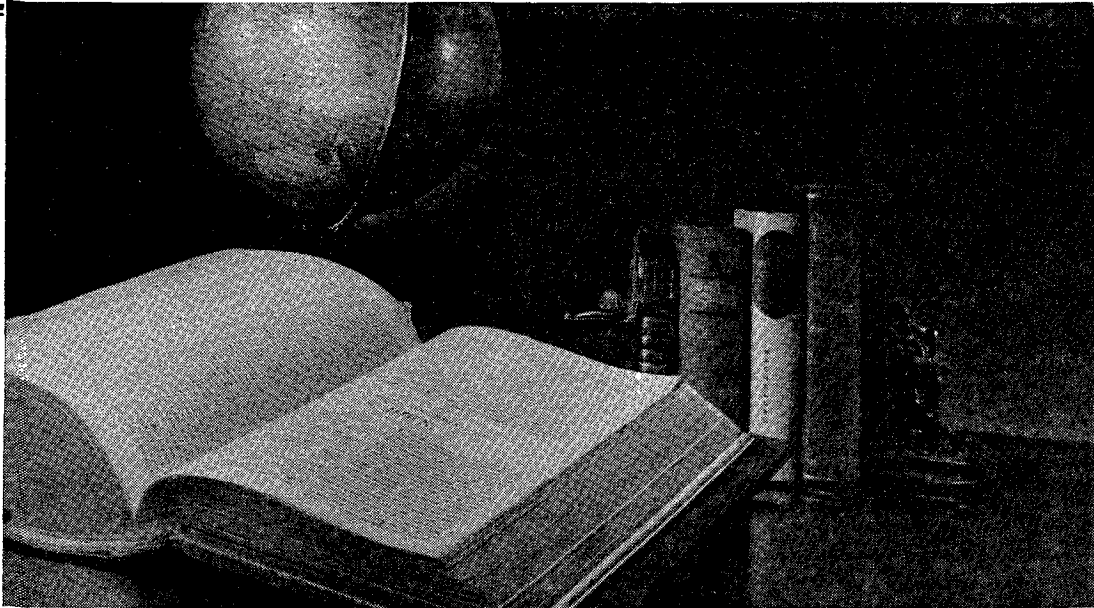


THE ADVENT SABBATH REVIEW AND HERALD

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



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The Witness of All the Ages

"The Scriptures; . . . these are they which bear witness of Me." John 5:39, A.R.V.

"YE ARE MY WITNESSES"

By F. M. WILCOX

ARE we truly witnesses for Christ? Do you ask, How may we witness? We may witness in the words we speak, in the example we place before others, in the general influence that accompanies our lives. Living Christianity will prove a more effective sermon on our part than preaching Christianity without our lives fortifying what we say. It is the living Word, wrought in our hearts by the Holy Spirit, that imparts the power for this witnessing.

We may witness for Christ in the home. It has been said many times, and it is well worth repeating many times more, that one who is not a Christian in his home is not a Christian anywhere. Our profession may be a high one. We may occupy some leading position in the church. We may even be a minister of the gospel. But, after all, our home life is the real test of our Christianity. If our wife, our husband, our children, believe in us, that is worth far more than any praise and plaudits which the world might give to us.

We may witness for Christ in our business. We cannot say, as the formal professor of religion sometimes does, that religion is one thing and business something else. If the

Christian believer does not carry his religion into his business, then he is not a Christian after all. Christianity will lead us to be honest in dealings, to drive no sharp bargains. The Christian takes no unjust advantage in trade. If this principle were carried out, a transformation would be wrought in the world. The Christian will pay his debts. He will not contract debts which he knows he cannot pay. We recognize that misfortune sometimes throws people under obligations to their fellow men for which they are not responsible.

We may witness for Christ in our church relationship, in our neighborhood, by our spirit of helpfulness and kindly consideration, by bearing our part of the church or community burden, by giving our support to every worthy cause. Every day and hour and moment of our lives, we may witness for Him. The Christian is never off duty. He can never take a vacation from Christian obligations. Christ says that His disciples are to take up the cross daily and follow Him. And the only consecration which is acceptable to Christ is a daily, up-to-date consecration.

May Christ make us faithful witnesses for Him in all our relationships.

Our God a Personal and Eternal Being

LAST week we commented on a national poll which shows that ninety-six per cent of Americans believe in "a God." We expressed the view that such a poll was highly unsatisfactory, if for no other reason than that it failed to reveal what kind of God the citizenry believes in. We concluded with the remark that even Seventh-day Adventists might do well to ask themselves from time to time what kind of God they really believe in.

As a people we believe we have a message for men, which begins thus: "Fear God, and give glory to Him." Rev. 14:7. While we are out proclaiming this message to men, what ideas, what thoughts, are generated in our own minds when that awesome word "God" is mentioned? The Bible prophets, the apostles, and the martyrs have left on record their conception of God. We do well to see whether our conception of Him agrees with theirs. An intelligent and satisfying Christian life is dependent upon a right idea of God. He is the center and the circumference of all true religious living. If we really believe in the true God, the God of the Bible, here is the way we shall picture Him in our minds:

A Personal Being

1. First and above all else, we shall think of God as a very personal being. In other words, we shall think of Him as a being possessed of the qualities of personality, a being with emotions, who can love and hate, a being with an intellect, who can reason and plan, a being with a will, who can translate His plans and emotions into actions. If we keep clearly in our minds this conception of God, we cannot fail to think of Him as a personal being with whom communion may be had.

It is not necessary that we should seek to picture God in the literal sense of the word. In fact, there is always the danger of bringing God down to our level by any such attempt. All of us who were reared in Christian homes probably sent our childish prayers upward to a God whom we could see, in our mind's eye, as sitting on a throne, looking much like our own fathers. We have no criticism of anyone, even if he be of mature years, who still holds that picture in his mind. We believe it is vastly better to have such a well-defined picture than to become so sophisticated in our

spiritual living that God is only a vague blur in our minds. In the great day when the saved shall see God face to face, the childish picture many have carried over to adulthood will need very definite correction. But we still believe that simple childish conception of God as a benignant father seated on His throne presents essentially the primary truth concerning Him, the truth that He is a personal being, and that He has a place of habitation whence He rules the universe.

The Devil's Delight

It greatly delights the devil to be able to blur in men's minds the thought of a personal God. All through the ages Satan has carried on a subtle warfare on this matter. Pantheism is the distinguishing mark of large sections of paganism. And what is pantheism? It is the idea that God is here and there and everywhere in general but nowhere in particular. He is in the tree, in the rock, in the mountain, in the river, He is in all creation, but He is nowhere in particular. When men hold that idea of God they have no longer a real God to whom to pray. He has been dissipated too thinly over the broad reaches of infinity. He cannot be distinguished from the universe He is supposed to have made.

It is a startling fact that one of the most distinguishing marks of modern religion is this virtually pantheistic idea of God. Of course, no modern preacher would admit there was anything in common between his ideas and the bald pantheism of pagan peoples. But there is a subtle similarity. One of the chief reasons why the doctrine of evolution is so insidiously dangerous to religious life is that it presents at best a view of God that is really pantheistic. With very smooth and beautifully phrased sentences, the apologists for evolution try to harmonize it with old-fashioned Christianity by describing God as working through the evolutionary process. But when the flowery phrases are removed there does not stand revealed the personal God of the Bible, but rather there lies before us that long-dead creature of pagan thought, called pantheism.

If we would give reality to the spiritual exercise called prayer, if we would have something solid under our

feet on which to rear our whole edifice of religious conviction, we should make very sure we are standing on the bedrock of that great and timely truth, that the God whom we serve is an intensely personal being.

An Ever-Living God

2. A second truth we must believe if we are to be indeed believers in the God of the Bible is that our God is without beginning and without end, an ever-living God. Now without doubt all who read these lines will respond immediately that they have always thus believed. We are sure they have, for it seems self-evident that God must be an ever-living being. But there are degrees of belief. And what is more significant, it is possible that a belief may be held in the mind without being translated into significance for our religious life.

We are always in danger of being too casual about great truths. They seem so self-evident that we are likely to accept them without seeing their full meaning for our lives. Of course we all believe that God is ever living, but have we taken the time quietly to meditate upon the vast range of eternity, and what is implied in the awesome truth that there is a personal being who has lived from all eternity and will live on to all eternity? How greatly the very idea of God grows upon our minds if we take a little time from the hurry and rush of life to meditate upon the fact that we are believers in a God of vast experience!

Here in this world we rightly view with deference a man who has attained to fullness of years, as we finite creatures measure years by decades or scores. We feel that a person who has reached threescore and ten years, for example, has gained much in experience that can be of value to us. We believe that he has counsel and guidance for us who are younger in years. Yet he may have lived only twenty, or thirty, or forty years more than we. We are right in thus viewing such a person. He does have an experience of value. He has learned some things in the years that have passed over him. The ancient men at the gate, the fathers in Israel, have earned for themselves a rightful place as counselors and guides. But what of our Father in heaven, whose experience, whose guidance for our lives, is drawn from all eternity!

A Comforting Truth

There is something tremendously comforting in this truth of the eternity of God. We may be confident that when we come to Him we are not presenting a problem that is new to Him. The contentions and controversies of our lives, in our war with evil, are something He has met and solved for multitudes before us. From the vast reaches of His eternal memory, He can draw forth an experience like unto the one we are passing through. He can never be taken by surprise. The counsel and guidance

He offers have been tested by eternity.

The apostle Peter seems evidently to be drawing upon this truth when in the second chapter of his second epistle he states that God spared not the angels that sinned, and spared not the old world but saved Noah, and turned the cities of Sodom and Gomorrah into ashes, delivering just Lot. This leads him to the heartening conclusion: "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished." 2 Peter 2:9. Indeed, the Lord knoweth how,

for He has had vast experience in dealing with iniquity and in delivering those who call upon Him.

No, God cannot be taken by surprise. He cannot be confronted with any new, strange experience without precedent. Eternity has provided all the precedents. If we really believe in the God of the Bible, we shall believe in the eternity of God and we shall believe it in such a vivid, practical way that we shall find new satisfaction and new joy in placing our trust and confidence in Him.

F. D. N.

Our Entry Into Three Great Catholic Areas

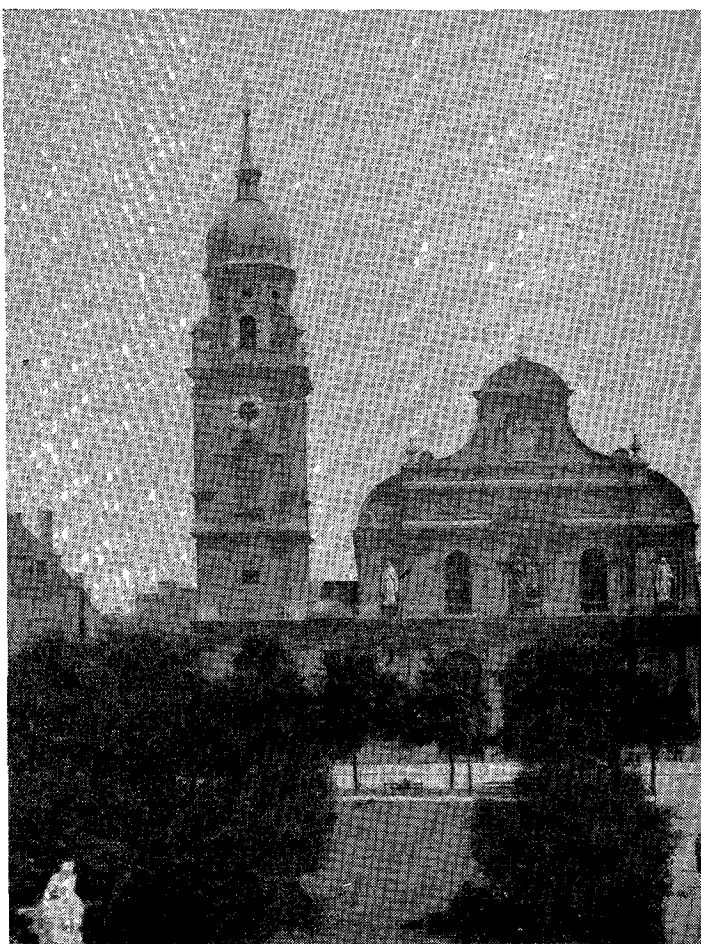
Part 1. The Spirit of Prophecy Urged Us Into a Fruitful Field

ALMOST anybody, I think, who has been many years in this work can remember when the coming to us of a believer from the ranks of the Catholic Church was a marvel to be long talked about. Now, in practically any general meeting we meet numbers of brethren and sisters who once were earnest Catholics.

It was the Spirit of prophecy that especially urged us to make efforts to place this advent message before Catholics. It required urging. Not that we held any theory about it. It was a feeling that there was little chance of fruitage in that direction.

Even in Europe we were inclined to avoid the solidly Catholic areas pretty generally. Then Mrs. E. G. White was called to visit Europe. At the council in Switzerland, in 1885, she told of the burden given her through the Spirit of prophecy for the Catholic peoples of Europe. She said:

"We should not upon entering a place build up unnecessary barriers between us and other denominations, especially the Catholics, so that they shall think we are their enemies. . . . There are many among the Catholics who live up to the light they have far better than many who claim to believe present truth. . . . From that which God has shown me, a great number will be saved from among the Catholics. There has been but little done for them except to make them appear in the worst light."—Cited in *Spirit of Prophecy in the Advent Movement*, p. 95.



St. Joseph's Church, Munich, Whose Bells Rang the Alarm to Warn Against Seventh-day Adventists

Out of the counsels and discussions of the time of that visit to Europe there began a real effort to do more among the Catholic peoples. All our older believers in Europe know the results. It was not many years before the workers were reporting encouraging fruitage; and in some parts where Protestantism had not done much our work was growing vigorously.

Coming by Hundreds

In the early years of our cause in Bavaria (Germany), a predominantly

Catholic state, I was attending a conference in Munich, the capital city. There must have been eight hundred believers in attendance. On the platform one day, during a business session, I asked the union president, the late G. W. Schubert, "How many of these people have come into this advent movement directly from the Catholic Church?" "I will find out," he said. At the first interval he called to the congregation: "Will all those who have accepted the light of the message while members of the Catholic Church please stand." We decided that six hundred or more rose to their feet.

The next day, as we were walking to the meeting place with one of the local workers, he said to me: "Do you see that church building yonder, with the high steeple and its set of bells? That is St. Joseph's Jesuit church. Those bells do not commonly ring in the daytime except for alarm. One day the bells rang out. People in the streets stopped to find out

what it meant. Windows were shoved up and heads appeared. Everybody wanted to learn what the trouble was. Then a man came along the street, ringing a hand bell now and then, and calling out: 'Father Amon has come; and he will preach in the church against the Adventists every afternoon the next three or four days. Come and hear.' It was good advertising for our lectures. We thought it increased the attendance at our meetings."

Think of it! Ringing alarm bells in a great city to warn against the

teachings of Seventh-day Adventists.

And the colporteur work began to do good business in Catholic areas. Books that were prepared with no thought of being adapted to sale among Catholics were read by them with interest. The books had the full message, including expositions of the prophecies, Daniel 7, and the rest, describing the rise and work of the Papacy. But they were sold all up and down the Catholic areas in Europe and in Latin America, and in the United States for that matter. One colporteur whom I met a few years ago in New England told me he had sold nearly twenty thousand of one of our Italian books, and that means mainly in Catholic homes.

A Young Girl Answers the Priest

Here is a story by one of our school-girls in France. It has never appeared in our general papers. It is one of those human documents that speak. Out canvassing for a French book the colporteur had had a hard day. A priest had been warning customers against taking a Protestant book. She wrote:

"I returned to the hotel not a little discouraged. There I was met in the doorway by the proprietor, who said, 'Miss Carayon, the priest is here and would like to speak to you.'

"I stepped into the hotel office, and there I found not only the priest but also a policeman. I felt very insignificant, and those two men immediately took on gigantic proportions. I trembled a little, but I thought of Nehemiah before the king and, like him, I prayed in my heart.

"The priest asked me if I was the one who had sold Mrs. ——— a book the preceding day. When I replied in the affirmative, he said, raising his voice, 'What right have you to circulate a book amongst us that does not have the approval of the pope?'

"I replied, 'I have not asked for the pope's approval, but for that of God. To me that is sufficient.'

"The priest then took this text: 'Thou art Peter,' etc. He was so angry and talked so rapidly that for a few minutes I could say nothing. I listened calmly until he changed the subject, asking me several questions concerning the goal, the reason, and the motive for which I was working. I explained to him that this book was being sold by students, and that their object was to distribute a work that would be a moral uplift to humanity.

"'You will not ignore, sir,' I said, 'that the state of the world today is deplorable; and that one cannot put forth too great efforts to turn the tide that is sweeping it on to destruction.'

"He tossed his head, saying, 'It is

not by circulating such a book as this that you will benefit the world. I have never seen young girls of your age rambling over the country like this to do a work for the uplift of humanity. You are a poor, lost child and an agent of the devil.'

"'I beg your pardon, sir, but my business is to make war against the devil. Consequently, I cannot be his agent; for if that were true, I would not be doing this.'

"He hung his head and remained silent for an instant. Then he asked: 'What is your religion?'

"'I am a Seventh-day Adventist,' I replied.

"'Adventist, Adventist,' he repeated, scratching his head; 'what then are your doctrines?'

"I told him that we believe in the return of our Saviour; salvation by faith in a personal Saviour; and that we observe the Bible Sabbath.

They Discuss the Sabbath

"As soon as I mentioned this latter point he became furious and interrupted me very curtly with—

"'I was right in saying that you are a lost child. See how you are behind the times. You observe the Sabbath of the Jews. Do you not know that the day of rest has been changed?'

"'I know, sir, that your church has changed the day of rest, but are you absolutely certain that she had good authority for doing so? I have not been able to find one word in the Bible concerning this change.'

"He arose excitedly and red with anger.

"'Be cursed, you impudent little saucybox. How dare you scorn the teachings of the Church? I tell you,' he added, shaking his fist in my face, 'if you do not leave this town as quickly as possible, we will take severe measures in your case.'

"A few minutes before this the policeman had asked me for my colporteur's license and had pronounced it in order. At this point in the conversation he turned to the priest and said:

"'Liberty of conscience exists in this country, and this young lady is free to practice what she believes.'

"The priest sat down again, and after a moment's silence he asked me to show him my book. I took out my prospectus and began my presentation, explaining to him the prophecies on the Papacy and the end of the world. When I had finished my presentation, he asked, 'Have you another one of these books with you?'

"'Yes,' I replied.

The Priest Buys the Book

"He asked me how much it cost, and when I had explained to him the prices

of the different bindings, he said, 'Will you go and bring me one in the cloth binding?'

"I was so surprised at this sudden change that I was completely dumfounded. So without saying a word I went to fetch the book. When I returned with it, he handed me the twenty francs, saying:

"'I believe that you are doing a good work, and I wish you much success wherever you go.'

"The priest and the policeman then shook my hand in a friendly manner and left the hotel. As they were going out the door, I heard the priest say to the policeman:

"'I am very much surprised at what has just taken place. That young lady knows what she believes, and is not like some Protestants who are not able to prove their belief.'

"I thank God for this blessed experience, and His promise contained in Mark 13:11 has been fulfilled toward me."

The text the French sister mentioned is Jesus' promise that "in that hour" it should be given His children what to answer when challenged for their faith. Imagine thousands of book workers like that out over the world every day, answering the people from door to door. It is a marvelous work.

By the way, this Catholic priest that our schoolgirl witness talked with got more than a passing impression. A few weeks later our sister received a letter from a woman whom she had canvassed, which said:

"Sunday morning I went to mass, and the priest preached to us from a book that resembled very much the one you showed me. I believe that it was the same. The priest spoke on the return of our Saviour and on the Papacy. I had never listened to anything so clearly explained. The priest told us that the book was one of the best that he had ever seen, and that he wished every family possessed a copy."

All over the world, thank God, earnest Catholics have been coming into this message by thousands. Some years ago I spent time surveying our reports as well as possible, and it seemed a fair estimate to say that at that time Catholics—Roman and Greek—were coming into the advent movement at the rate of from four to five thousand a year.

It is no wonder that in recent years special efforts to restrict and hinder our work have been made by the ecclesiastical powers in some places, even sometimes by the old-time method of seeking to get the civil authorities to take action against freedom of religious propaganda.

W. A. S.

BEACON LIGHTS

An Imperfect World

The events of recent months have headlined the Bible doctrines of human frailty and an imperfect world. The illusion that man might be able to create a perfect world did not last very long. The year 1943 ended on a high angelic note. Following the Cairo and Teheran conferences in the last month of the year, the public was inspired by the beautiful harmony that seemed to exist among the United Nations as manifested in the statement which they issued. The editors of *Life* and *Time* were led to exclaim that the declaration was "almost pentecostal" in its implications. It looked as if henceforth the high ideals of the Atlantic Charter would become the basis of all international relations.

But the note had changed by the end of 1944. Editors were bitterly writing that the Atlantic Charter had been scrapped. Events seemed to indicate that. As the year ended, most of the starry-eyed commentators had become disillusioned, and they began to speak of a bleak future leading to a third world war. They pressed the President of the United States with questions about the Atlantic Charter. The President said that the Charter was as binding as it ever had been, but that it was not a formally signed document. Furthermore, he said we must look upon it merely as a high ideal to be aimed at, like the Ten Commandments.

These answers did not help the fearful to be more hopeful. The vision of a bright new world began to fade. It appeared that the postwar world would be pretty much like the world we have known in times past and that we should be thankful if our leaders could keep it from becoming any worse.

In his message to Congress on the state of the nation on January 6, the President was alluding to this discussion in the following words:

"Perfectionism, no less than isolationism or imperialism or power politics, may obstruct the paths to international peace. . . . In our disillusionment after the last war we preferred international anarchy to international co-operation with nations which did not see and think exactly as we did. We gave up the hope of gradually achieving a better peace, because we had not the courage to fulfill our responsibilities in an admittedly imperfect world. . . . [Italics ours.]

"It is true that the statement of principles in the Atlantic Charter does not provide rules of easy application to each and every one of this war-

torn world's tangled situations. But it is a good and a useful thing—it is an essential thing—to have principles toward which we can aim."

This means that statesmen must be realists rather than perfectionists. They have to get the best terms possible under the circumstances. This, however does not comfort those who believe that the kingdom of God can be set up on earth by political means. The Bible student, however, knows that the best governments can do is to attempt to curb evil. Nowhere in the Scriptures are we told that a government will arise in the world that will overthrow all evil and establish eternal peace. The only government that will be able to do this is the stone kingdom mentioned in Daniel 2, which arises outside the world and comes to strike down the kingdoms of earth and upon their ruins establish a righteous kingdom that shall know no end.

Let us not endow the leaders of today with superhuman ability and power, and expect them to create that which no man can do. Let us support them in every attempt to check evil forces, and applaud them when they do their best, as we pray they will, as they face the terrific problems of this trying hour.

World Problem Number Two

If the adjustment of European boundaries and the establishment of a European system is problem number one of this war, the status of the nations of the Middle East is problem number two. Here many rivalries center, and most of the world's sore troubles, which have to do with political, economic, and religious questions, find a place. Each one of the Allied Nations is greatly concerned about the future of this part of the world. Britain seeks to keep her strong hold upon its political and economic interests. Russia desires a larger share in those interests, so much so that she intends to appoint a minister of state for the Middle East. The United States is being drawn into the affairs of the Middle East by her economic interests in Iran and Arabia, and by the Jewish homeland question.

The problems of the Middle East are not in any sense merely local ones. They reach into the far corners of the world. The demand of the Jews for a homeland in Palestine, the cry of the Arabs for proper consideration, the desire of Russia for a dominant position, involve questions which interest Jews resident in every part of the world, Mohammedans with their great populations in India and other parts of the Orient, and Russia, which will come out of this war as the dominant

power of the European continent. The question of what is to be done with the Middle East nations, including Palestine, also is of great interest to the political leaders of such teeming nations as China and India. Not the least of the problems of this area are the religious ones, which involve the Catholic, Jewish, and Mohammedan worlds.

Anne O'Hare McCormick, *New York Times* correspondent, thinks the religious problems to be the greatest ones. Writing from Palestine, she says: "Palestine has always been a spiritual magnetic zone, scene of religious events that have influenced human history more than the rise and fall of empires or the most decisive wars. It has always been a shrine that Christians, Jews, and Moslems have longed and striven to own. Now it is a center of political battle too big for a battlefield, because it is inflamed by old emotions and new tensions and inflated by contentions that cannot be resolved here, that may be, indeed, beyond the power of force or reason to resolve."—*New York Times*, Jan. 10, 1945.

"The Future of the Middle East"

Eliahu Ben-Horin, an authority on the problems of the Middle East, writing in *Harper's* (December, 1944) on this subject of the importance and the problems of this part of the world, says:

"The important role played by the Middle East in this war, as in the first World War, was no accident. Occupying a key strategic-geographic position, the Middle East has served as a battlefield in all the major conflagrations in history. It has long been the bone of contention in the rivalries of Russian, British, German, French, and Italian imperialisms.

"The Middle East is the indispensable three-way bridge between Europe, Asia, and Africa. It is the guardian of the eastern Mediterranean, the Suez Canal, and the Persian Gulf, which together form the most vital sea route in world trade and communications. The land and air routes from the West to the East and Africa cross the Middle East. It is an indispensable junction in the underseas cable system. . . .

"In a sense, the Middle East is an orphan in the world, but there are plenty of rival candidates for its guardianship. Great Britain is the nation which has the strongest claims to the Middle East, on the basis both of actual positions held and of the indispensability of that area for Britain's very existence as a great power. America wants oil, bases, and possibly also gold, silver, and copper. Russia is interested in establishing herself on the shores of the Mediterranean. The Jews need Palestine for a radical solution of the problem of their home-

lessness. The Arabs claim the whole area for themselves. A sentimental element is added by the fact that Judaism, Christianity, and Islam are all interested in the holy places. Those are the threads of the unusually involved Middle Eastern pattern."

Another "Vatican State"

What to do with Palestine to satisfy all the religious interests centered there is a question that is growing more and more acute. Eliahu Ben-Horin suggests that a state be established there on the order of the "Vatican State," which would care for the affairs of the holy places. Of this he says:

"A second 'Vatican State' could be formed in Palestine, to comprise all the holy places, which would thus be exempted from the area of the Palestinian state. Not an international but an interfaith government might rule as a sovereign body all the affairs of the holy places. Representatives of all the churches and sects in Christianity, Judaism, and Islam would sit on that government. Neither the administration of Palestine nor any other worldly authority would have the right to interfere in the affairs of the 'Holy Kingdom.' This separate state might have its own currency, stamps, police force, and all the paraphernalia of a sovereign unit. Firm boundaries could be set up to divide the State of God from the State of Men."

World Peace Headquarters

Anne O'Hare McCormick makes another suggestion regarding Palestine. She writes:

"How fitting it would be if this haven for a persecuted people, this holy land of three religions, this cradle whence branches of the human race started their tangled growth, this strategic pivot of air routes, sea lanes, land routes between East, West, North, and South, should become headquarters of the universal peace organization the peoples of the world desire now as never before."

Converging Conflicts

No matter how one may line up those who have to do with the delicately balanced and inflammable situation in the Middle East, he must include such imposing nations and religious groups as Great Britain, Russia, France, the United States, the Roman Catholic Church, the Eastern Orthodox Church, the Zionist movement, and the uncertain but potentially explosive element of Mohammedanism. Besides this we must not overlook all the newly awakened and highly ambitious peoples of the Orient from Port Said to Tokyo who are blocked off from free and easy access to the European world by the Occidental powers who bestride the Middle East.

Anne O'Hare McCormick spoke truly when she wrote of problems in this region as being possibly "beyond the power of force or reason to resolve." Here we find the focal point of many clashing interests, both political and religious. It is the world's valley of decision, for here according to the Scriptures will take place a decision more dreadful and final than any of the parties interested in this part of the world realize.

State of Nation's Health

Time (January 15) gives the following startling information regarding the health of the people of the United States:

"To most people, the U.S. looked like a pretty healthy nation—until it got caught in the draft. Of over 14,000,000 men examined, only 2,000,000 were up to standard. Of the rest, 6,500,000 were accepted despite defects, 2,250,000 were remediable 4-F's (of these 1,500,000 were made fit for duty), 3,500,000 were hopelessly unfit. In addition, 1,000,000 have been discharged for defects discovered or developed after induction.

"These depressing data were reported last week by a Senate subcommittee on wartime health and education after a two-year study of the state of the nation's health. The committee found that the draft-age young men were a fair sample of U.S. health generally. About one U.S. citizen in six has a chronic disease or physical impairment."

We still have to learn that abundance of material blessings and leisure are not necessarily conducive to health. In fact, they might be productive of ill-health if they are misused, as seems to be at least partly the reason for such a bad report on the state of the nation's health.

Rationalism vs. Authority

Rationalism is defined by one writer as "that mental attitude which unreservedly accepts the supremacy of reason and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumption and authority." Rationalism has for many years been undermining the foundations of the Protestant Reformation. To many the Bible is a good book of spiritual counsel, but is no longer looked upon as an inerrant authority on Christian doctrine. To these, experience is the guide to truth. It is little wonder that Protestantism is losing its distinctive touch, and now has little to offer the world beyond human insight and culture.

J. W. Poynton, in discussing the subject of rationalism in the *Hibbert Journal* (October, 1944), leading religious monthly of London, says:

"We cannot return to old systems of dogma. The churches themselves will

more and more free their life from such and devote it increasingly to humanitarian effort. A vision arises of a great free hall of culture being the center of the communal life of each town, rather than (as once was, but can never be again) that center being a building for teaching sectional dogma; or (as the case now, alas!) there being no communal center at all."

Roman Catholic Authority

While leading Protestants are actively engaged in undermining the authority of the Bible, Roman Catholic leaders are emphasizing more and more the authority of the Roman church. Thus modernist Protestant churchmen are playing right into the hands of the Catholic Church, for the wandering multitude want more than anything else to hear a voice of authority pointing out the way of salvation rather than the uncertain messages of preachers who repudiate both Scriptural and ecclesiastical authority.

Catholics are quick to notice this trend and make use of it. Note the strong stand of the Catholic Church on the question of authority and how it sounds a challenge to Protestants on this point. The Catholic weekly *Our Sunday Visitor* (Dec. 31, 1944) quotes Hilaire Belloc, staunch Catholic writer of England, as follows:

"There is no such thing as a religion called Christianity—and never was in history such a religion. There is and always has been the Church, and various heresies proceeding from a rejection of some of the Church's doctrines by men who still desire to retain the rest of her teaching and morals. But there never has been and never can be a general Christian religion professed by men who all accept some central important doctrines, while agreeing to differ about others. There has always been, from the beginning, and will always be, the Church, and sundry heresies either doomed to decay, or, like Mohammedanism, to grow into a separate religion. Of a common Christianity there never has been and never can be a definition. . . ."

This is strong language and a challenge to true Protestantism. However, we believe that a hall of culture, as proposed by Mr. Poynton in the *Hibbert Journal*, will be empty of devotees while Catholic cathedrals are crowded with those seeking authority, rather than uncertain dissertations by profound experimenters. One day modernist Protestants, who have such great self-confidence that they feel no need of an inerrant spiritual guide, will wake up and find that the Catholic Church has become the dominant religion of the world, and that millions heed its authority while apostate Protestantism stands faltering and helpless.

Material Agencies of Providence for Spreading the Gospel

THE material agencies of Providence for spreading the gospel are too numerous to list in any completeness. But note a few that have had a direct bearing on the spread of the light of the knowledge of God over the world:

William Carey, pioneer of Protestant foreign missions, went out to India in 1793 by sailing ship. But as "the time of the end" brought the time for world-wide missions, there opened the era of steam navigation. Fulton's first successful trial boat steamed up the Hudson in 1807. Providence was making "a way in the sea, and a path in the mighty waters."

As the old-time saddle horse and the horse-and-buggy transportation became too slow for reaching spreading populations, the automobile came, in our day. All in all, is it not the greatest transportation agency given to man?

As camp meetings and conferences and city congregations became too great for speakers to make themselves heard easily, the electric loud-speaking mechanism came.

As the coming of great wars broke down international travel by sea, the systematic development of air transport not only enabled governments and commercial concerns to maintain communications and business, but has made it possible for missionary enterprise to keep on functioning. Our workers fly over far-separated continents and island areas. One great airplane construction company advertises, "There is no spot on earth more than sixty hours' air travel from your nearest airport."

As for putting the gospel message into printed words, when the time came for the printed pages to be scattered over the lands "like the leaves of autumn," the art and mechanism of printing were entirely revolutionized, in our day.

As the time arrived when the human voice needed a way of speaking the gospel message into the very air, so that it might be made literally to "fly in the midst of heaven," the marvelous gift of radio broadcasting came.

Who does not see the direct hand of Providence in these and many other things? "Whoso is wise, and will observe these things, even they shall understand the loving-kindness of the Lord." Ps. 107:43. W. A. S.

DANIEL remained true to the last. He did not give up his faith because he had been taken away from home and placed among idolaters. He stood firm and God stood by him.—D. L. MOODY.

GENERAL ARTICLES

I Will Pour You Out a Blessing

By G. A. ROBERTS

NOW, more than ever before, the people of God need an abundant blessing in their lives and in their work for Him. Surely, at this time when the enemy is coming in "like a flood," we need nothing less than a poured-out flood of blessings with which to meet and overthrow the fierce and final onslaughts the enemy is hurling upon all mankind. The promise of our text is not alone of droppings or even of showers of blessings, but of a blessing from heaven, that is poured out, as it were, in abundance. This alone will ensure the victories so much needed in our personal living and in our service to our fellow men and to our God.

Bring All the Tithe

The promises of God are conditional, not that obedience on our part earns their fulfillment to us, but rather that they cannot be fulfilled to one who chooses disobedience as his course and continues in that state. God's particular "all-out" promise can be fulfilled only on condition of an "all-out" obedience, for the word is, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." The principal part of the condition is based upon that little but most comprehensive word "all." It is to be an "all-out" obedience.

The particular point here under consideration is "all" the tithe, not only the current tithe, but back tithe, tithe on all untithed possessions, and tithe on material blessings of any and every sort, however acquired. "All" the tithe which has not been paid—this is the condition. The primary and obvious blessing promised is in material things, but we may well believe that the material blessing is but an earnest of the more abundant, overflowing spiritual blessing, for it is to be of such proportion that none will have room enough to receive it.

Why should the payment of the tithe play such an important part in the matter of receiving God's full, unmeasured blessing in material and spiritual things? "The love of money is the root of all evil." The payment of all the tithe is a test of our love. Do we love God, the source of all good, more than we love money, the love of which is the root of all evil?

The Test of Love for God

If in our love to God we can turn away from the love of that amount of money required to pay up all our unpaid or back tithe, no matter what the amount, and gladly bring it into the treasury, we have broken the bonds of an evil love and have placed ourselves in a position to receive all the blessing of God that we can contain and to be showered upon with great excess. That this is a matter of love and eternal welfare is clear from the following:

"It is hard for some who profess to believe the present truth, to do even so little as to hand the messengers God's own money that He has lent them to be stewards over. The suffering Jesus, His love so deep as to lead Him to give His life for man, was again held up before me; also the lives of those who professed to be His followers, who had this world's goods, but considered it so great a thing to help the cause of salvation. The angel said, 'Can such enter heaven?' Another angel answered, 'No, never, never, never.' . . .

"The mighty shaking has commenced and will go on, and all will be shaken out who are not willing . . . to sacrifice for God and His cause. The angel said, 'Think ye that any will be compelled to sacrifice? No, no. It must be a freewill offering. It will take all to buy the field.'—*Early Writings*, p. 50.

"O how carefully should we move now when we are in the very shadow of that time of trouble which is fast approaching, such as never was since there was a nation. We are not safe now in indulging our own desires, in having our own way, in following the imagination of our own hearts. Those who have done this in times past have lessons to unlearn, and lessons to learn of Jesus our pattern. The peril of believers is great. Unbelief in the soul will marshal her power while faith is striving to gain the mastery in the battle. Many battles will have to be fought in the heart of the believer."—ELLEN G. WHITE Letter 85, 1894.

"Those who exercise but little faith now, are in the greatest danger of falling under the power of satanic delusions and the decree to compel the conscience. . . . We should now acquaint ourselves with God by proving His promises. . . . If we allow our minds to be absorbed by worldly interests, the Lord may give us time by removing from us our idols of gold,

of houses, or of fertile lands. . . . In that time of trial, every soul must stand for himself before God."—*The Great Controversy*, p. 622.

A wave of prosperity is now engulfing all in some lands. This may be the

last opportunity the people of God will ever have literally to bring all their tithes into the treasury and prepare their souls for the fullness of God's poured-out blessing.

If we search *all* our possessions and

material blessings for *all* the tithes as earnestly as we desire God to search out all our sins when He applies the cleansing blood, we shall surely obtain the promised, much-needed, abundant blessing.

Daniel and the Empires of Prophecy—Part 4

The Divine Drama of the Ages

By ROY F. COTTRELL

WHEN Moses was leading the Hebrew race from Egyptian slavery toward the Palestine homeland, the nation encamped for nearly a year in the great natural amphitheater at the foot of Mount Sinai.

During the long centuries of serfdom and enforced labor for the Pharaohs, the great masses of Israel were denied all educational advantages and retained but a twilight knowledge of the Creator, His law, His Sabbath, and the coming Redeemer. Under these circumstances the loving heavenly Parent inaugurated an elaborate and impressive drama to acquaint His people with Christ and the plan of redemption.

In this divine panorama millions participated. It was conducted daily, required a full year for a complete presentation, and was continued throughout fifteen centuries. Instead of featuring a brief week of Christ's life, it embraced His entire service, sacrifice, and ministry for man's redemption.

An Earthly Model of the Heavenly Sanctuary

Inviting Israel's leader into the divine presence on the summit of Sinai, God instructed Moses to establish a religious priesthood, with offerings and sacrifices, which ceremonies were an object lesson to teach the people concerning Christ and His loving-kindness as man's sin bearer. Moses was also given a vision of the true sanctuary, or tabernacle, God's dwelling place in heaven. He was instructed to erect a miniature, or facsimile, of that edifice in the camp of Israel. The building was to serve as the center of their national worship. **Said the Lord:**

"Let them make Me a sanctuary; that I may dwell among them. According to all that I show thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. 25:8, 9. (See also Heb. 8:1-5; Ps. 102:19.)

Subsequently, when the Hebrew people were permanently located in the land of Palestine, a magnificent temple for worship was erected by King Solomon; but to serve during their wilderness sojourn, a portable taber-

nacle, or tent, was constructed. Its dimensions were approximately eighty-five by fifty-five feet, the enclosure being divided into two rooms, the "first apartment," or "holy place," being twice the size of the inner, or "most holy place." In the former were (1) the table of shewbread, representing Christ as the bread of life; (2) the seven golden candlesticks, designed to teach that Christ and His people are the light of the world; and (3) the altar upon which sweet incense was burned at the time of the morning and evening worship. The cloud of fragrant incense, serving as a beautiful symbol of Christ's righteousness, ascended with the prayers of the people. **Said the psalmist:**

"Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:2.

In the "most holy" was but one article of furniture—the sacred chest, or ark, containing the law of God. Above the lid was a covering of pure gold, known as the mercy seat; while on either end of the mercy seat stood a golden angel, or cherubim, with outspread wings. This apartment was a diminutive earthly model of the throne room of the universe, God's law being the constitution and foundation of His throne, while the mercy seat represented His infinite love.

A Lamb Without Blemish

In the large open court surrounding the tabernacle stood the altar of burnt offering, and to this shrine came the penitent of Israel. When a person who had violated one of God's commands became conscience stricken, he was required to bring a lamb or a kid of the goats, without blemish, to the altar. The instruction was explicit:

"He shall lay his hand upon the head of the sin offering, and slay it for a sin offering in the place where they kill the burnt offering. And the priest shall take of the blood of the sin offering with his finger, and put it upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar: and he shall take away all the fat thereof, as the fat of the lamb is

taken away from the sacrifice of the peace offerings; and the priest shall burn them upon the altar, according to the offerings made by fire unto the Lord: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him." Lev. 4:33-35.

Not the priest but the man who had sinned was to place his hand upon the head of the innocent victim and confess his guilt; then with his own hand he was required to slay the offering. In this way the contrite lawbreaker was shown that his sins would at last take the life of the innocent Son of God. The fat, as an emblem of sin, was to be burned with fire upon the altar, while the blood, representing Christ's life blood shed for guilty man, was sometimes poured out at the base of the altar and at other times was carried into the holy place and sprinkled before the veil.

When the blood of the sacrifice was not sprinkled before the veil the priest would eat a portion of the sin offering. In this way as he ministered in the tabernacle he became a type, or symbol, of Him who bore "our sins in His own body on the tree."

By these impressive services there was made an "atonement for sin." Like an ugly intruder, sin had entered the heart and the home to separate man from his God. Here at the altar full confession was made; the Lord forgave; and the at-one-ment united the repentant child once again in sweet accord and fellowship with his heavenly Father.

The Day of Atonement

Day after day and month after month the sins of the people were in this way transferred to the sanctuary. Once a year a special ceremony was provided to remove this accumulated record of guilt, and for this purpose the tenth day of the seventh month was designated as "the day of atonement." Ten days prior to this the priests went throughout all the tribes of Israel blowing the silver trumpets, which sounded as with warning voice, saying, "Hasten to confess and forsake every sin, for the annual day of atonement draws near."

On the morning of the auspicious

tenth all secular work was laid aside, and the congregation presented themselves before the sanctuary. After the high priest had made an atonement for himself and his family, two goats were presented "before the Lord at the door of the tabernacle of the congregation. And Aaron shall cast lots upon the two goats; one lot for the Lord, and the other lot for the scapegoat [margin, "Azazel"]." Lev. 16: 7, 8. The term "Azazel" is understood to designate the devil, or Satan; hence one goat typified the Lord Jesus Christ; and the other, the great adversary of Christ and man—Satan.

"And Aaron [the first high priest] shall bring the goat upon which the Lord's lot fell, and offer him for a sin offering." Verse 9.

With the blood of this goat, the high priest alone went into the "holy of holies," sprinkling it upon the mercy seat, before the mercy seat, then upon the altar of incense in the holy place, and the altar of sacrifice in the court. By this ceremony the sanctuary was cleansed in figure from the accumulated sins of the people throughout the year.

Another part of the service followed: "Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness." Verse 21.

The scapegoat was here employed as a symbol of the great originator of sin. Since Satan is instigator and accomplice in all the evil committed by the human race, it is right that the guilt and blame should revert to him. Never again was the scapegoat to enter the camp of Israel. In like manner, when Christ has forgiven and cleansed the sins of the past, they are never again to trouble the child of God.

But some reader may ask, "Why should I be interested in an ancient drama enacted in the long ago?" We answer, Because the light emanating from the sanctuary so wonderfully illumines the entire plan of redemption. The book of Hebrews in the New Testament appears as an inspired commentary on the books of Exodus and Leviticus in the Old Testament. Paul's letter to the Hebrews is a divine masterpiece upon the life of Christ, featuring Him as the Son of God, as the Son of man, as the Lamb that was offered, as our great High Priest, and finally as our returning Lord. In this matchless essay the apostle declares:

"Now of the things which we have spoken this is the sum [the heart, or kernel]: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of

the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Then follows the marvelous parallel, or comparison, of the sanctuary on earth and the original sanctuary in heaven, the former being set forth as a "shadow," "example," "pattern," and "figure" of the one above. (Heb. 8:5; 9:9.) The blood of lambs and bullocks could not actually take away sin; that service being conducted as a beautiful object lesson "for the time then present," to remind the people of the Lamb of God, whose blood is the only sin eradicator in the universe.

Our High Priest in the Heavenly Sanctuary

In His ministry Christ is both Lamb and High Priest. Having died for us upon the cross, He ascended on high to become our Advocate and High Priest in the heavenly sanctuary. (Heb. 4: 14; 6:20.) The tabernacle on earth had two apartments; so also has the heavenly. (Heb. 9:1-9.) The sanctuary built by man was defiled by the sins of the people and required cleansing. In like manner it is necessary that "the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. 9:23.

In the service of old the cleansing of the sanctuary occurred annually at the close of the religious year; but such is not the arrangement in the ministry of Christ. "Then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." Verse 26.

It will be recalled that at the very hour Christ died upon the cross there was an earthquake, and "the veil of the temple was rent in twain from the top to the bottom." Matt. 27:51. This was not mere coincidence. The voice of nature and the rended veil emphasized the words of the dying Son of God, "It is finished." The shadowy rites and ceremonies that prefigured Christ had served their purpose. The work of priests and the offering of sacrifices were to terminate at the cross, for the true Lamb of God had now been slain; and following His earthly life, the risen Christ ascended to the heavenly sanctuary to minister as our Advocate and High Priest before His Father's throne. (Heb. 6: 19, 20; 7:25, 26.)

In view of this Scripture background, which sanctuary is designated in the prophecy of Daniel 8:14? Is it the one on Mount Moriah in old Jerusalem, or the sanctuary in heaven? If the 2300 days of this prophecy were to be understood literally, the period would represent but little more than six years. But let it be emphasized that the angel Gabriel

told Daniel that this vision belonged to "the time of the end."

Since also the earthly sanctuary was cleansed annually and was finally destroyed by the Romans in A. D. 70, this prediction, if applied to the miniature model in Jerusalem, could have no real meaning. It should therefore be obvious to every student of the Word that the angel was speaking of the "true sanctuary" in heaven, "which the Lord pitched, and not man."

Again, there are four symbols presented in the vision of Daniel 8—the ram, goat, little horn, and 2300 days. Three of these are said to be symbolic, or figurative; and it would be wholly irrelevant to suppose that the fourth should not be understood in the same way. In the language of prophecy 2300 days would therefore represent 2300 actual years, an extended period of time that will be considered in next week's article.

With earnest desire and prayer Daniel sought a complete understanding of this vision that was to reach its climax and fulfillment "in the latter time." This longing seems to have been only partially realized; for in the closing paragraphs of his prophetic scroll Daniel was instructed to seal up the message "to the time of the end." Then being bidden to go his way and "rest" in the grave, the aged prophet penned the pathetic parting word, "I heard, but I understood not."

Brother, sister, what a privilege is ours to live in the hour when the mystery seals are broken, when the long-closed book is opened wide, and when the "Revealer of secrets" turns the floodlights of understanding upon the vital and far-reaching prophecies of Daniel! And how thrilling the opportunity to stand "at the time of the end" with that chosen company, of whom the angel said, "The wise shall understand."

Age Limit

THERE is an age limit in our orchards. Trees sometimes live and bear leaves when they are too old to bear fruit. And some good people think that there is a similar limit of usefulness in our lives—that when a minister, or even a private Christian, reaches a certain age, his only business is to sit with folded hands, and wait for his summons. . . . But the inspired psalmist did not think so. He cries in the seventy-first psalm, "Now; also when I am old and gray-headed, O God, forsake me not until I have showed Thy strength unto this generation." He realized that he had a work to do for God and humanity as long as he lived, and he believed that God would help him do it. And, hence, he writes in the ninety-second psalm, that the righteous "shall still bring forth fruit in old age."—*Herald and Presbyter*.

The Beliefs of the Church

By HARRY W. LOWE

WHEN Jesus asked the erstwhile blind man, "Dost thou believe on the Son of God?" (John 9:35) He was answering affirmatively another question—"Does it matter what a man believes?" A knowledge of Christ and of God is the beginning of belief, and from that point we are bound to proceed to a statement of our doctrinal beliefs.

Every officer and member subscribes to certain beliefs which are necessarily held as the basis of church membership. Such beliefs as are listed below appear in church manuals and year books.

1. God is our Creator.

This means to us that creation was miraculous and was performed in literal twenty-four-hour days; hence no Adventist can be either an evolutionist or a modernist.

2. Jesus Christ is our only Saviour.

Jesus is not just a great teacher to us. He is our divine Redeemer.

3. The Holy Spirit is our comforter.

4. Salvation is by grace through faith.

Grace is the helping hand of God, undeserved by man. Faith is the act of a sinful man, whereby he accepts God's forgiveness, is justified and sanctified in Christ's righteousness.

5. The Bible is our rule of faith.

In the Word all our beliefs are found and proved, and from it our life is built upon the solid rock of Christian principles. The prophetic portions of this Word reveal clearly that the second coming of Christ is near at hand and this doctrine is a purifying hope to every believer.

6. Our standard of conduct is the Ten Commandments and the example of Jesus.

No one command is more important than any other. They were all given for all men. They sum up our complete duty to God and man, and were fully exemplified in the life of our Lord. Only a person saved by the grace of Christ can truly observe God's law.

7. The fourth commandment refers to God's Sabbath, which is to be kept from sunset Friday to sunset Saturday.

Under all conditions a loyal Adventist will refrain from all secular work on the Sabbath. True Sabbathkeeping also means a continual rest from sin, and the enjoyment of peace with God.

8. The Holy Spirit provides gifts for the work of God's church.

These "spiritual gifts" are referred to in 1 Corinthians 12:1, and are named in verses 8 to 10. The work of Mrs. E. G. White was the result of

the gift of prophecy—the same Spirit that worked in all God's prophets. This gift, like all others, neither adds to God's Word nor supplants it, but is given to exalt, to explain, and to glorify that Word in the life of the church.

9. Our bodies are God's temple and it is important to glorify God in our physical, mental, and spiritual life.

The Bible teaches that unclean foods were forbidden, and clean foods permitted to man after the flood. (Leviticus 11.) But the original ideal diet was noncarnivorous. (Gen. 1:29.) Adventists never use alcohol or tobacco, nor are they drug addicts. They avoid the habit of using stimulating foods and drinks (such as condiments, tea, and coffee), though they do not seek to standardize diet throughout the world. True health reform includes a love of fresh air, cleanliness of mind and body, regular exercise and sleep, and a generally constructive and spiritual attitude toward life.

10. Man is mortal and after the second advent of Christ, he will be raised either to immortal life or to receive the judgment of annihilation.

We do not believe that man is conscious after death. He sleeps in unconsciousness, awaiting Christ's return to reward men according to their works. There will be no such thing as everlasting torment.

11. Baptism is by immersion.

Baptism by immersion is the practice among us, and strict profession of faith and conformity in life are required prior to this act.

12. The communion service comprises both the supper and the ordinance of humility as recorded in Luke 22:14-20 and John 13:1-17.

Participation in this service implies unity among Christians. The act of foot washing betokens a humble, Christlike spirit, devoid of all pride.

13. The tithe principle and freewill offerings are God's method of supporting His work on earth.

Every good Adventist gives one tenth of his income to the Lord for the support of the ministry. Beyond this he will give freewill offerings as the Lord prospers him. These practices ensure unselfishness, love of humanity, remembrance of God's missionary program, and our service therein.

14. Worldly deportment, dress, and recreation are unbecoming in Christian people.

We do not follow the habits of an unbelieving world in dress, manners, or conversation. Our words should be pure and our motives clean. Nor do

we dare go where Christ would not go. If He were here today He would not be found in dance halls, cabarets, theaters, nor would He enjoy questionable company.

15. Loyalty to these doctrines implies loyalty to our organization.

What we believe about religion finds expression in our personal and church loyalty. A man does not believe in Christ if he perjures himself, or backbites, or criticizes his fellow believers. The fearful penalty for these things is set forth in 1 Corinthians 11:29.

Which Hope We Have

By A. R. BELL

WHATSOEVER things were written aforetime were written for our learning, that we through patience and comfort of the Scriptures might have hope." Rom. 15:4.

And what a glorious hope we have! It reaches beyond the blighted expectations of this present world. It does not fade away into a torturing grief. It does not lead us as a will-o'-the-wisp into the quagmire and morass of fatalism, humanism, and God-denying modernism.

It is a hope that leads us to God. It lifts men from the sordid, beggarly elements of the world and provides an anchor to the soul that will keep us steadfast in this time of trouble.

Today the pomp and glory of man amount to nothing. Chaos over spreads the world. We have reached the shore of the last ocean. The kingdoms of men and the glory of them are but the passing shadows of a day.

But surer than the eternal hills is the blessed hope. Amidst the midnight darkness of the present hour, to the child of God this hope is as "a light that shineth in a dark place." The glorious day is about to dawn, when He whose right it is to reign shall come.

These are the days, this is the time, when this world is being weighed in the balances. Sin is about to go down under the judgment of a just God. A godless civilization will give place to the glorious kingdom of the Son of God.

This is the hope that is set before us. (Heb. 6:18.) And what a glorious hope! My heart reaches out with great longing for that day and experience. Dear reader, does yours? The "comfort of the Scriptures" is sure to him who has this hope. "He is faithful that promised." Heb. 10:23.

I COUNT this thing to be grandly true
That a noble deed is a step toward God,
Lifting the soul from the common clod
To a purer air and a brighter view.

—J. G. HOLLAND.

"There Is No Chief Here Today but Jesus Only"

By J. E. FULTON

It was indeed a notable day in the history of our Fiji church when we held that first communion service. Nothing like it had ever been witnessed by our dark-skinned native believers, for the ordinance of humility never had been celebrated in that island group. We had had two or three baptisms. Our first converts to the message were good substantial natives but of the type we might term the common people, often most susceptible to gospel influences, who "listen gladly." At the last baptism we had a very outstanding chief and his wife, both of royal blood, who found the Saviour.

The old chief, Ratu Ambrose, had a remarkable conversion, and a deep impression had been made upon all, even upon Europeans, particularly government officials. This Ratu Ambrose had been known to have taught sedition and was being closely watched. We had been warned against the chief, for he had been quite a notorious character on more than one count. He had already been banished to a lone island and also kept in close confinement at another time. A government official with whom we had to do some business asked me the pointed question, "What has come over old Ambrose, Mr. Fulton?"

"Why do you ask, Mr. Scott?" I

I replied in response to the query.

"You know," he said, "the government is watching Ratu Ambrose, and to me he seems like a new man."

"Yes, Mr. Scott," I replied, "you have used the right words. Ambrose is a 'new man.'"

Ratu Ambrose had been a government servant and had been very popular. He had been to Australia. His name and picture had been in the papers. He was a man of fine physique and was much in the company of white men—generally, however, those of a class that were of no moral help to him. He was led into gambling, and in an hour of temptation had embezzled government funds. For this he had been imprisoned and removed from his position.

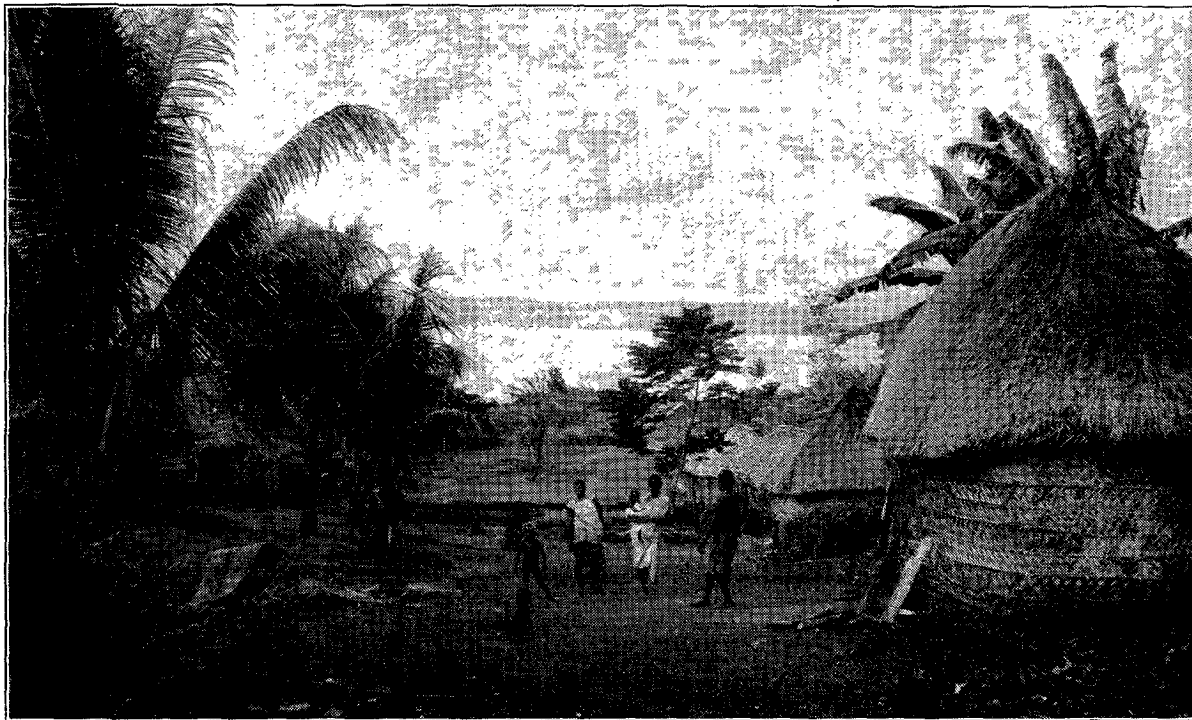
But now so remarkable was the transformation that merchants and officials were watching him. His own people and fellow chiefs as well marveled at the changed life.

And on that first communion Sabbath Ratu Ambrose was one of the number who filed into our little place of worship to take part in the ordinances. He had been baptized, but here was a new experience. I felt rather deeply concerned over the attitude he might assume toward the more humble native brethren. He was a high chief, and all the native brethren

rendered him the honor and courtesy his position as high chief demanded. In Fiji there is great homage paid to these chiefs, whether they have any standing with the government or not. And the difference between a chief and the common people is vastly greater than the difference between a rich man and the poor people in this country. So we entered the service that Sabbath day wondering whether Ambrose, the chief, would catch the spirit of the Master, who washed His disciples' feet. We had prayed that that might be so.

After a study in John 13 on the ordinance of humility, the time came to carry out the Master's program. Mrs. Fulton took the native sisters to a room for their part in the services. After careful consideration I decided not to make the chief my first contact in this service, but to take some native brother of humble birth. But I suggested that they follow as I set the example. I girded myself with a towel, took a basin of water, and quietly started toward a native I thought of serving. Quickly Ratu Ambrose girded himself with a towel, took a basin, and, passing me, knelt at the feet of a fisherman, preparing to wash his feet.

It was a tense moment and all eyes were on the scene. "O chief," said the native fisherman, "you must not wash my feet. You are a high chief and I am but a common man." By this time the little group of natives were trembling with emotion, partly from fear and also from joy. Some were weeping. But now above every other sound and voice rang the response of Ratu Ambrose to the fisherman whose name was Metui. Speaking to him invit-



An Island Scene in Old Fiji

ingly Ratu Ambrose said, "Metui, let me wash your feet, for there is no chief here today but Jesus only."

This, of course, meant that for the time being Ratu Ambrose was setting aside his position as chief and that in Christ chief and people were all one. It was a time of great joy to us all. We were young missionaries then, and we were anxious that our native brethren see the true import of the communion service, and when we saw the humility of the chief we knew that he had partaken of the spirit of the Master, who, though He was the Chief of the heavenly host, stooped to wash His disciples' feet.

That was a great day in our little Fiji group. It meant much in the establishment of our work. It was a day of triumph. It proved to be a great blessing to our native brethren. The work was built up in other places, and as other churches were organized this experience of the first communion service was remembered, and seemed to bring an assurance that God was leading in the *Lotu Savasava* (Clean Church), as Seventh-day Adventists were often called. Our health reform taught the natives to give up unclean foods and alcoholic drinks and tobacco, and the ordinance of humility as a part of the communion service seemed to convince many that this was really the Bible religion and the *Lotu Savasava*.

Companions on the Walk to Sabbath School

By S. B. JEAN-ELIE

THINK of the experience of one of our brethren in the island of Guadeloupe. He lives about six or seven miles from the chapel. He became interested in the message through the work of a colporteur. Every Sabbath he walked to church, going through mud and over difficult roads, to be on time. He told me that one Sabbath evening, as he was going home after the service, there was so much mud in the road that he was a bit discouraged; so he lifted his heart in prayer, saying, "Lord, help me to remain faithful. Help me to make this trip every Sabbath." He went into a cane field near the road and, kneeling down, prayed, "Lord, help me to find someone near my home—at least one—to make this trip with me Sabbath after Sabbath." Then he continued on his way.

He began working in an earnest way for the souls of his relatives and friends. Now he has fourteen making the trip with him every Sabbath. His son was the first, then one of his closest friends. The third was the most influential man in the neighborhood. If you could hear this group of fourteen as they sing on their way to Sabbath school, you would rejoice

with them, I am sure. The older ones carry the children, and the stronger ones give a helping hand to the weaker ones.

French West Indies.

The Message Speaks Across the World

By W. P. BRADLEY

THE advent message is now being broadcast over a station located at Punta Arenas on the Strait of Magellan, far on the southern end of South America. The village people, isolated ranchers, and mariners passing through can now hear the gospel of the coming of Jesus in their own tongue—Spanish.

In imagination let us travel the whole length of the continent of South America past Panama, Central America, the United States, to cold Alaska in the north. Here at Fairbanks, in the center of Alaska, sixty-five degrees north of the equator, the message is broadcast in English on the strong radio voice of station KFOR. There is hardly a spot in the Western Hemisphere that is outside the reach of the Seventh-day Adventist radio evangel.

We like to think also of our Voice of Prophecy broadcast over two stations in faraway Hawaii, out in the Pacific. Then travel back from Hawaii across the Americas and the Atlantic Ocean over to Africa, and here we have another radio voice speaking the message at Lourenço Marquez, Mozambique, South Africa.

These great lines of influence would seem to cross at Panama, where several months ago I met a man who was one of the first converts of the radio message in that area.

This man worked for the city as inspector of sanitary installations. He was a worldly man and sought the ordinary diversions of life, but he was not happy. His home life was unpleasant and he was thinking of divorcing his wife. One afternoon he was sitting in his home reading a novel and smoking his pipe, with a glass of beer at his right hand. The radio was turned on, and in a few minutes the gospel program began to come into the room. His attention was attracted; as he listened his heart was touched, and he decided to accept the invitation to enroll in the Bible course which was offered. He began his studies and found delight in studying something that brought peace to his heart.

Several weeks later he was about to leave a house where he had been inspecting the fixtures late on a Friday afternoon. A pleasant woman, who was living with several others in that home, invited him to stay with the group while they began the Sabbath. He was rather surprised at the request but agreed to do so. He listened with

interest while they read from the Bible, sang a number of songs, and prayed for themselves and him. Imagine his joy to learn that they belonged to the same people who were furnishing him his periodic Bible lessons.

When I met this man he was in the church, was preparing for baptism, and was determined to go all the way and serve Jesus.

Rarotonga Baby Show

By JAMES E. CORMACK

SEVENTH-DAY ADVENTISTS have set an example which you would all do well to emulate," said Dr. Ellison, chief medical officer of the Cook Islands when addressing almost the entire population of Rarotonga last week, on the occasion of the annual Baby Show conducted by the Child Welfare Association.

It was the babies' day out!

Five hundred tiny citizens, ranging from chubby little knuckle-suckers, who had been with us very few weeks to lusty five-year-olds, all assembled in Avarua and keenly contested the various age sections. When all the winners were brought together, the judges, including two doctors and several prominent Europeans, were confronted with the difficult task of selecting the champion.

We were all very thrilled when the choice fell on seven-months-old Joe Richard, the son of one of our training school couples. Joe delighted the crowd with his endearing smile as his chubby little fingers closed around the silver Ayson Cup, which he will hold for one year as the champion baby of Rarotonga.

All native homes are inspected periodically by the chief medical officer and the district nurse, points being awarded for build, cleanliness, and appointments. After the presentation of the Ayson Cup, it was announced that the championship award for the best native home had been won by the Matamua family, one of our staunch Titikaveka families.

Speaking at considerable length, Doctor Ellison upheld Seventh-day Adventist principles of healthful living and temperance. He highly commended the mission in general and the training school in particular for showing the way to the rest of the island by precept and example in matters of hygiene and healthful living. "If you would but follow the lead of the Seventh-day Adventists," he concluded, "there would be far less sickness on the island, and there would develop a race of Cook Islanders the world could be proud of."

We thank God constantly for a complete message that changes hearts, homes, and health, and fits for citizenship in the kingdom of glory soon to come.—*Australasian Record*, Nov. 12, 1944.

A Zealous Deacon of the Tribespeople of West China

By MILTON LEE

WHEN we first went to Moki-
kiang, a remote town among
the tribespeople of far west
China, to open up a new mission sta-
tion, evening meetings were held in
the living room of our Chinese home.
The group who attended the meetings
ranged from toddling children to gray-
haired elders. Among those who came
night after night was an elderly
tribesman whose homely appearance
alone made him stand out from the
crowd.

I shall never forget how punctual
he was. At the appointed time just
after dusk the old man's approach
could be determined by the noise of
his heavy shoes striking against the
cobblestones and the sound of his
chronic cough irritated by the climb
to our house. The lighted pitch torch
in his hand cast an unmistakable like-
ness of his bent figure along the wall.
On entering the house he would greet
us with a nod and take his usual place
in silence at the table near our kero-
sene lamp.

It was most interesting to watch the
face of this old man beside the flicker-
ing light. Each time a special thought
was emphasized he would nod assent
and then give a grunt of approval; and
each time a point was brought out
showing the superiority of Christian-
ity over heathen superstition, his im-
mediate smile of satisfaction forced
his thick lips to recede from his pro-
truding teeth, several of which were

missing. Thus the old man sat night
after night for almost two years of
instruction, hardly saying a word.

One evening a call was made for
those who desired to prepare for bap-
tism. The short period of silence
which followed this plea was first
broken by the elderly tribesman, who
arose and publicly announced that he
believed what he had been hearing was
the truth and that he was determined
to join the church. As a result of his
stirring witness some twenty others
took their stand for the truth. We
then learned that Mr. Li, for that was
his name, was one of the most re-
spected elders of the tribespeople about
Moki-kiang and that he lived under better
circumstances than most of them.
Thus he was a leader among his people,
and his opinions were greatly re-
spected by them.

Since the day of his baptism Mr.
Li's example in soul winning has been
a great inspiration to the church in
this district. Because of his knowl-
edge of the country and wide acquaint-
ances among the people, as well as his
ability to make purchases at fair
prices, we asked him to find materials
for our building program in Moki-kiang.
While on his business trips for us
throughout the countryside he never
failed to witness to his newly found
faith. Even after a strenuous day of
climbing the rugged hills in search of
lumber, he always was eager to lead
me and some of the students from our
little tribes school into
the surrounding villages
to preach in the eve-
nings.

Mr. Li's old friends
marveled at his good
health. And they had
reason to marvel, for be-
fore Mr. Li came into
the truth he was an
opium addict of long
standing and hardly had
strength to get about his
own home. The remark-
able change in his phy-
sique is in itself a living
testimony to the power
of Christianity.

Now, as a deacon of
the Moki-kiang church,
Brother Li spends much
of his time visiting the
sick, going on errands of
mercy, and opening new
work. One day long ago
he announced that he
was going to visit his
relatives some fourteen



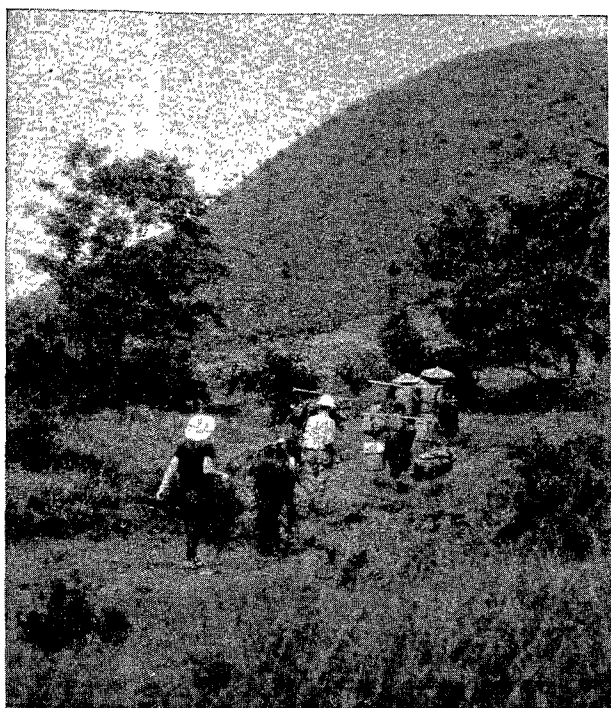
Young Girls of the Miao Tribe. Their
Headaddress Indicates That They Are
Not Mothers

miles away. He invited one of our
helpers to go with him. In a few days
they sent back word that they would
be unable to attend Sabbath school at
Moki-kiang, as they had already or-
ganized a branch Sabbath school
among some twenty families who had
just given up their idols. This made
us very happy, and we praised the
Lord for such earnestness and zeal.
Soon some forty families, representing
two tribes, composed this group who
met each Sabbath in the open. Every
other Sabbath that I was at home I
hiked up there to assist in the services.
The membership rose to one hundred
twenty, and the deacon promised that
this was but the beginning of a large
work to be accomplished in that terri-
tory. His promise is being fulfilled.
Oh, for more men with such faith
and consecration!

This aged brother's example has in-
spired many, both young and old, to
more definite soul-winning work. We
must depend largely on lay evangelism
in such a growing field as the Moki-
kiang district when present living costs pro-
hibit us from adding to our small paid
working force. Opening new work is
expensive. We encourage new com-
panies to build their own chapels, and
then we do what we can to help them.
Thus the work goes forward in such
distant places as this, with our lay-
men playing a large part in preaching
the message.

God occasionally shuts one door in
order to open a hundred other doors.

—Yugoslav proverb.



Itinerating Among the Tribespeople of Western China

THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

Democracy at Home

By NORMA BIXLER

MY husband and I have started what our three children call "group meetings" at home. When they began our eldest son had just started to school. Our youngest child was only three.

Our children are noisy, rowdy, and hard to handle at times. But the most difficult problem, we have found in two years of experience, yields to group discussion and group decision. The idea can be presented to the children, even when they are small, in some such way as this: "We are a family, a unit, with special things to decide, different from the questions of the family next door, because we are different people. As a family we do things together, live together. We need to talk things over and decide as a family what we are going to do about them. Each one of us will have a chance to say what he thinks, and when we have all had a turn, each will vote, and whatever most of us decide to do will then be the decision for all of us."

Group Meetings

We can heartily recommend group meetings to other families. The mechanics of the meeting can be as simple or as parliamentarian as the taste of the family desires. But we have found that a certain amount of parliamentarianism adds an air of dignity to the affair, gives it prestige in the child's eyes, and therefore makes important his participation in it.

We usually choose a chairman and a secretary at each meeting, rotating the chairmanship among all members of the family, even the little ones. Until this year, one of the parents has been secretary, because we can write more swiftly and thus save delay in the sessions. This year our eldest son has begun taking his turn as secretary.

The frequency of meetings can also be left to the will of the group. Some families prefer to have them on a regular night of the week or month. Others, as we do, have them as the need arises—once a week or once in two months—whenever there are pertinent questions to be discussed. We feel that in this way the children are not bored by them and never cease to welcome them.

Usually one or two questions are on the agenda, sometimes at the desire of the children, sometimes at the suggestion of the parents. But in addition each member is given the opportunity

to bring up any questions he desires. Each question is treated with gravity, even the elementary ones of the youngest, who has usually racked his brain for something to say in order to participate. What he says is not always relevant, but we never hurt his dignity as a member of the group by making fun of him.

Members ask permission of the chairman to speak, usually by holding up their hands, and we do not interrupt each other. We continue the discussion until everything worth saying about the question has been said and even beyond that, if it is something about which the children feel strongly. Then we take a vote and the secretary writes down the decision. We continue the group meeting until all the questions on each person's mind have been discussed and we make one last, person-by-person poll of members, to be sure no one else has anything to talk about before we adjourn.

Because this is definitely a family organization, we have discussed all sorts of questions which affect the family. We have planned vacation itineraries, talked about what we would mail to grandparents in Christmas packages, discussed the best way to persuade members to hang up their pajamas and wraps. Most momentous was the night my husband and I broached the question of adopting a

baby sister from war-torn Europe when that was possible.

We have not discussed such questions as whether or not we needed to take out more insurance, or whether we could afford to buy the house for sale on the next block. But if we had decided to buy a house, we would surely have talked over with the children whether that particular house fulfilled their needs and ours. The day will come, too, perhaps at high school age, when questions such as buying insurance or houses will be discussed with them in their broader financial aspects.

Helps Home Discipline

Obviously we have not used the meeting as a subtle kind of disciplinary measure in which we trap the children into voting to do what we want them to do and so correcting misdeeds. But it is of interest to note that when the household is not running smoothly because children do not arrive promptly for meals or do not hang up their wraps or fail to come home after school before they go off to play, we have only to discuss these matters at the family meeting, and we obtain as proper a decision as any parent could wish.

Treated with dignity, as individuals capable of good judgment, the children respond as thinking individuals. Our joint decisions are accorded much greater respect than the do's and don'ts which parents hand down.

We never aim our discussion at an individual member, even though we sometimes all know which member it specifically concerns. Often the child himself will voluntarily discuss it in terms of his specific problem. But we parents do not do so unless he does. We would not like any of the children to think a group meeting had turned into a mass whipping post.

If a decision of the group needs enforcement with penalties attached, the group so decides. And my husband and I have always been careful to let the nature of the penalty originate with the children and be approved by them, before we vote for it. Sometimes it is necessary for parents to ask for less severe penalties than those the children suggest. Their favorite penalties, we have observed, are going without dessert at dinner and being isolated from group play for a varying

(Continued on page 16)

WHAT WOULD YOU DO?

*Practical Home Problems—
Training for Democracy*

Is your home training for true democracy?

Have you tried the family council plan in your home?

Was it successful? If not, why not?

"Children as well as parents have important duties in the home. They should be taught that they are a part of the home firm. They are fed and clothed and loved and cared for; and they should respond to these many mercies by bearing their share of the home burdens, and bringing all the happiness possible into the family of which they are members."—*Ministry of Healing*, p. 394.

LYDIA, a Seller of Purple...



By JOSEPHINE CUNNINGTON EDWARDS

While Lydia is at college she works diligently to complete her Bible Instructor's course. After her graduation no call comes immediately so she helps to take care of a sick woman and her children until the death of the woman. Finally she receives a call to connect with an effort in Baltimore. She enters into her work enthusiastically and enjoys it fully. The next summer she goes to work in another large city.

PART IX

EVANGELIST BATEMAN and his wife rented a furnished apartment as near to the tent as they could find, and John Drummond lived and batched in a small tent beside the big one. There was a dairy lunch near by, where he got one meal a day.

Lydia set out to find a room. She thought at first to get one at the Y.W.C.A., but it was so far from the tent that transportation was a real problem. The Batemans let her sleep on their davenport till she could find the room she wanted, which was not easy to do. Either the price asked was too high for her slender purse or the place was so slatternly that she felt that three of her five senses would be constantly violated were she to take the place.

One night, after a particularly exhausting day of giving Bible readings and answering advertisements for rooms, Lydia was pleasantly surprised when a woman stopped her at the back of the tent at the close of meeting. She had noticed the woman before, as she had attended all the meetings in the series. She was a pleasant-appearing woman, her hair and clothing neat. But there was a look, an indefinable something about her eyes and mouth, that Lydia did not like.

"Were you looking for a room, Miss Moore?"

"Why, yes—er, do you, that is, have you—I mean, do you know of a room near here?"

The woman smiled a little at Lydia, then replied, "I am a widow, Miss Moore. My name is Hardy, Amelia Hardy. I have a great big house a block down the street, and there is no one but me in all that house. Now I have a big front room you can just as well stay in during your effort—no reason why you can't."

"Oh, but maybe I can't afford it, Mrs. Hardy! How much are you ask-

ing for your room? It would be so near and handy, but it seems as if I just can't find a room to fit my pocket-book!"

"Afford, fiddlesticks!" laughed the woman. "Why, I'm not going to charge you anything for my room! Dear, dear! Precious little missionary work I get done anyway, seems as if I'm so busy. Now there, dear. It'll be worth a whole lot to me to have you around. I get most awful lonesome sometimes."

"Oh, but I couldn't possibly take it without paying you something. That wouldn't be right, you see. I'd have to pay any other place."

"Yes, but I'm not running a boarding house, Miss Moore. And I definitely do not need the money. My husband left me very comfortably fixed when he died, and I shall be glad to have you come. Here, my dear, is my card. You can have your things brought down tomorrow. Your room will be ready for you."

Then flashing Lydia a quick smile, the woman went away, leaving the girl with that vague feeling of dread and fear. She stood there for a moment pondering this. There was apparently no reason for this silly fear. Then she became aware that John Drummond was standing beside her. All the other people were gone. Even the evangelist and his wife had left to take an infirm old woman home. John had been collecting the hymnbooks and fixing the tent for the night.

"What did that woman want of you?" he inquired, looking down into Lydia's fair young face.

"Why—why, she offered me a room at her house," she said, blushing to the very roots of her hair. "She said I could have it for nothing, and I could move in tomorrow."

John Drummond did not say anything for a moment. He looked off across the tent, his fine high forehead knit in puzzlement and worry.

"I can't explain it," he said at length, "but I somehow don't trust that woman. Something about her—I don't know just what—rings the warning bell in me. I wish you wouldn't go."

"I feel the same way, Mr. Drummond," said Lydia, "and even more so since you have told me your fears. I don't know why I feel so myself. It's perfectly silly, and I suppose we'll

both laugh at our foolish fears this time next week."

But John's face did not relax. "Just the same," he said, "I wish there was some way you could get out of going. I don't —"

"Listen!" whispered Lydia, her cheeks as red as roses. "There come the Batemans! I'll run and close the piano. If they see me talking to you they'll tease me to death!"

"I like to be teased about you, Lydia," answered John, boyishly, his brown eyes still on her. But Lydia fled up the aisle without answering, her heart bumping and her ears burning and a strange little happy flutter at her heart. "Was—was he only j-joking, or did he mean it?" she asked herself as she closed hymnbooks and shut down the lid to the old piano.

Then the Batemans came in, jolly and happy, and she went home. She told them of her offer, and even they were a little reluctant to let her go.

"Might as well stay here, Lydia," boomed Elder Bateman expansively. "Hate to see you go anyway. You're kind of a comfortable little person to have around. You keep us young."

But Lydia knew she was crowding them, and she laughed a little at their solicitations, even though a strange little fear kept tugging at her heart.

The next day John helped her move her things. He carried her suitcases, and then went back after her brief case and hatbox while she straightened up her room and hung up her dresses. The woman met her at the door and made every effort to have Lydia feel comfortable and at home.

The house was a great, heavy-browed brick affair with a wide, old-fashioned veranda almost encircling it. There were wooden shutters at the windows, painted a dull moss green. Inside, the house was dark, even at midday. The rugs were dark and somber, the furniture was heavy and exuded a musty odor, almost "spooky," thought Lydia as she and John followed Mrs. Hardy up the wide mahogany steps. They were carpeted in dull green Brussels, and the upstairs hallway was the same.

Turning to the left, Mrs. Hardy advanced up the hall a few feet, then stopped, stooped over, and inspected a keyhole in the half light, unlocked the door, and swung it open. Lydia gasped

in surprise. It seemed hardly possible that this lovely little gem of a room could possibly belong to this gloomy old house. It was as sunny as the rest of the house was gloomy. The furniture was bird's-eye maple, and the rug, lamp shades, and bedspread were old rose. Old-rose taffeta draperies were at the windows.

"This was my daughter's room," she said. "No one has slept here since she—passed on."

Again Lydia felt that sharp little fear. But this time it was tempered by pity.

"Oh!" she cried, "maybe I—"

"It's all right," the older woman said hoarsely. "You look like her. I'd like to have you."

Then John got back with her brief case and overnight bag, and she began putting things in the closet and in the dresser drawers.

She had intended to take her meals at the little dairy lunch across the street, but the woman would have none of it.

"Just me in this big house, and you go out to eat! Fiddlesticks! Why, Mary is always grumbling because I don't eat enough. She just revels in cooking for a crowd! You eat here, and welcome, my dear. Save your money for dresses and gloves and hats. You can afford to be a little vain. You're young only once!"

There was thick cream on her cereal in the morning, glasses of creamy milk, and eggs delicately cooked.

At night when she came home tired from her day's work, her bed was always turned down and her night clothes laid out. On her table was always a dish of fresh fruit, big peaches in blush velvet dresses, grapes, frosty and filled with juice, and big oranges, fairly begging to be peeled and eaten in juicy sections. There was always a tray there, too, with a thin, delectable sandwich, a tiny dish of wafers, and a glass of some refreshing fruit drink. It seemed that Mrs. Hardy was leaving no stone unturned to keep her comfortable. But Lydia could not get rid of that odd little fear.

One night when Lydia came home she chanced to notice some literature lying on the hall table as she went through. Idly curious, she picked it up and leafed it through. Then that warning bell rang again in her heart. Why! Why, this was Spiritualist literature. Then the girl stepped back and stooped over to look at the titles of some of the books in the bookcase. Spiritualist! Spiritualist—every one of them. Lydia felt her flesh fairly creep. Evangelist Bateman had only that night preached a fiery and powerful sermon against that modern form of devil worship. He had fairly thundered against it. She had noted, too, that Mrs. Hardy had left while they were singing the closing hymn. She had not even waited for the benedic-

tion. Strange, she had never done that before.

Then, nervous as a cat, Lydia made her way up the gloomy stairs to her room. Her fears were real now, not simply imaginary. Every shadow seemed to be a living thing ready to pounce out up her. Her fright was partially dissipated at the sight of her snowy bed, inviting and cool, and the tempting little tray on her table. Then Mrs. Hardy came in and visited awhile, cordial and pleasant, but Lydia could plainly see that she was terribly disturbed, even agitated. It was with a conscious effort that she carried on their little chatty conversation. Then she went to her room, and Lydia heard the key grate in the lock of her door. It had an eerie sound to her.

When she went to bed that night she prayed a little longer and read more in her Bible than usual. Even then, as she lay there rigid, with the lights turned out, it seemed that the darkness was closing in upon her. She remembered her fears—John's fears. Tomorrow she would move. She would find some excuse to get out of this house with its queer noises, its threatening shadows, and this strange woman. She'd—

But here tired nature asserted itself, and Lydia fell into a troubled, uneasy sleep. It seemed that she had slept only a few minutes when she awoke suddenly with the sense of a great weight on her chest. She reached up and tore at it in a very agony of fear. She could not breathe. It was crushing the very life out of her.

And then, in her dire extremity, she thought of God, and cried out to Him to help her, as might one who is dying. Instantly the weight lifted. Years afterward Lydia was to talk of that experience and even then to lower her voice to a hushed whisper.

(To be continued)

Democracy at Home

(Continued from page 14)

period, sometimes as much as an hour.

After some months of group action the family has a collection of ordinances covering the behavior of the group. In our case we have attached penalties to very few of them. We call them house rules, and usually a reminder that it is a house rule is enough to bring action.

Sometimes after several months a house rule is honored more in the breach thereof than in the observance. That means it is time to talk it over again. Usually a rediscussion and a reaffirmation of our earlier decision is all that is necessary. Sometimes we decide that we shall tackle the problem from an entirely different angle, since our first group decision did not get the desired results.

House Rules Apply to All

House rules, by the way, apply equally to parents and children. If children cannot shout and be rude, neither can parents. If children must always report on where they are going before they leave home, and when they plan to return, so must parents. Indeed, in the equality of the law lies its greatest strength.

Occasionally that equality gives rise to amusing situations. We decided several months ago that everyone but the baby was going to make his own bed in the morning. The children thought it was an excellent idea, but the first morning it developed that they also thought it was an excellent idea for their father.

My husband manfully made his bed for several mornings while I secretly remade it after he had left for his office. Bedmaking had evidently been omitted from his youthful education. After a week of it another group meeting was called. I explained that while everyone did jobs to keep the household running smoothly, it was not necessary that everyone do the same jobs. Their father, it developed, in addition to earning the income for the family, took care of the furnace, carried up the trash from the basement, mowed the lawn, and helped with the children. Therefore, I pleaded, couldn't he be let off from bed-making? To please me, the children agreed, though they still think it would be a good idea if he made his own bed.

The institution of group meetings will not automatically work miracles, turn rebellious youngsters into impeccable legislators. Obviously parents must have patience, imagination, and flexibility. One six-year-old, for instance, decided that the way to meet his constant tardiness at school was to stop going to school. But within the framework of the group discussion, the parents by their remarks can slowly bend the decisions into a mold of mutual consideration, group living, good citizenship, being careful that such a method does not smack of compulsion but rather of education.

The same six-year-old was not interested in the tidiness of his room. He much preferred to pay the penalty he himself had helped to vote upon, and leave his clothes in successive layers on the floor. This brought about a discussion of the duties of citizens in a nation at war, the necessity of preserving carefully what we have, and the fact that clothes left in untidy heaps day after day are not being properly cared for.

Difficult Decisions

Decisions within the group are sometimes of a sort that parents would never think of, and probably could never enforce if they did think of them. I remember the occasion when

(Continued on page 20)

The Academies of the North Pacific Union

If one were to travel westward on the Northern Pacific, "the main street of the Northwest," through Montana, he would meet, as he left one of the valleys of that State, heavily laden trains making their way up the steep grades to the market eastward. At Bozeman and near the mouth of this valley stands Mount Ellis Academy. Its dormitories are crowded with earnest, hardy youth from the cities and ranches of that wheat and cattle country.

Two prominent buildings have been added to those already on the campus: a recreation hall, which provides place for entertainments and physical education; and a large shop, thirty by sixty feet, which gives space for practical mechanical arts of special interest and value to boys. In the last two years the kitchen and dining room have both felt the improver's art. A large cold room for storing and handling perishable foods is supplemented by an extra cold room where summer fruits can be frozen for winter use. The dairy is small, but more farm land has been purchased, and plans are on foot for a definite agricultural expansion. The board and a practical-minded faculty are laying far-reaching plans for the improvement of the school homes and all teaching facilities.

A school that shows the results of industrial interest and large vision is Gem State Academy, at Caldwell, Idaho. The bakery, which is still under private management but which has provided much substantial help and a practical training for the students, has been moved into its new, improved, and much larger quarters. The building previously occupied has been completely rebuilt and, with the exception of a heating unit, purchased but not yet installed, is ready to accommodate the girls who were in desperate need of room no longer available in their overcrowded home.

The dairy barn, until recently behind the main building, has been torn down and the herd moved to land but lately purchased. The new dormitory for boys, built but a few years ago and named Belleau Hall for the president of the conference and academy board, is well filled. A commodious recreation hall graces this campus and provides recreational facilities for the students, and space for camp meeting services, too. Plans for continuous improvement at the school were illustrated the day before inspection by

the installation of fluorescent lights in the chapel.

Attached to the largest group of college students anywhere in the denomination is the academy on the Walla Walla College campus. Supplementing a large college attendance at this center, the academy manifests strength and vitality. A room especially suited to the library needs of this group of students was about ready for use at the time of my visit, and books of special interest and value to the academy were about to be transferred from the new college library building.

In one of the richest fruit valleys of Washington stands Yakima Valley Academy. With fewer boys in attendance than last year, the girls were occupying some of the rooms formerly filled with boys. Although still very crowded, these young people were good housekeepers and manifested a fine spirit. The inspection came at the time when finding a new location for the school was receiving much attention. Conference leaders, faculty, students, and patrons were all hopeful of more room, better housing conditions, and brighter cultural opportunities. A large committee visited a number of sites and studied anew the requirements of a good school location.

Situated among the spruce and pines of the blue hills of Oregon, and not far from Portland, is one of the largest boarding schools, Laurelwood Academy. The rapidly expanding enrollment of the school has crowded the girls' home beyond comfort, and the management awaits permission of the authorities to erect an entirely new building for them. The annex, built a year ago last summer to house about fifty girls, is not adequate for the increased numbers. To it has been added an assembly room and lounge. In the space below the large recreational hall the laundry is housed, and new quarters have just been completed for science and domestic arts laboratories and a large classroom. In order that the dormitory students might be seated comfortably at mealtime, two sittings were provided for dinner and supper. A new power dishwashing machine, expected to speed up kitchen work and to guard the health of the students, had just arrived for installation. A large dairy meets the milk requirements of this growing school.

Two other schools serving the youth of the larger churches in the Portland area are Portland Union Academy and Columbia Academy. The former, located in the city of Portland, is housed in a building that must accommodate several grades of the elementary school. Columbia is under new leadership this year. Both these schools

provide a good type of instruction for their students.

The largest boarding academy, with an opening enrollment of over three hundred, is Auburn Academy in Washington. At the time of the inspection workmen were busy laying concrete curbing and walks between the main building, the planned industrial arts hall, and the annex to the girls' home. Other workmen were improving the basement rooms of the boys' home. A busy, prosperous woodshop, an enlarged farm with a growing herd of dairy cows, a structure to house the laundry and other campus services, a fuel bin completed, new dining room tables, a large recreation and entertainment hall, improved fire protection, a new, well-equipped machine shop for boys, plans for enlarged bath facilities for the girls, and other evidences of growth and vision made this campus appear representative of the fine progress and forward look so characteristic of the educational work in the North Pacific Union.

The last school visited was Rogue River Academy, at Medford in southern Oregon. It is placed on an elevation overlooking the rich pear orchards of that valley. The buildings have been greatly improved in recent years, both inside and out. The enrollment has increased appreciably.

Under the guidance of H. C. Klement, the educational secretary of the union, it was my privilege to visit these nine twelve-grade academies and see firsthand the advances made in recent years and to meet the needs of faculties and students. Progress, vision, scholarship, devotion, and earnest purpose were found in generous amounts on every campus. Without exception these schools have halls for physical education and recreational purposes, and are using them. A net increase of two hundred in the combined opening enrollments of these academies reveals a real confidence in the faculties and boards of management.

The products of the Northwest are famous: the Washington apple, the Montana cattle, the Oregon pine, the Idaho potato. Its people, the descendants of courageous, sturdy pioneers, have been known for their progressive ideas and their rich contributions to the life of the nation. The church in this great section of the country has revealed noteworthy vigor and resourcefulness.

The boards of management are composed of understanding men who value highly the services of the schools. The principals and faculties are well trained for their delicate work and are thoroughly devoted to it. The patrons

have demonstrated their appreciation of Christian education by investing increased funds in something of permanent value to their children. The youth, sturdy, intelligent, promising, and purposeful, are in training for the finest service of which they are capable. The combination of leadership, teachers, parents, and students, with the fine qualities in each, means much for the church in the Northwest and makes sure an intelligent, zealous, and effectual membership.

W. HOMER TEESDALE.

Japanese Workers' Council in Colorado

A JAPANESE workers' meeting was called at Denver, Colorado, December 14-17, 1944, to give study to the many problems in connection with our Japanese work in America.

We were happy to have with us J. L. McElhany, V. T. Armstrong, and B. P. Hoffman, from Washington. N. C. Wilson and W. B. Mohr represented the Central Union. W. A. Nelson and Scott Donaldson came from Central California; and W. B. Ochs, from Northern California; C. E. Andross, from Arizona; N. C. Petersen, from Nevada-Utah; and G. F. Eichman, from Colorado. All these brethren, as well as our Japanese workers, contributed much to the success of the meeting.

Special morning and evening devotional meetings were held. Elder McElhany spoke to the Japanese believers Sabbath morning. The tone of the meeting was deeply spiritual, and our Japanese workers and believers sincerely appreciated the opportunity to attend.

Our Japanese believers are of good courage in the Lord and hard at work winning others for the truth. About one hundred have been baptized since the war started. Good plans, we believe, were laid for continuing the work in a more aggressive way. The Lord blessed the meeting, and we are indeed thankful to God for His many favors.

The following statement and pledge of consecration was voted by the council:

"We, the members of the Seventh-day Adventist Japanese workers' council assembled at Denver, Colorado, December 14-17, 1944, send greetings to the believers throughout the North American Division.

"As we gather here the most momentous events of human history are taking place, and we know that your hearts, as well as ours, are sobered by the knowledge that these very events, long foretold by the prophets, are sure harbingers of the imminent return of our blessed Redeemer.

"The Seventh-day Adventist Japa-

nese workers and lay representatives take a very serious view of the present situation. They have been spending much time in the study of God's plan to give this advent message to the Japanese in America. Exactly one hundred years have come and gone since that memorable day of October 22, 1844. But today, though a century has passed and many who sat in darkness have found the gospel light, we still face a tremendous task of telling our race, which includes more than 150,000 in this country, about the nearness of our Lord's return and the impending consummation of all things.

"It is needless to stress the fact that those of the Japanese race are experiencing a real calamity and that most of them are at present found in relocation centers to which they have been evacuated by the authorities. Though many have received the light of present truth, yet there are thousands still to be warned. They are going on in their sins, heedless and even unconscious of the fact that the end of the world is at hand.

"It is a tragic fact, however, that as members of God's remnant church in this critical hour, we have become alarmingly complacent about these momentous issues and therefore have not only failed to complete the task God has given us of warning others, but many of us have failed to keep the fires of the message burning brightly in our own lives. Many have allowed their hearts to become overcharged with the cares of this life, and the day of God is about to come upon them unawares. As workers and lay members attending the Japanese workers' council we hereby appeal to all our believers to rise as one to finish the task that has been placed upon our shoulders. We earnestly ask our people to join us at this time in a new consecration of heart, soul, and body to the Lord and to the immediate completion of the carrying of the gospel of the imminent coming of our Saviour, among the Japanese in this country.

"WHEREAS, Conditions in the world warn us in no uncertain tones that the day of the Lord is nigh at hand and that what we do to save men from eternal death must be done quickly; and,

"WHEREAS, Restless people of Japanese ancestry stand bewildered and distraught, longing for a sure word of hope, giving us an unprecedented opportunity for preaching the message; and,

"WHEREAS, It is evident that before we can expect the great ingathering of souls foretold in the Scriptures and in the Spirit of prophecy, a deep spiritual awakening must take place within the church; therefore,

"Be it resolved, 1. That, recognizing our shortcomings and confessing our sins, we do dedicate ourselves anew unto the Lord, placing in His

hands every talent and resource we possess, to be used of Him in hastening to complete our task while our people are confined in a small area.

"2. That we hereby call upon our Japanese believers to reconsecrate themselves and to unite with the workers and leaders in their respective places of labor.

"3. That we express our sincere appreciation to the General Conference, the Bureau of Home Missions, and the union and local conferences concerned for the great interest manifested in the Japanese work and for their making such a council meeting possible."

LOUIS HALSWICK.

Books Sold Through Prayer

HUMBLE, fervent prayer would do more in behalf of the circulation of our books than all the expensive embellishments in the world."—*Colporteur Evangelist*, p. 12.

The above striking statement, like all others from the same source, should be accepted at face value by those who sell our books. It is not a theory but the truth, and has been demonstrated again and again through the years. Those who sell our books should be men and women who know God and who know how to pray; then lasting impressions will be made that will bring salvation to the purchaser.

We have seen many of our books sold through worldly methods; yet little was accomplished by way of soulsaving as far as visible results were concerned. On the other hand we have seen them sold by evangelistic and gospel methods that proved most effective in causing people to accept the message. The difference lay in the methods followed and the devotion of the colporteur. A recent experience that has just reached me through the kindness of one of our union leaders will illustrate the point. He calls it "the best colporteur story of the month." Here it is:

The Policeman Got a Blessing

"One day I canvassed well up till three o'clock in the afternoon without taking an order. So I knelt under a shade tree and prayed, after which I felt directed to a house. When I arrived at the door the woman gave me a quick look and slammed the door in my face. She thought I was a Jehovah's Witness. I went on my way, and she called the police and gave him my description. The policeman came to make an investigation. He saw me enter a home, and slipped up on the porch to listen while I was giving my canvass inside.

"There were three mothers in this house—sisters: one from Kansas, the other from Missouri, visiting with their sister. I canvassed them for

Great Controversy, and they each gave me an order. This woman has four sons in the armed services of the United States, and each of the other sisters also has two sons in the war. I told them I would feel privileged to have prayer with them. This they seemed glad to have me do. As I prayed for these three mothers and their sons I felt the presence of God.

"When I made my departure, the policeman met me at the door, his eyes filled with tears. He shook my hand and said, 'Write me up for that book, too.' This I did. Then he said, 'Now I want you to get in my car and come with me.' He then took me to the woman who had slammed the door in my face. He made the approach and told her he wanted to come in and have her listen to me for just a few minutes. First he assured her that I was not a Jehovah's Witness. I began by pointing to her service flag with four stars on it and learned that she had two sons and two grandsons in the service. Then I canvassed her for *Great Controversy*, and the Lord gave me the order. After we had prayer she told me she was sorry she had called the police. I told her that I was glad she had called him, for now I had five orders instead of one. I have delivered all these books now, and the woman who called the police is on the verge of keeping the Sabbath. I enjoy my work and pray for souls to be saved."—M. C. GRAVES.

This is the kind of evangelistic canvassing that will continue as long as probation lasts, and that is as long as anyone can work for the salvation of souls.

W. W. EASTMAN.

Priestly Opposition

MANY years ago W. F. Mayers, an American, went to Mexico to engage in the colporteur work. Since that time he has most faithfully blazed the trails throughout many sections of Old Mexico, selling our literature and sowing the seeds of truth.

At the time of our recent institute in Mexico City, Brother Mayers related to us many experiences of the opposition of the clergy which the colporteur has to meet and overcome.

In one city the local bishop published in the press the following warning:

"AN IMPORTANT WARNING

"Because the activities of the Protestants to unchristianize our people [Catholics] are becoming more intense, and as they distribute tracts which have the picture of our adorable Saviour, I am obliged to warn the faithful against this evil and exhort them to destroy all religious literature which is not from known Catholic sources and which does not have the

stamp of approval of the higher Catholic authorities.

"I confide in God and our holy mother of Guadalupe that this warning will be the means of avoiding the loss of many souls."

In spite of such attempts to stop the circulation of our literature among the faithful, we are selling more and more of our books and papers, and nearly one hundred faithful colporteurs are trudging the pathways of Mexico attended by the angel of the loud cry, who is to lighten the whole earth with his glory.

H. M. BLUNDEN.

Pioneers in the Cumberlandlands of East-Central Tennessee

ONE year ago not one Seventh-day Adventist dwelt in the town of McMinnville, live center in the beautiful region of east-central Tennessee. Most of the people here belonged to a church in which the people are drilled from childhood to think that God's law of Ten Commandments, including the Sabbath, is a part of the law of Moses, and as such, was done away in Christ; and therefore that Seventh-day Adventists must be numbered with "the unbelieving Jews" spoken against in the record of the apostle Paul's labors in Iconium.

In this setting, with Walker Oliphant as associate and music leader, we started an effort. We had to move our place of meeting three times within about three months, because of opposition. The owner of the third place into which we moved, and where we are still holding forth, defended his right to let us have the place by saying, "If your religion can't stand a little competition, there must be something wrong with your religion!" Thus the Lord helped us to secure a place to meet.

Opposition appeared in the local newspapers. This gave us opportunity in replying to present the Sabbath truth to people who, perhaps, would have neither read nor listened to it in any other way. In spite of challenges for debates, we chose to use the newspaper exclusively in reply, announcing that this method was more free from the heat of oral discussion and that thus the people could calmly read both sides in their homes and prayerfully make their decisions.

Our few church members in this district, living at Daylight, Altamont, and Monteagle, from fifteen to fifty miles from town, though helping weekly with announcements and music, were unable to attend regularly, because of the gas shortage. However, these helpers sacrificed and prayed and worked to the extent of putting literature in homes in four

counties. Brother Oliphant did faithful follow-up work while here, and Miss Ketterman came to help before the initial meetings were over.

Under the blessing of God thirty-two have thus far embraced the message by baptism or profession of faith. Several more are ready for baptism now, and at least twenty others in this vicinity are now keeping the Sabbath and preparing for baptism soon.

Where sufficient interest is found in any rural section through the correspondence course lessons, regular Community Bible Schools are held weekly for the interested in that section, with the result that additional souls are taking their stand for the truth.

Many people here are now taking the 20th Century Bible Course. Our loyal church members, heeding the admonition that "we are to see in everyone we meet a candidate for the kingdom of God," carry a pocket folder full of enrollment cards for the correspondence course and are enrolling more people every day. We solicit the prayers of all God's people for a still larger harvest of souls in this district.

ERNEST A. LEMON.

A Bishop's Campaign Against Adventists Fails

AFTER A. O. Dunn left the French West Indies, the Catholic bishop in Martinique thought that the time had come when he could destroy our work, because the "big chief," as they called Elder Dunn, had gone, and there were left only Linzau, Sablier, and Berle. Being encouraged by the officials of the government, he began a campaign which he considered fatal as far as Adventists were concerned. He put out a large series of tracts against us. The first tract, put out by the government printery, was entitled "Catholic or Adventist?" Others were "Why I Love the Holy Virgin," "To God I Do Confess," "A Bad Use of the Bible," "The Pope," and "Saturday or Sunday?"

The bishop's daily newspaper, called the *Peace*, came out every day with several articles against Adventists. The campaign was not limited to merely publishing articles and tracts against us, but the priest himself went from church to church, preaching against Seventh-day Adventists, accusing them of being the cause of the sufferings of the people. The campaign spread to Guadeloupe, and the bishop there prepared a small booklet for the same purpose in that island.

But this campaign did not have the desired effect. During that time we had a larger attendance at our meetings than we had ever had before.

One day a government official said to Brother Sablier, "Mr. Sablier, I do



A Group of Student Nurses Who, With Many Others, Have Gone Out to Different Parts of Mexico to Do a Work for the Lord

not understand this. You are a very small group of men. The Free Masons have entirely disappeared from the island, but you are here just the same. I want to know where you get this power to continue your work." Brother Sablier had the opportunity of giving him a Bible study and of explaining to him the source of the Christian's strength. A. H. LINZAU.
French West Indies.

Democracy at Home

(Continued from page 16)

we had an aggravating outbreak of undesirable comic books in the house. Neither our suggestions nor our orders had much effect. In due time it came before a group meeting.

Though we left it up to the children for a decision, we stated our own attitude very clearly. This was one of those cases in which a specific child was concerned and very promptly that child began discussing it in terms of his individual need. He suggested the solution.

"Suppose," he said, "that just once a year I buy one of the other kind you don't like with my own money, and don't buy ones like that any other time."

That was in December. On the second of January, he brought home one of the frowned-upon comics and read it without criticism until it fell to pieces. In the early months of the year he sometimes debated with pleasure on which one his choice would fall the next year. But it has been months since we have heard any more about them. If it should happen that after the New Year, he remembers again and buys himself another, there will be no comment.

My husband and I never in our lives appreciated so much the acceptance of the family council as we did the night we brought up for discussion the question of adopting a baby sister. We were deeply in favor of the idea. But

we had no intention of forcing the idea on the children, for, of course, if the children did not want to accept her, we could not, for her sake, bring her into the home.

I stated the question gravely but without emotion, because I did not want to get their consent by using an emotionalism which might evaporate and leave them un-co-operative. We discussed the proposition thoroughly; the children accepted it with joy, suggested the age range they would prefer, and solemnly cast their votes in favor of an adopted baby sister. When she comes she will be completely welcome.

On the surface it would seem that the idea of a family council might work better in a large family where the children would not feel in a perpetual minority. But it does not seem to matter whether there is one child or five. We know of one family whose only son was ten, and they felt that he had no strong sense of the family as a unit or of himself as a responsible, participating member. With some hesitation they started a family council. They were careful, of course, to discuss many questions besides those of the child's behavior. They report a definite increase in family morale and a new maturity on the part of the boy in his relationships with them.

If a family council is a workable idea for the family unit where both father and mother are at home, it seems to us infinitely more helpful where only one parent is at home, particularly in those homes where the father is in the armed forces. It is quite proper for the father to urge the small son to be "the man of the house" while he is gone. But it is difficult for a small boy, or even for an older boy, to maintain that high level. If a family council is tried before the father leaves, the whole situation can be discussed and the responsibility of the children as members of the family group explained to them. Then, with their help, ways can be suggested for

them to take a regular share of responsibility.

Today, with the growing desire for democracy the world over, and the need for training children to be good citizens if democracy is to survive, the home is an ideal place for the nurturing of responsibility and participation. —*Parents' Magazine*, September, 1944.

A Voice From the Lord

ONE of the sisters who was recently baptized in Georgetown, British Guiana, was interested in the Sabbath truth in the following manner:

One Sabbath morning this sister, who was planning to go about her daily occupation, heard a voice saying to her, "Today is the Sabbath of the Lord, and you should go to church." Thinking it was someone in the house, she started to look around to see who it could be. Finally she was convinced that it was a direct message from the Lord. She was so impressed that she left everything, visited our church, and has been coming ever since, happy in this new experience. O. P. REID.

From the Voice of Prophecy Mailbag

Kentucky

"I am still a Methodist, but I shall try to keep the Sabbath in a family that thinks I am going to the extreme in religion. I need your prayers."

Ohio

"I was baptized by immersion more than sixty years ago. The seventh-day Sabbath was never brought to my attention until I enrolled in the Bible Correspondence Course. The Sabbath has been on my mind now for some time, and I know that the seventh day is the Sabbath I must keep. For nearly three years I have been listening to the Voice of Prophecy programs. I am eighty-two years of age and am unable to go to church. I have paid my tithe for years and whatever is left of my limited means will go to your work. I shall probably differ on some points of doctrine, but I shall 'remember the Sabbath day, to keep it holy.'"

Kansas

"I listen to your broadcast and would like to enroll in your Bible course. This summer I completed a course of Bible lessons which were sponsored by a tent company (Adventists) that held an evangelistic effort in our town. I would like to get all the light possible, for I feel that this is the church for which I have been looking for a long, long time—and I found it just this summer."

Pennsylvania

"You have helped me find the way to Christ. I come from a long line of

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scure. Its sale of hundreds of thousands of copies in many lands and languages shows that it is appreciated by Bible students everywhere.

Recommended by Mrs. E. G. White

"Especially should the book *Daniel and the Revelation* be brought before people as the very book for this time. This book contains the message which all need to read and understand. . . .

"The interest in *Daniel and the Revelation* is to continue as long as probationary time shall last. God used the author of this book as a channel through which to communicate light to direct minds to the truth."

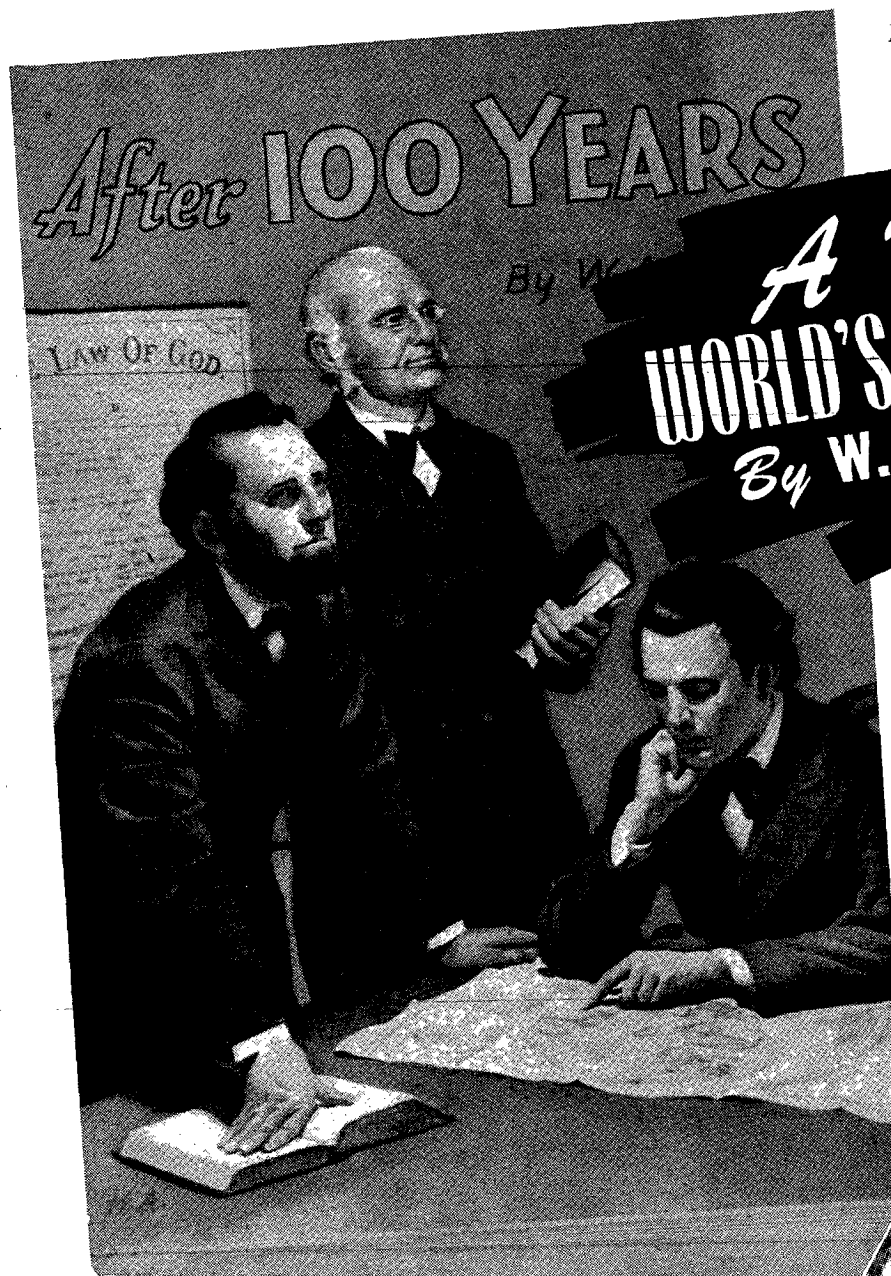
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Lutherans, and we are members of that church. Although I studied the Bible, I could not understand it, and no one in the church was able to explain it to me. Then I stumbled onto your broadcast. It sounded good to me, and I sent for your Bible course. I feel that it was God who led me to tune in to your broadcast, for it came over a station to which I seldom listened. Now that I have found the truth, I keep the Sabbath, but I do not know of anyone else who takes these Bible lessons or who keeps the Sabbath. My husband tries to prevent me from keeping the Sabbath, but we don't quarrel about it."

Ohio

"I would like to know how the Sabbath should be observed. I have always kept Sunday as the Sabbath, but now I see that this is a mistake, and I ask your prayers that I may keep the right day. I have been baptized by sprinkling; is it necessary to be immersed?"

Texas

"What would you do if someone forbade you to unite with the church? I have fully decided not to join a church unless I can join the Seventh-day Adventist Church. I am praying that my loved one will see things in a different light."

New Jersey

"I am not satisfied with my knowledge of the Sabbath question. I am investigating and will not be satisfied until I have a knowledge which cannot be contradicted. I am an honest seeker after truth and am going to have it regardless of the cost. A great many people in this section of the country are becoming interested in the Sabbath question. I have been attending various meetings where the Sabbath has been discussed, and I have been taking notes and asking all manner of questions. This is one of the greatest subjects under discussion these days."

Oklahoma

"The Bible Correspondence Course has brought great joy and comfort to our home. I have never had the privilege of hearing a Seventh-day Adventist minister, but we are keeping the Sabbath anyway. Pray that I may know and understand more about the Word of God."

Maine

"There is, as you probably know, a Seventh-day Adventist church in this town. And there I have found further instruction and help in the daily study of the Bible. I hope soon to affiliate with the church."

Louisiana

"The information I have received about the Sabbath in these Bible lessons is worth its weight in gold! Sev-

eral years ago our Sunday school superintendent said that the seventh day is really the true Sabbath and that Sunday had been handed down to us by the Roman Catholics. I am so glad for the information found in these lessons."

Indiana

"I joined the Church of Christ when I was eleven years of age and have only begun to keep the true Sabbath since studying these Bible lessons. I would like to be baptized into the Seventh-day Adventist Church."

Louisiana

"No matter what other people believe or say, I know that Saturday is the true rest day, the day that God has blessed. From now on I shall keep it. In taking these Bible lessons I have found something that cannot be expressed in words—I have found a Friend to guide me in the study of the Word. What more could man hope for?"

Washington, D.C.

"I am not a Sabbathkeeper, but since studying the Bible lessons I find that I must keep the Sabbath in order to please God. I do want to please Him and keep all His commandments. I did not know that it was sin to eat and drink certain things. Please pray that I may do all that which I have learned to be right."

Michigan

"Please enroll me in your Bible course. We have been Christians for years and listen to your broadcast whenever we can. It comes too late for our breakfast hour, but I listen carefully and repeat to my husband that which he has missed when he comes in late. We lost our only child in one of those preinvasion bombings over Europe, and our hopes and plans went with him. His death makes us much interested in Bible prophecy and in the life after death. I wish Christ would come very soon!"

The Great Burden Bearer

DON'T cast your burden down, and then take it up again; but roll it on the Lord, and leave it there. Then shalt thou walk at large, a joyful and unburdened believer, singing the praises of thy great Burden Bearer.—C. H. SPURGEON.

IF any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.
—2 Corinthians 5:17.

Notices

THE GENERAL CONFERENCE SESSION

OFFICIAL notice is hereby given that the forty-fifth session of the General Conference of Seventh-day Adventists will be held May 22 to June 3, 1945, in the Municipal Auditorium

at St. Louis, Missouri, U.S.A. The first meeting will be held at 7:30 P.M., May 22, 1945.

J. L. MCELHANY, President.
E. D. DICK, Secretary.

REVIEW AND HERALD PUBLISHING ASSOCIATION BIENNIAL MEETING

NOTICE is hereby given that the second biennial meeting (39th meeting) of the constituency of the Review and Herald Publishing Association of Washington, D.C., will be held in the chapel of the Review and Herald Publishing Association, Takoma Park, Washington, D.C., at 9:30 A.M., February 26, 1945, for the election of seventeen trustees for the period of two years to take the place of those whose term of office expires at that time and for the transaction of such items of business as may properly come before the meeting.

The members of this corporation consist of the Trustees of this corporation, the Executive Committee of the General Conference of Seventh-day Adventists, the Executive Committee of the Atlantic Union Conference of Seventh-day Adventists, the Executive Committee of the Lake Union Conference of Seventh-day Adventists, the Executive Committee of the Columbia Union Conference of Seventh-day Adventists, the Executive Committee of each local Conference of Seventh-day Adventists within the territory of the above-named Union Conferences of Seventh-day Adventists, the Union Field Missionary Secretaries and Union Home Missionary Secretaries of the above-named Union Conferences of Seventh-day Adventists, the Field Missionary, Home Missionary, and Book and Bible House Secretaries within the territory of the above-named Union Conferences of Seventh-day Adventists, the Editors of periodicals published by the Review and Herald Publishing Association, the Managers of the Publishing House departments and branch offices, the foremen of the institution, such employees of the institution as have rendered ten years of continuous service in this institution, including service for its allied publishing associations, and have been accepted as members by a majority vote of the constituency at any regular meeting, and such persons as have received certificates of membership in the Association.

By order of the Board of Trustees.
E. D. DICK, President.
L. W. GRAHAM, Secretary.

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THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

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

All communications relating to the Editorial Department, and all manuscripts submitted for publication, should be addressed to Editor, Review and Herald, Takoma Park, Washington 12, D. C.

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OF SPECIAL INTEREST

WHATEVER the turn of events on earth, remember God is overruling from heaven. "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28.

It is sad news that the Associated Press has given out concerning the liquor evil. In wartime, with millions in distress, with essential extra expenditures pressing upon everybody, last year's liquor bill was \$7,000,000,000. Spelled out, that is seven billion dollars—one billion above 1943. True, higher prices would account for some rise, but the Associated Press adds, "The actual quantity of distilled spirits consumed was greater than in 1943, and beer drinking reached an all-time high." Somewhere we have seen figures from Great Britain showing a similar increase in the drink bill. We must give temperance education the right of way, hoping to "save some" from the poison flood.

THE General Conference secretaries do not publish invitations to the fields. The committee is always inviting workers to go here or there. Some can respond; others are released. When appointees are ready to go announcement can be made. But here is an item in their records that means more than an invitation. It means that the brethren think there is a possibility of getting workers out of Sweden. The action is:

"Voted, To request the East Nordic Union Conference to release Mr. and Mrs. Eric Palm, of Sweden, to connect with the Ethiopian Mission, in response to the call for a man and wife, both nurses, for —."

We asked permission to announce this prematurely, for it is encouraging, after these years, to know that our brethren are hopeful of getting workers out of Sweden for Ethiopia. In prewar years numbers of missionaries from Scandinavia pioneered in that mission field.

Death of G. B. Youngberg

THE sad word has just been received, through the regular official channels of the International Red Cross, announcing the death from septicemia of G. B. Youngberg, on July 17, 1944, in the Japanese internment camp in Borneo. Elder Youngberg left his family in America and returned to the field alone in the summer of 1941. He was interned soon after the Japanese occupation of Borneo. A post card received several months ago hinted that conditions were not the best, but there

seemed no definite ground for apprehension at that time. Our brother has led a strong and fruitful work in that vast island field. He was director of the British Borneo Mission.

A large circle of fellow workers share with Mrs. Youngberg and her six children in the sad loss that has come to our missionary ranks, bringing to a close over twenty-five years of devoted service in the Far East.

ROGER ALTMAN.

Blessings Poured Out

IN the church in the wilderness God's people rendered to Him the first fruits of field and flock. And they were blessed in basket and store. In these days our people render to Him Investment Fund offerings, and He blesses as in ancient days. In 1942 a small fig orchard in California yielded \$100 worth of figs. In 1943 one half of the crop was dedicated to Sabbath school investment, and the same trees yielded \$400. In 1944 the entire crop of figs was devoted to missions through the Investment Fund plan, and the same trees yielded \$600 worth of figs. Also in 1944 five rows of a five-acre field of potatoes were dedicated to the Investment Fund Offering. The five-acre plot yielded 2,500 bags, or five hundred bags an acre. In this California potato-raising area the crop in near-by fields—same soil, same fertilizer, same water—yielded three hundred bags an acre. J. A. STEVENS.

On the Western Front

AN opportunity came for a visit in a large city on the western front, recently liberated. The liberation was hardly completed, for the enemy was not far away on the other side of the river. Long-range artillery pointed in that direction still shook the city with its blasts. Under such circumstances I hardly expected to receive an answer to the knock made on the door of a building, which, according to the address, was the Seventh-day Adventist church, but the knock was answered. A woman with a friendly smile invited me in to meet her husband and son.

For four years the church building had been used as headquarters for a Nazi motorcycle school. Over the rostrum was the emblem of the eagle holding the swastika. On the floor was a bust of Hitler draped with a Nazi party flag. Everywhere were debris and supplies left by the rapidly departing soldiers. They had had to leave quickly to escape capture.

Here our brethren were busily restoring order and removing evidences of military rule. For four years meet-

ing for religious purposes had been prohibited. During that time the military force had ruled over the house of worship. Now, only a very few days after liberation, it was being restored to its original purpose. It was heartening to see them so busily engaged in this work. All worked with a smile, and can you blame them?

For years they had lived under most difficult circumstances, sometimes undergoing personal suffering because of their faith. Now, at the first opportunity, with the concussion of artillery still shaking the buildings, they were preparing the house of God for worship. They worked with a smile, and a song in their hearts, for freedom of worship was at hand! Their faith was alive and real!

CAPT. ROBERT H. DUNN, M.C.
December, 1944.

WE pass on even belated news from the internment camp in Baguio, Philippine Islands, where numbers of our missionaries from China and the Far East have been waiting these years. Miss Bessie Mount, formerly of China, writes in a personal note (dated April 23, 1944) to her former co-worker in China, Miss Hazel Shadel, now in the General Conference office: "My health is good. Your August (1943) letter came yesterday. None from mother. Please write her. Comfortable. Keeping cheerful. Camp kitchen, school, hospital, library, religious services (all groups) supply needs. Love." This card reached Washington January 22. As the crisis nears in the Philippines our thoughts and prayers are much with the dear ones interned in various parts of those islands—sixty-four in number—and with the many thousands of our Filipino brethren and sisters.

Radio in South America

L. H. LINDBECK, of Argentina, radio secretary for the South American Division, writes to the General Conference:

"We are courageous and are pressing forward. Thus far we have not lost any stations, and everything is going ahead steadily. We thank God for the progress which has been made, and we are working enthusiastically and attempting greater things during the coming year. Last Sabbath I attended a baptismal service, which was the first direct result of our radio work in this division. Another family in Buenos Aires will be baptized soon. The brethren in Brazil report a large number of families who are now preparing for baptism as a direct result of our radio work. Everywhere our brethren are enthusiastic about the Voice of Prophecy program and feel that it has been sent of God to assist in our great program of evangelism in these countries."