif., Nov. 3, 1944. When she was six the family moved to Montrose, Mo., where she grew to young womanhood and was married. To this union ten children were born. About forty years ago the family came to California, settling in Garden Grove, where her husband died in 1936.

At the age of fourteen our sister was baptized. Although she had been blind for the past twenty-two years, still her faith, courage, and love for the beautiful remained undimmed. She leaves to mourn: seven children, twenty grandchildren, and nine great-grandchildren. Her children are: Mrs. Mary Erickson, Robert May, George May, Mrs. Nellie Callander, Jerry May, Roy May, and Mrs. Ethel Beckner. A brother, J. A. Forgey, and a sister, Mrs. Frances Adams, also survive.

WALTON.—Maude L. Walton was born in Bethany, Mo., July 24, 1878; and died Oct. 17, 1944, in Los Angeles, Calif. She accepted the third angel's message in 1935 in Fullerton, Calif., and was baptized by B. R. Spear. Following her acceptance of the truth she was for several years resident nurse in Howard Military Academy, North Hollywood, where she witnessed for God by living a simple, sincere, consistent Christian life. She was a member of the Glen Avon church. She leaves to mourn: a daughter, Mrs. Virginia Herrick; and two sons, Jay S. and Lee R. Walton.

PETERSON.—Mrs. Mary Rasmussen Peterson was born Sept. 21, 1858, in Fren, Denmark; and fell asleep in Jesus Nov. 18, 1944, at the home of her daughter, Mrs. Minnie Nelson, of Elk Horn, Iowa. She was a faithful member of the Seventh-day Adventist Church for more than fifty years. To her were born six children. Left to mourn are two sons, three daughters, ten grandchildren, and two great-grandchildren, besides other relatives and friends.

RICHEY.—Amos Pascual Richey was born in Marietta, Texas, Oct. 28, 1887; and died suddenly of a heart attack at his home in Keene, Tex., Dec. 8, 1944. For about fifteen years of his life he was connected with the Southwestern Junior College Broom Factory. He lived a quiet, patient Christian life and died with a steadfast trust in the Lord.

LEACH.—Edmond R. Leach was born near Raysville, Ohio, Feb. 5, 1865; and died at Mansfield, Ohio, Nov. 4, 1944. Six of the eight children survive: Mrs. R. J. Warning, Mrs. Ralph Wolford, Paul, Ernest, Granville, and Elder C. V. Leach. Brother Leach became a Seventh-day Adventist in 1929. To this faith he was a consistent adherent, and we believe he rests in the hope of a part in the first resurrection at the coming of the Lord.

HOLM.—Bessie May Christenson Holm was born at Dodge Center, Minn., Dec. 16, 1889; and died at her home in St. Paul, Minn., Sept. 20, 1944. She was the youngest of six children born to Nels and Ida Christenson. She was graduated from the Dodge Center High School and completed her education at Union College, Lincoln, Nebr. In 1907 she entered her chosen field and taught church schools in Anoka, St. Paul, and Roseau in Minnesota. At Roseau she met Mike Holm, with whom she was united in marriage June 15, 1910. To this union four children were born: Michael Wendell, Wava Elaine, John Sterling, and Donald Gladstone. Donald preceded her in death a year ago.

Mrs. Holm stood beside her husband in his long years of public service as secretary of state. For twenty-two years the Honorable Mike Holm has held this important office in the State of Minnesota, and Mrs. Holm faithfully occupied her place as a worthy companion. The many years of public service, however, were not allowed to detract from her duties to her children and her church. The home came first, and her faith has had its effect upon her children, for all of them have united with her in the advent faith. She was ever faithful in her church duties.

She leaves to mourn: her husband, two sons, one daughter, and two brothers.

KUHN.—Gardner R. Kuhn was born Oct. 26, 1881, in Bellefonte, Pa.; and passed away near Frazier Park, Ventura County, Calif., Sept. 15, 1944. The earlier part of Brother Kuhn's life was spent in Pennsylvania. In 1903 he was united in marriage with Iva Haynes, of Marble Rock, Iowa. Two years later they moved to California, and in 1910 they accepted this blessed message. Brother Gardner was a great lover of nature and enjoyed taking the young people of the church on outings. He was a devoted husband, and leaves to cherish his memory his wife, Iva I. Kuhn; two daughters, Marrell Penner and Mrs. Virginia Tyrrell; three sons, Norman, Lawrence, and Jack; one brother, Clement Kuhn; one sister, Maggie Lohr; and six grandchildren.

JOHNSON.—Mary E. Johnson was born at Straban, Iowa, Jan. 11, 1877. At the age of sixteen, as a result of evangelistic meetings conducted near her home, she accepted the advent message and was baptized by Luther Warren at the State camp meeting. After her marriage to A. W. Johnson she entered, with her companion, into responsibilities in the churches where they lived. Sister Johnson entered into her rest at Santa Cruz, Calif., Nov. 13, 1944.

RITER.—Mary Jane Hill Riter was born in Staffordshire, England, Dec. 6, 1856; and died in Nashville, Tenn., Oct. 25, 1944. She was married to Mr. Riter in 1879. She joined the Nashville church in 1911 and faithfully lived out the message down through the years.

TYLER.—Phebe Janet Tyler was born near Elmira, Solano County, California, Dec. 23, 1862; and died near Sanitarium, Calif., Nov. 26, 1944. She was baptized into the Adventist faith at the age of fifteen and died in the bright hope of meeting her Lord soon.

JOHNSON.—George W. Johnson was born Oct. 22, 1863; and quietly passed from active life to his rest Oct. 26, 1944, in his home in Orinda, Calif., and was laid to rest near the Berkeley church, where he was a faithful member. He received his education in public and denominational schools and spent half of his life in teaching, in his early life in Oregon and later in our academy near Yakima, Wash. He carried responsibilities in conference and church work as well. He leaves to mourn their loss: his devoted companion; two daughters, Grace Johnson and Nellie Lang; a sister, widow of the late Elder W. W. Sharp, and nieces and nephews.

COLE.—Elmer E. Cole was born at Mount Pleasant, Mich., Feb. 22, 1866; and died in Los Angeles, Calif., Nov. 19, 1944. He was a member of the Exposition Park Church and fell asleep in the hope of a part in the first resurrection.

## Notices

### REQUEST FOR PRAYER

A SISTER in Oregon requests prayer for the healing of her anemic and generally poor physical condition.

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## OF SPECIAL INTEREST

THE future of every believer is secure in God's hands. "For I am persuaded, that neither death, nor life," said the apostle Paul, "nor things present, nor things to come, . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

WHEREVER an opening presents itself in these troubled times, at home or abroad, we find our work forging ahead. The other day we met Professor Daniel Walther, now of Southern Missionary College but formerly head of our college in France. He told us he had heard that the French school had been running the past year with 160 students enrolled. They had come in, he understood, from France and Belgium and French Switzerland, with a few from Spain and perhaps Italy. A college kept going means workers for the future, whatever the times bring forth.

WE are always glad to see the *Indian Missionary*, organ of the Indian work in the Arizona Conference, edited by Orno Follett, a pioneer in our work for Indians in the Southwest. The last issue speaks of believers representing the Navahos, the Pimas, the Yaquis, and the Maricopas. The motto of this little paper is "To Every Nation, and Kindred, and Tongue, and People." We could not follow that commission and leave out any remnants of old Indian nations.

THERE is great activity among all the denominations, raising their funds for relief and restoration in war areas. *The Christian Advocate*, organ of the Methodists, says: "Not in a decade has any enterprise so completely captured the imagination of the church as has the Crusade for Christ. It now appears that the entire \$25,000,000 will be subscribed and much of it paid by March 4, the Day of Compassion."

### A Mother's Suggestion

FROM an Iowa mother we have this note:

"Thousands of Adventist mothers have sons in the service, some of them backslidden sons. Could not all mothers unite in a world-wide prayer circle for their sons at sunset Sabbath eve (Friday night)? God has promised special answer to united prayer. I suggest this for mothers praying desperately alone. I am one of those mothers. Although we would not know one another, this would give us mothers a feeling that we are uniting with others of like precious faith at the throne of mercy, pleading with

God to save our sons. And we know this is according to His will; for He is 'not willing that any should perish.'"

All to whom we have spoken say, "Yes, pass on this mother's suggestion." This sunset hour, as Sabbath comes, would naturally find united families joining the lone mothers in this same prayer season.

May God bless and save these sons (and daughters) far from home.

### Remember Religious Liberty Day

Sabbath, January 27

ALL our churches in the United States and its possessions, as well as in Canada, have received the program for Religious Liberty Day, Sabbath, January 27, when the annual offering is taken for the cause of religious liberty. There should be no lessening in the offering this year, as the need of earnest work for the preserving of our liberties has never been greater than now.

C. S. LONGACRE

### "Don't Forget Us"

WE were taken to the ship that was to carry us away from Singapore by two of the brethren of the Singapore churches—Ngo Bing Lim, a teacher in the seminary; and Maurice Leicester, a layman in the English church. As the two cars pulled away and we looked back upon the little group of friends seeing us off, their last words, ever to be remembered, came to our ears: "Don't forget us!"

We had seen the city of Singapore terribly punished for weeks as the bombing raids became more and more frequent. A number of our people had lost their homes, though their lives had mercifully been spared. Our last five-mile trip to the ship's side took us through scenes of terrible destruction. We could hear the distant rumble of artillery from the battle line. Singapore was a doomed city. Later we talked to men in Java and Australia who had escaped as the surrender terms were being arranged. They knew our mission centers and advised us to consider our buildings in certain parts of the city as entirely destroyed.

It is likely that before Singapore can again be entered it must pass through another baptism of fire. Singapore is typical of hundreds of centers of our work in Europe and Asia, where war has swept through the land, and buildings which were once busy places of activity for the message are lying in ruins. Those

buildings must be reconstructed and re-equipped and the work reorganized without delay. We do well to plan now and assemble the funds to begin restoration. This will be the best evidence to our waiting brethren that we have not forgotten. Their cry still sounds, "Don't forget us."

W. P. BRADLEY,

*Far Eastern Division Secretary.*

### Christian Home Day Changed

WHEN the schedule of special days for 1945 was made up, April 21 was designated as the day when all our churches should give attention to our homes and their influence.

For this reason the usual program material does not appear in the February *Church Officers' Gazette* but will be found in the April issue.

GENERAL CONFERENCE DEPARTMENT OF EDUCATION.

### Prayer Does Things

WE had a study on the subject of prayer in our little country church last Sabbath. During the testimony meeting that followed, the members told of comforting experiences they had had in answer to prayer. We had a visitor that day, a sister from another church. She did not testify in the meeting, but afterward, when I was talking with her, she related this remarkable story.

She has two sons in the service. Both have been wounded, and one of them, who fought in the infested jungles of Guadalcanal, has been sent home for treatment. He told her this startling experience:

He had been in a steaming foxhole for hours on end but was finally relieved and made his way wearily back to camp. Climbing into his hammock, he was soon in the deep sleep of exhaustion, deaf to the sounds of zooming planes and exploding shells.

Suddenly he heard a clear, authoritative voice say, "Move your head." Instinctively he did so, and the next instant he felt the impact of a piece of deadly shrapnel from a bursting bomb—it struck exactly where his head had been a moment before.

The mother said that here her boy hesitated in his story, his eyes filling with tears; then he continued earnestly, "O Mother, I knew right then that my life had been saved because of your prayers, and the prayers of the other church members."

Her son brought home with him the ragged piece of metal that would have snuffed out his life except for that warning voice, sent in answer to a mother's prayer. That piece of metal speaks to that boy and to his mother; it says, "Prayer does things."

ELIZABETH J. ROBERTS.