

THE ADVENT SABBATH

REVIEW AND HERALD

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

RESOLUTIONS FOR THE CHRISTIAN

Psalm 101

I will sing of mercy and judgment:

Unto Thee, O Lord,
I will sing.

I will behave myself wisely in a perfect way.
O when wilt Thou come unto me?

I will walk within my house with a perfect heart.

I will set no wicked thing before mine eyes:

I hate the work of them that turn aside;
I will not permit their work to cleave unto me.

A froward heart
I will put far from me:

I will not know a wicked person.

Whoso privily slandereth his neighbor, him
I will cut off:

Him that hath an high look and a proud heart
I will not suffer.

I will keep mine eyes upon the faithful of the land
that they may dwell with me:

He that walketh in a perfect way,
I will employ as my servant.

He that worketh deceit
I will remove from within my house:

He that telleth lies
I will not countenance to tarry in my sight.

The Way of Blessing—Psalm 1

Blessed is the man that walketh not in the counsel of the
ungodly . . .
But his delight is in the law of the Lord; and in His law
doth he meditate day and night.

—Arranged by Clarence E. Stenberg

"Before Many Peoples and Kings"

THAT verse of Revelation 10:11 was a clear call to the early Adventist believers, after they had passed through the disappointment when their expected Lord did not appear in 1844. The preceding verse, the tenth, described the bitterness of that disappointment. Old pioneers who tasted the bitterness have told us how bitter indeed it was. But soon they caught a glimpse of a great work still to be done, as the meaning of this eleventh verse began to dawn upon them. It reads:

"He said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

The prophecy not only foretold a great work but also suggested that the great work was not to be done in a corner. The message would be brought before rulers and kings.

Many Nations and Languages

The early believers in this definite advent message, that rose to light in 1844 and after, could not then realize fully the scope of the movement. Even those of us who can remember sixty and seventy years ago in this movement know that none in those times could have anticipated that five hundred, six hundred, or eight hundred languages would be used in proclaiming the message. No preacher of seventy years ago talked figures like that. But it is a reality today. "Before many peoples, . . . and tongues," the text said, and we rejoiced when the list had reached twenty or thirty tongues. That was thought a wonderful thing. Now we rejoice in that 1943 report of 820 tongues sounding the advent message.

In Royal Courts

"And kings"—that was the prophecy. That must include rulers and governors and chief magistrates of countries also. It may be that even now we do not realize how widely the message goes—into the cottages of humble workers and into the palaces of governors and kings. We are commanded in the New Testament to pray "for kings, and for all that are in authority." 1 Tim. 2:2. They need the Lord's help and grace as much as the dwellers in cottages or apartments. And the message of salvation is for rulers and magistrates also. By various channels, as we see, this advent message finds its way even into the palaces of earth.

One day, years ago, as I took my place at the table in the Skodsborg (Denmark) Sanitarium, I found at my right a genial businesslike gentleman who told me he was a colporteur, serving as a regular private in the ranks of our great bookmen's army. "I have just been to the royal palace in Copenhagen," he told me. "The king bought some books for himself and gave a good order for books to be placed in seamen's libraries."

A little while before, our colporteur told me, he had secured an interview with the king of Norway, who ordered some books and subscribed for a number of health journals and religious periodicals to be sent to seamen's reading rooms.

Before leaving this scene of Skodsborg, we may note that when the sanitarium was first started here in a tourist boarding house on the beach, this kind of institution was unknown in medical circles. There was something of prejudice at work, and a move developed to rule the institution out on grounds of medical ethics. But a lady of title, who was a patient, passed word to the palace. One day the royal carriage drove up with the king and queen of Denmark, their daughter, the Princess of Wales (later, Queen Alexandra of Britain), and the queen mother of Russia. They visited the departments of the little institution, left words of approval, and the gathering opposition was no further in evidence. Skodsborg is now, I think, our largest sanitarium.

In Buckingham Palace

Pitcairn Island is but one of those little "pin points of creation," set far from any other island group in the middle of the South Pacific.

But when a titled gentleman's steam yacht came into Southampton, England, years ago, with two of Pitcairn's young men as sailors aboard, the London newspapers were keen to have interviews with them. I was in London at the time and read all about the young Seventh-day Adventists from Pitcairn Island, as the newspapers advertised the Pitcairn religious faith. King George V had them come to Buckingham Palace for a royal interview and lunch, bringing yet greater publicity about Pitcairn's religious life.

Later, in Australia, I met a member of our church from Pitcairn, a woman who told me that the chief magistrate

of the island, one of our members, of course, had carried on correspondence with the late King George, of England, sending him our small books and papers, and receiving messages from the king in return.

A Queen Writes Introduction for Mrs. E. G. White's Book

In the years before the first World War, as our membership in Rumania was growing, there were several of our members on the service staff of the palace. Two of our brethren played in the royal band. Queen Elizabeth had two of our women members in her household departments. As these workers kept the Sabbath and were not afraid to witness for their faith, the truth was noised about "in all the palace," to use the words of the apostle Paul as he told how widely the faith was manifest in ancient Rome.

Queen Elizabeth of Rumania, in those days, was an earnest believer in the Bible, as she understood it. She read our books and papers, we are told, and liked them. "Loved them," was the way our workers told it. She was especially appreciative of Mrs. E. G. White's *Ministry of Healing*, and wanted to see the book put into the Rumanian language. She herself was a writer and poet, writing and publishing under the pen name of Carmen Sylva. The queen, in urging that *Ministry of Healing* be brought out, said that she would write an introduction for it. This was written and the book was translated.

Shortly before the first World War there was an outburst of persecution of Protestants by the ecclesiastical powers, and high feeling arose against the Seventh-day Adventist faith. It was not wise just then to bring out the book with the royal introduction. Then, the war came, and any advance printing program was deferred. Not long before 1939 I was told by one fairly well in touch with Rumania that they were then preparing to go to press with the book with the royal introduction, though Queen Elizabeth had died some years before. Then came the second World War. Whether the book has ever been put into circulation we have not heard.

"A Good Place to Live"

One story of Rumania we may tell as related years ago by members of ours. One day the late Queen Eliza-

beth was mourning over the state of religious life in the Rumanian court. One of her ladies in waiting said:

"Your Majesty, would it not be fine if we could find a place where all the people love God—an island, perhaps, where everybody reads the Bible and keeps the commandments, just like the Seventh-day Adventist people? Would that not be a good place to live in?"

"Yes," replied Queen Elizabeth, "that would be a nice place to live in. When you find a place like that let me know."

It was about the year 1909, in old Russia, that there was an anniversary celebration for something in the life or reign of Czar Nicholas. Different organizations were presenting loyal addresses. Our people drew up an address to the czar—printed in really beautiful form—expressing loyalty to civil government, with assurances that their prayers were offered for him. It gave also an outline of the faith and work of Seventh-day Adventists.

The czar received the deputation

and seemed to read the address carefully and seriously. He then took the pen and wrote across the lower right-hand corner of the copy that was to be returned to the brethren, "I thank these good people for their kind wishes and their prayers. [Signed] Nicholas."

It is not a great thing, but the prophecy said, "and kings." The czar must have heard something of Adventists by the complaints of the Orthodox Church leaders, if not from more favorable sources. It was good, therefore, that the brethren had an opportunity to speak to him, the last emperor of Russia, about Seventh-day Adventists and their faith and work in Russia and the world.

President and Governor

In South America they told us of a former president of Bolivia who said he often had one of our books on the table by his bed, in order to read it when quietly resting alone. A brother who heard one of the president's speeches on a public occasion told us

that it was easy to trace some of the ideas expressed to our books.

A colporteur in Australia was showing his book in the office of a state governor. The governor interrupted him. He said, "Young man, where did you go to school?" The young man told him he had been to Avondale School, a college for training Christian missionaries and gospel workers—a very plain but strong school. "But where," said the governor, "did you learn to use such language as you have been speaking to me?"

"Oh, that," replied the colporteur, "that, I think, is simply the language of this book, *Desire of Ages*, which I have been showing you."

Other notes on the contact of our message with governors and rulers must be left for some other time. But well do we know that to this day the work of the advent movement is not being done in a corner. It is still working out the commission of 1844: "Thou must prophesy again before many peoples, and nations, and tongues, and kings." W. A. S.

Joining Affinity With Ahab

JEHOSHAPHAT was king of Judah. He was a noble and godly man. But in his prosperity he forgot God. The record is that "Jehoshaphat had riches and honor in abundance, and joined affinity with Ahab." Ahab was king of the ten tribes. Although the kingdoms of Judah and Israel were separate, they possessed much in the way of a common heritage. They were all Israelites springing from one parent stock. Until the reign of Rehoboam, the son of Solomon, they had been united in one kingdom. The ten tribes had revolted from Rehoboam's rule, and Ahab, when the above-quoted words were penned, was ruler of the northern kingdom.

In the free intercourse which existed, Jehoshaphat visited Ahab. Ahab was preparing to march against the Assyrians to recover some possessions which they had taken from the kingdom of Israel. Of Jehoshaphat he inquired, "Wilt thou go with me to Ramoth-gilead?" Why would not Jehoshaphat go? The Syrians were a common enemy to both Israel and Judah. Should not Jehoshaphat unite with Ahab in destroying this common foe? So Jehoshaphat must have reasoned, for he replied, "I am as thou art, and my people as thy people; and we will be with thee in the war." He made this decision without consulting the prophet of the Lord, Micahiah, who was then living in Israel. The tide of battle turned against Ahab. He was severely wounded and died at the

close of the day. And it was only by the special interposition of God that Jehoshaphat escaped this same end.

On his return to Jerusalem Jehoshaphat was met by Jehu the prophet, who rebuked him for helping the ungodly and loving them that hated the Lord. This was a striking object lesson for the church of the Lord. It is a striking object lesson for the church of Christ today.

How many times through the centuries have God's peculiar people forsaken Him and joined affinity with the world? It was through the wicked advice of Balaam in counseling Israel to unite with the Moabites in worldly association that Israel of old were taken and became the prey of their adversaries. It was after Israel had entered into the inheritance of the land of Canaan and enjoyed a good day of prosperity that they departed from God and served Baalim. This was after the prophet and the elders of the Lord had passed to their rest. A new generation arose who knew not the Lord.

Love Not the World

Against union with the world the church of Christ has been repeatedly warned. Read this striking admonition given by the apostle John:

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of

life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." 1 John 2:15-17.

The danger that had threatened the church in the wilderness and Israel in the land of Canaan, threatened the apostolic church. Their only safety in maintaining their integrity was in forsaking the world with all its attractions and allurements, and giving themselves unreservedly to Christ and to His service.

Christ was in the world. He came to save the world, but in this association He kept Himself free from the contaminating influences which He found among those whom He came to save. He has left His disciples in the world, but in that memorable prayer recorded in the seventeenth chapter of John He prays that God will keep them even as He Himself was kept. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil. They are not of the world, even as I am not of the world."

The sturdy ocean steamer engaged in commerce in carrying its freight of human beings is safe in the great ocean of water so long as the ocean does not get into the ship. And so the church of Christ is safe in the world so long as it remains uncontaminated by the worldly influences it is set to combat. And every individual member in the church is safe in the world as long as he recognizes that his mis-

sion is to save the world and as long as the evils which he is set to combat do not enter into his own heart and mold his own life.

A Great Danger

The church of Christ today probably faces greater danger than ever before in its history. Those who are looking for the coming of the Lord face this danger in their experience. Against the spirit of worldliness the advent believers are warned again and again. Among them will be found a worldly class represented by the evil servant of Matthew 24:48. To him the advent truth has become a mere form. He has lost from his heart its real spirit. And so he reasons with himself, "My Lord delayeth His coming." And he begins to eat and to drink with the drunken.

It is sad, indeed, that some in this class today are found among advent believers. Their names are on the church book. They are prominent oftentimes in the social life of the church and in the social life of their neighborhood. But, sad to say, they are not frequent attendants at the prayer meeting. They possess no hearts of sympathy for the poor and the needy. They have little interest in foreign missions. And the spirit of criticism has frequent expression in their lives.

This spirit of worldliness in the church is seen in the lives of those who become burdened with the cares and perplexities of their daily affairs, of their business careers. To these Christ gives the warning: "Take heed unto yourselves, lest at any time your hearts be overcharged with surfeiting,

and drunkenness, and cares of this life, and so that day come upon you unawares." These warnings to the advent believers occur again and again in the Sacred Record.

And the warning is to you who read these words. It is to me, the writer. May God keep us from following the Lord afar off as did Peter of old. May He forbid that we should lose out of our hearts our first love, as did some in the apostolic church. We may profitably search our hearts to see whether there be in any of us the spirit of unbelief and departing from the living God; and if we find such a spirit existing there, may we be admonished to return to the Lord with all our hearts.

"Today if ye will hear His voice, harden not your hearts."

F. M. W.

Do We Really Believe?—Part 9

A Loving God and the Problem of Suffering—No. 3

PERHAPS God has permitted dark sorrow and black disappointment to come upon you, that He might reveal Himself to you more fully. This also is a divine paradox. The great God of light has sometimes drawn nearest to His children when they have thought that Egyptian night surrounded them. It was when the horror of a great darkness came upon Abraham that God drew near to make a covenant with him. And it was when our Lord hung betwixt heaven and earth, enveloped in murky blackness at noontide, that the Father drew near to be by His side.

There was Moses, who had communed with God on fiery Mount Sinai. He had experienced a closeness of fellowship rare to mortal men. Indeed he had established in his own mind such a sense of fellowship that he waxed bold to ask that he might look upon the face of God. His request was denied with the awesome explanation that none could gaze upon the face of God and live. As an alternative the Lord placed Moses in a cleft of the rock, covering the opening with His divine hand. This was to be preparatory to proclaiming His holy name to Moses.

Moses' Experience in the Cave

In swift transition this holy man of God found himself removed from the mountain pinnacle, where he had been surrounded by the blazing light that enveloped the mount, and crowded into a cold, dark cavern. But it was while he was thus removed from the evident light of God's presence that

God drew near to reveal Himself. Moses heard the divine declaration that painted for him a word picture of God: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth." Ex. 34:6. Who will doubt that Moses was nearer to God and better understood the divine character at that moment than at any other in his life? Yet Moses received this revelation in the darkness and apparent loneliness of a mountain cave.

If God suddenly removes you from a mountaintop of bright living and casts you into cramped and darkened quarters, is that valid reason for concluding that you are deserted of Heaven? If you are tempted to think thus, you need only to remember Moses.

To Develop Rare Qualities

Perhaps God has permitted affliction to come upon you to develop some rare quality of soul. We can never hope to understand in this present life the mysterious way in which character is developed, how the experiences of life build within us qualities that mark us as distinct from all other persons. Nor can we hope to understand how it is that oftentimes deep afflictions have served to develop in men and women the rarest of Christian qualities. But the experience of every one of us will testify to the fact. God may see within us some latent quality that needs only the right opportunity in order to be brought to a full and rich development; and God may see what we generally cannot see—that

perhaps only through a period of affliction will opportunity be provided for the growth of that trait of character.

There is one quality of soul that all of us must develop if we are to be ready for heaven, and that is strong and unswerving faith in God. But how would most of us ever develop this necessary virtue if we were not put to the test at times, if our path were not mountainous on occasions, or if we were never called upon to enter the valley of dark shadows? If everything were always clear before us; if there were nothing to perplex or try us; if our finances and our families were always safe and secure, pray tell what real opportunity would there be for developing an implicit faith that God is guiding us and that He will fulfill for us all His promises?

For example, how could a man with a secure bank account ever prove in his own experience God's promise to provide him with daily food? He may believe this promise theoretically, but the blessedness of knowing from actual experience the reality of this promise is reserved to the man whose resources have been swept away and who has none but God upon whom to call. We have already referred to the inspired declaration that God has chosen the poor of this world. But the full statement reads that God has "chosen the poor of this world rich in faith." There may be a closer connection between these two facts than is directly implied in the statement. It may be that the very lack of material resources of the poor places

them in the position where they are led to put God to the test, with the result that faith is made strong. How can we ever hope to know in a personal way the truth of the many promises of God, that He will never leave nor forsake us in the hour of darkness and sorrow, unless, having been brought to such an hour and having called upon God for the fulfillment of His promise, we have received the assurance in our souls that God is with us? It was out of the hard experiences of life, when danger and death constantly threatened him and he had none but God to rely upon, that David could write: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me." Ps. 23:4.

Because God Loves You

Perhaps, if no other explanation seems quite to satisfy, you may settle upon this: That God has brought affliction upon you because He loves you. "Whom the Lord loveth He chasteneth, and scourgeth every son whom He receiveth." Heb. 12:6. We are exhorted not to rebel or repine under such afflictions, but to "endure chastening."

It is in the light of the foregoing thoughts that we are enabled better to understand why God oftentimes fails to answer our prayers in the way that we request. Until the chastening has accomplished what God designs it to accomplish, should we desire that the affliction be taken from us? A realization that the Lord permits troubles to come upon us for the perfecting of our characters and for the saving of us from dangers, should give us a spirit of resignation under the chastening of the Lord.

In the midst of adversity and affliction we must make certain that we give no room in our hearts for a certain subtle temptation, the temptation to envy the wicked, who seem to be flourishing like green bay trees, and who, despite their godlessness, seem to be free from many troubles that beset us. The reason they grow so luxuriously is that the soil of this earth and its sin-laden atmosphere provide the very environment suited to them. Children of God flourish better in an entirely different atmosphere, that of the new earth, where they shall grow up like calves of the stall.

Christ spoke of certain ones who were not true children of God, who were living for present fame and glory and the esteem of men, and declared, "They have their reward." Matt. 6:2. And what a trivial reward it is! The child of God lives and works on a program that is also to bring a reward, not now, but in the hereafter. Our Father, who sees in secret, who knows the intent of our hearts, who has brought upon us af-

flictions to perfect our characters, will of a surety in the great day reward us openly and give us the eternal inheritance promised to the children of God.

In the midst of the darkest affliction it is for us to remember that these trials will not last forever, that there is to be an end to them; and to remember, too, that "our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." 2 Cor. 4:17. Paul was willing to endure all the afflictions that came to him, because, he declared, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." Rom. 8:18. When we thus "reckon," we have taken the greatest step toward not only enduring patiently but actually glorying in tribulations.

F. D. N.

A Fine Gesture by Students

THE other day we saw a note in an inconspicuous part of one of our American college papers, explaining that the students were omitting spending money this year for some ordinary incidental connected with class exercises. The reason: The need of conserving all money possible for restoring and restarting work in shattered mission fields.

We wish those students over in Northeastern Europe who "cried in the empty rooms" of their little college building could hear of this. But I suppose they are not getting news from us these days. Our mails are not going into those regions.

Some of these earnest, bright-faced young people who cried in their desolated schoolrooms as Jeremiah cried over the desolations of Jerusalem may very likely have been later in those disorganized groups of civilians fleeing in the snow, that the newspapers told about a little time ago. A news correspondent pictured one procession forty miles long—men, women, aged, sick, and little children—floundering afoot and in carts through the deep snows of the Baltic coast, going nobody knew where, while their home towns and villages were being turned into rubble by clashing armies.

We cannot say much of it, and do not need to repeat what the news dispatches tell from day to day, but our own brethren and sisters and children are in it.

It was a fine thing our students did in budgeting class expenditures this year with their eyes upon the desperate situation of thousands of believers only a few hours away from us as travel goes now.

W. A. S.

Prayer of Thanksgiving

BY ESTHER NEUBRANDER

DEAR Father, my heart is so grateful,
I hardly know where to begin
To tell Thee how much I would praise—
Thee

For cleansing my heart from sin!
I thank Thee, dear Father, for Jesus,
Who died on cruel Calvary's tree,
Who walked like a lamb to the slaughter
To save just such sinners like me!

I thank Thee, dear Lord, for the Bible—

A guide to our feet, prone to stray,
A sure beam to lighten our darkness
While trav'ling in life's narrow way!
I thank Thee for home and for loved ones,
Who gather around us in glee;
I pray Thee, my Father, to bless them—

This flock which Thou gavest to me!

The air that we breathe and the sunshine,

The cooling, refreshing, soft rain,
The rainbow which spans the wide heavens—

Pledge of Thy new covenant's aim!
Accept of our thanks, O our Father,
For blessings sent down from above,
And help us to always remember
These gifts of a Father's sweet love.

I thank Thee for loved ones, dear Parent,

For friends who are loyal and true,
When 'round us the dark shadows gather;

But really, these trials are few!
And then for Thy house of worship,
We gather to fellowship there,
For blessing of peaceful communion,
For Jesus who answers each prayer!

I thank Thee for Thy blessed message,
Thy gospel for all the wide world,
Repairing Thy law that was broken,

The banner of truth wide unfurled!
I thank Thee for missions' ingath'ring,
For souls that have heard and then give

The same blessed message of Jesus
To all who will listen and live!

I hear Thee say, "Count all my blessings

And number them well, one by one!"
Dear Father, I've made a beginning,
And marvel at all Thou hast done!
My prayers were all heard and all answered,

In Thy way—for my highest weal;
When Thou didst say No, I could thank Thee

For love that knew best—that could feel!

THERE is no greater honor than to be the instrument in God's hand of leading one person out of the kingdom of Satan into the glorious light of heaven.—D. L. MOODY.

BEACON LIGHTS

Steps to World Peace

TEHERAN—Dumbarton Oaks—Yalta—Golden Gate! Will these names go down in history as the steps to permanent peace? There are many who hope so.

November 28-December 1, 1943. Teheran, Persia.—Time and place of the first meeting of Roosevelt, Churchill, and Stalin, the heads of the three greatest world powers. Their talk was not alone of war. Much of it concerned a world organization of the great and small nations for the enforcement of peace.

August 21-October 7, 1944. Dumbarton Oaks, Washington, D.C.—Time and place of the gathering of high representatives of four great states—Russia, Great Britain, United States, China. After long deliberation tentative plans for a new world organization to enforce peace were formed and agreed upon.

February 4-12, 1945. Yalta, Crimea, Russia.—Time and place of second meeting between Roosevelt, Churchill, and Stalin, together with a large delegation of counselors. Dumbarton Oaks plan was carefully checked. Some difficulties were smoothed out. Decision was made to call a conference of the United Nations at San Francisco in the United States on April 25, 1945, to prepare a charter of an organization along the line proposed in the Dumbarton Oaks informal conversations. On March 4 invitations to attend the security conference were sent to thirty-nine nations.

April 25, 1945. Golden Gate Conference, San Francisco.—What will history be able to record of this momentous occasion and its aftermath? That is the question that now is uppermost in the minds of the people of many nations all over the world. Some commentators are beginning to call the meeting to be held at San Francisco, the Golden Gate Conference, seeking to draw significance from this name, for they hope and trust that this conference will be like a golden gate through which the nations will pass into a new and glorious period for the whole world.

World Parley Participants

The *New York Times* (March 6) published the following list of forty-four nations which are expected to participate in the San Francisco security conference, giving also the date when each nation signed the United Nations declaration.

SPONSORING NATIONS

United Nations Signed Declaration	
United States	Jan. 1, 1942
Great Britain	Jan. 1, 1942
Soviet Union	Jan. 1, 1942
China	Jan. 1, 1942

INVITED NATIONS

Australia	Jan. 1, 1942
Belgium	Jan. 1, 1942
Bolivia	April 27, 1943
Brazil	Feb. 6, 1943
Canada	Jan. 1, 1942
Chile	Feb. 14, 1945
Colombia	Jan. 17, 1944
Costa Rica	Jan. 1, 1942
Cuba	Jan. 1, 1942
Czechoslovakia	Jan. 1, 1942
Dominican Republic	Jan. 1, 1942
Ecuador	Feb. 14, 1945
Egypt	Feb. 28, 1945
Ethiopia	July 28, 1942
France	Jan. 10, 1945
Greece	Jan. 1, 1942
Guatemala	Jan. 1, 1942
Haiti	Jan. 1, 1942
Honduras	Jan. 1, 1942
India	Jan. 1, 1942
Iran	Sept. 9, 1943
Iraq	Jan. 16, 1943
Liberia	April 10, 1944
Luxembourg	Jan. 1, 1942
Mexico	June 5, 1942
Netherlands	Jan. 1, 1942
New Zealand	Jan. 1, 1942
Nicaragua	Jan. 1, 1942
Norway	Jan. 1, 1942
Panama	Jan. 1, 1942
Paraguay	Feb. 14, 1945
Peru	Feb. 14, 1945
Philippines	June 10, 1942
El Salvador	Jan. 1, 1942
Saudi Arabia	
Turkey	Feb. 28, 1945
South Africa	Jan. 1, 1942
Uruguay	Feb. 24, 1945
Venezuela	Feb. 20, 1945
Yugoslavia	Jan. 1, 1942

The list includes all nations which either early or late have declared war on the Axis powers. Neutral powers were not invited to the conference. But they will be asked to join the world organization after it is set up. As for the enemy nations, they will be for the present under the control and direction of the security organization.

As many Bible students peruse this list of nations and consider the purpose of this meeting, some will look upon it as the forerunner of the establishment of the kingdom of God on earth, when all nations shall know the gospel of peace and shall learn war no more. Others will see in it but the last struggle of men to save themselves from ruin and the false cry of peace, peace, when there is no peace, which precedes the second coming of Christ.

Postwar Air Travel

The *New York Times* (February 26) carried a most interesting description of a fleet of giant aircraft which are to fly between the United States and Europe in the immediate postwar years. One full-scale model of these super air clippers has already been built, and a contract has been placed for the construction of fifteen like it as soon as wartime restrictions have been removed.

These aircraft will be motored with six engines capable of producing power sufficient to drive a prewar battleship. The flying range will be 4,200 miles, the weight 160 tons. They will have a capacity of 204 passengers and 15,300 pounds of baggage, mail, and express. The wingspread of these world's greatest transport aircraft will be 230 feet, equal to the height of

a twenty-one-story building. Their double-deck body will be 182 feet long, and they will fly at a speed of between 310 and 342 miles an hour, making the journey between New York and London in nine hours. The plans call for luxurious passenger facilities, including two lounges and a number of rest rooms, nine staterooms, besides other spacious quarters.

It is proposed that there will be direct service to London from Chicago, Detroit, Baltimore, and Boston, besides that from New York. The tentative rate for a one-way fare is \$150. We are told that eight of the giant aircraft, supplemented by three more in the busy summer months, could carry two thirds of all the transatlantic passengers carried by the ships of all countries before the war. It is predicted that air travel will be reduced to \$200 for a round trip to Europe with a probable total of 4,000,000 American air travelers for Europe in the postwar years.

Religion and Statism

Eric Johnston, dynamic head of the United States Chamber of Commerce, in his book *America Unlimited* (Doubleday, Doran, 1944), writes concerning the American way of life and the threats upon it that are everywhere apparent today. He discusses economic planning, free enterprise, and government control. He is not ready to declare that our way of life must be cast into the discard for a new way that has been invented by economists and those who believe in collectivist ideas. While admitting some of the weaknesses of our system of free enterprise based on individualism and that there must be some government regulation, he warns of the dangers to human liberties that are latent in the revolutionary schemes being proposed today by men in high position.

In his chapter on "The Individual vs. the State," Mr. Johnston says: "Social reformers in the past have often complained against the assumption of political power by business groups. . . . Yet the same liberals fail to understand that the combination of economic and political power in one set of hands is no more wholesome when it is obtained in the modern fashion—that is to say, when the state takes over the economic reins. The result is the same whether business absorbs government or government absorbs business. . . . The safety of the democratic way of life lies in multiplicity, never in uniformity."—Pages 70, 71.

Speaking of those who would concentrate economic and political power in the central government, he says, "In building up the authoritarian state they are playing with dynamite." Under state control, sooner or later religion is involved. Of this Mr. Johnston says:

"The power-state, of course, denies that free will of the individual. All will is monopolized by the government. That explains why totalitarian nations are always in greater or lesser degree hostile to religion. Religion, like democracy, assumes that man is a worthy object in himself and not merely an infinitesimal and contemptible cog in a great machine; that he has a conscience to which he must be true and a soul to be saved."—*Ibid.*, p. 72.

In a concluding word the author states, "The duel between individualism and statism is the most decisive fact in this period."—*Ibid.*

A Challenge to Protestants

Our *Sunday Visitor* of late has from week to week been discussing Harold Fey's articles "Can Catholicism Win America?" which appeared in *The Christian Century*. Catholics, of course, have their own explanation of their activities, which are not too impressive to those who know something of the background of papal purposes and practices. On the other hand, Catholics have something to say to Protestants today that cannot be shaken off with a shrug of the shoulder. They have a weapon that Protestants, of the modernist wing at least, cannot meet.

In *Our Sunday Visitor* (March 11) an editorial discusses the effect of Mr. Fey's articles. It declares that Catholics need not be too fearful of the result, because of the divided and uncertain state of Protestantism today. It says:

"Those among Protestants who are truly religious are much worried over the support which so many of their clergymen are giving to radical movements, even to the communist movement. Only recently a lifelong Presbyterian told the writer that he had been saddened to see one doctrine after another which he was taught in his youth as fundamental, questioned, disputed, or even thrown overboard.

"In a certain city of Indiana a number of non-Catholic youths applied jointly to the priest for instructions, and when he asked the reason why, their answer was that they wanted a religion which knew its own mind, which can speak with authority, because they did not care to take upon themselves the burden of definite religious practices if they were not sure they were right."

That is a sharp thrust for Protestants, divided and subdivided as they are today, and with the church standing limp and weak in a troubled world, without a certain message, having been robbed of its faith by its modernist guides. Doubt has not only been abetted in the last generation by the intellectual leaders of the popular Protestant churches but applauded as well. Many churchmen who may have had the temerity to attack the posi-

tions of the church regarding the inerrancy of the Scriptures and the virgin birth of Christ in recent years have not been excommunicated from the church; rather they have been invited to occupy larger positions in the church. Many sincere Protestants see the church tottering on its foundations because of these undermining influences. If the church has no source of authority, no certain message, how can it hope to influence the troubled world? What people want today, as in the day of Christ, is to hear their religious leaders speak with authority and not as the scribes.

Large numbers are abandoning the Protestant position and are joining Roman Catholic ranks because they want to hear a note of certainty in religious matters and they know not where else to hear it.

There are Protestants, however, who have not abandoned the true source of religious authority, the Bible and the Bible only. They are not ready to surrender to the questionable position of the Roman Catholic Church, which places authority in the hands of human beings. We call men to a divine authority. It is the Bible only that can rightly unite the religious thought of the world, for it is the touchstone of all that is true in religious experience. May God help us to heed its messages and quickly herald them to the waiting multitude of youth and adults who long for a note of religious certainty in this uncertain hour.

F. L.

The Elements of Prayer

By H. L. HOLMDEN

LORD, I cry unto Thee: make haste unto me; give ear unto my voice, when I cry unto Thee. Let my prayer be set forth before Thee as incense; and the lifting up of my hands as the evening sacrifice." Ps. 141:1, 2.

Here David pleads that his prayer be acceptable to God as the sweet-smelling incense which was used in the evening and morning sacrifice. The apostle John saw in vision some of the redeemed who were engaged in the work of the judgment in the sanctuary in heaven. "When He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints." Rev. 5:8. This indicates that the prayers of the righteous are as acceptable to God as was the incense used in the sanctuary service. The following quotation from *Testimonies to Ministers*, page 430, gives the same thought: "Train your lips to speak forth His praises, and to offer up your prayers as holy incense."

In Exodus 30:34-38 we learn that

the incense was compounded of four ingredients and tempered with salt (margin). So we may suggest four ingredients in prayer, to be mixed with the righteousness of Christ in order to be acceptable.

Love

The first element of effectual prayer is love. God is love. The very first fruit of the Spirit is love. And the apostle Paul, in 1 Corinthians 13, tells us that love surpasses all the gifts.

Faith

The second ingredient of prayer is faith. "Without faith it is impossible to please Him." And James tells us that if our faith wavers we shall receive nothing. But faith itself is dependent upon love. "The gold tried in the fire is faith that works by love."—*Christ's Object Lessons*, p. 158.

Obedience

The third element of acceptable prayer is obedience. "He that turneth away his ear from hearing the law, even his prayer shall be abomination." Prov. 28:9. Even Moses could not have one request granted because of disobedience. But acceptable obedience is only possible if love is the impelling reason. "His love as a free gift will be received into the soul, and from love to Him we shall delight to obey His commandments."—*Ibid.*, p. 233.

Spirit of Forgiveness

The fourth element of prayer is a forgiving spirit. "For if ye forgive not men their trespasses, neither will your Father forgive your trespasses." This is illustrated in the parable of the man who owed ten thousand talents. (Matt. 18:23-35.) "The ground of all forgiveness is found in the unmerited love of God; but by our attitude toward others we show whether we have made that love our own."—*Ibid.*, p. 251.

Thus we have listed four elements in prayer, as there were in the incense, and neither the prayer nor the incense would be acceptable to God if one of them were left out.

United With Christ's Righteousness

But from a study of Exodus 30:35 (margin) we find that something else is necessary. The incense must be salted. In Leviticus 2:13 we are told that to every offering salt must be added. "In the ritual service, salt was added to every sacrifice. This, like the offering of incense, signified that only the righteousness of Christ could make the service acceptable to God."—*The Desire of Ages*, p. 439.

So the four ingredients of love, faith, obedience, and a forgiving spirit, when united with the righteousness of Christ, make our prayers acceptable and pleasing to God.

Another Comforter

By I. H. EVANS

THE Holy Spirit has much to do with our eternal salvation. The devoted Christian will more and more seek to understand His person, His relationship to God and Christ, and His ministry to the believer. The Holy Spirit is spoken of in Scripture as having personality, initiative, power, and as one person of the Trinity. In our observations we must confine ourselves to the work of the Holy Spirit in saving men.

The Scriptures speak of God as a being. Christ is presented to us as the God-man, who, as God's Son and our Saviour, took human form and lived in sinful flesh, not as a sinner, but as God in man, who should taste death for every man. The Holy Spirit is presented as another Comforter, or Helper, or Advocate. He was not the one who was to taste death for every man, as Christ did; He was to carry on the work of spreading the gospel of the kingdom, calling men to repentance, and to live with and minister to the believers.

Christ said to His disciples: "If ye love Me, keep My commandments. And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you." John 14:15-17. The Holy Spirit is this Comforter. "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Comforter is to be with the children of God, ministering to them as Christ would were He personally present with them.

Christ's Representative

"Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men's hearts. But while

Christ was on earth the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.

"The Holy Spirit is Christ's representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ. By the Spirit the Saviour

would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high."—*The Desire of Ages*, p. 669.

This Comforter, or Helper, is not a temporary companion, but He is to abide with God's people forever. He is not a visible, physical companion to accompany them hither and yon; He is a spiritual being, who is to be with the Christian. The promise is, "He . . . shall be in you" and "abide with you forever." When we think of this exalted Being, who is one of the three persons of the Godhead and has ever been with the church and wrought in all the victories of every Christian in



CARLO VOGEL

Christ, the Comforter of Little Children on Earth, Has Promised to Send His Spirit to Comfort Earth's Children Who Are Burdened With Sin and Grief

serving God, and when we think of Him as being in us as well as with us forever, we can appreciate more than otherwise what God has done to save mankind.

God sent His Son to redeem us by taking our nature and living in flesh on earth as the God-man. He met the tempter in the wilderness and was tempted in all points as we are tempted. He took upon Himself the penalty for sin, so that all who would believe in Him as their Saviour might have eternal life. Soon after ascending to His Father, Christ sent the Holy Spirit to abide with His people individually and collectively while they live on earth, to help them as Comforter and to persuade them to seek after righteousness through faith in Christ.

Holy Spirit and the Scriptures

The Holy Spirit is not only a Comforter but a great teacher. It is He who inspired the writers of the Scriptures; He helped the prophets to understand what the people of God in all ages needed to have written. The Scriptures are not a hodgepodge of miscellaneous writings, that have neither purpose nor teachings of important truths, but they are for spiritual food and instruction to aid the believer all through his life. The Holy Scriptures express the thoughts of God toward sinful, rebellious men and women, offering them mercy and pardon and guidance in ways of righteousness. The Scriptures are food for the soul as bread is food for the physical body.

The Holy Spirit indicated what holy men should write. They "spake as they were moved by the Holy Ghost." "But the Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John 14:26. The Holy Spirit brings to our remembrance what we have read in the Bible. Thus He not only guided men in what to write, but also brings to the believer's mind what has been written by men of God.

Our Teacher and Helper

The Holy Spirit quickens the spiritual mentality of the soul. He it is that re-creates the carnal heart, brings about the new birth, and enables the newborn soul to feed on the promises of the Word. He dwells in the child of faith, and quickens the soul formerly dead in trespasses and sins.

The new birth makes plain what to the sinner was beyond his comprehension. The understanding is quickened; what before was to him incomprehensible is now clearly understood. This does not mean that the converted person knows Greek and Hebrew when he never studied those languages, but

that the intellect is quickened, and the regenerated man understands the spiritual teachings of the Scriptures and what salvation means as he never understood before. What was mysterious and seemingly incomprehensible now seems clear, and he can even expound what before his conversion was confusion and darkness. This change has been wrought by the Holy Spirit. "If any man will do His will, he shall know of the doctrine," is the promise of Christ. John 7:17. This is fulfilled in the newborn soul when he seeks the Lord and receives the work of grace by faith.

After we have experienced the new birth we are still in the flesh and are surrounded with temptations that once we did not strive to resist but which now we must fight. The enemy is now determined that we shall not follow on to know the Lord but that we shall be "stony ground" hearers of the Word. Sometimes the Christian may find his old habits returning, and feel that he cannot longer resist. At such times he must hold on to the promises of God and claim divine help. Do you say that when one is born again he cannot be tempted of the devil? Then remember the experience of Christ. After He was baptized, and the Spirit in the form of a dove had descended upon Him, and a voice from heaven had declared, "Thou art My beloved Son, in whom I am well pleased"—immediately after all this He was "led by the Spirit" into the wilderness. "And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto Him." Mark 1:11, 13.

If the sinless Son of man, approved of God, anointed with the Holy Spirit, and ministered to by the Holy Spirit, was buffeted by the enemy, shall it be thought strange that the newborn soul baptized in the name of the Father and the Son and the Holy Spirit should be tempted by the enemy of all righteousness?

Helps Our Infirmities

To the church at Rome, Paul wrote, "Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God." Rom. 8:26, 27.

When Christ was about to be forsaken by all His followers and nailed to the cross, He said to His disciples, "The Prince of this world cometh, and hath nothing in Me." John 14:30. Satan had no claim on Christ, for He had not yielded to any temptation of the flesh. He was always victor in His contests with Satan. As Christ did not yield to temptation, so the

Christian may also be victor. The Holy Spirit is our helper, even when we have infirmities. These infirmities may include habits formed when living in a sinful state.

When we stop to think that the Holy Spirit makes intercession for us "with groanings which cannot be uttered," how can we feel that we are unequal to the task of overcoming our weaknesses? How often we forget that God is with us in the battles we fight, that we are not alone, but the Holy Spirit is praying for us and dwells within us!

Where the Spirit of God is, there is always power. We read of this power on the day of Pentecost. Not until that morning did the disciples accomplish anything great. They had traveled together—back to Galilee; but as far as we know there were no conversions. They had gone fishing, and on one occasion after laboring all night they had caught nothing; but the moment they came into the presence of Christ things happened. Absent from Christ, they seemed powerless. They had no food for breakfast. Christ asked, "Children, have ye any meat?" They answered him, "No." He said to them, "Cast the net on the right side of the ship, and ye shall find." This they did, and "they were not able to draw it for the multitude of fishes." John 21:5, 6.

From the resurrection of Christ till Pentecost the disciples lacked power to witness for Him; but the Holy Spirit descended upon them, and on the very first day of the manifestation of the Holy Spirit's power about three thousand souls were converted to the Lord. Great strides in Christian attainment can be gained only when the Holy Spirit enters the heart and takes up His abode there.

Every child of God can have this indwelling power if he will. It must be received by faith by each believer. The Holy Spirit is ready, and will do far more for us than we can hope or think. He is divine, and has infinite power to accomplish what He wills. We can talk to Him as friend to friend and say to His praise and glory:

Thou art my victory, my all in all,
My rock, my tower, my armor for defense;
When my strength fails, on Thee I humbly call,
And lo! Thy mighty arm, I know not whence
It comes, defends me; though Thou art unseen,
I'm conscious of Thy help on whom I lean.

The indwelling presence of the Holy Spirit is our assurance of overcoming sin. Without that presence we cannot win; clothed in it we shall not fail. "This is the victory that overcometh the world, even our faith." 1 John 5:4.

The Fact and the Memorial of Creation

By G. K. ABBOTT, M.D.

SOME years ago a Mr. Robertson, in charge of the Bible depot in Mukden, Manchuria, received from a distant city a letter written by a Christian Chinese. This letter should make us who speak English and live in big cities question whether the inquiry was not really needed. Have we become acquainted with our Creator, the God of the Bible? This Chinese Christian writes:

"DEAR SIR,

"My son is going off to the big city to college. There he will study in English. Tell me, has the Bible yet been translated into English? If so, I should like to have you send me a copy in that language for my son."

In countries that for centuries have had free access to the Bible, there are today two outstanding religious characteristics—disbelief in the fact of creation and disregard of the memorial of creation. After all, may not the Christian Chinese have good reason to question whether we have had the Bible in our own language so that we could understand it?

Nature Makes God Known

Paul might well have appealed to us as he appealed to the Romans of old to see God in nature when he said, "The invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead." We are without excuse. Nature does help us to understand its Maker. This most obvious fact doubtless inspired Bryant to write, "Go forth, under the open sky, and list to Nature's teachings." "To him who in the love of Nature holds communion with her visible forms, she speaks a various language." Hugh Macmillan, in his book *Bible Teachings in Nature*, wrote:

"Every natural fact is a symbol of some spiritual fact; every object of creation is the shadow of some important moral truth. In the incarnation of the Son of God we have the connecting link between the seen and the unseen; the ladder set upon earth whose top reaches to heaven."

"Every object in nature speaks of Him. The mineral kingdom reveals His stability, for 'He is the Rock of our salvation,' the Foundation of our hope; the vegetable kingdom exhibits His beauty, for 'He is the Rose of Sharon, and the Lily of the Valley'; the animal kingdom shadows forth His strength and self-sacrificing innocence, for 'He is the Lion of the tribe of Judah, and the Lamb of God, which taketh away the sin of the

world.' The sun declares His glory, for 'He is the Sun of Righteousness'; the stars proclaim His effulgence, for 'He is the bright and the morning Star.'"

By Faith We Understand

"He is before all things, and in Him all things consist." This is how the Bible depicts God's relation to creation. "Through faith we understand that the worlds were framed by the word of God, so that things that are seen were not made of things which do appear." Heb. 11:3.

Weymouth's translation reads, "Through faith we understand that the world came into being by the command of God, so that what is seen does not owe its existence to that which is visible."

Goodspeed renders it, "It is faith that enables us to see that the universe was created at the command of God, so that the world we see did not simply arise out of matter."

Moffatt's translation says, "It is by faith we understand that the world was fashioned by the word of God, and thus the visible was made out of the invisible."

David wrote, "By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth. . . . For He spake, and it was done; He commanded, and it stood fast." Ps. 33:6-9.

Mrs. E. G. White comments: "In the formation of our world, God was not indebted to pre-existing matter."—*Testimonies*, Vol. VIII, p. 258.

These all agree that power, or energy, as we call it, brought matter into existence. This power was the power of God. In analyzing matter of any and all kinds the scientist finally reaches that same conclusion, even though he does not acknowledge that it is the power of God. John Mills, in the introduction to his book, *Within the Atom*, says, "Electricity is the only known constituent of the ponderable matter of which our universe is composed." And on page 56 of this same little book he states that "within the last twenty years the whole basis of our conception of matter has changed. Today we know no matter but only electricity."

This is a radical revision of scientific understanding; for about twenty-five years before this was written, my high school text on physical science was sharply divided into two parts—matter and energy. At last men, without sensing it, have acknowledged what God revealed to Moses 3,500 years ago.

Creation Completed

Let us follow this subject a little further. As regards this earth, Scripture declares the work of creation to have been completed. "The works were finished from the foundation of the world." This Paul said in his epistle to the Hebrews (4:3). In Psalms, David says, "He spake, and it was done; He commanded, and it stood fast." It was completed and has not been done over, nor has creation continued to go on to our day—it stood fast. Here is no nebular hypothesis such as was taught when I was in high school. Today the scientist admits that this building-up process, i.e., the creation of matter, he has never seen going on, nor learned how to accomplish it. Creation was all finished before his day.

Sir Oliver Lodge in 1923 wrote in *The Scientific American*, "The building-up process we have not learned how to accomplish; nor have we ever observed it going on." The Bible told man long ages ago that the works of creation were finished from the foundation of the world. Even Adam did not see it going on. He had to take God's word for it all. By faith he understood as we have to understand. All that Adam or any man since that time has ever seen has been, not creation, but multiplication "after his kind."

All vegetable and all animal life—and man himself—have followed God's command in His biologic law—"after his kind." Here is no evolution, no production by slow processes, ages long, of trial and error with survival of the fittest. God made man after His own image. "In the image of God created He him." Man was perfect. Since sin entered, man has not ascended into a higher being; rather has he degenerated physically, mentally, and morally.

Scientists have discovered many facts of nature and in time acknowledged in the abstract some truths stated in the Old Book. No proved fact of nature has yet been shown to be at variance with God's revelations. Theory after theory, hypothesis after hypothesis, have been promulgated, only to go into the discard when greater light has been advanced. "The greatest minds, if not guided by the Word of God in their research, become bewildered in their attempts to trace the relations of science and revelation."—*Patriarchs and Prophets*, p. 113.

No philosophy deduced from science in contradiction of the Word of God has ever yet been proved true, and

many have been the upspringing theories that have wilted and died as greater light, even from humanly ascertained science, has shone upon them. "True science contributes fresh evidences of the wisdom and power of God. Rightly understood, science and the written Word agree, and each sheds light on the other."—*Counsels to Teachers*, p. 426.

The Memorial of Creation

"In six days the Lord made heaven and earth, the sea, and all that in them is." This is what God said to Moses, and He instructed him to repeat His message to the children of Israel. In the book of Job (38:4, 21), God put these questions to egotistical man, "Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding." "Knowest thou it, because thou wast then born? or because the number of thy days is great?"

That man might ever remember his divine origin, God gave him the first three of the Ten Commandments—Thou shalt have no other gods, Thou shalt not make any graven image to worship, Thou shalt not use lightly the name of thy Creator. That this divine origin might every week be brought back to mind, God hallowed the seventh day and set it apart as a memorial of creation. Thy Maker is God. In six days He made the heavens and the earth, and set apart the Sabbath day that thou mightest become better acquainted with Him whose name is called "Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace." When thus through life man becomes better and better acquainted with his heavenly Father, the Sabbath becomes also a sign of the regenerated and sanctified life. "I gave them My Sabbaths, to be a sign between Me and them, that they might know that I am the Lord that sanctify them."

Throughout all eternity, from one Sabbath to another, shall the redeemed come to worship before their Creator and their Redeemer. The Sabbath will ever be the day upon which they meet with Him. They shall be free from every work and stain that sin has made. "One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. . . . That pierced side whence flowed the crimson stream that reconciled man to God—there is the Saviour's glory, there 'the hiding of His power'!"—*The Great Controversy*, p. 674.

The fact of creation will nevermore be forgotten. The memorial of creation and the sign of redemption will ever be observed. "There, immortal minds will contemplate with never-

failing delight the wonders of creative power, the mysteries of redeeming love."—*Ibid.*, p. 677.

A Door of Hope

By MELVA E. COBB

I WILL give her vineyards from thence, and the valley of Achor for a door of hope." Hosea 2:15.

The valley of Achor ("trouble," margin of Joshua 7:26) brings sad memories indeed! Israel had just had a great victory, but Achan, yielding to the inner urgings of desire, had brought defeat to Israel. Lives also had been sacrificed just as they were entering Canaan and victory was again expected and so needful.

That good Babylonish garment looked so inviting, and those two hundred pieces of silver and the wedge of gold—here was a chance to put by a little for himself, a small nest egg with which to begin life after the conquest. Surely it could do no harm. He would hide them in his tent. No one need know he had indulged that weakness. It was almost a surprise to him. Yet someone *had* taken notice, and to the Lord, who ever looks not on the outward appearance but on the heart of His children, it was a very great sin.

On the tables of stone His finger had written, "Thou shalt not covet." "Israel hath sinned, and they have also transgressed My covenant; . . . they have even taken of the accursed thing, and have also stolen, and dissembled."

What a pity others must suffer through our inconsistencies! What a train of evil through one wrong thought! Achan had put self first. The glory of God and the victory of Israel—their importance had dimmed in the moment of his temptation. The Lord counted those treasures of the heathen an accursed thing, and because he had sinned against the Lord God of Israel, Achan and his loved ones perished with the paltry things he had coveted.

Oh, if we could only realize the far-reaching results of seemingly little things. The thoughts of the heart must be true.

This experience must be a lesson for Israel. Before they could expect the Lord to help and deliver, sin must be put away; and there they left a great heap of stones in the valley of Achor, a sad memorial teaching that hidden, unconfessed sin will surely be brought to judgment.

But sad as the lesson of Achan's judgment for sin may be, it speaks of God's determination to cleanse the camp of Israel from sin. And to us He says: "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all un-

righteousness." There is mercy for us in the depths of trouble to which wrongdoing has brought us. As we confess, He is faithful to forgive. In the valley of our trouble we find the door of hope.

"And thou shalt be secure, because there is hope." Job 11:18.

"He Prepared"

By G. M. MATHEWS

[NOTE.—Under this heading an editorial in the "Student Movement," organ of the students of Emmanuel Missionary College (Michigan), illustrates the practical preparation for the testing time that our medical cadet training movement afforded our young men in the days before the call to actual induction. This medical cadet service has proved itself truly a blessed providence in our work.—EDITORS.]

AN Adventist young man was appealing to his commanding officer for permission to be excused from military drill on the Sabbath. The officer seemed entirely unimpressed by his explanation of the reasons for the request. The situation seemed hopeless. Would it be necessary to refuse to obey an order, a decision which might result in arrest and court-martial? The young soldier prayed silently for divine help and made his decision: Regardless of the consequences he would be true to the faith. The sergeant who had brought him to the officer said, "Sir, this young man has had some military training, given, I believe, by his church." The officer ordered a detail of men to be brought up and the Adventist to drill them. This he did with such expertness that he was excused not only from Sabbath drill but from *all* drill! What dividends his preinduction medical cadet training paid at the very beginning of his military career!

Thousands of other Adventist boys have testified to the value of their medical cadet training. It has helped many in solving the problem of serving both God and country successfully at the same time.

The confusion and bewilderment resulting from the transition from civil to military life have been greatly lessened. The cadet has gone into the Army already equipped with many of the understandings, skills, and habits which make a medical soldier efficient. Because of his convictions as to non-combatancy and Sabbathkeeping, the odds are against him for success and promotion, but this training gives him "the jump" on his comrades, sort of evening things up!

It is our sincere belief that seldom has the church performed a service to the youth which has proved of such value as the medical cadet program, and never have the youth of the church been more loyal and steadfast!

News From Our Brethren in Belgium

By F. LAVANCHY

Educational Secretary, Belgian Conference

[NOTE.—One of our Adventist soldiers, Ben Wheeler—who does not tell us his home conference—secured this informative article while in Charleroi with Elder Ringoot. It will be seen that this report is rather addressed to the group of Adventist men in the service who had looked up the believers in Brussels, our headquarters, and in other parts of Belgium. We owe thanks to Brother Wheeler for typing the report and seeing it off to us.—EDITORS.]

AT last we may breathe free air and have the joy of meeting our English-speaking brethren in the common faith. You have visited us at our office or in our churches, with the brotherly smile and the Christian friendship we appreciate so much. Immediately you showed your interest in our work in Belgium, and more than once you asked me to write an account.

I realize that this report could not give you an exact idea of what has happened during these four years. I would like you to realize that your exertions and sacrifices have not been in vain. As you passed through Belgium, you were probably astonished to see smiling inhabitants who did not seem to have suffered much from hunger and misery. You saw us still well dressed, and our cities were not so badly ruined from bombardments as the English towns. We pay homage to the valor and the spirit of sacrifice of the English people. Your physical sufferings and sacrifices are surely superior to ours. Judging from the apparent situation in Belgium, you probably thought, Was it really necessary to trouble ourselves to cross the sea and to risk our lives in order to liberate a country that endured occupation apparently without difficulty?

During the Occupation

My brethren, I'd like to give you an idea of what was behind the scenes, for we have suffered. Especially in the beginning we did not easily endure the absence of the most-needed victuals, and we substituted quantity for quality. The clothes we possessed at the outbreak of the war could not be renewed. But there are other sorrows, and to describe them exactly, I should put my pen not in ink but in tears and blood.

In 1939, when France and England entered the war, we in Belgium put our confidence in our neutrality and hoped to escape the devastations of the war. Prudently, the nation had

made an important provision of raw materials. During the winter of 1939-40 more than once trouble and terror were caused by alarming news. Each time we were reassured. Then, like a thunderstorm, a mighty power assailed little Belgium. The bombardment of the large towns in Belgium struck the people with terror, and the retreating armies increased the disorder. Every owner of a motorcar fled at top speed to France.

Remembering the occupation of 1914-18, the Belgians could not bear the idea of a new oppression. The youth and the men, who could serve in the army, fled to the south. Many of our members went into exile of their own free will. Our "workers" were mobilized or ordered by the government to go to the south of France. The rapid defeat of the Belgian and French armies caused the great majority of the Belgian people to return home. Our ministers and evangelists were able to resume their work at the end of July. One minister, Jean Belloy, was a prisoner in Germany, and so were a dozen of our members.

The husbands of many of our sisters of the French-speaking provinces are still in prison camps.

When the churches could unite again they thanked the Lord for His protection during those dark days of 1940.

In the year 1941 the Flemish-speaking prisoners were liberated, and Minister Jean Belloy was among them.

Then the moral war began for the Belgian people. The administration was by turns soft and hard. [Our brethren had more trials than those of a physical and economic nature. The report tells of two or three brethren swept off their feet by the excitement and political teachings of the invaders. "Neither tears nor supplications could retain them." They are off with the invading forces that were turned back. On the other hand this report says, "Some of our brethren, kidnaped to Germany for foreign labor, found a consolation in the German churches."]

Keeping at the Work

The German administration never interfered with the activities of our church. We continued our mission work in lending tracts and by colpor-

tage. Unfortunately, we could not get the necessary books from France, and so our stock of religious literature rapidly became exhausted. We held a certain number of religious talks at Brussels, Antwerp, Braine-l'Alleud, and Bruges. To organize public lectures we should have been obliged to get an authorization and to hand over the complete text. In these circumstances we should have been compelled to talk only about generalities, and the great majority of the population would have disapproved of our attitude. The missionary activity of our members and the difficulties of the time opened many a door for the proclamation of our message. The ministers and evangelists had often more visiting to do than they could manage.

Here are some statistics about the number of our members from 1940 to 1945:

January, 1940	598
December, 1941	621
December, 1942	681
September, 1944	703

Notwithstanding strenuous food rationing and black marketing to contend with, our brethren proved their loyalty in tithes and offerings:

Tithe

1940	415,887 francs
1942	919,685 "
1943	1,228,185 "
1944 (9 months)	1,558,044 "

The Sabbath school offerings rose from 47,784 francs in 1940 to 95,043 francs in 1943.

Our Faithful Brethren Stood By

We could not obtain the authorization for the Ingathering collection. These difficult circumstances reveal what the principles of our church are worth. In the same period, when many Protestant denominations, subsidized before the war from Holland or England, left their pastors in a critical situation, our workers received a reasonable salary.

From a spiritual point of view the Sabbath school was a great help, and we see an increasing percentage of members who study their lesson every day.

We organized three yearly congresses; they were rather short but animated and well frequented. The brethren of the Franco-Belgian Union came from Paris and held inspiring studies and meetings.

We had two ministerial congresses. Of course, the brethren of the division in Bern could not visit us. They encouraged us by their letters. We felt that they understood our situation and knew our difficulties.

Owing to our keeping the Sabbath, we risked being taken for Jews. I know three cases of Adventist businessmen who received the visit of the Gestapo. They had been denounced as camouflaged Jews by their neighbors. Happily these visits had no consequences, for the occupying authority had a good opinion of our German brethren.

Some Experiences

In a little town of the Borinage, some sisters and a brother met on a Sabbath afternoon, and they closed their meeting with the hymn, "*O Toi dont les bienfaits*" [roughly, "O Thou Whose Benefits"]. The music of it is the same as that of the English national anthem. The children of the neighborhood, whose parents were collaborators, denounced this "English meeting." A motorcar was soon on the spot, and four men searched the house from the cellar to the garret. Our sister was accused of hiding parachutists. As there was nothing of suspicion to be found, the chief questioned the sister about the hymn. She showed him the words of it, and as he understood a little French and was not narrow-minded, our friends were left in peace. The peeking children stood at the door, rejoicing over the apprehension of our sister. This scene could have ended worse, and it reveals a wretched state of mind.

Jean Lenoir, a photographer and member of our church at Liège, was suddenly awakened at six o'clock in the morning in the early days of 1944. Threatened by a revolver, he was compelled to put on his clothes, and in the meantime his house was searched. He was put in jail without knowing why. His wife, though able to speak German, could not find out where he was detained. After many days of investigations she went to the Gestapo office. The officials' only answer was to point to a poster on which she read in great letters, "PARENTS, WHEN YOU COME HERE KNOW THAT IT IS ALREADY TOO LATE." After many weeks she found out that her husband was in the prison of the citadel and was asking for clothes, victuals, and his Bible. Many a time she waited in vain, hours and hours in the grim cold, to bring him the necessary things in small quantities. Our brother never received his Bible. One day he was able to communicate that he had been transferred without trial to the concentration camp of Boise-le-Duc in Holland. In August, just before the liberation of Belgium, he was probably sent to Germany, but we have no news from or about him.

A brother and a sister from the coast spent many weeks in prison for having refused to work at the repairing of an airfield on the Sabbath day. An English sister suffered eighteen months of internment with her countrywomen. During the last month of the occupation most of our young men of eighteen had to hide themselves to prevent deportation.

The persecution of the Jews was terrible and cruel. The vast majority of the population sympathized with them, especially with their children. Some Adventist families risked imprisonment and confiscation of their belongings by taking these poor people in. Two little girls yet with us show a remarkable understanding of the Scripture and pray in the name of Jesus. Two Jews were baptized recently.

Our Youth and the Collonges School

The young men who went to our seminary at Collonges, in France, took real risks. A young brother in Verriers was arrested and detained in prison for a month. My two children had to cross the frontier under the barbed wires.

I ascertain with pleasure a noble spirit among the youth. They desire to do something for God. If circumstances are favorable, our school at Collonges will not be large enough to receive all the young Belgians, whose hearts are already there. During the war four Belgian brethren have been engaged in the work.

This long trial of occupation and war has been a test for our members. By the grace of God we say that most of them have been firmly established in the truth. The protection of the Lord has been manifest. Many families suffered damage; our church building at Liège is completely ruined, but our lives have been protected.



Headquarters Building at Brussels, Belgium. With Two Large Meeting Halls Accommodating Both the French and the Flemish Churches

Your arrival, dear brethren, brought us our liberation. You were present at the outbursts of joyful cheering of the Belgian people. After four years the coming of liberty brings reason for exulting. Your attitude, the expression of your faith, your devotion in your hospital corps, is inspiring to us. May the Lord protect you. May He grant us the wisdom to avail ourselves of the new opportunities that come forth, and thus we shall all work together to hasten the coming of the Prince of Peace.

Ingathering in China's Far West

A RECENT letter from D. M. Barnett, of Kunming, Yunnan, China, to Milton Lee, director of the Yunnan Mission, who returned from there some months ago, tells of the work in that remote but important province of China. Brother Barnett speaks of visiting the churches among the tribespeople and how they are endeavoring to surmount the increasing difficulties facing the progress of the work because of the war and inflation. He tells of walking long distances through the rain day after day into the mountains where our little Miao companies are located. One day they traveled 120 li (40 miles) in order to make a certain stage in their journey.

He says, "It was a hard trip, but there are always enjoyment and satisfaction in doing that which is our duty to do. It doesn't take long to forget the hardships, and before long we prepare to do the same thing over again." He writes of going soon on his third itinerary in the year up into the Miao country, long weary miles from his home in Kunming.

Elder Barnett writes of the Ingathering work in Yunnan, which brought in a large sum, four times greater than anything that had ever been done before. He says:

"About the latest and best report, I think, is regarding the Ingathering campaign. J. H. Christensen was here to help us get a good start, and it went off with a boom. We got one fifty-thousand-dollar gift, several thirties, and more twenties. With the Lord's help and blessing we have now reached \$1,100,000 and will perhaps get another hundred or two thousand. [All sums national currency.] Pastor Huang, Wang Deh Fu, and I have spent more time at this work than others. However, Mrs. Tang solicited \$120,000, and the students from the tribes school helped for several days and got over fifty thousand. Mrs. Tsao is also at work. We thank the Lord for these funds. With living costs so high, there are plenty of places to use it." The sums collected amount to one third of their budget.

THE FAMILY FIRESIDE

Conducted by Nora Machlan Buckman

Unwise Marriages—Part 1

By MRS. E. G. WHITE

FEW have correct views of the marriage relation. Many seem to think that it is the attainment of perfect bliss; but if they could know one quarter of the heartaches of men and women that are bound by the marriage vow in chains that they cannot and dare not break, they would not be surprised that I trace these lines. Marriage, in a majority of cases, is a most galling yoke. There are thousands that are mated but not matched. The books of heaven are burdened with the woes, the wickedness, and the abuse, that lie hidden under the marriage mantle. This is why I would warn the young who are of a marriageable age, to make haste slowly in the choice of a companion. The path of married life may appear beautiful and full of happiness; but why may not you be disappointed as thousands of others have been?

This question of marriage should be a study instead of a matter of impulse. Obedience to the last six commandments requires this. Obedience to the fifth commandment also requires that the young honor the judgment of their parents in the matter. Crimes of every kind may be traced to unwise marriages; then why should ignorant and inexperienced children be allowed to enter the marriage relation blindly? Parents should feel their responsibility to guard the interests of their children, when their own mature judgment teaches them that should they marry unwisely, lifelong unhappiness would be the result.

While there are weighty responsibilities devolving upon the parents, to guard carefully the future happiness and interests of their children, it is also their duty to make home as attractive as possible. This is of far greater consequence than to acquire estates and money. Home must not lack sunshine. The home feeling should be kept alive in the hearts of the children, that they may look back upon the home of their childhood as a place of peace and happiness next to heaven. Then as they come to maturity, they should in their turn try to be a comfort and

blessing to their parents. They should not be too ready to leave the parental roof and give their affections and services to a stranger, at the very time when they are most needed at home.

Parents are entitled to the love of their children; and if the children would manifest in their words and acts more affection for the parents, it would be a blessing to both. Every kind attention is appreciated by parents. Before a marriage contract is made, every young person should look carefully to see how his or her absence from home will affect the happiness of the parents. Do they in their age or feebleness need the help that you alone can give them? Think carefully in regard to who has the strongest claims upon you.

When so much misery results from

marriage, why will not the youth be wise? Why will they continue to feel that they do not need the counsel of older and more experienced persons? In business, men and women manifest great caution. Before engaging in any important enterprise, they prepare themselves for their work. Time, money, and much careful study are devoted to the subject, lest they shall make a failure in their undertaking. How much greater caution should be exercised in entering the marriage relation,—a relation which affects future generations and the future life? Instead of this, it is often entered upon with jest and levity, impulse and passion, blindness and lack of calm consideration. The only explanation of this is that Satan loves to see misery and ruin in the world, and he weaves this net to entangle souls. He rejoices to have these inconsiderate persons lose their enjoyment of this world and their home in the world to come.

Many make light of the Heaven-appointed institution of marriage, and after it has been entered into thoughtlessly, without a true sense of its sacredness, the obligations it imposes are often shamefully disregarded. Frequently a man who is entirely ignorant of the wants of one of the opposite sex, of the treatment she should receive, takes her under his proposed protection when his influence and his temperament are to her a desolating hail, beating down her will and her aspirations, and leaving her no freedom of mind or judgment. Ignoring her personal rights, he becomes unkind and authoritative. Her individuality is lost in his, and she becomes the slave of his caprice and passions, as though she had nought to do but to obey his whims.

He may even quote texts of Scripture to show that he is the head, and that he must be obeyed in all things. He feels that his wife belongs to him, and that she is subject to his order and dictation. But who gives him the right to thus dictate and condemn? Is it the law of God, which commands him to love



H. A. ROBERTS

"Young persons who are thrown into one another's society may make their association a blessing or a curse. They may edify, strengthen, and bless one another, improving in deportment, in disposition, in knowledge; or, by permitting themselves to become careless and unfaithful, they may exert only a demoralizing influence."—E. G. WHITE.

God with all his heart, and his neighbor as himself? No; there is no moral or religious defense for such unjust authority. The same Bible that prescribes the duty of the wife, prescribes also the duty of the husband. It says, "Husbands, love your wives, and be not bitter against them." The husband is to be kind and affectionate. He is to love his wife as a part of himself, and to cherish her as Christ does His Church.

While women want men of strong and noble characters, whom they can respect and love, these qualities need to be mingled with tenderness and affection, patience and forbearance. The wife should in her turn be cheerful, kind, and devoted, assimilating her taste to that of her husband as far as it is possible to do without losing her individuality. Both parties should cultivate patience and kindness, and that tender love for each other that will make married life pleasant and enjoyable.

Those who have such high ideas of the married life, whose imagination has wrought out an air-castle picture that has nought to do with life's perplexities and troubles, will find themselves sadly disappointed in the reality. When real life comes in with its troubles and cares, they are wholly unprepared to meet them. They expect in each other perfection, but find weakness and defects; for finite men and women are not faultless. Then they begin to find fault with each other, and to express their disappointment. Instead of this, they should try to help each other, and should seek practical godliness to help them to fight the battle of life valiantly. Their daily prayer should be,—

"Help us to help each other, Lord,
Each other's woes to bear."

Self-denial must be practiced in the home. Every member of the family should be kind and courteous, and should studiously seek by every word and act to bring in peace, contentment, and happiness. All members of the family do not have the same disposition, the same stamp of character; but through self-discipline, and love and forbearance one for another, all can be bound together in the closest union. In many families there is not that Christian politeness, that true courtesy, deference, and respect for one another that would prepare its members to marry and make happy families of their own. In the place of patience, kindness, tender courtesy, and Christian sympathy and love, there are sharp words, clashing ideas, and a criticizing, dictatorial spirit. In every family where Christ abides, a tender interest and love will be manifested for one another; not a spasmodic love expressed only in fond caresses, but a love that is deep and abiding. True love is a high and holy

OUR BABY

MAE CARBERRY BRADLEY

Just a precious little bundle
Lying in his crib at rest;
Sweet to strangers, dear to others,
But to us the nation's best.
Sleeping, growing, causing trouble,
Getting dearer all the while.
How his touch can draw our heartstrings;
How we treasure every smile.



How he grows! Soon in a high chair
He demands his "dinna" quick,
Loves his Teddy, rides his walker;
Oh, how precious is our Dick.
Soon our baby boy no longer,
For he runs and talks and plays,
Likes to "wide in car" with sister,
Seems to have his mother's ways.

Now his hair is cut like daddy's;
How we miss those baby locks.
Dolls and rattles in the attic,
Now he plays with trains and blocks.
Oh, so soon we see a big boy
Ride his "bike" down to the lake,
Talk of cylinders and engines,
All his baby ways forsake.



Still we love him and adore him.
He's our baby just the same,
Though he grows as tall as daddy
And adds Mister to his name.
Whether he's a local pastor
Or in service far away
Still the memory of our baby
Will be cheering us each day.

principle, and is altogether different in character from that love that is awakened by impulse, and which suddenly dies when tested and tried.

My heart is drawn out for the young. God has given them talents, which, if improved, would be of great service in His cause. Satan knows this, and therefore seeks in every possible way so to occupy their minds that they will have no time or inclination to devote themselves to the service of God. There needs to be a great change in the home life of some. They need to overcome the defects in their characters, if they would become useful workers for God and useful members of society. They do not realize that the inconsistencies in their characters are great drawbacks to their usefulness, and that unless they war against those tendencies

which have controlled them to a greater or less degree, they will surely fail of attaining the future life.—REVIEW AND HERALD, Feb. 2, 1886.

(To be continued)

How to Read the Bible

1. READ thoughtfully and reverently.
2. Read seeking a helpful message for the day.
3. Underline passages that impress you as you read.
4. Pick out one short verse for the day's meditation.
5. Set aside a definite daily time for reading and keep it faithfully.
6. Let your reading guide your living.
7. Enter the New Year as a daily reader of the Bible.

Dedication of the New Spokane Church

SABBATH, February 3, was a day long to be remembered in the Upper Columbia Conference. We were very happy to have J. L. McElhany, president of the General Conference, with us on the occasion of the Reconstruction Offering. Our conference on that day raised \$34,932, which exceeds the goal of \$33,500, and more is coming in.

We were very happy that Elder McElhany could be present and preach the dedicatory sermon of our new \$50,000 Spokane church. The building was completed on August 4, 1944, and was dedicated, free of debt, on February 3.

The dedicatory service opened with Scripture reading and prayer by L. E. Esteb, president of the conference, followed by a vocal solo by A. R. Holt. The history of the church was read by R. E. Finney, Jr., pastor. The male quartet sang "I Will Lift Up Mine Eyes." A thank offering for foreign

missions was taken while Brother and Sister Boardman Noland played the offertory.

Elder McElhany stressed the fact that only a building dedicated to the living God can inspire us with the spirit of worship. The building may be most magnificent, but without the spirit of worship thus inspired it will mean nothing to our spiritual lives, he said. He reminded his hearers that only as they dedicated themselves to the Lord could they ask Him to bless the worshipers and the building being dedicated. At the close of the sermon the congregation rose and joined in the reading of the act of dedication, in which they consecrated themselves anew to God.

The dedicatory prayer was offered by V. G. Anderson, president of the North Pacific Union Conference, and the choir, under the direction of Mrs. L. E. Esteb, sang the dedication hymn, "Bless This House." The benediction was offered by E. H. Wilcox, pastor of the Coeur d'Alene church.

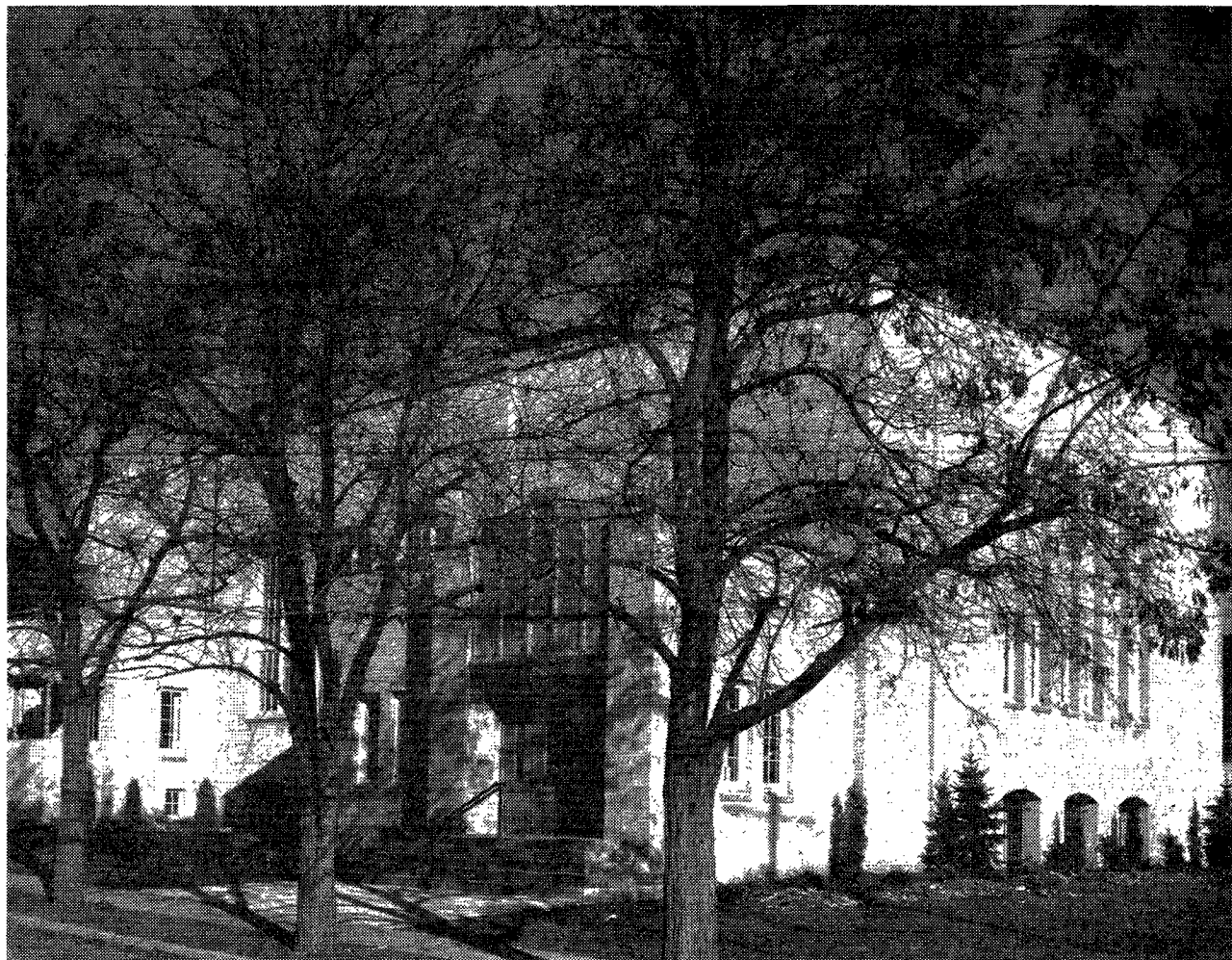
L. E. ESTEB.

Evangelistic Effort in Lansing, Michigan

IN the State of Michigan, where so much of the beginnings of our work took place, the Lord is still gathering precious souls for His kingdom. We offer here a brief report of our evangelistic effort held in Lansing, the State capital, last year.

Our meetings were held in the large Prudden Auditorium, which is just across the street from the capitol building. Services were conducted three nights each week—Sundays, Wednesdays, and Fridays. Like the other cities of Michigan, now Lansing, with its automobile and truck factories, is a great center of war production. From the first till the last of the meetings the attendance was good, even though a great many who would otherwise have attended found it necessary to be at their work in the shops during the time of the meeting.

We appreciated the loyal support given by the members of the Lansing church and the workers in the confer-



Spokane First Seventh-day Adventist Church

ence office. A. A. Douglas, pastor of the church, and Mrs. Douglas gave their strong support throughout the campaign. More than 1,800 names were turned in, with requests for literature. The offerings amounted to \$6,200. This covered the larger part of the expense of the campaign. Eighty-five persons were baptized. We thank God for the victories gained, and give Him all the praise, for without the power of the Holy Spirit no soul could be won to Christ.

Not only do we thank God for those who were baptized, but we believe that many more in this capital city will take their stand. The church is following up the interest in a strong way by sending a year's subscription for the *Signs of the Times* to the interested ones who gave their names for reading matter.

Those making up the evangelistic company were Earl H. Robbins, gospel singer; Mrs. Beryl Davison, Mrs. Eva Crosier, and Mrs. Irene Garrison, Bible instructors; Miss Pearl Olson, organist; and the writer.

We pray that God's continued blessing may be upon the work in Lansing, and that all will be faithful unto the end and receive the crown of life.

MELVIN L. VENDEN.

What and Why About Tuberculosis

A PUBLIC opinion poll several years ago showed that about half the American people believe tuberculosis is inherited, that it can be passed on from parents to their children before birth. This is not true.

Tuberculosis is catching. It is not colds nor flu nor being *run down* that causes the disease. Tuberculosis is caused by a living germ. Only tuberculosis germs can cause tuberculosis.

The children of tubercular parents often develop tuberculosis, but not because of inheritance. The germs of tuberculosis, which the father or mother may have, are spread in the same way in which the germs of a cold are passed on. Tuberculosis is spread by germs passed from the sick to the well in the kind of intimate, daily contact persons have in the home, school, workshop, and office.

A person infected with tuberculosis may have the disease for weeks, months, and sometimes years without feeling sick or showing symptoms. He unknowingly may be spreading the germs to all those with whom he lives and works.

It is because these things are true that tuberculosis prevention and control depends to a large extent upon finding the unrecognized cases in the community and hospitalizing them until the disease is arrested and the patient is no longer a health menace.

A chest X ray is the only sure means

of discovering tuberculosis in its early state. This is why every adult should have a periodical chest X-ray examination.

Because science has not yet found the drugs for cure or immunization in tuberculosis, knowledge and understanding are still the greatest weapons against the disease. This is why everyone should know that tuberculosis is not an inherited disease—why he should know that tuberculosis is catching.

*SARAH JEANNE MUNN.

Director of Publicity,
D.C. Tuberculosis Association.

God Turned the Hurricane

THEY were newcomers, these two, man and wife, and their new mission house had just reached the empty-shell stage. They were building it together, carefully, for the precious lumber had been figured down to the last board, and none could be wasted. That house must be built well, too, for it would have to serve as their home, dispensary, school, and chapel until they could get a foothold.

So busy were the couple that the dark clouds had gathered and were tumbling over one another in ominous haste before they were noticed. Hurriedly, the two started boarding up the unfinished windward windows, and by the time they had got around to the door, the wind was so strong that it took all their combined strength to close it and put up a temporary bar. It was too late then to secure their launch; so, crouched in the doubtful protection of the unfinished house, they watched—and prayed.

Then, as they watched out across the passage, over the crest of the far island came the heart of the hurricane, a tall, tapering vortex of cloud, wind, and debris, all spinning at a pin-wheel speed. As it came down the slopes, they could see the trees topple in its pathway. Huge trees, they were, too—teak, mahogany, and sandalwood—but they went down in a wide swath, with all the dispatch and finality of a row of dominoes on a tabletop. As the huge cone rushed across the passage, they could see that it was headed straight for them. Like the finger of destruction, the bedraggled swath and the hurricane pointed right at them. It was like looking into the barrel of a leveled rifle. Their precious launch, their only transportation, would be the first to go, then their new house, and themselves with it probably. But no—just as it reached the jutting point of land where it would enter their anchorage, the swirling cone suddenly hesitated, then started off in a new direction—around the mission.

The tumbled, tortured swath of destruction does not show any more, for

tropical jungles do not tolerate open wounds for long. However, the scar growth of vines and underbrush stands out like a broad green arrow, pointing right at the mission station, and reminding everyone who sees it that God is able to take care of His own—even if it does mean turning a hurricane out of its path.

PFC. IVAN N. JONES.

New Hebrides, South Pacific.

North American Gleanings

Atlantic Union

The members of the church at Manchester, New Hampshire, were very happy on Sabbath, February 24, when their new church was dedicated. This is the first time they have had a church of their own; formerly they met in halls.

A new district has been established in the New York Conference and it is called the Schenectady district. B. M. Heald has accepted the call to become pastor of this section.

Canadian Union

R. G. Campbell has recently taken over the work of union publishing secretary for Canada and Newfoundland. He was formerly in the mission fields and more recently in the Illinois Conference before going to Canada.

T. T. Babienco and D. F. Neufeld are starting a series of meetings in Saskatoon. C. M. Monks, of Regina, will soon be starting a new series of meetings in that city.

Miss Pearl Hodgson, a Bible instructor intern, has been called from Winnipeg to assist D. F. Neufeld in his Saskatoon effort.

Brother and Sister A. W. Kaytor are leaving Ottawa to answer a call to the Ontario-Quebec Conference to act as secretary of the home missionary, Missionary Volunteer, and educational departments.

Columbia Union

J. C. Holland and W. R. Robinson, home missionary secretaries of the Columbia Union and Allegheny conferences, respectively, conducted a successful combined home missionary and Sabbath school institute on evangelism in the Berea Temple in Baltimore, March 3.

An evangelistic campaign was recently opened in Danville, Virginia, and a good congregation attended the opening meeting.

Lake Union

L. E. Abelson reports three baptisms as a direct result of the colporteur work in Muskegon, Michigan.

The Indiana colporteur institute convened Monday evening, February 19. There was a good attendance. J. D. Snider, J. M. Jackson, and W. A. Higgins assisted in the institute.

Northern Union

Two candidates were baptized in Jamestown, North Dakota, on February 17. They were converts won by Reinhold Patzer.

A new church at New Rockford, North Dakota, has been organized.

Mr. and Mrs. N. W. Becker, who have been working in District 8 in North Dakota, are leaving to answer a call to labor in the Minot, North Dakota, area.

Mr. and Mrs. Robert Fuller, with their little daughter, have arrived to take up work in Brainerd, Minnesota.

North Pacific

Two persons were baptized at Vale, Idaho, recently by J. H. Apigian.

Strong evangelistic plans are under way in the Washington Conference. S. A. Broberg opened a short series of meetings on Vashon Island in the Grange Hall. Arthur Patzer and his young people's group opened a twelve-week series of meetings in the Highland Park church. E. E. Duncan and George Casebeer are holding meetings in Tacoma and have already baptized 8 since the first of the year. Robert Adams and Elgie Miller will be opening a series of meetings soon in the little town of Issaquah. L. W. Hallsted and L. E. Lyman are constructing a tabernacle which will be taken in sections to Everett, where they plan to begin meetings. A. J. Reisig and Gregory Ziegler have been able to secure the armory for meetings three nights a week.

E. N. Sargeant and Frank Phillips, assisted by C. A. Purdom, began a series of meetings in the new Kirkland church early in March.

Sabbath, February 17, was the day the new church building at Oakville, Washington, was dedicated. The members of this church have also purchased a building, renovating it and remodeling it for a church school.

Pacific Union

C. T. Johnson and John Hancock will open their series of meetings in Santa Ana, California, on Sunday night, March 4. These meetings are to be held in the Ebell Club Hall.

Students from the theological department of La Sierra College report that the meetings they are conducting in the Women's Club House at Home Gardens are being well attended.

More meetings are being conducted in the Ebell Club Hall in Anaheim by Glenn Goffar and A. D. Bohn.

Southern Union

Miss Sarah Hoskins has connected with the Alabama-Mississippi Book and Bible House, assisting C. L. Jacobs.

Miss Jean Meyer now serves as office secretary of the Twentieth Century Bible School, taking the place formerly occupied by Miss Hoskins.

Mrs. Rena Mae Clark has trans-

ferred to Birmingham, taking over the work of Bible instructor which Miss Meyer had been doing for more than two years.

Miss Margaret Fuller moved from Mobile, where she labored as Bible instructor, to Meridian, where she now is secretary-stenographer for the home missionary and Sabbath school departments directed by V. W. Esquilla.

Mrs. Ethel Warren, of Natchez, has been asked to fill the position of full-time Bible instructor and will work where needed. She has been requested to assist F. W. Harvey, at Pensacola, for the present.

Miss Lynne Sudduth, secretary to the president of the Alabama-Mississippi conference for the past seventeen months, accepted the call to the Southern Union Conference office and began her work as stenographer there on February 12.

Elder and Mrs. H. A. Vandeman are leaving the Kentucky-Tennessee Conference to locate at Orlando, Florida. Elder W. E. Strickland will take the place vacated by Elder Vandeman as pastor of the Nashville Fatherland Street church.

Southwestern Union

LeRoy Leiske moved to the Alexandria, Louisiana, district recently. He has been working with our evangelists ever since he began his internship eighteen months ago.

T. B. Westbrook, who was formerly pastor of the Dallas, Texas, church, has now gone to New Orleans to take charge of the work there.

W. E. Priebe and A. L. May are beginning an effort in San Angelo, Texas.

J. L. Dittberner and Harold Williams are holding evangelistic meetings in Artesia, New Mexico.

Morris Lowry, who has been laboring in Arkansas-Louisiana, has accepted a call to the Texas Conference and is now laboring with H. N. Bresee in Houston.

F. W. Detamore and Robert E. Metcalfe have launched their second series of meetings in Dallas, Texas. N. B.

Boys in Uniform Who Are College Students

It is pleasant to think of the thousands of Adventist youth who enjoy the privilege of attending our excellent colleges and academies. But they are not the only young people who are getting a Christian education. Twenty-five hundred earnest souls are taking courses conducted by the Home Study Institute, and, judging from the cheerful letters that come to our office, the large majority are enjoying the experience.

We were happy to receive a short time ago a post card from Maurice Tieche, who has charge of the European branch of our Home Study In-

stitute, situated at Collonges, in eastern France. He writes that the branch was able to carry on its work all through the troubled years when France was in enemy hands. It is good to think that our French youth, hindered from attending the junior college at Collonges, had this opportunity to continue their studies. Brother Tieche promises to send us shortly a full report of the activities of the branch in the last five years.

One of the Army boys, who is taking two of our courses, writes from somewhere in the Pacific area that he ought to be pushing ahead faster with his Home Study assignments, but certain responsibilities in connection with church work have hindered him. "The boys who were here when I came," he writes, "and with whom I have been a co-worker in maintaining and conducting the regular worship services with our group of close to thirty men, have gone on now, and my duties seem to have increased; however, others are stepping in, and all are endeavoring to co-operate and make our services a success. None of us begin to be preachers or qualified leaders, but we take turn about teaching our Sabbath school lessons, occupying the church hour, and conducting our vespers and Friday night devotional services."

Another of our boys in uniform wrote that he had been in action recently, the shells and bullets flying all about him, but God had mercifully spared his life. He said he had dedicated himself anew to God, and asked to be enrolled for one of our Bible courses.

Not all our Army students are Adventists. One young man belonging to the Disciples Church has completed our courses in Daniel and Revelation and public speaking, and has now enrolled for the new course in First and Second Corinthians. He is serving as assistant to the chaplain and has requested some of our denominational books that he can place in the library provided for the boys in that unit. The books have been dispatched.

Another young man, enrolled for the course in lay preaching, writes: "I may be inducted into the Army in a few days, but I shall try to finish this course. I don't belong to the Adventist Church, but I keep the true Sabbath. I lost a dearly loved brother in the Army a short time ago. Pray for me that I may walk in the footsteps of my Lord, and if it be His will that I enter the Army, that I may be a help spiritually to my comrades."

"Pray for me"—how often the request occurs in letters coming from our boys in and out of the Army, and also from older students who are struggling against obstacles of various kinds and feel their need of the help that comes from above in answer to earnest, persevering prayer.

In these days when all serious-minded people are putting in long hours at work and have very little leisure time, it is no small task to carry on successful correspondence study; but all things are possible with God, and prayer is now, as always, the one sure source of effective help.

As we members of the office force of the Home Study Institute meet on Sunday mornings to pray for our students scattered all over the world, we like to feel that the readers of our beloved church paper, the REVIEW AND HERALD, join us in our petitions.

M. E. OLSEN.

Unusual Opportunities in Central America

IN visiting the people of Central America I found that many of them are longing for light. We are glad for the missionaries we have in these fields and for the national workers who are preaching the gospel as it is revealed in Christ Jesus. As a result, we have many believers witnessing for the faith in the Central American Union Mission.

As we view what our colporteur evangelists and lay workers are accomplishing, we can but realize that a spiritual revival is taking place. While attending the Panama Conference session I learned of the following experience, which indicates beyond all doubt how the Lord is leading in this movement:

In Costa Rica

I was told of an old man who bought a Bible in San José, Costa Rica, and who died a number of years later, keeping the Sabbath. One night this man had a dream. In this dream an angel came to him and told him to buy a book called the Holy Bible, that it was the Word of God. The dream worried him because he did not know of such a book or where he could find one. Finally he heard he could get such a book in San José, and he went there after it. No one knows whether he went on foot or horseback, but he was gone a long time, for it is a distance of hundreds of miles. Shortly after he returned to his home he destroyed his images and began telling others of the second commandment. Everyone thought he was out of his mind, and someone told the priest about it. The priest came out and made friends with the man and borrowed the Bible, which he burned in the public place.

The man felt very unhappy about this and went back to San José for another Bible. This time he hid it and studied only when no one was around. It was not long until he was keeping the Sabbath. Then he began to make known to others his new-found faith. He read and studied the Bible for many years. He marked it on



Colporteur Institute at Guatemala City, Central America

every page—marks such as “Jesus will soon return,” “The judgment,” “This is the law of the true God,” etc. He died at the age of about eighty years, but before he died he told the people that someday the messengers of the Lord would come to Querebalo, Panama, and teach them the true Sabbath and not to worship images. Then they would know that he was not out of his mind. He had dreamed this also and had noted it in his Bible with the date.

Well, the old man died without seeing “the messengers” come to Querebalo, but now that they are there the people often remark, “That is just the way Domingo Morales told us.” The Lord has many ways of reaching the people for these last days. Now we have many believers in that place. Truly He has other sheep who are not of this flock, and He is calling them together into one fold and under one shepherd.

The San Jose Academy Trains Workers

A small boy from one of our villages in Panama accepted the truth. With the aid of our publishing department secretary he was able to earn a scholarship for our academy at San José. Every vacation during his years in the academy he sold many books, and as a result of the literature which he distributed, hundreds of believers have been baptized into the faith in the province of Chiriquí.

In one of the villages of the interior of Guatemala, a young man was miraculously won to the truth. By the means of the colporteur work he was able to attend our school in Costa Rica. After graduating from our training school he continued in the colporteur work and later was called to the ministry in the Salvador Mission. As a result of his labors several churches have been raised up in that field.

One day while the principal of the Costa Rica Academy was shopping in

the city of San José, a young woman approached him. She said she had heard about our school and the wonderful things it did for the young people who attended it. She was very ambitious to attend but did not have enough means. The Lord helped her to find a way, and she was later baptized. She is now out earning a scholarship for the next school year.

The publishing department in Central America and our schools are working together to prepare more workers to quickly finish the work in that portion of the Lord's vineyard.

We thank God for the earnest and sincere workers we have in the Central American Union Mission. Their efforts are richly blessed in proclaiming the third angel's message. Let us support their efforts with our prayers and our gifts in extending the glad tidings throughout that field.

J. J. STRAHLE.

Baptism in Nashville

THE evangelistic company at Nashville, Tennessee, under the leadership of J. M. Hoffman, evangelist for the Southern Union Conference, is happy to send you this encouraging report. Up to the present time 105 have been baptized. We thank the Lord for this harvest of souls and with His blessing are planning another baptism for March 11.

The interest that has been awakened continues, although the enemy of souls has been working hard. In the same auditorium in which Elder Hoffman has been presenting the message, really bitter opposition has been carried on by ministers of other denominations. These ministers attacked us on the Spirit of prophecy, the two covenants, the two laws, the Sabbath, and the Lord's day. In addition to this many personal remarks were made about Mrs. E. G. White, William Miller, and Elder Hoffman himself. They

circulated their tracts over the city and county to hinder our work. Our newspaper advertisements were refused by the leading papers of the city, but they continued to take the advertisements of the other denominations.

On four different occasions Elder Hoffman reviewed the sermons of the Campbellites which were given in the same auditorium we are renting. These four sermons, consisting of fifty pages of printed material, have been bound together in booklet form and sent to the interested people.

The courage of the workers is good; for from the very beginning of this war against our work Elder Hoffman has called to the attention of his workers the inspiring statement found in 2 Kings 6:16, "Fear not: for they that be with us are more than they that be with them." Therefore, we are thankful to God for the privilege He has given us of being workers in His vineyard.

Although we rejoice over the success of the work here in Nashville, how earnestly we pray that those who have heard this message will not turn their backs on these truths but make their choice for right.

Our work is continuing in a strong way, and all indications are that we shall have a large fruitage for our labors. We humbly solicit the prayers of our brethren and sisters for this effort.

DORIS BRADY.

In Takoma Park, D.C.

BELIEVE that our brethren and sisters throughout the field will be interested in a brief report of the activities of our headquarters church in Takoma Park. Our membership at present is approximately eight hundred, and the church treasurer reports that nearly one hundred per cent are tithers. The tithe paid by our members during 1944 amounted to \$102,079, which is an increase over that of the previous year of \$16,738. The missions offerings totaled \$34,421.

We have one of the best, if not the very best, church school buildings in the denomination, and practically all our children attend it.

An excellent spirit of love and co-

operation characterizes the work of our church, and the members are responsive and liberal. The quota for the Million-Dollar Rehabilitation Offering for the Takoma Park church was \$3,960, and the amount actually raised in cash amounted to \$10,793.

While we do not measure the spiritual life of the church by the money contributed, yet this may be some indication of where the hearts of our

The Sabbath
School
Conducted
by the 47th
General
Hospital in
New Guinea



members are. It is encouraging to know that our leaders and workers who stand here at the head of the denomination are themselves doing all that they recommend to our people. I do not know of a more exemplary church anywhere than our Takoma Park church. It is refreshing to see the devotion and self-sacrifice of the membership.

Not only here but throughout the world field God has a loyal people who are preparing for His soon-coming kingdom. We believe with all our hearts that this blessed event is near, even at the door.

CLINTON J. COON, *Pastor.*

The 47th General Hospital Sabbath School

OUR Sabbath school in the 47th General Hospital has now been organized overseas for almost one year. When we arrived in New Guinea we found a small group of Sabbathkeepers had preceded us, and some few weeks before our arrival had organized a small Sabbath school in a chapel only a short distance from where we were stationed. It was surely a pleasure to join with this faithful group of men. Week by week our number grew, as others learned of our presence here and as more installations arrived. The little chapel in which this Sabbath school had its inception had to be enlarged three times to accommodate our growing crowds, and for a while after the

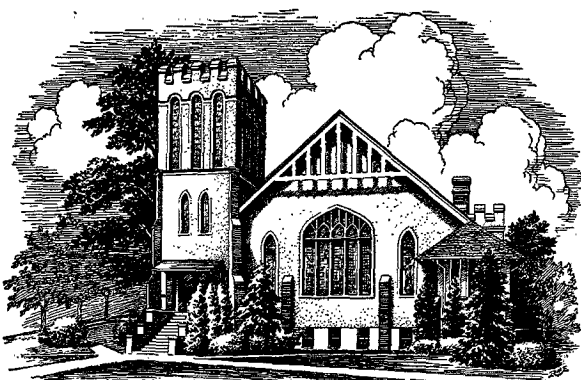
last enlargement was made, there was always a capacity attendance. In the last few months, however, a great many of these men have been moved farther north, and some are now in the Philippines. But the Sabbath school and the church services continue with an attendance that compares very favorably with the attendance of similar groups of medical men and women in our institutions in the homeland.

We follow the plan of receiving an offering in the Sabbath school. It was felt that most of our personnel had arranged for offerings in their home churches and so no goals were taken and no drives put on to make these offerings any larger than they would normally be under these circumstances. However, from the first it was evident that our soldiers overseas are most liberal, and our offerings have often averaged over one dollar a member each week. At the close of the year, which was really no more than a ten-month period as far as the taking of offerings was concerned, we were able to report the sum of \$2,328 for missions. Most of this amount has been sent to Australia, as this field is under the Australasian Union. More recently the plan was adopted to send the Sabbath school offerings to the different home schools represented by our group. Each Sabbath the member who is honored with the offering for that day gives a brief report of his home Sabbath school.

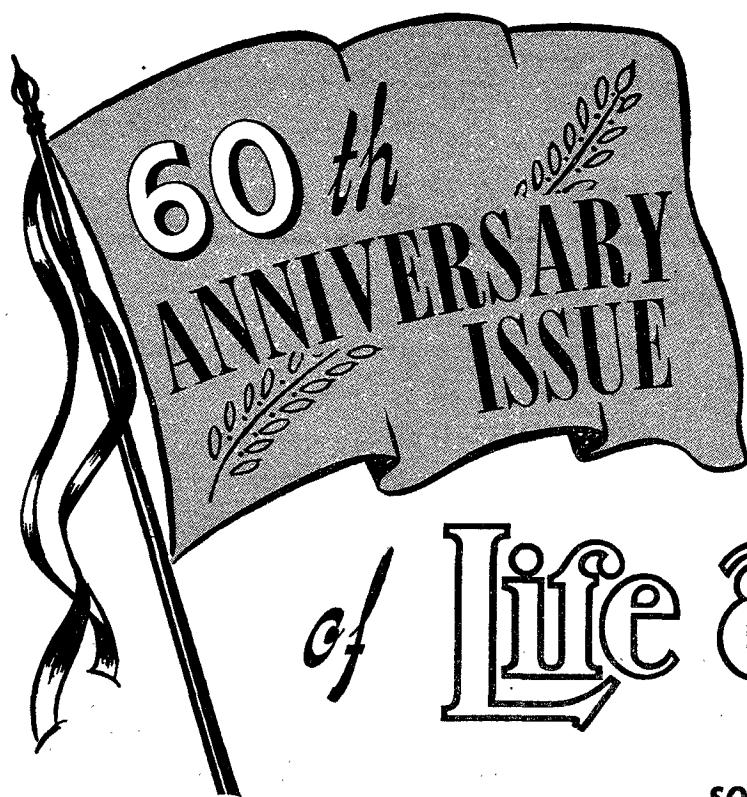
At the present time Major Harrison Evans is superintendent of the Sabbath school, and Miss V. Eisenbach is the secretary-treasurer. Major Delos Comstock is the leader of the Missionary Volunteer Society, and Sergeant Bob Jones is the assistant leader. The accompanying picture was taken after one of our Sabbath services. We hear many favorable comments as we mingle among those served by this group of medical workers. We are confident that their sympathetic and effective ministry in behalf of those who suffer will bear fruitage in the kingdom of God.

CHAPLAIN W. H. BERGHERM.

"THE isles shall wait for His law."



Takoma Park Church



In this June issue commemorating the completion of sixty years of service you will find articles of more than ordinary interest and importance by writers nationally known and honored in their respective fields.

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"Safety's Progress in Sixty Years"

R. R. Spencer, M.D.
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Cancer Research Institute,
U.S. Public Health Service

"Present Status of the Fight Against Cancer" (The first of a group of articles.)

George K. Anderson, M.D.
Secretary, Council on
Foods and Nutrition,
American Medical Association

"Progress in the Field of Nutrition"

W. W. Bauer, M.D.
Director, Bureau of
Health Education,
American Medical Association

"The Health Score of Threescore Years" (The first of three articles.)

Austin E. Smith, M.D.
Secretary, Council on
Pharmacy and Chemistry,
American Medical Association

"The Successful Fight Against Quackery"

Lela E. Booher, Ph.D.
For many years a member of
the editorial board of "Journal of Nutrition"

"The Story of Enrichment Up to Date"

George T. Harding, M.D.
Clinical Professor of Psychiatry,
College of Medicine,
Ohio State University; Medical Director,
Harding Sanitarium

"Psychiatry Comes to the Fore"

For some time the demand for LIFE AND HEALTH has exceeded the paper supply. Many transient customers will be disappointed in their efforts to secure this anniversary issue. By placing your order promptly you can be assured of receiving your copy, and incidentally have the advantage of the half-price subscription offer.

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IN simple convincing language, impossible to misunderstand, Dr. Wood gives new glimpses of God's character—love, mercy, and justice—of Christ's work on behalf of man, and of the regenerating power of the Holy Spirit. These and other themes are taken up in the order and succession in which the same topics appear in the 1945 Morning Watch. Already many testimonials have come in attesting the fact that these well-balanced studies are bringing a message of light and encouragement to those who are following the daily meditations embodied in these three-minute discussions of the Morning Watch text.

FROM A MINISTER'S HOME—

"I think we do not have any book comparable to it for *conciseness*, beauty of thought, and spiritual help on the subject. It is like opening something *fresh*—it has a fragrance given from divine help and intrigue to keep one wanting to learn what the morrow's chapter will have in store. We have invited all those in our district to avail themselves of this precious volume out of which they can give their families something

worth while in a short time, something they can assimilate quickly and carry through the day."

FROM A PHYSICIAN AND ELDER OF A SMALL CHURCH

—"Here in our small churches we at times tend to feel a bit dry and occasionally a bit blue. The spirit is there right enough, but at times it lacks the challenge. Your brief but deep thoughts for the day seem to be satisfying this very definite need. There are scin-

tillating gems on the surface of them and even more nuggets deeper and deeper. They serve as a source for thought all through the day."

FROM A PATIENT IN A SANI-

TARIUM—"Recently I received *Mysteries Unveiled*, sent to me from the Voice of Prophecy. I know it is the best "daily reading" I have ever had and want you to know how much I am enjoying it and appreciating the beautiful messages."

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Dr. Mitchell Greets Dental Students

FOR some years groups of our young men have been taking dentistry in the Atlanta-Southern Dental College (now merged with the Emory University School of Dentistry). Dr. J. Russell Mitchell, long a teacher on the faculty of the college, and a well-known practitioner of Atlanta, was able to make arrangements for our students to have Sabbath privileges in their classwork. To foster this plan, the General Conference helped to secure commodious headquarters for our students in Atlanta, known as the Dental Home, under the supervision now of Elder and Mrs. C. F. Larsen, formerly of our educational work in China. Dr. Mitchell has led in this enterprise for the training of medical missionary dentists. He sends us a copy of his annual letter to the graduates, who are faithfully representing our cause pretty much over the world just now, we would judge. One correspondent in France finishes a letter to the Doctor: "It is too dark to write any more. To use a light is to sign your own death warrant."

We quote from the Doctor's message to graduates at home and in the national service abroad:

"We believe this movement will soon swell into the loud cry of Revelation 18 and, as the messenger of the Lord says in Volume IX, 'the final movements will be rapid ones.' Certainly God has a definite place for each of you, as well as for me, in this grand climax of the ages, and it is my daily prayer that none of us shall fail Him when He calls us to this work. The future for God's people will be full of tests and trials; yet we must never forget that 'above the distractions of the earth He sits enthroned; all things are open to His divine survey; and from His great and calm eternity He orders that which His providence sees best.'—*Ministry of Healing*, p. 417.

"Some of you boys are in Europe; others are in Asia or Africa or the islands of the sea. Many are still in the homeland. If abroad, do all you can to learn the languages of these nations. It may be that God will use you mightily in the closing of His work. Out of this great upheaval may come a band of consecrated and trained men and women that no other experience could produce. If God puts the burden on you and calls you to His special service, do not fail Him, whether you are in the armed forces now, or serving on the home front. Let your superior officers see by your lives that you are Christian gentlemen and can be trusted to do what is right at all times.

"There is a need for dentists to go to foreign fields as missionaries, just

as physicians are sent. Elder Sherman, in Venezuela, has demonstrated the wonderful value of a dental clinic in a mission field. Should any of you feel the urge to make a life consecration and sacrifice for God's cause, and offer yourself and your family for this service, write Elder E. D. Dick, secretary of the General Conference, or Elder G. A. Roberts, Loma Linda, California, and they will help you in every way to answer His call; or you may write me.

"We want our boys on the far-flung fronts to know there are hosts of friends and loved ones at home praying for your safety, both physical and spiritual."

From the State of Washington

PERHAPS those who have formerly lived in the Washington Conference or who have been in denominational work here will be interested to hear just a little of how the Lord has blessed us during the year 1944. For anything that has been done we give God the praise and the glory, and are very grateful to Him for His leading and guidance. We wish to give some tangible figures of the work done during 1944 as compared to that done in 1943, and shall do it in as brief a way as possible:

	1943	1944
Tithe	\$343,617	\$392,924
Ingathering	34,758	39,541
Missions Extension	7,665	7,492
Total mission offerings	131,878	150,886
Mission offerings per capita	.552	.620
<i>Signs of the Times</i> subscriptions	6,674	13,128

The Washington Conference led the North American Division, with the exception of the Hawaiian Island field, in percentage of *Signs* subscriptions according to membership.

We are glad to note that in addition to the above figures our people responded very loyally and generously to the Reconstruction Offering, which was taken on February 3 of this year. The goal for the Washington Conference was \$25,510, and a few days after the offering (as this is being written on February 15) we find that we have almost \$32,000 in cash and between four and five thousand dollars in pledges, which will give us a total offering, when all reports are in, of at least \$36,000. One of our churches of thirty-eight members, at Nordland, Washington, had an offering of \$1,625, or \$43 per capita. We cannot mention all the churches to tell what they have done in this offering, but we feel that the mention of one other church would not be amiss. We think of the Bremerton church, with 198 members. J. M. Nerness, the pastor, reports that he thinks they will have \$4,500 when they

are all through, as they now have over \$4,200 in cash and pledges.

To close this report, I would like to say that the achievement for which we are most grateful is the one concerning the winning of souls. During 1944 in the Washington Conference there were added to this message by baptism and profession of faith 501 people. This compares with 225 for the year 1943 and gives us about a 122 per cent increase. The conference membership now stands at 5,220. We are, indeed, grateful to God for His continued blessings in this field, and our earnest desire is that workers and laity alike may not falter but go forward to even greater achievements and results for Him during 1945.

DON H. SPILLMAN, *President*.

What Position in the Church Do You Occupy?

AN attendant or an absentee?
A pillar or a sleeper?
A wing or a weight?
A power or a problem?
A promoter or a provoker?
A giver or a getter?
A worker or a worrier?
A booster or a boaster?
A peacemaker or a strife creator?
A supporter or a sponger?

—*Peoria Christian*.

Are You Moving?

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Dedicated to the Proclamation of the
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OF SPECIAL INTEREST

THE promise that grows sweeter and nearer with every troubled year: "Let not your heart be troubled: . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also." John 14:1-3.

★ ★

IN the prophetic description of the days of His coming Christ used the words, "distress of nations, with perplexity." The other day in Parliament the British prime minister, Mr. Churchill, used words that read like a comment on the prophecy:

"I suppose that during these last months the human race has undergone more physical agony and misery than at any other period through which this planet has passed."—*Evening Star* (Washington), March 2, 1945.

★ ★

THE General Conference has word that from among those waiting in Buenos Aires (South America) for passage to other parts, Mr. and Mrs. Ivan R. Crowder found opportunity to sail on a Spanish (neutral) ship for Portugal, en route to Nyasaland, east central Africa. Mrs. Crowder will be remembered as Lorraine Crager, daughter of Elder and Mrs. C. P. Crager, of Puerto Rico.

★ ★

USUALLY no one number of our many-featured periodicals calls for comment. But we learn that the *Watchman Magazine* (Nashville) for May has an article written for it by a man of national prominence in gospel evangelism, dealing with live issues involving the historic Protestant principle of separation of church and state. Many people want to know whether this country is to join other states listed by the Vatican as maintaining official relationship with the great church. We understand the article mentioned will discuss this matter. In every conference, supplies of any of our magazines may be ordered through the Book and Bible House.

★ ★

THE colporteur is abroad in the African interior. The director of the Southeast African Union Mission, S. G. Maxwell, sends us their first book for use by colporteurs in the Nyanja language of Nyasaland and borderlands. The book is well illustrated, has forty-six pages, and is entitled *Buku Limene Mulungu Anatipatsa*. (The Book Which God Gave Us.) It is written by S. G. Maxwell and bears the imprint of our own Malamulo Mission Press. By the names in it of countries and people and dates of history, one can guess at the story

outline. It shows that these years of vernacular schoolwork by government and missions have developed a population that reads and understands the history of God's dealings with this world. It is a joy to hear of the colporteur work starting in Southeast Africa. God bless the colporteurs pioneering the way over mountain and hill and valley, searching out readers in villages and towns. The press also issues twenty-six tracts in the Nyanja.

★ ★

First Report on Million-Dollar Offering

THE total received on the Million-Dollar Offering on February 3 has now reached \$838,131.61. This is the amount that has been remitted by our churches through union and local conferences. In this first report we give it by unions. We are anticipating that by the end of June, the full million dollars will have been received. Following are the receipts by unions:

Atlantic	\$ 66,701
Canadian	29,637
Central	53,551
Columbia	100,121
Lake	100,045
Northern	35,650
North Pacific	169,055
Pacific	208,086
Southern (white)	43,360
Southern (colored)	1,472
Southwestern (white)	26,788
Southwestern (colored)	1,171
Personal donations from non-Adventists and outside of No. Amer.	2,488
Total	\$838,131

Losses in the Philippines of Buildings and Contents

Gleanings from letters of our American missionaries who have been interned in the Philippines reveal the following losses:

Manila Sanitarium and Hospital, buildings and equipment. (Prewar cost about \$100,000.)
Philippine Publishing House, equipment and stock. (Pre-war cost about \$60,000.)
Union office and equipment.
Eight foreign homes.
Gymnasium at Philippine Union College.
All equipment and library at Philippine Union College.
Northern Luzon Academy at Artacho.
Office building, Northern Luzon Mission, Artacho.
Academy in Cebu, East Visayan Mission.

Academy at Guimaras, West Visayan Mission.

The local mission offices at the following places:

Lucena, South Central Luzon Mission.

Cagayan, Mindanao Mission.

Legaspi, Southern Luzon Mission.

Iloilo, West Visayan Mission.

Cebu, East Visayan Mission.

This list does not include the personal losses of our missionaries. The conference workers (nationals) have also suffered the loss of nearly all their personal belongings, for they have been under fire by the Japanese officials who tried to exterminate Christianity.

In Behalf of the Fields—Thanks to All Who Have Given

We take this occasion to thank our brethren and sisters and conference leaders throughout the North American Division for their wonderful response to this offering, and we pray that the Lord will give wisdom in the proper use of this large fund, so that the work of the Lord may be speedily built up and the message carried to all the world.

Next week we shall give a complete list of receipts by conferences.

W. E. NELSON, *Treasurer of the General Conference.*

March 22, 1945.

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WE saw the minutes of the General Conference Committee for February. A glance through the actions showed that calls were going out looking toward workers for the following fields: Iran (Persia), Jamaica, Central America, Ethiopia, Tanganyika and Uganda (East Africa), Congo state, Zambezi, Cape Province (South Africa), Nyasaland (east central Africa), the Gold Coast, Liberia, and Nigeria (West Africa), Colombia-Venezuela Union, and India. Such a list of invitations in times like these must mean that the believers round the circle of earth are heeding Christ's entreaty: "Pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest."

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Missionary Departures

WE regret that through an oversight we failed to report the departure in January of two of our nurses for Brazil, South America. Miss Alberta A. Hodde, of the Boulder-Colorado Sanitarium, left Miami, January 5, to connect with the sanitarium in Rio de Janeiro; and Miss Lillian R. Wentz, of the Boulder-Colorado Sanitarium and Washington Missionary College, left Miami, January 24, having accepted appointment to connect with the clinic in the city of São Paulo.

T. J. MICHAEL.