

REVIEW AND HERALD

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

Help in Every Time of Need

By Ellen G. White

THOSE who are laboring in places where the work has not long been started, will often find themselves in great need of better facilities. Their work will seem to be hindered for lack of these facilities; but let them not worry. Let them take the whole matter to the Lord in prayer. When trying to build up the work in new territory, we have often gone to the limit of our resources. At times it seemed as if we could not advance farther. But we kept our petitions ascending to the heavenly courts, all the time denying self; and God heard and answered our prayers, sending us means for the advancement of the work.

Lay every care at the feet of the Redeemer. "Ask, and ye shall receive." Work, and pray, and believe with the whole heart. Do not wait until the money is in your hands, before doing anything. Walk out by faith. God has declared that the standard of truth is to be planted in many places. Learn to believe, as you pray to God for help. Practice self-denial; for Christ's whole life on this earth was one of self-denial. He came to show us what we must be and do in order to gain eternal life.

Do your best, and then wait, patiently, hopefully, rejoicingly, because the promise of God cannot fail. Failure comes because many who could put

their means into circulation for the advancement of God's work are lacking in faith. The longer they withhold their means, the less faith they will have. They are barrier builders, who fearfully retard the work of God.

My dear fellow workers, be true, hopeful, heroic. Let every blow be made in faith. As you do your best, the Lord will reward your faithfulness. From the life-giving fountain draw physical, mental, and spiritual energy. Manliness, womanliness—sanctified, purified, refined, ennobled—we have the promise of receiving. We need that faith which will enable us to endure the seeing of Him who is invisible. As you fix your eyes upon Him, you will be filled with a deep love for the souls for whom He died, and will receive strength for renewed effort.

Christ is our only hope. Come to God in the name of Him who gave His life for the world. Rely upon the efficiency of His sacrifice. Show that His love, His joy, is in your soul, and that because of this your joy is full. Cease to talk unbelief. In God is our strength. Pray much. Prayer is the life of the soul. The prayer of faith is the weapon by which we may successfully resist every assault of the enemy.—Note-book Leaflets, Christian Experience—Number 3.

Christ, a Man Among Men

WHEN we say that God was manifest in the flesh, we mean to say just this, that we believe a divine Being, called Jesus Christ, was born on this earth, had flesh and blood, and lived in a physical sense as did other men.

We ought to stimulate our God-given imagination and place ourselves back nineteen hundred years on the eastern shore of the Mediterranean and walk the roads of Palestine with a Man who first toiled in a carpenter shop and later set out on a great preaching mission, followed everywhere by countless multitudes of people. In our imagination, stimulated and kept within bounds by the record of Holy Writ, we ought to picture ourselves as listening to Him preach, then as watching Him heal the sick so that in one town after another there is not a sick person remaining. We ought to imagine ourselves as standing with the expectant company at that dramatic moment when He cried, "Lazarus, come forth," and witnessing the miracle of a dead man rising to walk in health and strength.

When John's disciples came to Jesus to ask whether He was indeed the Christ, or whether they should look for another, our Lord answered their questions by instructing them to watch as He carried on His ministry of miraculous healing, and then He told them to return and tell John what they had seen.

Miracles a Proof of Divinity

Those miracles of healing were the pledge and the proof that our Lord could and would heal the sickness of the soul. That is what made the miracles truly significant and vastly important not only to those who witnessed them then but to all of us who should live afterwards. The scribes and Pharisees appeared shocked at what they thought was the blasphemous declaration of our Lord to the palsied man, that his sins were forgiven. But Christ put them to silence by inquiring whether it was more difficult to forgive a man's sin than to heal his body, and followed immediately with the command to the man to arise and walk. The scribes and Pharisees could heal neither the poor man's soul nor his body. Christ proved to all who were willing to accept reasonable proof that He could heal the soul, because He could miraculously heal the body.

No wonder the devil has made such constant endeavor to raise doubts in the minds of men concerning the historical reality of the miracles of the Bible. There are many Christians who affirm that they believe in Christ, who are ready to go into ecstasies over the abstract principles of Christianity, but they consider themselves too educated, too advanced in their learning, to accept the simple historical facts regarding the life of our Lord and the deeds He performed. If we really believe in the Christ of the Scriptures we shall believe, in the fullest, most literal, and most vivid sense, not only that God was manifested in the flesh, but also that He exercised His Godlike power in a most literal way upon the bodies and the souls of men.

If we can keep our vision clear on this we are on the highroad to satisfaction as we seek to apply the saving grace of the plan of salvation for our own individual lives. We repeat, it is necessary, as a part of the spiritual discipline of our lives, that in our minds we travel along the dusty road with our Lord. We watch Him heal a leper, a loathsome creature afflicted with a malady symbolic of all sin. And as we see the man instantly transformed, made clean and whole, we receive a new thrill in our inner beings and are conscious anew that there is a vitalizing, cleansing, and redeeming power for our inner lives. Very literally, indeed, we need to keep our feet on the earth when we think of the plan of salvation and the work of our Lord for us.

A Very Great News Story

Someone has well observed that Christianity did not enter the world through the editorial page but entered through the news column. In other words, when Christianity began it did not reveal itself as an abstract philosophy on which the learned might editorialize. On the contrary, Christianity entered as a birth notice in the vital statistics column.

If there had been newspapers in those days, and they had been preserved to our time, we would doubtless have found an item concerning a man named Joseph and Mary, his wife, searching for their child Jesus when He was twelve years old. There might have been items in the local paper of Nazareth concerning Him as a quiet, upright, industrious carpenter.

Later in the Jerusalem dailies we would be finding startling news stories on the front pages concerning one called Jesus, the Christ, who fed multitudes of hungry listeners with food for both their souls and their bodies, who healed the sick, who stopped a funeral procession and raised to life the son of a widow, who spoke as never man had spoken before.

Christianity is anchored to history. The great truths on which our salvation rests are as sure and as real as the Sea of Galilee, the river Jordan, the towns of Nazareth and Bethlehem, and the home of Martha and Mary and Lazarus.

"Ye Are My Witnesses"

When Christ's disciples set out on their world mission of proclaiming Christ and His truth, they conceived of themselves primarily as witnesses, for Christ had declared to them, "Ye are My witnesses." They believed that their primary task was to witness to men everywhere concerning the great things they had seen and heard. They considered themselves narrators of current history that had to do with the actions on this earth of One who was God manifest in the flesh. The function of a witness is not to expound his own private ideas, his own philosophy of living, his own speculation. A witness must confine himself to describing what he has personally observed. He is a narrator of what he has seen and heard.

Christ's disciples were to do for all men what the disciples of the imprisoned John did for him when they came back with the record of what they had witnessed of our Lord's miraculous acts. True, such witnessing by Christ's disciples was to be done in the setting of the prophecies that foretold the Messiah, but it was the witnessing to the events that had taken place that gave reality and meaning and fulfillment to the prophecies.

Everywhere they went the disciples created a vast sensation, for they were the bearers of strange tidings. And when they put their pens to paper to draft the writings that constitute the New Testament, they declared that they were setting forth a record of great historical happenings they had witnessed. Luke's opening words in his Gospel are an excellent illustration of this:

"Forasmuch as many have taken in hand to set forth in order a declaration of those things which are most surely believed among us, even as they delivered them unto us, which from

the beginning were eyewitnesses, and ministers of the word; it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most

excellent Theophilus, that thou mightest know the certainty of those things, wherein thou hast been instructed." Luke 1:1-4. There was no uncertainty about the witness borne. F. D. N.

Heart-to-Heart Talks Series

The Sabbath and Redemption

OF the eight times that the first day of the week is mentioned in the New Testament Scriptures, not once is it called holy or sacred. In every instance in which the relation of Christ and the apostles was spoken of in reference to that day, it was a relationship of labor on their part, the performance of duties common, civil, and ordinary.

We consider the argument put forth by some that Sunday should be observed in commemoration of the work of redemption, that as Christ finished this redemptive work by His resurrection, the day on which He arose from the dead should be observed as a holy day.

There were three great events in the life of Christ which made possible the redemption of lost mankind. 1. His incarnation in the flesh when He was born into this world as a babe. 2. His vicarious sacrifice on the cross, in which He poured out His life for the salvation of the human family. 3. His glorious resurrection, when He arose triumphant over death and the grave, bringing with Him the keys of death and of hell, and thus making possible the final resurrection of the dead.

Why should we single out one of these great events in the redemption of the human family to the neglect of the others? Why, if we celebrate a day in honor of Christ's resurrection, should we not celebrate a day in honor of His birth, in honor of His death? True, the Christian world has honored the day on which Christ was supposed by many to be born, namely, the twenty-fifth day of December, known as Christmas; but its celebration has also been attended with festivity, with gluttony, with drunkenness, the very reverse of the regard usually paid to a holyday.

The redemptive scheme was possible only through the death of the Lord Jesus. Nowhere is it stated that we are redeemed by Christ's resurrection. On the other hand, it is clearly stated that we have redemption through His blood. (Col. 1:14; Eph. 1:7; Rev. 5:9.) Christ's blood was shed on the sixth day, Friday. Why not, then, keep Friday instead of Sunday, if it is desired to observe a day in honor of redemption? Would it not be more consistent with the much-lauded purpose of the observance of Sunday—in honor and commemoration of redemp-

tion—to transfer the observance to the sixth day?

Annulling God's Command

Grant, for a moment, that redemption was finished by the resurrection and that the first day of the week should be observed in memory of that event. Does that annul the command of God to observe the seventh day as a memorial of His creative power? Here are two great events: creation and redemption. God has clearly and emphatically declared that the birthday of the former, the seventh day of the week, shall be sacredly observed by His people forever, and He has never abrogated this command. He has never said one word about observing a day in memory of redemption. If man prefers, in his own wisdom, to do this when there is no command regarding it, is he at liberty to violate the plain and positive command regarding the commemoration of creation? Surely he has no heaven-born right so to do, and if he does it he goes directly contrary to the definite command of Christ the Lord.

There is another consideration. Can we pass judgment upon the works of the Infinite and determine in our finite wisdom which one of the infinite things He has done exceeds the others in greatness? Can we comprehend the wisdom and power of the divine Author in creating the universe, in forming the worlds and revolving them in their appointed orbits, in causing the seed to bud and blossom, the tiny plants and flowers to send forth their refreshing fragrance and display their variegated tints and colors? Can we fathom the wonders of that mighty creation which caused man to be made in the image of his Maker, endowing him with power to think, to plan, to execute?

On the other hand, when man had sinned and corrupted himself and polluted God's pure universe through his fall, can we comprehend the power whereby through regeneration and re-creation he is brought back into harmony with God and the earth itself is purified and restored to its original Edenic glory? Further, can we comprehend the incarnation of the Lord Jesus Christ—how, laying aside His glory and majesty as the Commander of the universe, He could be born as a babe into this world, taking upon Himself human nature, and while still

God live on this earth as a man; and, in connection with this, can we comprehend the love of God the Father in giving His only-begotten Son to die for a race of rebels, and the love of the Son which made the glories of heaven and the adoration of angels distasteful to Him while He contemplated mankind in their fallen state? This contemplation led Him to find His greatest joy in the sacrifice of His life for those who had been overcome by sin.

Nay, verily. We are utterly unable to comprehend these great infinitudes. We cannot measure the height or the depth of infinite wisdom, and therefore it is impossible for us to say which divine act should be commemorated to the exclusion of the others. To the wisdom that would judge God's wisdom, we commend the perusal of the thirty-eighth chapter of Job.

God's Memorial

But God has not left us without a memorial of the work of redemption. He has given us a most fitting memorial of the death, burial, and resurrection of Christ. Why need we two memorials of the same event?

Paul, in his letter to the Romans (chapter 6:1-6), shows baptism by immersion to be a fitting symbol of the death, burial, and resurrection of the Lord. "We are buried with Him by baptism into death," says the apostle. How striking the figure! How appropriate this divine memorial! As the candidate is lowered, eyes closed and breath suspended, into the watery grave, he leaves there the old man of sin and rises from the water to walk in newness of life. What more fitting commemoration of the death, burial, and resurrection of our Lord could possibly be given to the church of Christ?

Why, it may be asked, are men seeking a different memorial today from the one God instituted? Because they have lost sight of the true method of baptism, lost sight of its commemorative force, substituted a form of their own devising for the true method, and in the carrying out of their logic of self-imposed symbols, have adopted another means of keeping in mind the sacrifice of Christ than the one ordained by the Lord of heaven and earth.

And so this argument that Sunday should be observed in commemoration

of the work of redemption falls of its own weight. It has for its support neither logic nor divine command. It is of purely human assumption and, shall we say, and we say it kindly, that this argument is put forth by many in order to evade the definite claims of the law of God requiring the observance of the seventh day of the week.

The first-day sabbath has behind it not a single divine command. Not once is it called a holy day, nor is there

attached to it any sacredness whatsoever. It is one of the common working days of the week and is so set forth in the Scriptures of truth. It is a man-made institution in every sense and rests upon the authority and sanction of the human and not the divine. Well may we inquire, in the words of the Scripture, "What is the chaff to the wheat? saith the Lord." And what is the reasoning of finite judgment compared with the plans and purposes of infinite wisdom? F. M. W.

can, and I will return it to you when I have finished.

"I have been studying God's Word and praying to be guided to what is right, and now I feel that your teaching is the nearest to God's will in the world today. I believe I am ready, with God's help, to take the step before the world and continue with His help to do His will to the best of my ability.

"We know, God always knows best, and such has proved true with me. Mrs. Hutchinson was right when she said I wasn't ready to join the church when you were here, although I couldn't see it at the time; for I have received much strength from study and prayer that I might never have received had I been taken into the church at that time."

What a good letter that is from a serious searcher after truth! And now the good news further from Elder Woodman, by which we can rejoice with a new sister in the faith: "Another letter received recently from Elder Wittenberg states that this woman is now baptized and has been received into the church." W. A. S.

Sequel to the Story of an Old Truth-Filled Paper

IN February most of the union papers in North America carried a picture of a farmhouse in northern California. Along with the picture we were given a most interesting story of our literature, written up by I. J. Woodman, associate manager of the Pacific Press.

Elder Woodman quoted an account given him by Warren Wittenberg, who was doing evangelistic work in the region where the house was located. Elder Wittenberg said that he had been giving studies in the home of a fine family, all of whom were interested in the truth. About that time the family had purchased a farmhouse in the country. He wrote:

"This farmhouse was an old building, and the attic had been sealed for many years. They started doing some repair work, and on breaking into the attic they found an accumulation of old papers, among which was a copy of the *Signs of the Times* dated November 29, 1883.

"The lady of the house said that when she found this she felt that she had found something sacred. . . . Somehow the same old truths of the precious message which mean so much to us now seemed to ring out in this old number of the *Signs*, and the woman was thrilled."

In pointing out one lesson from this experience in the article sent to the union papers in February, Elder Woodman added:

"Sixty-one years old, this *Signs*, now soiled, tattered, and worn, yet all aglow with the light of God's truth, came forth from the old attic to do its appointed work. . . . May God inspire us to sow the seed of His truth in the printed page like the leaves of autumn, for indeed the harvest is soon to be reaped."

Elder Woodman was at the spring meeting of the General Conference Committee in Washington. "What is the sequel to the story of the old *Signs* found in the attic?" I asked him. "We have not heard fully yet," he replied.

But now he writes us of a happy sequel indeed. First a word from the lady of the farmhouse, who discovered the old paper. She had been studying and praying for light. She wrote to Elder Wittenberg:

"Am sorry to have kept your book, *The Spirit of Prophecy in the Advent Movement*, for such a long time; I read it soon after you gave it to me, but I could not read it with an open mind at that time. Now I know I

YE shall know them by their fruits," said Jesus, as He warned against wolves in sheep's clothing. Matt. 7:16. It is plural, "fruits." The whole particular and general fruitage of a work tells the story.

Over in France the priest of a Roman Catholic parish was considering the fact that the members of his flock who had become Sabbathkeepers were working for our church now as they never had done for the Catholic Church. He admired their zeal and their upright lives.

"Oh," he said to one of our sisters, "if only you people had remained with us and worked for our church as you do for yours now, what a great work we could have done together!"

But it is the truth within and "the love of the truth," the experience of the new birth by the power of God, that sets believers working. The fruitage that Jesus talked about springs from the living truth within.

Twenty years after D. M. Canright left our work the last time—this time to begin publicly to fight the truth—he bore this testimony of the Seventh-day Adventist believers:

"So far as I know, not another set of people of any sect, according to their number, is doing anywhere near what the Adventists are doing in the circulation of denominational literature. Millions upon millions of copies of their works, large and small, are

"By Their Fruits"

annually scattered over the earth. They have a thoroughly organized system of working, which aims to put into active service every member of their society, from the little child to the oldest grandma."—*The Christian Standard*, Sept. 15, 1906.

One first upspringing of the plant of truth is the urge to win others to the obedience of faith.

Our former brother knew well the fruit of this advent message, with its power to establish a people on the New Testament platform, "The commandments of God, and the faith of Jesus." He had not found anywhere else any truth that had the power to produce such fruitage "from the little child to the oldest grandma."

And to his later years, when a poor broken man, he privately exhorted his nearest old friend not to leave "the message." W. A. S.

PRAY that you may be born again. If you have this new birth, you will delight yourself, not in the crooked ways of your own desires, but in the Lord. You will desire to be under His authority. You will strive constantly to reach a higher standard. Be not only Bible readers, but earnest Bible students, that you may know what God requires of you.—ELLEN G. WHITE, *Testimonies for the Church*, Vol. VI, p. 161.

BEACON LIGHTS

"Life Is More Than Meat"

Archibald Rutledge, in a timely article entitled "Are We Worthy to Welcome Them Home?" in *The Saturday Evening Post* (March 17), calls America to a moral reformation. The writer tells of the high hopes of American youth who are now out on the far-flung battlefields of earth as they think of home and their return. He asks whether America, with its "selfish, indulgent, dog-eat-dog way of life," its "old political gangs, racial intolerance, scoundrels in public office, irresponsible strikers, and the lascivious night-club air of those who have fattened on war and death," will be worthy to welcome back home the men and women who have passed through the terrible ordeal of battle in order to stay the tide of evil and bring about a better world.

Men talk about winning the peace. "But," says Mr. Rutledge, "as long as individuals are greedy and venal and dishonorable, real civilization and real culture are impossible."

Much is being said about bonuses to returning soldiers, about security and employment. To this the writer says, "No assured job, no daily quart of milk, no assurance that this is to be the century of the common man, no full dinner pail, no bonus—nothing of a material nature is going to satisfy our soldiers' expectation of an idealism and a nobility of character to repay them for their own."

Unless some change is seen in the moral character of the nation our servicemen will return home and ask, "What have we been fighting for?" What we need to learn more than anything else today is that life cannot be made better until men have learned that "life is more than meat," and are willing to follow the maxim of Christ: "Man shall not live by bread alone."

Economic Reform and Better Men

The emphasis today is not on spiritual revival but on economic reform. Plans for a bright new world seem to deal with bread alone. Statesmen and churchmen as well, who are spending most of their time seeking some way to bring about a new order in the affairs of men, seem to be obsessed with the idea that if the material existence of men and women can be made secure, then, somehow, this will affect their spiritual outlook on life.

Such expressions as these are being heard frequently. E. Stanley Jones states in his book *The Choice Before Us*, "The spiritual is deeply and fundamentally affected by the economic basis of life." A noted English essayist writing on present-day conditions, in the *Atlantic Monthly* (May,

1943), after admitting that "man cannot live by bread alone," says, "But he cannot live without it. . . . An uncertainty about tomorrow's loaf will distract a man's attention from the truth that he is spirit as well as body."

Let us face reality in this question. Will economic reform make better men spiritually? Will fullness of bread and abundance of idleness make men more susceptible to the gospel? History says No to that question. Where do we find the most earnest Christians today, those most full of faith and trust in God? Do we find them among the rich, among those who have surplus wages? Doubtless poverty has hurt fewer men spiritually than prosperity. What men need to make them better is the gospel, not economic security.

This does not mean that Christians should wink at economic injustice, be indifferent to the needs of the poor, and not seek to correct the evils that dog the steps of human beings. But the church must put first things first. The preaching of the gospel should take precedence over every other thing. The church should give its whole attention to changing the hearts of men no matter what their outward circumstances may be. Those who think that social and economic reform carried out through political means will make men more susceptible to a change of heart are sadly deceived.

The marvelous mystery of the new birth is that it takes the prince or the pauper and makes him a new man. It fits him to meet the temptations and trials of his environment. It makes him heavenly minded and fills him with hope for a better world than this. The trouble is that not enough men and women experience the new birth to make much of an impression upon the world. The forces of evil will always be greater than the forces of righteousness, until Christ shall come to separate the tares from the wheat and create a perfect order.

We need to call upon men and women everywhere to put their hopes in this glorious event rather than upon the purely temporary and wholly inadequate schemes of men.

"No Common Denominator"

Under this title *Time* (March 5) tells of the Roman Catholic position regarding interfaith movements that seem to be springing up here and there. While some Catholics seemingly are willing to collaborate with Protestants in order to show a spirit of tolerance, the Catholic hierarchy finds it necessary from time to time

to put the record straight regarding their relations with Protestants. Thus Archbishop John Timothy McNicholas, of Cincinnati, wrote an archdiocesan letter in which he spoke plainly. According to *Time* he wrote:

"Catholics will gladly meet with citizens of all faith . . . under the auspices of civil authority. . . . [But] Catholics should not participate in any public presentation with members of other faiths under the auspices of religion. The Catholic Church cannot give the impression that one religion is as good as another or that she must strive with those of other faiths for a common denominator in religion."

Protestants Not Christians

The Christian Century (March 14) carries a newsletter from Montevideo, Uruguay, which refers to a pastoral letter recently written by the cardinal primate of Buenos Aires and fourteen Roman Catholic archbishops of Argentina attacking the activities of Protestants in that country. It stated in part:

"Heretics and schismatics do not belong to the body of Jesus Christ, which is the church. . . . The church necessarily considers heresy and schism the supreme evil. . . . This crime which mutilates the body of Christ and which aims at the destruction of the church we oppose with all our energy. Protestantism emerged as a criticism against abuses. It should have helped correct them from within while preserving the unity of the church."

This statement only added more fuel to the already tense situation between Roman Catholics and Protestants in South America.

"The Reconversion of Women"

This title caught my attention as I picked up the recent issue of *Current History* (March). The implication in these words made the title seem strangely out of place. I quickly realized that the writer, a professor of economics, was not interested in the reconversion of women in a religious or moral sense, for he was talking about the great flow of women into public work and what is to be done about it when our men come back from the war. But as I read on and thought of what this modern trend, begun long before the war and greatly accelerated thereby, is doing to the home and its children, I came back to my first reaction and asked myself, Do not the women of America need a reconversion regarding their chief duty in life? Do they not need to see anew that there is no bigger job on earth than the making of a home and the training of children in the true ways of life?

Here are the facts as presented in this article: Almost a third of the
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The Second Coming of Christ—Part I

The Future's Most Grand and Glorious Day

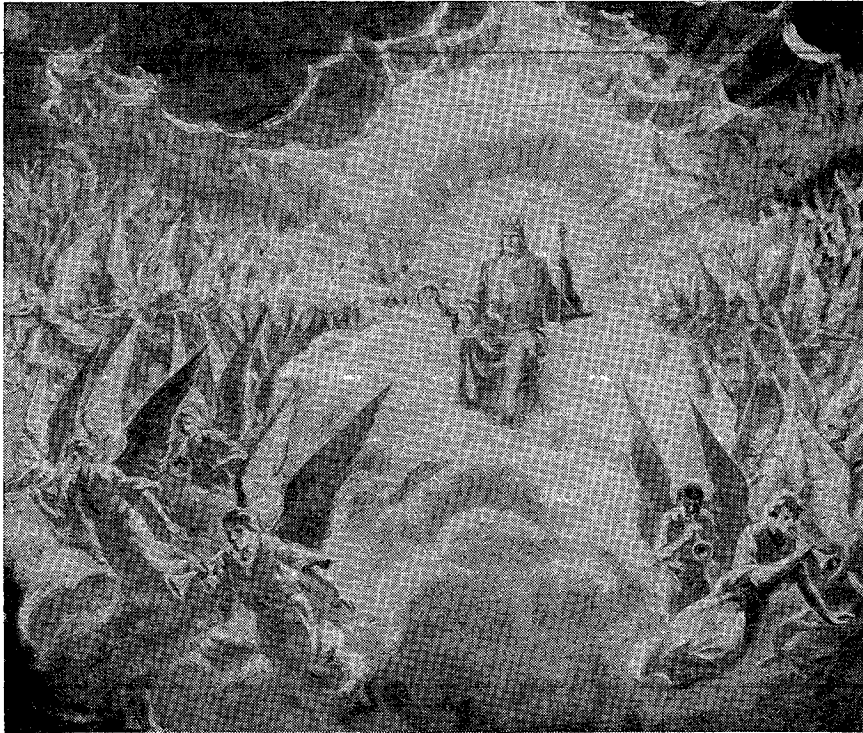
By ROBERT LEO ODOM

IN an interview given to fifty-five newspapermen by Mr. Cordell Hull at the World Security Conference held last August at Dumbarton Oaks, the Secretary of State said, "I wish I could burn this into your minds and memories for the next fifty years at least. That is that the human race at this hour, this day, this week, this year, is confronted by the gravest crisis in its experience." — *Time*, Aug. 28, 1944.

At the time the American statesman made that solemn declaration, the prospects for a victory over the Axis powers by the United Nations was most promising and very certain. What, then, could have caused Mr. Hull such grave concern for the welfare of the human race? It is simply this, that the greatest crisis of human history is waiting to spring upon the postwar world. The fall of Berlin and of Tokyo will not solve the world's problems with the ease that the morning sun dispels the gloom of night.

Long Ago It Was Said

Mr. Hull's announcement is not a surprise to us. Did not the servant of the Lord tell us that long ago? Listen to his words: "This know also, that in the last days perilous times shall come." 2 Tim. 3:1. "But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness that that day should overtake you as a thief. Ye are all the children of light." 1 Thess. 5:1-5.



T. K. MARTIN, ARTIST

The Divine Word repeatedly pictures the closing scenes of earth's history as being a time of great spiritual darkness and peril for the world at large. How men grope about in their efforts to find the way out of this dismal fog of confusion and bewilderment! With what avidity they read the news analyses of the columnists and listen to the conjectures of radio commentators, hoping to see a ray of certainty coming through the black veil that hides the future from their inquiring gaze!

And yet God calls us "the children of the light," ones who understand "the times and the seasons." And why? Because "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Daystar arise in your hearts." 2 Peter 1:19. The "sure word of prophecy," as "a light that shineth in a dark place," projects its rays of glory upon the horizon of the future of this world and reveals to us God's plan for the postwar world.

What is "that day" which ought not to overtake us as a thief in the night? It is the day about which Job spoke

when, in the time of his intense suffering, he said, "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God."

The hope of seeing Jesus, the Redeemer, return to earth in "the latter day" has been the comfort of the saints throughout the ages. Away back in the distant past, when iniquity was filling the antediluvian world with corruption and violence (Genesis 6:11), the prophet Enoch preached the message of the second

advent of Christ, saying, "Behold, the Lord cometh with ten thousands of His saints." Jude 14.

And nearly nineteen centuries ago the martyred apostle Paul went to his death clinging fast to the hope of the second advent of Jesus. Note how he ends this courageous statement found in his last letter:

"I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." 2 Tim. 4:6-8.

Yes, "at that day" shall be realized the glorious hope of millions of saints who sleep beneath the sod of the centuries from Adam to the present time. Best of all, that hope is not the exclusive treasure of the holy men and women of long ago. It is for "all them also that love His appearing." "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present

world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." Titus 2:11-13.

A Fundamental Doctrine

The doctrine of the second advent of Christ in glory is one of the most fundamental teachings of the Sacred Scriptures. We are plainly told that "unto them that look for Him shall He appear the second time without sin unto salvation." Heb. 9:28.

At His first advent Jesus came to this world to die as our sin bearer (John 1:29, 36; 1 Peter 2:24), but the second time He will come to take with Him those whom He has saved from sin by His death.

There is no uncertainty about this, for it is so plainly written in the Good Book that no doubt can be justified concerning it. On the night He was betrayed the Lord Jesus gave this assuring, personal promise to His own: "In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, *I will come again*, and receive you unto Myself; that where I am, there ye may be also." John 14:2, 3.

The sorrow and trial through which those disciples passed during the next few days apparently dulled their memories, so that this precious promise failed to impress them as it should. But forty days later we find them climbing the slopes of the Mount of Olives and approaching the little village of Bethany. They are thinking of the future, and ask whether the day has arrived for the kingdom to be restored to Israel. (Acts 1:6.) Jesus replies that God has nothing to say about that yet.

When they had come to a quiet spot, the Master gathered them around Him in a little circle to talk with them. As He extended His hands in blessing, He was taken up from their midst. It must have been an unforgettable sight, that of seeing the best Friend a man ever had rise in the air and ascend toward the clouds of heaven. And as you and I would have done, "they looked steadfastly toward heaven as He went up." How lonesome they must have felt without Him! How few and small they must have seemed before the tremendous task of worldwide evangelism which He had left them to perform for Him! And was He gone forever? Would they never see Him again?

His Parting Word

He knew the questionings of their hearts, and He loved them too much to leave them in the cold world without a last word of comfort and hope for them. Two of His escorting angels were sent back to them with this assuring message: "Ye men of Gali-

lee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." Acts 1:11.

It will be "this same Jesus" who shall come back again! It will not be a reincarnation of Socrates or Plato or some other sage of the past. No; it will be that "same Jesus" who died for you and me on the cross, that same beloved Master who personally taught His disciples, ate their food, slept with them, and worked with them.

He "shall so come in like manner as" He was plainly seen go into heaven. He will be visible to all when He shall return. The prophet John in vision saw His second advent and exclaimed, "Behold, He cometh with clouds; and every eye shall see Him." Rev. 1:7. Christ Himself says that "then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory." Matt. 24:30. He will not come alone, "for the Son of man shall come in the glory of His Father with His angels." Matt. 16:27.

With Unspeakable Glory

The angel who rolled away the stone from the tomb of Christ on the morning of His resurrection was a resplendent being. "His countenance was like lightning, and his raiment white as snow; and for fear of him the keepers did shake, and became as dead men." Matt. 28:3. That being the glory and the effect of the presence of one holy angel, what will the coming of Jesus in His own glory, in that of His Father, accompanied by clouds and clouds of angels, be like?

Since its creation the world has not witnessed a spectacle so glorious as will be that of the coming of the Lord of lords and King of kings. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be." Matt. 24:27. "For, behold, the Lord will come with fire, and with His chariots like a whirlwind, to render His anger with fury, and His rebuke with flames of fire." Isa. 66:15. "The chariots of God are twenty thousand, even thousands of angels." Ps. 68:17. "Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:3-5.

Resurrection and Translation

Yes, the Lord will call His angels to gather together His saints and bring them unto Himself. "Then shall He send His angels, and shall gather

together His elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven." Mark 13:27. Will this gathering include the righteous dead? Of course! "For the Lord Himself shall descend from heaven with a shout, with the voice of the Archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thess. 4:16-18. What words of consolation these are to those who must stand at the bedside and helplessly behold "the last enemy" (1 Cor. 15:26) tear from them a dear one in the faith of Jesus!

"So shall we ever be with the Lord." No more parting then, and no more heartaches will be created by that terrible void that is caused by the death of a loved one in Christ. What a glad reunion we shall have in "that day" when we shall meet again those whose companionship we have enjoyed together for a few fleeting years of our pilgrimage here! What an incentive for fathers and mothers and brothers and sisters—the whole family—to cling fast to the blessed hope!

But Doom to the Unbelieving

But, alas, it shall be otherwise for the unprepared! "Then shall all the tribes of the earth mourn, and they shall see the Son of man coming." Matt. 24:30. Many an unprepared heart will bitterly mourn and utter this despairing cry: "The harvest is past, the summer is ended, and we are not saved." Jer. 8:20. The terror that will seize upon the wicked in that day is graphically described as follows:

"The heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places." Rev. 6:14. Earthquakes and tidal waves, convulsing the entire globe, will hurl mountains off their bases and roll surging billows of water over islands and sea-coasts. (Rev. 16:17-21; Isa. 24:1-6, 17-23.) "And the kings of the earth, and the great men, and the rich men, and the chief captains, and mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb: for the great day of His wrath is come; and who shall be able to stand?" Rev. 6:15-17.

"Who shall be able to stand?" That is the important question for us to answer now. It will be forever too late to ask it then.

Be Ready

The Master's counsel is, "Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:44. He does not say, Plan to get ready. He does not even

say, Get ready. He says, "Be" ready. That means stay ready morning, noon, and night. Every wrong must be confessed and every sin must be forsaken. (Prov. 28:13.) And doing this, we shall be able to say in the fu-

ture's most grand and glorious day: "Lo, this is our God; we have waited for Him, and He will save us: this is the Lord; we have waited for Him, we will be glad and rejoice in His salvation." Isa. 25:9.

Christ Our Righteousness—Part 6

Fellowship in the Spirit

By I. H. EVANS

ONE of the greatest desires of man is fellowship. There are few mortals who do not crave this; the worldling, the natural man, the fleshly nature—all desire fellowship. One of the severest punishments imposed upon criminals is solitary confinement. Without communion with his fellows the nature of man preys upon itself and can find no consolation in isolated, enforced, silent meditation. The desire for fellowship leads men to seek comradeship in lodges, social organizations, and the like. Students in school, young people everywhere, seek companionship. Rightly used, this longing helps to build the home, to rear families, to work in groups.

The Christian finds it essential to his spiritual growth to seek sympathetic companionship in worship. That is why churches are organized, and buildings are constructed in which companies of like faith may gather to listen to instruction from the Word and to praise the Lord in song and prayer. Our deep hunger for fellowship leads us to find comfort in worshiping with those of like faith. Not only does the Christian find help from reading the Holy Scriptures and listening to preaching, but he receives strength and help from meeting with his fellow Christians. Their prayers, their songs, exhilarate the heart and impart courage to the soul. Truly, "the fellowship of kindred minds is like to that above."

There is also a fellowship which is in no sense physical but wholly spiritual. The fellowship is as real and inspiring as, and more uplifting than, mere social gatherings; it is communion and fellowship with the Holy Spirit. This communion with the Comforter is the secret of spiritual growth and happiness; to learn to hold this communion and receive satisfaction from it imparts hope and zeal and power in spiritual growth.

To enjoy this spiritual communion with the Holy Spirit is more help to the soul than anything that earth can offer. It is better than riches, is more genuine than any companionship with our fellows, and can be but partially realized in close fellowship with our brethren in Christ. Do you ask, How

can I attain this communion with the Spirit? There are many things that enter into the answer, and we can briefly suggest only a few.

The Work of the Holy Spirit

First, we must understand who the Holy Spirit is. The use of the neuter pronoun befogs the conception of the Holy Spirit. We should realize that He is a person, real, with a personality, not physical like man. He is omnipresent; like God, He can be in all places at the same time. He is all-powerful and is ever with God, yet dwelling in the heart of every Christian as a comforter and helper.

Sometimes the Holy Spirit is called the Spirit of God, and again, the Spirit of Christ. The apostle Peter, speaking of how the prophets wrote the Scriptures, says, "The prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21. Of David it is written: "David the son of Jesse said, and the man who was raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said, The Spirit of the Lord spake by me, and His word was in my tongue." 2 Sam. 23:1, 2.

The Holy Spirit ministered to Christ. In the form of a dove He rested upon Jesus after His baptism. "And immediately the Spirit driveth Him into the wilderness. And He was there in the wilderness forty days, tempted of Satan; and was with the wild beasts." Mark 1:12, 13. During this time the Holy Spirit and angels ministered to Christ, imparting comfort and strength. Christ's miracles and ministry were inspired by the Spirit of God. The Holy Spirit ministered to Christ in the Garden of Gethsemane and on the cross, when He was in mortal agony. The Spirit was given without measure to Christ.

The third person of the Godhead takes the things of God and Christ and ministers them to the church militant. He identifies Himself with the church through its members; and as He ministers to the individuals of the church, so He ministers to the church as a whole. There is no need of the church's expecting a revival of pente-

costal power save as this power comes to the individuals that make up the church. Just before His ascension Christ said to the disciples, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. This promise was soon fulfilled.

The Day of Pentecost

"When the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together, and were confounded, because that every man heard them speak in his own language. And they were all amazed, and marveled, saying one to another, Behold, are not all these which speak Galileans? And how hear we every man in our own tongue, wherein we were born?" Acts 2:1-8.

Christ had already ascended up to heaven and had committed to the Holy Spirit the responsibility of carrying on His soul-saving work. Under His teaching and inspiration power accompanied the ministry of the disciples, and many were converted. This power was first witnessed at Pentecost. Peter was the spokesman, and he preached a sermon inspired by the Spirit of God. Remarkable power accompanied the spoken word, and three thousand souls were led to accept Christ.

Thus we learn that the Holy Spirit through Christ brought the church into existence. When the Holy Spirit is present, there is conviction of sin, and there is comfort with power. He brings to mind all that Christ taught, and ministers to the individual needs of the members of the church today

as He has through the ages. The Holy Spirit represents the Godhead, so that when we have the Holy Spirit dwelling in us we have the power of the Godhead ministering to our needs.

The Holy Spirit Knows Our Needs

When we are ill we seek a doctor to help our physical infirmity; we call a physician to diagnose our sickness, one who will know what is the best way to help us recover. We like the assurance that our physician knows our condition and will not neglect us or forget that we depend on him to see that we have the help we need. The Holy Spirit knows our utmost need and is faithful to supply the spiritual help that will keep us strong in Christ.

Though the heart has been regenerated and has a will to serve God, it must have divine help to resist its inherited tendencies to evil as well as the appetites and fleshly desires to which the body has become accustomed. Some of these habits of many years' indulgence assume control to such an extent that special help is needed in order to have continual victory. This help is supplied by the Holy Spirit, who knows our utmost need and is ever ready to break the powers of heredity and habit when we call upon Him. In fact, He "helpeth our infirmities" by calling to our remembrance God's promises and warnings. "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 disciples did not fully understand this promise of the Holy Spirit, even as many Christians today do not appreciate fully the teachings of the Word concerning Him.

Said Christ: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come. He shall glorify Me: for He shall receive of Mine, and shall show it unto you." John 16:12-14.

Christ tried in every way to make known to the church through His disciples and the early teachers the nature and work of the Holy Spirit. He was to be all that the church should need to the end of time. He was to teach the believers and call to remembrance what Christ said, thus unifying the church, so there would be one body, of whom Christ was to be the head.

Christ had come to earth and humbled Himself even unto death, that He might reveal the love of God for mankind in redeeming them through the life and death of His only-begot-

ten Son. After the ascension of Christ the Holy Spirit came to dwell with the believers and to minister to them. Throughout the whole world where men and women confess the name of Christ, He is ready and willing to take His abode in their hearts and perform His gracious work.

The Holy Spirit is to dwell within the heart of every Christian. This unity is emphasized by numerous scriptures and is attested by millions of devout believers. He dwells within our bodies as His temple; He is as near us as life itself, and He never forgets or neglects God's children. Their sorrows are His; their losses He shares; He is their comforter and helper; He is Christ within us. "What?" cries the apostle Paul, "know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?" 1 Cor. 6:19.

"Speak to Him, thou, for He hears,
And spirit with Spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."

The Holy Spirit, as our teacher, brings to us the counsels of heaven. The prophet Isaiah calls the Spirit of the Lord "the Spirit of wisdom" (Isa. 11:2), and Paul says, "The Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2:10.

We are exhorted to search our own hearts as children of the Lord: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you, except ye be reprobates?" 2 Cor. 13:5. We may know that we are the children of God, because the "Spirit itself beareth witness with our spirit, that we are the children of God." Rom. 8:16.

The Promise of the Holy Spirit Belongs to Us

"Christ has promised the gift of the Holy Spirit to His church, and the promise belongs to us as much as to the first disciples. But like every other promise, it is given on conditions. There are many who believe and profess to claim the Lord's promise; they talk about Christ and about the Holy Spirit, yet receive no benefit. They do not surrender the soul to be guided and controlled by the divine agencies. We cannot use the Holy Spirit. The Spirit is to use us. Through the Spirit God works in His people 'to will and to do of His good pleasure.' But many will not submit to this. They want to manage themselves. This is why they do not receive the heavenly gift. Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. The power of God awaits their demand and reception. This promised blessing, claimed by faith, brings all other blessings in its

train. It is given according to the riches of the grace of Christ, and He is ready to supply every soul according to the capacity to receive."—*The Desire of Ages*, p. 672.

Spiritual Casualties

By C. C. MORLAN

FREQUENTLY—all too frequently—the newspapers publish the most recent list of casualties from the war. All who have loved ones or very dear friends in these danger zones (and who does not have a relative or close friend somewhere in this conflict?) search these casualty records with deep concern and anxious hearts. As we near the end of the column we begin to feel a little relieved; then our eyes fall upon a familiar name; we look the second time to be sure, and then in subdued tones we announce that John is reported "missing in action."

To find our loved ones reported "missing" does not always mean that they are dead, but it causes us great concern, although we have committed them to our heavenly Father's love and care. We hope and pray that they will soon be reported as found, but even that sometimes may not bring us much encouragement. However, we do know that if a loved one is reported as "missing" over a period of time our hopes grow dim, and we try to be reconciled to the fact that he has paid the supreme sacrifice—given his all for his country.

Gold stars are being displayed in homes and in churches frequently these days, and we cry out to God in deep anguish of heart, "How long, O Lord, how long?" Yes, these are sad and anxious days for everyone, everywhere in the world, for all, both high and low, rich and poor, are suffering losses.

But I have been thinking seriously also of the ever-increasing casualties in another conflict, the war between Christ and Satan, in which every member of God's remnant church has enlisted. True, they are not published in the newspapers—not even in the REVIEW or in the local union conference paper. Perhaps if they were published, it would give us more concern. But whether we are as concerned about this appalling situation as we should be, feel assured that all heaven is concerned, and there is weeping as angels see these souls dropping out of the ranks. As a rule they are first reported "missing from Sabbath school and church." If they are still reported as "missing" after a period of weeks or months, it is almost certain that they will soon be given up for dead—"dead in trespasses and sins." They are lost to the church and to the cause of God, and unless they soon repent and return to safety they are eternally lost.

In *Testimonies for the Church*, Volume II, page 125, concerning the interest angels manifest in this casualty list, we read that the angels "have been caused to weep." Again in *Early Writings*, regarding the anxiety of the guardian angels of those who wander from the "narrow path," we read, "The angels would look sad and weep. They would bear the tidings upward, and all the angels in the city would weep."—Page 39.

Dear reader, you may be a pastor, a church officer, or a noncommissioned lay member of the church, but are you weeping as you see this casualty list? Yes, we are aware that all these members who are "missing" (and most of them are missing because of "inaction" rather than because of being "in action") know enough to keep out of danger, and they know there is a "safety shelter" for them at the church; but has everything been done that can be done to encourage them to come into this shelter?

Appeal to Missing Members

While we are thinking about the answer to this question, I would like to make an earnest appeal to these "missing" members who may chance to read this, and I hope many will read and heed. You know that for the most part your pastor and church officers have tried many times to induce you to "return to your first love"—come into the shelter. You know that you are in danger where you are. Some of you—far too many—have fallen away so far that you have actually been working on God's holy day because you feel you must make more money or because you want to be "co-operative" with your employer. Dear "missing" member, your allegiance is to God first, last, and always. Any other course will bring sad regrets in the end. God says He will "blow" upon such ill-gotten gain. (Haggai 1:9.)

Dear members of the remnant church, the evening shadows are fast lengthening; eternal darkness slowly but surely is settling down upon this earth. Probation's hour is fast drawing to its close. Jesus, your Saviour, loves you "with an everlasting love" and longs to see you saved with His people. The angels are weeping for you; your pastor, your church officers, yes, all the members of your church, are longing and praying for your safe return. Will you not, here and now, resolve that you will change your course and return to your first love? Determine that next Sabbath will find you meeting with God's people where prayer is "wont to be made."

Shall we not all—pastors, church officers, lay members—determine that we will do all in our power to reduce the number of casualties in this spiritual conflict? May God help us to do our duty.

Why I Know God Cares for Me

By WALTER HART HALL

WE once lived out on an alkali desert near Tulare, California. Very little would grow on this land then except sagebrush, which covered the north side of the "hog wallows," as the little knolls were called, while on the south side white-crusted alkali lay like snow. Occasionally there were patches of salt grass, which the half-starved, bony stock munched gingerly. Not a tree broke the monotony of the prairie, and one could see for miles into the distance. On hazy days beautiful mirages of lakes and rivers floated on the horizon.

One day my father sent me to a neighbor's a mile away to borrow a harness. I led the pony out into the land, and carefully stretched back the strands of barbed wire that served as a gate, thus closing the gate again. I nimbly flung myself onto the little cayuse and, with only a rope to guide him, loped away in great glee, not realizing the danger ahead of me.

With the harness secured at the neighbor's, I started for home. I had spurned to put the bridle on the horse, thinking my rope over the nose sufficient to guide him. But the bridle suddenly shook off from the hame and began to thrash the animal as he galloped. Then in mad flight he plunged down the lane, kicking wildly at the pounding bridle. As I was an excellent rider, I was not afraid of his running, but I remembered the barbed-wire gate fast closed, at the end of the lane. I had made sure it was closed. I knew the wild nag would never see it, nor stop for it if he did. Desperately, but all to no avail, I yanked on the rope. No matter what a fall I might get, this was a borrowed horse, and to have it all cut up with barbed wire would be a tragedy indeed.

So I called on God to help me. "O God," I cried, "if ever you are going to help me, do it now." With head down and plunging furiously, the horse fairly flew down that narrow lane. It seemed only seconds before we came to the gate. That wire had been unhooked and laid clear back against the fence; the way was wide open. The animal rushed past out into the pasture, took a wide circle, and then ran across the corral, into the open barn, and stopped, trembling and snorting.

Now, my father was not a man to wait on his children. We waited on ourselves if we wanted anything done. But before my horse had started to run, my father, for no reason he could think of, had left his work and gone out to the lane, had swung back that wire gate and made sure that it was wide open. He did not know why. But

I knew. That is one reason I know there is a God who in mercy cares for me.

Idolatry Not All in Heathen Lands

By I. A. CRANE

THE first commandment, "Thou shalt have no other gods before Me," places God above all and shows that our duty to Him and reverence for Him are to be held above every other consideration. Father, mother, wife, children, business, pleasure, and even our own most cherished plans are to be made secondary to the will of Him who is our Creator and Redeemer.

We can but acknowledge that this claim is just. Our life, our very existence, comes from Him. And besides this, He is a kind and merciful Being, fully worthy of the service and affection which He requests of us. This being true, why should anybody or anything come between us to hinder us from doing His will?

In view of what this commandment says, and of what our heavenly Father and our Redeemer is to us, how unreasonable and vain is the veneration shown by many for so-called saints and saints' days. The Word of God makes the positive declaration, "The dead know not anything. . . . Neither have they any more a portion forever in anything that is done under the sun." Eccl. 9:5, 6. Therefore, since the dead do not know anything and cannot possibly have anything to do with anything that is done, how unreasonable and vain it is for intelligent beings to pray to these saints who have long been dead.

The Scripture shows that sacrifices and prayers to the dead are offered to devils and not to God, and we can know that it will be devils and not God who will answer. (Ps. 106:28, 37; 1 Cor. 10:20.) Such worship is therefore nothing but senseless idolatry plainly prohibited by the commands of God.

The folly of such prayers and the reproach which such worship casts upon the name of God is further shown from the fact that even if these supposed saints were really in the immortal state, it would not be reasonable to expect them to be more sympathetic and ready to grant our requests than Jesus. Our heavenly Father was willing for Jesus to die to save us; and Jesus was willing to suffer death on the cross to redeem us. Has one of these saints ever shown such pity and compassion for sinners as this? Then why seek to faulty beings rather than to our compassionate Creator!

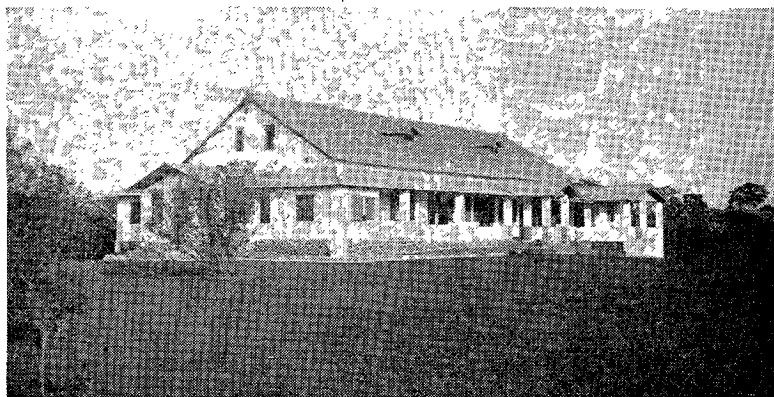
What a shame and reproach to the name of our compassionate Saviour is this whole system of saint worship.

IN MISSION LANDS

A Visit to the Cameroons Mission

By WILLIAM McCLEMENTS

Superintendent of the African West Coast Mission



Headquarters of the Equatorial African Mission, Nanga-Eboko

SINCE the General Conference took action uniting the missions of British and French West Africa into one union it has been my intention to visit our missions in the Cameroons, but transportation and other difficulties delayed this visit until a few weeks ago. On our way back from furlough in South Africa we have been able to spend some time in this interesting field. The brethren have been practically isolated by the war.

It was a pleasant surprise when Brother Nion—in uniform—stepped up to us on the airfield and introduced himself as one of our missionaries from Nanga-Eboko. For some time his services have been requisitioned by the government, and he is longing for the day when he can return to mission service. Fortunately, he was able to secure leave of absence, and after we had spent four days with him and his family, he was able to accompany us on our visits to the main stations.

From Duala we traveled inland by train to Yaoundé, capital of French Cameroons, through luxuriant tropical forests and vast belts of oil palm plantations. M. Fridlin, the superintendent of the French Equatorial African Mission, met us at Yaoundé and took us out to Nanga-Eboko, where our mission headquarters are located, a distance of over a hundred miles, along a route lined with graceful palms. All through southern Cameroons one seems to be driving through great avenues of these lovely oil palm trees.

No sooner had we arrived than the teachers and students presented themselves before the mission home and extended a hearty welcome to us, aug-

mented with flowers and songs. Similar receptions awaited us at Ndoumbi station, where Pastor and Mrs. Paul Bénézech are laboring; at Batouri, where Pastor Yéretzian and his wife are in charge; and at Sanguélina, where we found Pastor and Mrs. I. Curmatureanu hard at work on the new station opened earlier in the year. It was inspiring to hear the songs of Zion being sung by the different tribes here in the Cameroons, just as we have heard them in other parts of West Africa and down in the Congo and the Rhodesias. The advent message is spreading throughout this great continent, and "the fellowship of kindred minds" is being expressed in many languages through our advent melodies.

Holding On Bravely

We have a band of consecrated missionaries in the Cameroons who have remained at their stations throughout these years of war and stress, without rest or furlough. Brother and Sister A. Cosendai and their child have recently gone to the Cape (South Africa) for furlough, and it is planned that the others shall go as soon as arrangements can be made. All the European workers are worn and showing definite signs of strain. Several families have children in Europe from whom they have heard little for five years. These children are growing up without knowing their parents, which is a great trial and sacrifice for these good missionaries. But they are facing the situation with fortitude and courage. An excellent spirit prevails throughout the field as they work and plan for the extension of the message.

Early this year a new station was opened near Sanguélina, in the south,

where a most promising work is developing. When we visited this center we found temporary buildings erected for dwellings, a church, and a school. Already a school was in operation, with an enrollment of two hundred and fifty pupils.

The mission headquarters at Nanga-Eboko was established by W. H. Anderson and T. M. French, and work was begun in 1928. This has been developed into a large station, with a strong school reaching the sixth grade. The school has an enrollment of 463. A large section of the mission concession has been planted with oil palms, which provide a good industry for the school. More than five thousand pounds of palm oil are made each year, and about nine thousand pounds of nut kernels are sold.

The church membership of French Equatorial African Mission is 1,133, and in a hundred Sabbath schools six thousand followers hear the Word of God from Sabbath to Sabbath. Five station schools and eighty-seven out-schools are conducted, with a total enrollment of 3,128. In addition, each station director conducts a small Bible school for promising young men who wish to prepare for evangelistic work among their own people. At present fifty-eight are taking the two-year course offered in these Bible schools, and soon many of them will be entering the work.

Villages Are Calling

The advent message is making encouraging progress in this land. We do not have to wait for openings in order to start village work. Dozens of villages are calling at the present time for evangelists and teachers. Many of these people have great confidence in the Seventh-day Adventist mission and have waited a considerable time for us to come and open work in their villages.

We visited Metet district, where an African worker is in charge. He went there in 1940 to begin work among his own people, and, although the two strongest missions in the Cameroons have European stations in the district, we now have a following of 1,500 people. A number have been baptized and others are in baptismal classes. These people are somewhat backward as compared with those in other sections of West Africa, but we expect to

see a strong work developed in this field. Elder Fridlin, the superintendent, assures me that similar work can be done in other sections of the territory just as soon as we have the men and the means to go forward with it. We must plan without delay for a training center for evangelists and for the opening of several new stations in this field which has such great possibilities.

As I write this, Brother and Sister M. Duploux have arrived at Nanga-Eboko from the Congo Union. Brother Duploux is coming to West Africa as secretary-treasurer of the West Coast Union Mission. Other workers are coming in for the annual committee session. Pastor R. H. Bergström has come from the Northern French Cameroons Mission.

Later I hope to write concerning some of the needs of this field. In the meantime please have a glimpse at your missionary map or atlas and find this field. Then think of it and pray for the onward march of the third angel's message among these needy people. The overflow of the Thirtieth Sabbath offerings in all your Sabbath schools this quarter is to go to West African work.

*Nanga-Eboko, Cameroons,
Dec. 24, 1944.*

A Farewell to Pitcairn Island

By FREDERICK P. WARD

[NOTE.—With shipping across the Pacific much interrupted by war conditions, we do not hear so often from Pitcairn Island, still dear to our hearts. It is a pleasure to get this glimpse of the island from notes in the "Australasian Record," written by a teacher returning home after some years of service.—EDITORS.]

It was not remarkable that after living more than six years on Pitcairn Island we should regard the tiny isle almost as home. We had for some time expected to return to the homeland. One day in August a radio message informed the chief magistrate: "Ship westward bound 20th." Would it be going to New Zealand or Australia? Would it have accommodation for passengers? Such queries arose in our minds, but we must be ready in case. So, planning for Sunday, the 20th, we made all possible preparation.

At the service on Sabbath I gave a little farewell talk, expecting that we might "depart on the morrow." I was home only a few minutes when, to our great consternation, we heard the ship's bell—one, two, three, four, five; one, two, three, four, five.

We sent a note to the captain, asking him to give a blast on the siren if he could take us. For some time we waited. We began to think we were to remain. Then the sound of the whistle reached us. Women and chil-

Going Back Home*

(It was to a broken missionary home.)

By MRS. ORLEY FORD

WE are going back to a lonely home,
Where no childish laughter we'll hear,
No one to run and meet us again
As the sound of our footsteps draws near.

The house will be quiet when we get back,
For laughter has turned to tears.
His marbles, his blocks, and his
bright-colored trucks
Will be stored for the coming years.

The shiny new shoes and his Sabbath suit,
The pride of this little lad,
His Bible and books, he'll use no more;
And our hearts are bleeding and sad.

Rover, the dog, will be lonely too,
The pet that could almost talk,
With no one to call him "my beautiful dog,"
And no one to take him to walk.

Oh, how can we face those quiet rooms,
Once resounding with laughter and joy?
There'll be friends at the station to greet us, we know,
But there'll not be our beautiful boy.

God gave His beautiful Son one time—
His heart must have been lonely too;
And I know that He feels our heart-aches now
And longs to help us through.

* Written a year and a half ago in Costa Rica, after the burial of the little son, Donald. Now on furlough from Central America, Mrs. Ford writes: "We are enjoying our furlough here in sunny California, but shall be glad to go back to our field again when our time is up."

dren gathered at "The Old House," all offering to help, some remarking how sad it was that we had to leave. Here good-bys were said to the aged who could not accompany us to the Edge or to the Landing. When we suggested that someday we might come back, they agreed, "That's the best news we've heard yet."

We found that Captain and Mrs. Markwalder and their little boy could travel on the ship too. They are the Swiss family whose yacht had been broken on the rocks just a month before. Toward evening we pulled away. The sea was not so calm as it was the day we arrived, and the little boat lurched and swayed on the waves rolling into the bay. As we swung out from the landing place in the gathering dusk, the boat bumped and scraped on the rocks, causing more than one heart to leap a little.

We took a last look at the rugged

coast and cliffs of Pitcairn that we had learned to love. On Landing and Cliff Edge were the dear people and children who now fill such a large place in our hearts. Again and again we answered their waving as we passed out to sea, till dusk and distance hid them from sight. Darkness fell quickly, and the ship's lights above the "Jacob's ladder" showed where we must climb up.

On the ship, when trading and business were finished, there were more good-bys, this time to the menfolk. We left Pastor and Mrs. Watson on the island, but Nurse Totenhofer and one of the island women came out to the ship. Soon all who were returning were back in the island boats. We waved farewell, and presently the ship's lights went out and the strains of a hymn floated up through the inky darkness from the little boats, telling of the hope that "in the sweet by and by we shall meet on that beautiful shore."

Our journey onward was completed in sixteen days, and we arrived in Sydney almost before anyone knew we were coming. We are thankful for a safe trip home. So many of the home folks have been praying for us during our stay on the island and on our voyage, and we thank you all for this.

May God richly bless Pastor Watson and his family, and Nurse Totenhofer, who remain to care for the school and the people of dear old Pitcairn Island.

A Secondhand Book

By ELIZABETH G. WINTERS

THIRTY years ago my uncle, a Baptist, purchased a *Bible Readings* in a secondhand book store. He presented the book to my father. My parents loved to study the Bible, and made good use of the volume.

Later they became acquainted with a Seventh-day Adventist elder, and after further study mother joined the church and father closed his business on Sabbath.

After father's death mother decided to give the book to my uncle as a keepsake. He and his wife were visiting us at the time, and mother suggested that they have a Bible study each morning from the book. They agreed readily, and all the precious truth was made plain to them except the Sabbath.

They felt that because Jesus arose on the first day of the week they should worship on Sunday. My son, only a small boy at the time, explained to them in his childish way how Jesus had rested in the tomb on the Sabbath and we, too, should rest. In that moment the light dawned on them, and they kept their first Sabbath that very week. My uncle and aunt are members of the church today. The book had accomplished its purpose. [We hope it is still circulating.—EDITORS.]

Conducted by Nora Machlan Buckman

The Development of a Tadpole

By JESSIE S. BURDICK

It was one of those semibalmy days in May. Our destination was the country home of one of my husband's patients. A short distance from the house was a wood lot which beckoned us with all the fascinating loveliness of the season. The birds! Yes, the time of the singing birds once more had come.

The woods and limpid pools were ringing with the constant trilling of the spring collection of Salientia, and nature's open fields and woods were teeming with activity. The fascination of pond life was everywhere evident.

Searching for Polliwogs

Laddie Boy begged for a polliwog. We cautiously approached one of the pools whence came sweet, tremulous calls. The music would continue for several seconds, then stop abruptly, first coming from one direction, then from another, finally seeming to come from all quarters at the same time, many voices blending in one jolly frog chorus.

The singers were frogs and toads with throats distended, quite unconscious of our presence until we reached the edge of the pool. Presently one blinked his eye inquisitively, then stared at us boldly for an instant—then splash! splash! and more splashes until the pond was full of splashes and ripples. The water inhabitants decided we were not the same stumps, bushes, or trees they had seen a few moments before; all was silent. Not a frog moved; only the dozens of inexperienced black tadpoles were indiscreet enough to move aimlessly about in the clear water.

Water scorpions were zigzagging nervously over the smooth water; everything moved swiftly, scurrying to get out of sight of the human monsters. Laddie Boy, with all the excitement of an active youngster, watched



LANGERT

Many and Wonderful Are the Lessons Learned at Mother Nature's Feet

eagerly until we captured two tadpoles in a handful of muck.

Daddy (a boy full grown who always had the needed article "in a pocket somewhere") produced a small-sized heavy paper bag into which we put our polliwogs incased in mud. Later they were transferred to a milk bottle filled with clean water.

The next morning their tiny, lifeless forms were floating on top of the water. Do you know that fish will not live in perfectly clean water? Since "tads" are water creatures, too, we decided all attempts to keep them in the future should be in the water from their native haunts.

Well, we were not to be discouraged with a bit of bad luck—one does not win success with nature without a generous supply of determination and patience. The next day Laddie Boy's

father was inveigled into purchasing a large tadpole at a game and feed store. He was fully three inches long, a goodly proportion of the length being tail. This tadpole had all the coloring of a fish of the pike family, speckled on top and white underneath.

It was very evident the next morning that he must have larger living quarters. He had grown so much during the night that his head touched the glass fruit jar on one side and his tail on the other when he was in a horizontal position. His back legs, about one fourth of an inch long the previous night, had doubled in length, but there were no signs of any front legs. After being transferred to a larger aquarium he developed a sickly pair of forelegs and died.

Several fruitless attempts were made the next two years to get frog spawn in early spring.

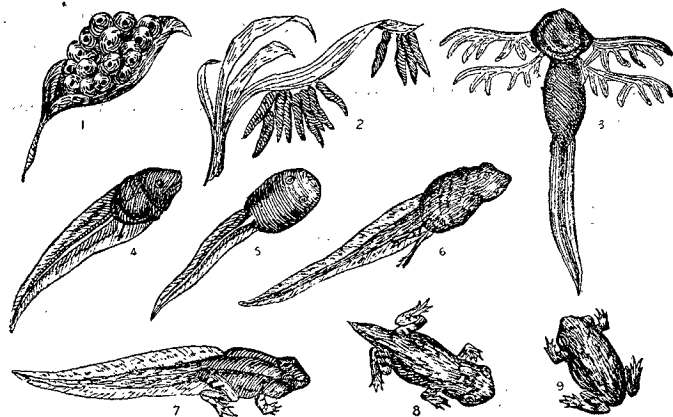
Laddie Boy rushed into the house one morning in the spring of 1930, waving his hands

wildly, his eyes fairly snapping with excitement, as he announced, "You ought to see all the polliwogs we got for you down in the pool by the double spring!" Later he cried jubilantly, "Now you can have a lot of them to write about."

The rest of the tads must have been lonesome in the pool, for Laddie had taken out one hundred and twenty-five by actual count. They must have been two days old, and looked like black polka dots in the water. In the morning they made a continuous black row around the water line of the pail. When startled, they were a mass of darting heads and tails.

The Polliwogs' Funeral

We fondly hoped these would reach maturity, they were progressing so naturally. But one morning three



Frog Eggs and
Tadpoles in
Various Stages
of Develop-
ment

weeks later we discovered that the man working for us had emptied the water, tads and all, on the ground without consulting us.

"If I were running things around here, I'd fire him," said Laddie Boy in a burst of indignation.

While admiring a neighbor's rock garden and pool, we noticed a pair of frogs and a pair of toads in the water. And then, "Oh, joy!" I said to Laddie Boy, "there is some toad spawn over near the edge." On looking more closely we saw several jellylike masses of spawn tape, curled in every imaginable shape, for which we had searched pools and creeks for years.

The eggs were undoubtedly four days old. They were laid in long, curling, jellylike ribbons resembling an ever-circling thick tape half an inch wide, with a row of intensely black dots running through the center, the space between each two eggs being exactly the width of the black egg.

We procured an old rusty basin with a hole on one side, which we pressed into service, after asking permission to take the detached segment of jelly. By carrying the hole side up we reached home with our precious find in perfect condition. After placing the mass in pool water, we examined it with a magnifying glass.

In the brief time it took us to get home, a third part of the eggs had developed short points (tails). The black eggs were already hatching into tiny tads an eighth of an inch long and one sixteenth of an inch wide, the long grayish-white ribbon, intermingled and curled about, resembling a succession of letter S's.

Two days later every egg had developed a tail, and they continued their existence in the translucent jelly on which they dined constantly, the magnifying glass revealing astonishingly perfect little creatures. As the jelly ribbon grew less solid, the coils were straightened, but it still held its cylindrical shape.

The jelly tape about the eggs was scarcely visible when the eggs were first laid, but contact with the water caused it to swell and become conspicuous. What was left after the tads had

abandoned it became discolored by sediment in the water and settled to the bottom of the basin. In a pond it cannot be distinguished from other debris. This natural process destroys all possibility of discovery. If we had visited the pond a week later, we would have missed the spawn and the experience.

At Home in a Tub

When the tads were eight days old they were a half inch long, being half body, half tail. As they grew they required more and more space. A medium-sized tub was placed under the trees in the back yard. In it were placed two large stones on one side,

tufts of grass and clover with soil enough to ensure growth, also several roots of water cress and other water plants. This was filled three fourths full of water from the pool. This natural environment for the tads produced water bugs and other interesting water-loving insects.

The soft mud and sand, combined with the roots of the plants, made ideal hiding places for the little wrigglers. They were much at home among the rocks, clinging to near-by grasses and waterweeds. As they moved swiftly about, the round heads were always uppermost, the finlike tails hanging downward. At the place where one would expect the mouth to be, there were two small black elevations, called suckers; these secreted a sticky substance by means of which the young tadpoles attached themselves to weeds and grasses.

Each noon, when the sun was bright and the water clear, we sat long and quietly beside the tub, observing tad antics. They were very wary creatures, hiding quick as a flash when a shadow fell near or on the water. In three weeks the tads had grown from tiny dots to tadpoles one inch long. When they were a month old, they were an inch and a quarter long, as nearly as the human eye could measure them.

— LIFE'S PATTERNS —



THANKING GOD

WOULD that adults could grasp and accept the truths of God as easily and wholly as small children often do. Ronnie not only believed in God and His power implicitly but also did not hesitate to tell his playmates about it. Here's how it happened:

Ronnie had wanted to know more about it. He watched wide-eyed at the splendor and beauty of the rainbow, the first he had seen. "What is it, Mommie? What's it for? How did it get there?"

Patiently his mother explained the story to him. She began, "You know, Ronnie, about the creation story and how Jesus made the world and put the people in it. He wanted them to be good, but the people did not do as God wanted them to, and many were very wicked. God finally had to destroy them all by a flood, that is, all except Noah and his family and the

animals which he took into the ark. But God felt sad that He had to do that, and so He made a promise to the world that He would never destroy the earth again by water. In order that everyone could know about this promise He placed the rainbow in the sky as a sign. Now when people see it they know that the Lord will keep His promise."

Ronnie absorbed it all and sat quietly, thinking his own thoughts.

Mother went on to tell him that now there were many people in the world who did not love God and did not obey Him. He would have to finally destroy sin from the earth, and so this time He would destroy the world by fire instead of water.

Some time later Ronnie and his small playmate, Mikey, were out in the yard, swinging. Mother looked out of the window now and again to see whether everything was all right, and all of a sudden she saw Mikey racing home as fast as his little legs could carry him. Thinking that he and Ronnie must have been quarreling, she went out to investigate.

"What was the matter with Mikey?" she asked.

"He's gone home to thank God."

Thinking that she had misunderstood him, she repeated her question.

"What was Mikey running home for, Ronnie?"

"He's gone home to thank God. I told him that we were supposed to thank God for the sky and trees and birds and everything. He wants us to thank Him. I told him if he didn't, God was going to burn him up."

A child's version bluntly said, but a good example of unquestioning trust in God's promises and faith in His protection for obedience. Remember, "Except ye . . . become as little children—"

N. B.

Legs Appear

The first sign of tadpole's change into a toad may be observed in the appearance of the hind legs. They are first rounded bumps which project straight backward and soon the toe divisions can be seen. The legs as well as the tail are used in swimming.

Toads ordinarily leave the ponds when the arrowhead begins to bloom. For some time before metamorphosis is complete, the toad, under normal conditions, prefers to be wholly or partially out of water; hence, when our toads had developed hind and front legs and were making desperate efforts to come to the surface frequently for bubbles of fresh air, we thought it time to transfer them to the pool, where it would be possible for them to leave the water at will.

Our toads were a rich, dark brown. Their small mouths were replaced by larger ones, the openings of which extended far back under their eyes. Their tails were mysteriously shorter, and some had entirely disappeared. Thus our wriggly black polliwogs had become perfect little toads.

Our bit of jelly mass, which was one-half cup of substance, had contained more than sixty eggs. How glad we were that we had not taken the larger masses from the pool beside the lovely rock garden.

Toads have been more abundant among our flowers and in the perennial beds the past summer. When we find one, we wonder whether he can be one of our large family, although the pool down by the river is over one hundred feet below the top of the hill where their tub home was located.

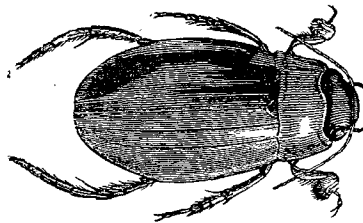
Living Jewels

By GLADYS JORDAN

LIKE glittering, gleaming gems of amethyst, emerald, jade, ruby, and countless other jewels the tiny beetles move over the dark earth, or flash through the sunlight. Their glittering, iridescent shells reflect prismatic rays as the summer sun glints over them.

Beetles vary in size—from the tiny tortoise beetle to the big and savage tiger beetle, but they are all beautiful and interesting to watch. The tiger beetle is seldom seen on a dark day. Perhaps he is aware of the truly marvelous effect the sun has on the gold and blue emerald of his body. He seems studded with precious gems as he flashes through the sunlight. Like the searcher beetle, he is swift and merciless when attacking his prey. These beetles eat grubs, worms, and many of the deadly canker worms, as well as countless caterpillars.

The carabid beetle feeds mostly upon caterpillars, though it will not pass by other insects if it is really hungry. Its name means "cannibal,"



or at least it is a corruption of that word. The carabid has an enormous appetite and seems never satisfied. It moves swiftly, as you will find if you try to catch one, and it flies with ease. The carabid's body is a lovely metallic green, the wings are edged with purple and gold, and the head is golden.

The sexton beetles go about burying dead creatures that they find in their path—hence their name. They work in pairs and do an excellent job as well as a most surprising one, considering their size. They are strong and tireless at their work.

In the olden days, and perhaps even now, the Indians made necklaces and other ornaments from the brilliant shells of the beetles. They dried the shells and polished them until they rivaled any precious stone in their beauty. And in South American countries they are often seen in jewelers' windows.

There are one hundred and fifty thousand species. They have two pairs of wings, though the hind ones are seldom used in flight. The beetles are of great value to mankind because of their war on worms, grubs, and food-destroying insects. And they are living, glowing beauty wherever found—on the land, among stones, crawling over leaves, or emerging from the dark earth into the bright rays of the sun.—*Our Dumb Animals.*

Our Family Bulletin Board

By LILLIE M. SAUNDERS

WHERE there is a family of growing children a bulletin board is of great assistance. This, I learned some time ago, is an attractively finished board, of size and style to suit a family's convenience, containing a number of small hooks and hung so as to be easily reached by the youngest member. The boards I have seen are much like old-fashioned "bangle boards," such as our grandmothers used on which to hang scissors, buttonhooks, and various other articles.

On one of the hooks a number of slips of plain white paper must be placed, accompanied by a lead pencil. This may be either clipped to another hook, fastened to it by a string, or simply laid across several hooks. Then each member of the family must have a hook, and there should be several

extra ones. On the "personal" hooks, there will appear, from time to time, slips of paper on which are written suggestions and advice. For instance, "Jane forgot to feed her bird yesterday," "Jack slams the door too hard," may appear on Jane's and Jack's hooks, respectively.

Father and mother, too, each have a hook on which the children are allowed to place reminders, such as "Mother wasn't very good-natured Thursday noon" or "Dad, please don't shout at a fellow so often."

These silent critical "memory joggers" are not all that should be found on the bulletin board, however. Commendations for promptness, neatness, personal appearance, little acts of kindness and courtesies, good behavior at the table, and anything else that tends toward self-improvement—all have important missions among the "reminders" on the "personal" hooks.

Then on the "general" hooks will be placed items of news, riddles, cartoons, jokes, bits of information of individual or general interest, attractive and instructive pictures, or anything else that may contribute to the welfare and fun of the family.

Suggestions of ways the children may be helpful about the home could often appear on the board. This will encourage the youthful members to check up on themselves, which is an excellent thing for all concerned. And, too, on the "general" hooks will be recorded coming events, such as birthdays, parties, company dinners, or anything of the sort that may be of common interest. Sometimes a hint will be given of some coming surprise, causing merry guessing and pleasant anticipation. Even the youngest members of the family should be encouraged to contribute their share to the bulletin board by cutting pictures from papers and magazines for others to see and enjoy. However, they must be instructed never to clip from reading matter until they are certain that the rest of the family have finished with it.

It is the rule of such bulletin boards that personal hooks may be examined by the owners at any time and one or two evenings each week the board should be entirely emptied. This may be done after the evening meal—never before meals, as the reading of the slips always creates a mild excitement that is not good for the children just before eating. And, too, by waiting there is much more time for a leisurely discussion of the various topics. When it can be managed, a little research work adds zest and mental exercise to the pleasure and benefits obtained from the use of a "family bulletin board."—*National Kindergarten Association.*

"No great soul ever laughed at anything that was sacred to another."

Loma Linda, California

SUPPOSE the name Loma Linda is about as well known throughout our ranks as Battle Creek, the old headquarters of the denomination, or as Washington, D.C., the present headquarters, is today, because of the fact that here we have the only medical college operated by the denomination, which, in the past, has attracted students from many portions of our world field. Also here we have the Loma Linda Sanitarium, crowning the top of the Hill Beautiful [as the name Loma Linda means in Spanish]. These two institutions make this a well-known center of our work.

The sanitarium management, having, I understand, a long list of waiting applicants, has been hard pressed to find beds for those who desire to avail themselves of the medical service offered. Dr. A. D. Butterfield and his efficient staff are doing a fine work. Frank Moran, assisted by G. W. Wells and Mrs. W. W. Williamson, is busy caring for spiritual interests, conducting the daily services of worship, visiting and praying with the sick, holding Bible studies, teaching the student nurses Bible classes, and performing the many other duties connected with a chaplain's work.

Elder Moran was acting as interim-pastor of the Hill Church when I ar-

rived to take over this work. We found an active body of believers.

The Hill Church is indeed a light set upon a hill. From its pulpit the message of truth is carried over the public address system to the rooms of the sanitarium and to those on duty. The entire Sabbath school service may be enjoyed by all. I am told that between two and three hundred homes in the community are recipients of the services also, so that the aged and the shut-ins are privileged to join the listening audience.

The membership of the Hill Church is slightly over eleven hundred. From the financial standpoint it is a congregation of very ordinary means, since the majority are on institutional or retirement wages. We have no high-salaried or high-income individuals among our members; yet our tithe for 1944 amounted to the large sum of \$98,534, a gain of \$12,773 over that of the previous year. Our Ingathering for last year amounted to \$7,372, and all offerings to missions amounted to \$36,397. The treasurer also handled \$21,339 in local church funds, which made a grand total of \$157,542 which was turned in to the treasurer during 1944 by the Hill church alone. The medical college maintains a separate church organization of around five hundred members, which meets in Burden Hall on the campus.

Our academy and grade school are growing, so much so that we have been forced to launch a large expansion program. The schools serve our two churches here, and also the Redlands and Yucaipa churches. By the time this is read we shall have completed the addition of three new rooms on the grade-school building. Next we must provide a much-needed library-room and additional classroom space in the academy building. We are also laying plans to erect a vocational building and auditorium as soon as building conditions will permit. This will house our school cafeteria, the home economics rooms and laboratories, manual training, carpentry, and auto mechanics shops, crafts and hobby rooms, and the auditorium will provide a place in which the medical cadets and physical education groups may drill, as well as a place for community and young people's gatherings. The local and union conferences, together with the institutions and churches served, are contributing to make this project possible.

Our church is well organized for missionary work under the leadership of L. A. Carr, and, as a result, the reports for the last year show a great increase in all phases of work.

Our purpose is to press onward and upward until the prize is won.

L. E. NIERMEYER.



Colporteur Congress of the Central California Conference, Held at Merced, California

The Voice of Prophecy in South America

[We give this report from South America, released by courtesy of the "Voice of Prophecy News," of Los Angeles.]

A LARGE, enthusiastic radio audience awaits the weekly broadcast of the Voice of Prophecy in South America. The program is presented in three languages—English, Spanish, and Portuguese—on sixty different stations and wave lengths.

Thousands of personal letters of appreciation are being received in the three radio offices, located in Buenos Aires, Lima, and Rio de Janeiro. These earnest letters—some written with the logic of a lawyer's mind, others with the polish and tact of high government officials; some with the appeal of the experienced Latin businessman, others on the luxury of the rich man's parchment; some on the humble, soiled note of the factory worker, others in the almost illegible hand of the hard-working peon of the great *estancias* (farms)—all indicate clearly that radio is no respecter of persons.

We could quote with ever-increasing interest from thousands of these letters, but time and space will not permit. Just a brief cross section will suffice here. Many hundreds write, stating that the Bible has become a new book to them, and now for the first time in their lives they are obtaining a clear understanding of its teachings in prophecy and doctrine.

A Buenos Aires lawyer writes: "I want to congratulate you on the outstanding cultural and religious work as the result of your broadcasts. These lectures are awakening in me a memory of many things I learned as a child, the importance of which I am now realizing. Please enroll me in the Bible school."

A Chilean professor declares, "These programs have brought to my heart a great desire to study the sacred prophecies."

Another says, "I must tell you that these radio programs possess a spiritual force that touches the very depths of my heart."

A Brazilian industrialist writes, "These spiritual programs you broadcast have solidly filled a great void in my soul, that nothing else could have done." A housewife writes, "My husband has been a different man since listening to the Voice of Prophecy."

A young Uruguayan girl who is a faithful listener writes, "In my home they call me a fool because I listen to the program. To me that is unimportant, for these programs are changing my life."

An Ecuadorian businessman writes, "Even though you haven't known it, I

am a disciple of the Voice of Prophecy, and I want you to tell me how I may become a member of your religion, which I admire with all my heart." A Protestant pastor writes, "These radio sermons are the best that I have yet heard, both for believers and unbelievers." Another religious worker says, "Congratulations to you for the magnificent radio program of the Voice of Prophecy, a model program for everyone. I am a member of the council of the Catholic Action of this city, and I am at your disposal to help in any way that I can in your spiritual crusade."

An editor of a large newspaper devotes space weekly for an advertisement inviting all readers and friends to listen to the program. In another city the editor is reprinting the radio lectures each week in his newspaper. An Argentine correspondent of considerable fame recently wrote, "You, perhaps, have no idea how many persons in the highest circles tune in to the program every week. These programs are most interesting and of great spiritual value."

LYLON H. LINDBECK, *Director.*
Buenos Aires.

Light for Their Churches

IN Guadeloupe (French West Indies) there are only two churches which have electricity. All the others have only little lamps using oil. When I preach in the evening in one of these churches I have to hold the little lamp in one hand while I read the Bible. When the meeting is over, my hand is usually covered with oil. Under such conditions, of course, I cannot see the audience. No songbooks are used, for there is no light by which the members can see.

During the time the island was blockaded, all kinds of oil—cooking fat, lighting oil, butter—became very hard to procure. It was strictly rationed. But many of our members gladly gave their ration of cooking oil that they might have light in their churches. I visited our little church at St. Rose and saw close to the pulpit two bottles almost filled with cooking oil. I asked the leader of the church, "Where did you get that much oil?" "That is butter which has been melted with other fats to make oil," he answered.

As I visited the members I came to one family in which there were several children. It was dark, and I asked the sister, "Have you received your quota of oil these days?" "We did not get oil for the past few days," she replied, "but we did get a little butter, which we took to the church so we could have light for the meeting." "Sister," I queried, "have you given all the butter to the church?" "Yes, brother, I have other things

which I can eat, but I need the spiritual food more than I need the other." Many of our other church members have done the same thing.

S. B. JEAN-ELIE.

French West Indies.

Publishing Work in Spanish South America

FORTY-FIVE years ago witnessed the beginning of our publishing work in South America. It was marked by the founding of our pioneer missionary paper *Las Señales de los Tiempos* (*Signs of the Times*), the first edition bearing the date of January, 1900, and consisting of one thousand copies. That is a far cry from the October, 1944, edition of 136,700 of *El Atalaya* (*The Watchman*), as the magazine is now called.

The first numbers were printed by an outside house in Valparaiso, Chile. In July of the same year the mission bought a small hand-operated press for the sum of 400 Chilean pesos, and with this acquisition the first Seventh-day Adventist printing house was established in the South American continent. This press was almost identical with the first one owned by the Adventist organization which functioned in Rochester, New York, nearly a half century earlier.

From this humble beginning the work has grown until now we have the modern representative plant in Buenos Aires, Argentina, which provides our message-filled publications to all Spanish-speaking countries of the South American Division. Now, even with the modern equipment we possess, we find it impossible to provide the necessary literature without working day and night in some of the departments of the institution.

What remarkable changes have taken place in the manufacture and circulation of our books and periodicals since those early days of the twentieth century! But notwithstanding the wonderful growth of our publishing work in this continent still greater things lie before us. Truly, "our publishing houses are God's appointed centers."

The four years 1940-43 were truly good ones for the literature ministry in the Spanish-speaking territory of this continent. The Lord wonderfully blessed the colporteurs.

Each year's sales have been larger than those for the preceding year. Sales from our plant for 1943 were three times as large as in 1934, ten years before. The 1943 total was the largest ever—\$255,000 in United States money.

Our family of workers in the factory totals fifty, all devoted to Christ and this message. They cannot kneel around each publication as it is sent

out to the field, as did the pioneers with our first publications, but they do pray each morning as they meet for worship in the different departments that God's blessing may rest on the printed pages as they leave the institution, on the colporteurs in their work, and for the steady advance of God's work in all the world.

The evangelists draw strength and courage as they see the results of their efforts in soul winning, but the workers in this plant rarely know of the fruits being gathered for the kingdom as a result of their effort unless some visitor from the field gives them a few glimpses of what is being accomplished. It would indeed be encouraging if all those won to the truth by means of the printed page could be seen in a group together! Someday we hope to have that privilege, and toward that end we work on. We believe in the prophetic utterance that as long as probation lingers our colporteurs will be able to carry on their work. The prospects are as bright as the promises of God.

J. BERGER JOHNSON.

Buenos Aires.

A Banner Year in Indiana

[NOTE.—While Indiana is reporting 1944 as the best year in its history for the colporteurs, it is fitting that we salute Indiana as the first field of activity in our colporteur work. As C. F. Wilcox told us a little time ago, it was on July 6, 1830, that the first group of colporteurs trained in our denomination—George A. King, Cassius B. Hughes, and Charles F. Wilcox—opened our subscription book work in the State of Indiana, selling a health book. We are glad to print the picture of the workers attending the 1945 Indiana colporteurs' institute.—EDITORS.]

FOR many years the territory of the Indiana Conference has been considered one of our best units in the sale of our literature. The believers of the Indiana Conference have for over a score of years given their hearty support and co-operation to our literature programs.

The people of the Hoosier State, the popular name for Indiana, are very friendly. The name, some say, means just that. In the frontier days, when the circuit rider—the traveling parson—or the stranger came to the door, he was always invited in with the question, "Who's there?" And thus, it is said by some, we have the origin of the name Hoosier. The colporteur appreciates that hearty spirit of hospitality.

It is a delightful State, with a variety of industry and agriculture, and is a most fertile field for the operations of a large group of colporteurs. From year to year the Indiana Conference has made good records; but the year 1944 was outstanding in the fact that the Book and Bible House enjoyed a net sale amounting to nearly \$100,000, and closed its books for the



INDIANA COLPORTEUR GROUP INSTITUTE, FEB. 22, 1945

Left to right—Back row: R. H. Hyatt, Harry Reynolds, Glen Padgett, A. L. Kidder, Charles Lawson, J. A. Jackson, Edward Conn. Fourth row: Kathryn McCaige, Jaanette Greene, Fannie Walker, Mabel Carr, Lillian Jones, Mrs. M. O. Martin. Third row: Mrs. Ben Brink, Neva Cogill, Mrs. Harry Reynolds, Anna Mitchell, Maude Swem, Winifred Rader, Mrs. Self, Mrs. Wiles. Second row: Reva Miller, Eva Smith, Goldie Romine, Mrs. Hannah, Mrs. G. B. Baker, Alwilda Polk, Cora Turner, Mabel Guynes, Ruth Cross, Rose Tribby. First row: E. H. Craig, Publishing Department Secretary; W. A. Higgins, Union Publishing Department Secretary; W. A. Petersen, Book and Bible House Manager; Forrest Skaggs, Assistant Publishing Department Secretary; Wm. Binkert

year with good assets in cash or stocks.

The conference administration, under the leadership of S. E. Wight, is strongly supporting this phase of gospel evangelism, and the outlook for this year is even better.

E. E. FRANKLIN.

From Germany

A SOLDIER brother—this time in Germany—bears his part in the Million-Dollar Offering and writes to J. L. McElhany as follows:

"A few days ago I received [in Germany] the December 14 issue of the REVIEW. On the front page was a piece written by you, telling of the special offering to be taken on Sabbath, February 3, for the restoration and rehabilitation of our work in foreign lands. I'm sending you this money order for \$50 as my offering to help in this work. I'm sorry I couldn't send more, but that is all I have in my pocket till next payday.

"In my two and a half years overseas I have visited various of our churches. I attended church in Algiers, North Africa, and enjoyed my visits with Elder de Caenel, who is at the head of our work there. In England I went to church in Southampton, which was our first church in England. I also attended at Reading and the conference church in Stanborough Park, at Watford. There I visited the Granose Foods and the print shop with Brother Warren in charge, and for a few moments I spoke with W. L. Emerson, who is editor of *Present Truth* in England. In all these places I've found our workers of good courage and pressing forward in the work, even though they have had many

trials, especially during the last few years.

"I am receiving three of our papers: REVIEW, *Youth's Instructor*, and *Liberty*. I read them and pass them on to my friends whenever the opportunity presents itself. I have given a number of Bible studies at different times. I ask an interest in your prayers that each of us, the young men and women who have been sent to the Army 'for such a time as this,' may uphold God's standard and do the work we've been put here to do.

"Sincerely yours, a soldier brother,
"(Signed) PFC. FORREST L. PRIDE."

The Buenos Aires Conference

THE tenth biennial session of the Buenos Aires Conference was held in the city of Buenos Aires. The territory of this conference includes, besides the federal capital and the province of Buenos Aires, the sparsely settled and semiarid territories to the south, in Argentina, known under the general name of Patagonia.

For ten years Walter Schubert has been president of this conference. His leadership has been efficient and energetic. There were 750 members ten years ago, but now there are 1,800.

Pastor Schubert will now be in charge of a special seminary course of advanced training for the ministerial graduates of our college for the Spanish fields of our division. Several young workers were also called in from the field to take advantage of this training which is now given for the first time. It is being conducted in Buenos Aires, which, with its suburbs, has seventeen churches and groups.

This gives opportunity to the young men to speak in our churches and also to be connected with evangelistic efforts in charge of workers of long experience. Some of our workers from near-by institutions, the Austral Union, and the division will also give lectures on special subjects.

H. J. Westphal, the director of the Uruguay Mission, was elected president of the Buenos Aires Conference for the ensuing term. A. Bellido was re-elected secretary-treasurer. The departmental secretaries were re-elected, except that Juan Plenc, the director of the Bolivia Mission, was asked to fill the vacancy in the home missionary and Sabbath school departments caused by A. Aeschlimann's acceptance of a call to the Porvenir church in Santiago, Chile.

Important plans were laid for the strengthening of the evangelistic and departmental work. The meetings were well attended, especially on Sabbath, when the forenoon services were held in a large theater. The Sabbath school offering amounted to about seven hundred Argentine pesos, and the special offering taken for the college and for evangelism totaled 4,000 pesos.

H. O. OLSON.

Healing a "Withered Hand" in Mexico

IF you are the true followers of Christ and are going about doing good as He did, then cure this sick hand of mine," said a woman to the lay missionaries of a Protestant church making visits in that section and preaching the keeping of Sunday holy. "We do no healing," replied these laymen. "We are merely preaching the gospel and telling all to keep Sunday holy."

The sick woman then answered, "I have heard that the true gospel workers know how to heal the sick, as do the Seventh-day Adventists who live in Llano." With this kind of reception they hastily left the house as well as the town where they had expected to do missionary work.

One of our lay sisters from a church about five miles away had visited this place and talked the truth and left some tracts. When she heard the above experience she immediately went to this town again, and on arriving at the home of this woman she was greeted with the assurance, "I know that you have brought medicine to heal my hand. Treat it now." So our sister had a chance to give the message while hot water was being prepared for some treatments. This was done with so much faith in the Lord to heal that the next day the patient awoke with a healthy hand. On seeing this token of God's power the sister called for more help from the brethren of her church in Llano so as to take ad-

vantage of the great interest now stirred up.

The brethren answered her call, not just two or three going, but thirty-five of them, some riding horses and some afoot. They went to this place and preached the truth, distributed large numbers of tracts, and left a great interest there. They then returned another day, on a Sunday, to give more studies, and it so happened that the people were celebrating a wedding, with the mayor of that district present. Many of the people were drunk and tried to make trouble for the brethren, but the mayor stopped them, saying:

"Don't make fun of these citizens, for they neither speak nor teach anything bad, but only the truth. I should be very glad if all that live in my district and around my home were Seventh-day Adventists. These people are honest, for they do not steal, nor smoke, nor get drunk, nor make trouble. I declare that in all my time as mayor not one of them has been thrown into jail for the least thing. And so while I am in office they shall have my complete confidence, and I shall give them every privilege to teach and to talk to the people, so that they may come out of their ignorance."

H. A. B. ROBINSON.

It Is Going on Week by Week

[Here is a wonderful thing that is going on week by week in this advent movement, and going on in many lands. Nothing but this message could produce such a record. It is wonderful. One may pick up just an average weekly mimeographed report of the colporteur work in any conference and read such items as these that we find on the back page of the last Potomac Conference "Colporteur Evangelist."—EDITORS.]

A Few Experiences

RECENTLY we received a letter from a woman inquiring about the names of the colporteurs who sold literature in the county in which she lives. She writes:

"The book which I bought from a colporteur in 1918 influenced me to accept the Adventist faith. That is why I would like to meet the colporteur. I should like to thank him personally for bringing the blessed message to me."

From Blaine Reedy:

"One evening, while delivering books, I entered a home, and the man greeted me with the words, 'Our preacher says you are a Seventh-day Adventist.'

"I said, 'Yes, and what church do you belong to?'

"The Christian Church,' he answered. Then he asked me why I keep Saturday for the Sabbath. I replied, 'Because it's the seventh day.'

"Can you show me from the Bible?"

he asked. So I showed him a few texts, and he was thoroughly convinced that Saturday is the Sabbath.

"I wish your denomination would send a preacher here to our town," he said. 'We would all be glad to know about the Seventh-day Adventists, as they seem to be good people.'"

J. G. Vasco writes:

"We made a second call on a woman who is totally blind. We hoped her daughter would be at home, as we thought she would purchase *Bible Readings*. But she was away and instead her son was there. He showed no sign of interest whatsoever. The blind mother said she wanted to feel the book, and I know the angels of heaven impressed her to take it, as all she knew about it was what I had told her. She will have friends who come in to visit read *Bible Readings* to her."

Providential Intervention in Radio Work

SEVERAL weeks ago we were advised by our New York representatives that a radio station located in the territory of the Inter-American Division on British soil had cabled a cancellation of all commercial programs, which would also include the Voice of Prophecy.

This station had been scheduling the broadcast in English by short wave two days a week, on Sundays and Tuesdays. L. B. Halliwell had even reported hearing it over his radio set while traveling in his missionary launch along the Amazon River.

We have naturally awaited further details with much concern. These have come, but they also proved very conclusively how God overruled a near disaster and permitted the restoration of the broadcast in a marvelous manner. We shall quote the exact words of our radio representatives:

"A station manager is now in the States and has informed us that this suspension of programs was due to a disastrous fire which took place . . . about three weeks ago. Much of the equipment and program material was completely destroyed. However, by some stroke of luck, they only had to miss one Voice of Prophecy program. Due to the fact that the latest shipment of records had been saved, the program missed was the one of Sunday, February 25. However, the station was back on the air, broadcasting the Voice of Prophecy regular Tuesday program.

"We trust this will meet with your approval, and we are certainly very happy that this was only a temporary suspension."

It takes months, with communication and transportation delays in wartime, to establish a reserve pool of disk recordings to keep a broadcast

strictly on schedule; so the Lord's intervention in preserving from destruction the Voice of Prophecy programs not yet used caused even the station management to marvel and to rejoice. This is the first interruption of its kind ever to be recorded in the log entries of our traffic department for the Voice of Prophecy world-wide broadcasts.

We fully believe that God overrules in little as well as in great matters, and that His messages, in whatever form they may be presented, are never fully prevented from sounding a balanced yet insistent warning message to the world.

C. A. RENTRO, *Traffic Co-ordinator,
General Conference
Radio Commission.*

Beacon Lights

(Continued from page 5)

workers of the nation are women. Twelve million women had already been gainfully employed before December, 1941. Since then 6,000,000 women have been added to the list of workers. Today 31.5 per cent of the women of this country have jobs outside the home as compared with 22 per cent in 1940. Says the writer, "The trend has been the same among both single and married women; among the former 53.6 per cent now have paid jobs; among the latter 22.5 per cent."

The idea seems to be gaining ground that a woman can carry on three essential jobs at the same time. With all the electrical gadgets at her right hand she feels she can quickly do up her home duties, put her child in some parking place for so much money, as she does her automobile, and then go off to work. Thus she feels she can meet the responsibilities of housewife, mother, and factory or office worker at the same time. How well she is succeeding is to be seen not in the latest mode of her dress or hair but in the record of divorce and youth delinquency courts. Yes, something should be done about "the reconversion of women" in America, and the reconversion of men as well.

F. L.

THE JOURNEY'S END

"I am the resurrection, and the life: he that believeth in Me, though he were dead, yet shall he live." John 11:25.

WILLIS C. BOYNTON

Willis C. Boynton was born at Rockford, Ill., Sept. 24, 1857; and fell asleep in Jesus, Feb. 7, 1945, at the home of his daughter, Mrs. E. W. Wolfe, of Ooltewah, Tenn., at the age of eighty-seven years. Brother Boynton and his wife accepted the third angel's message through reading literature, and when twenty-six years of age he sold their farm and entered the colporteur work. He served as the first field secretary of the Nebraska Conference. He spent thirty-five years laboring in the ministry in Iowa, southern California, Georgia, and Tennessee. Since the death of his wife in 1934, he had made his home with his children. For a number of years he lived with his daughter,

Mrs. Floyd Bralliar, at Madison, Tenn. He is survived by six daughters, three sons, three brothers, one sister, and many grandchildren. After a short service in the funeral home in Chattanooga, we laid our brother to rest beside his companion in a little cemetery overlooking his former home and florist shop.

O. D. CARDEY.

CHARLES McVAGH

Charles Fred McVagh was born in Leeds, Ontario, Canada, Feb. 9, 1869; and died at his home in Pinecastle, Fla., Feb. 13, 1945, at the age of seventy-six.

In 1888 Brother McVagh was married to Ella M. Cook at Eldred, Pa. Three years later both embraced the teachings of the Seventh-day Adventist Church and together dedicated their lives to the promulgation of the message. Elder McVagh was ordained to the gospel ministry in 1900 and faithfully served this cause for forty-five years, during much of the time carrying heavy administrative responsibilities. During the early days of our work he was placed in charge of all church activities in the South, with headquarters at Nashville, Tenn. Some time later he served as president of both the Eastern and the Western Canadian Union. For a time he was editor of the Canadian *Signs of the Times*. In addition he was president of six local conferences in the United States, among which were East Pennsylvania, Michigan, West Pennsylvania, and Iowa.

The Lord richly blessed Elder McVagh in his administrative work. He will long be remembered by our believers in the conferences in which he labored. His sound judgment and serenity in every emergency, and withal his kindly sincerity, won the hearts of all with whom he came in contact.

When Elder McVagh retired from active service he still kept his interest in the progress of the message. He seldom missed the local conference workers' meetings. He also gave much of his time to regular church work, assisting in caring for a conference district in which his home was located. Elder McVagh was possessed of a strong faith in God and was always ready to speak a word for his Master. In the last three days of his life he preached on the Sabbath, conducted a funeral on Sunday, and spoke at the Eola Park Forum on the subject "Judgment and the Hereafter." Later the Eola Park Forum, through its moderator, sent words of appreciation to Sister McVagh.

Funeral services were conducted by L. C. Evans, president of the Florida Conference, and H. S. Premier, chaplain of the Florida Sanitarium. Interment was in Orlando. Elder McVagh is survived by his wife and a host of those who loved him as a result of his ministry through the years.

E. F. HACKMAN.

CAPTAIN AARON E. OSWALD

Captain Aaron E. Oswald was born on May 21, 1914. He died Feb. 24, 1945, while rescuing a seriously injured pilot from a burning plane on Morotai Island. The chaplain who attended the funeral service writes, "He had pulled a pilot out of a burning airplane and only got fifty feet away when the loaded bombs exploded. A piece of metal from one of the bombs brought his life to an end. The next day the pilot for whom he gave his life also died."

Captain Oswald's heroism was not the result of a compelling sense of duty. It was rather motivated by a genuine love for his men. He writes in a letter, "If I can help to keep my boys partially contented and in good health, that is some recompense."

Captain Oswald was a flight surgeon. He was graduated from our College of Medical Evangelists in the class of 1941. He entered the service of his country on June 22, 1942. He completed twenty-two months of overseas duty in areas of active combat.

We reverence his memory because of his great heroism in behalf of his country and fellow men, but we honor him most for his loyalty and devotion to God. A comrade writing of the death and funeral of Dr. Oswald said, "It was a very impressive funeral service. For him, the war is ended. If anyone is ready, he was. To him it will be but a second when he will be called forth in the resurrection."

On the same Sabbath that his funeral service was conducted he was to have given the sermon to the group of Sabbathkeepers on the island. The chaplain writes, "His men surely thought a lot of him. I wish that I might have had the opportunity of meeting him."

One of his associate doctors writes: "Dr. Oswald was the best-liked flight surgeon of his group. He commanded the respect and admiration of his fellow officers and men for himself and for his religion. He had recently prepared a series of studies, and each Sabbath that the Adventists gathered together it was usually he who led out in the meetings."

Previous to his final act of heroism Dr. Oswald had received two citations for valor and bravery. He was cited for meritorious achievement while participating in aerial flights in the Southwest Pacific Area from Jan. 5, 1944, to Oct. 3, 1944. In June of 1944 he was decorated by receiving the Soldier's Medal for his heroism while serving with the Medical Corps in the Admiralty Islands. The citation reads, "Captain Oswald voluntarily and at great risk

to his life entered the burning wreckage of a crashed heavy bombardment airplane and rescued a disabled gunner."

In his final act of heroism he gave the full measure of his devotion. "Greater love hath no man than this, that a man lay down his life for his friends."

In a letter addressed to his wife shortly before his death, Brother Oswald wrote of a short trip around the island group. Speaking of the natives, he said: "Diseases are rampant among them. I saw not a few of them disfigured by leprosy. I came back deeply impressed with the needs of these people for a medical missionary. I could not think of a more satisfying work than to bring relief to these suffering, ignorant, superstitious natives. Their gratitude would be the greatest compensation that any doctor could desire. I can't account for the strong impression I've had the past three months or so to be a medical missionary unless it is divine guidance. I know that God has led in my life very definitely through all these years, and I wouldn't want to refuse His desires for me now."

As one reads his letters one can but be inspired with the pervading atmosphere of consecration and devotion to God.

Dr. Oswald leaves to mourn: his wife, DeLora B. Oswald; his father, Elder E. H. Oswald, president of the Wyoming Mission; his mother; one sister, Miriam Oswald, besides many relatives and a host of friends.

He was buried in the United States Army cemetery in the Morotai Islands, where he is peacefully resting in the blessed hope of the resurrection of the just. ARTHUR L. BIEZ.

FORD.—Robert Lindberg Ford was born May 10, 1927, in San Francisco, Calif.; and was killed in an accident Jan. 29, 1945, in Santa Rosa, Calif. He had spent one and one-half years in the Merchant Marine Corps. He leaves to mourn: his father and mother, Mr. and Mrs. C. Ford; and a brother, R. C. Ford. We believe he will come forth in the first resurrection.

WESTRUP.—John J. Westrup was born in Sweden, March 20, 1863; and ended a colorful and picturesque career in Hanford, Calif., on March 5, 1945. His early years were spent in Sweden. At the age of eighteen he came to America. He worked in Illinois on a farm and later attended a theological college, receiving a divinity degree. After graduation and a trip to Sweden he returned to the United States and chose to pastor a Swedish mission. In three years he returned to his home in Sweden, and during his visit his father passed away. On his return trip to America he met and studied the Bible with Captain Castberg and accepted the third angel's message. Shortly after landing he was baptized. In 1935 he and his family sailed for China. After nine years of labor in China he returned to the United States. He moved to the inland district about twelve years ago and resided there until his passing. He is survived by his son, J. A. Westrup, of Yuba City, Calif., and a granddaughter.

SOPER.—Alice Esther Soper was born May 8, 1916, at Rivers, Manitoba, Canada; and died at Tigard, Oreg., Feb. 24, 1945. She was an earnest Christian and a faithful stenographer. She is survived by her parents, Mr. and Mrs. G. R. Soper, of College Place, Wash.; and her brother, Francis Soper, of Mountain View, Calif. Funeral services were conducted at Portland, Oreg.

WALDRON.—James Monroe Waldron was born July 16, 1876, in Champaign County, Ohio; and passed away very suddenly Feb. 18, 1945, in his home at Springfield, Ohio. He is survived by his wife, a sister, four brothers, one daughter, three sons, and four grandchildren.

SYLVESTER.—Sarah Sylvester was born in Sylvania, Canada, March 24, 1856. She died in Portland, Oreg., leaving two daughters, four sons, and a brother to mourn their loss.

WASH.—John Wash was born in Kiev, Russia, Dec. 4, 1862. Death took place quietly on Feb. 19, 1945. Six sons, five daughters, twenty-eight grandchildren, and thirteen great-grandchildren survive.

KUBIK.—Marie Verna Kubik was born in Portland, Oreg., July 2, 1894. After a long illness, during which she suffered greatly but patiently, she fell asleep in Jesus at her home in Portland, Feb. 27, 1945. She accepted present truth under the labors of Charles T. Emerson in 1925 and remained faithful unto death. She is survived by her husband, her daughter, mother, and three sisters.

HOY.—George Hoy was born in Cornland, Ill., June 15, 1874; and passed away in Sedro Woolley, Wash., Feb. 24, 1945, after only a few hours' illness. In 1898 he was married to Matilda Ovidia Enger, who preceded him in death on Aug. 2, 1942. Brother Hoy is survived by two daughters, a son, his aged mother in Minnesota, four brothers, and three sisters. He was a faithful member of the Seventh-day Adventist Church and will be greatly missed by all who knew him.



The National Home Health Service

A new plan developed during the past year to help meet the greater health needs of our nation is bringing unprecedented success to those who go to the homes with our literature as health workers. They arrive at the door supported by the prestige of government promotion and press or radio propaganda that is urging continually the importance of conserving and improving health in American homes.

A new picture prospectus has been built around this idea, and a new manual of magazine selling has been prepared, so that every health worker may be equipped for success. There are special scholarship benefits for those who engage in this work as a means of earning part or all of their way in our denominational schools. For further information write to the publishing department secretary or Book and Bible House.

TAKOMA PARK,
WASHINGTON 12, D.C.

LIFE & HEALTH

PRESENT TRUTH *for April*

No. 55 *State of Man in Death*

With scarcely a home in the land untouched by death, and with the prospect of untold thousands more losing their life before this conflict is over, it is not surprising that the minds of men everywhere are turning to a renewed study of death. Sleep in death is not a gloomy doctrine; it will bring new hope to those who learn the truth for the first time, and renew the faith of those who cherish the promise of the resurrection.

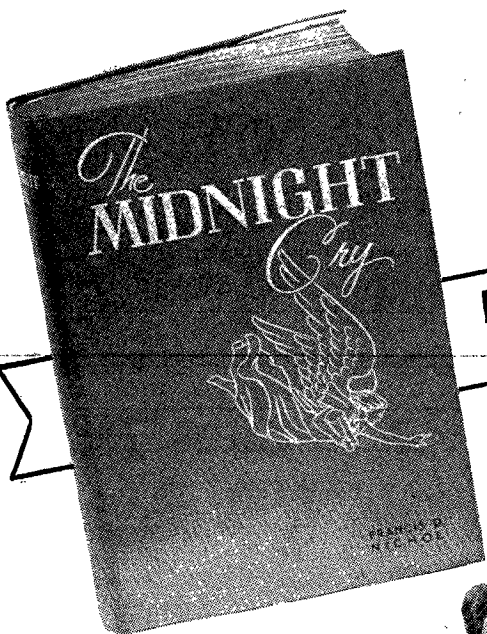
No. 56 *Hard Texts*

In this one paper readers will find simple answers to perplexing texts containing among others the expressions "soul," "soul and body in hell," "souls under the altar," "everlasting fire," "shall never die," and "this day . . . in paradise." These questions are satisfactorily answered for those who wish to accept the positive truths revealed in the preceding issue.

Never was there a better time to plant the seeds of truth, for many are susceptible now who may not have been willing to search the Scriptures in normal times. For only 50 cents you can give friends, relatives, and acquaintances a logical, convincing presentation of Bible truths in the twenty-four issues of a year's series of the PRESENT TRUTH—in Canada, 85 cents; District of Columbia and foreign, 75 cents.

ORDER FROM YOUR BOOK AND BIBLE HOUSE





Get the TRUE FACTS

on Early Advent History

General Conference Committee Recommends Special Circulation

READ THE PLAN as briefly summarized by L. E. Froom, secretary of the Ministerial Association, in the following statement:

WE have long needed a representative book that would break down prejudice, dispel popular misconceptions, and answer stock misrepresentations concerning the beginnings of our cause and its true relationship to the Miller movement. That book has now been produced—"The Midnight Cry," by F. D. Nichol. Impressively written, after one of the most complete pieces of research in our history, thoroughly documented, scholarly in form, and beautifully printed, it is now to be placed in the hands of molders of public opinion—the editors of the religious and secular press, including newspaper editors of America. More than that, it is to be placed where it can mold public opinion directly—in every school library of the land, whether university, college, seminary, or Bible institute, and in the great chain of public libraries and their branches. Darkness will be dispelled by letting in the light. Lies will be silenced by the truth told in fascinating form. The very scope and impressiveness of the plan should grip the imagination and win the support of every worker. Never has anything quite like it been attempted. Fellow workers, let us rally to the support of this far-reaching plan that is long past due.

Mr. J. B. Snider
Manager, Book Department
Review & Herald Publishing Association
Takoma Park, D.C.

Dear Brother Snider:

I am familiar with the plans that have been worked out for circulating the book "Midnight Cry" by Elder F. D. Nichol. I am very heartily and enthusiastically in favor of these plans, for I believe that we can render a great service to all our church members and especially to our young people, as well as to the general public, by circulating this book as widely as possible.

Elder Nichol has made a noteworthy and outstanding contribution to the literature of this movement. This is not by any means just another book. This volume is absolutely unique in that it fills in a link in our denominational literature. No other author has attempted to write in the field covered by Elder Nichol.

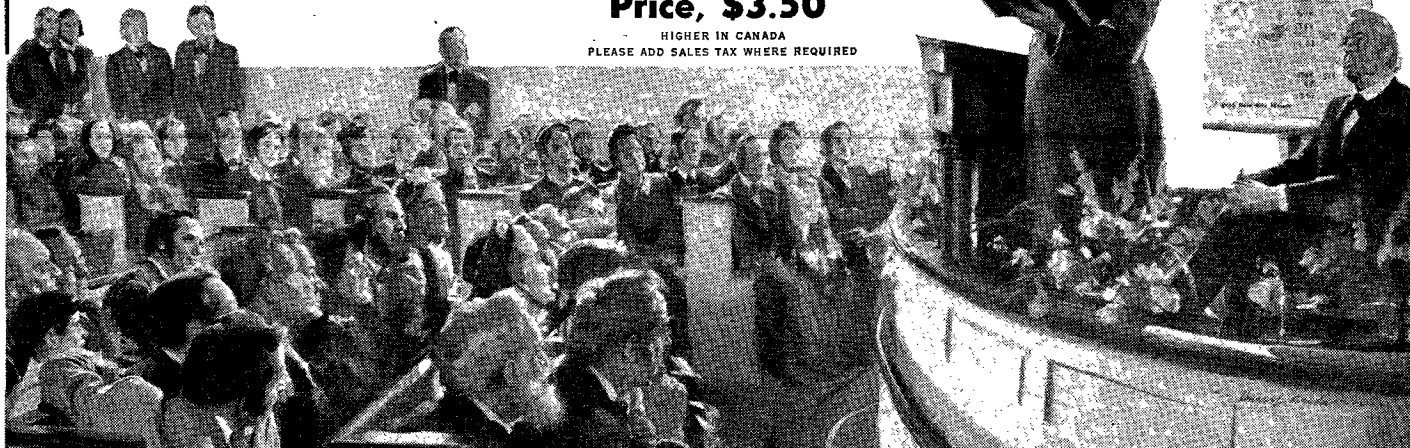
Let no effort be spared to place this book in the hands of everyone that can be reached with its appeal.

Yours for the further enlightenment of every believing soul,

J. L. McElhenny

Price, \$3.50

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MOBLEY.—Mary Mobley was born Sept. 1, 1916; and died in Bloomington, Ind., Feb. 26, 1945. She had been a Seventh-day Adventist less than a year and was one of the loveliest Christian characters. She leaves a very fine husband and four young children to mourn her loss.

SWIFT.—Lila Atkinson Swift was born in Wisconsin, Aug. 25, 1862; and died at Loma Linda, Calif., Feb. 10, 1945. Sister Swift had been a Seventh-day Adventist for more than fifty years. She died in the bright hope of Jesus' soon coming. One son, Dr. Charles L. Swift, of Martin, S. Dak., and one daughter, Mrs. Harry Jacobson, of Loma Linda, survive her.

WILLIAMS.—Amanda Bowdway Williams was born Jan. 20, 1870, near Yale, Mich.; and died at Loma Linda, Calif., Jan. 16, 1945, following a long illness from heart trouble. Her husband passed away several years ago. An adopted daughter and two sisters and five brothers survive her. One sister is the wife of Elder H. H. Hicks, now with the Voice of Prophecy.

LOBDELL.—William Edgar Lobdell, of San Mateo, Calif., passed away Feb. 21, 1945, after a serious operation. He was born Dec. 16, 1877. He was married to Maude Rollins, Oct. 2, 1901, in Greenville, N.Y. To this happy union were born four children; two of the boys are in the service. Brother and Sister Lobdell joined this faith in 1928. Services were held in San Mateo by C. S. Prout.

GEISWELER.—William Henry Geisweller, son of Nicholas and Liestelle Geisweller, was born July 31, 1874, at La Moille, Ill.; and died at Springfield, Mo., December, 1944. He was united in marriage to Carrie E. Smith, of Zearing, Ill., Nov. 28, 1900. Brother Geisweller was baptized and united with the Seventh-day Adventist Church in 1910, and for a period of twenty years he worked in our denominational institutions in the Lake Union. For a number of years he served as local elder of the Princeton, Ill., church. He died in the hope of the first resurrection.

BOYCE.—Mildred Boone Boyce was born at Hernando, Miss., Oct. 26, 1854; and died at Memphis, Tenn., March 2, 1945, at the age of ninety years. On Dec. 19, 1876, she was married to Cranmer Ridley Boyce, widely known north Mississippi attorney who died in 1890. Several years later she moved to Memphis, Tenn., with her children and lived there most of the rest of her life. Sister Boyce joined the church in 1909, and a son and daughter also accepted this message. She leaves to mourn her loss: her son, James M. Boyce; two daughters, Mrs. Bessie Jones and Mrs. Charles W. Patterson; two sisters; six grandchildren; and seven great-grandchildren.

ROSENAU.—Mollie Gronemyer Rosenau was born in Ash Grove, Mo., July 7, 1880; and passed away during her sleep Feb. 17, 1945, at Sedro Woolley, Wash. In 1898 she was united in marriage with John Gronemyer. The family moved to Sedro Woolley in 1915. Here Mr. Gronemyer passed away in 1921. In 1924 she was married to Arthur Rosenau. Mrs. Rosenau was a faithful member of the Seventh-day Adventist Church for forty-five years, finding great pleasure, comfort, and courage in the study of the Bible. She looked forward to the soon coming of Jesus, and attended Sabbath services to the day of her death. She is survived by six children, three sisters, seventeen grandchildren, and one great-grandchild.

WILSON.—Jacob H. Wilson was born in Evansville, Ind., Nov. 14, 1893; and died in March, 1945. He was married in his home town to his childhood sweetheart, Florence Allen, Nov. 12, 1892. After living in Evansville for a time, they moved to Nashville, Tenn., where in his trade as a carpenter and builder he worked on the buildings of the Southern Publishing Association. Later he worked for J. E. White and did considerable work for him on the blocks of Elder White's book *The Coming King*. From Nashville the family moved to Hanford, Calif., in 1907, where they have resided since. He is survived by his wife and son Paul, of Hanford, and daughter, Mrs. Ambrosini, of Porterville; also by three grandchildren and two great-grandchildren. Two children preceded him in death.

KRATER.—Charles Milton Krater was born in Tamaqua, Pa., March 7, 1876; and died Jan. 22, 1945, in Loma Linda, Calif. He accepted the third angel's message in Philadelphia in a series of meetings conducted by Elders Wheeler and Fitzgerald in 1901. In the same year he was united in marriage with Ella Nora Trainer, following which he entered the nurses' training class in the Battle Creek Sanitarium, where he was graduated in 1905. He served there for over thirty years in ministry to the sick, to all of whom he endeavored to bring the light of present truth. One of his patients had given him repeated gifts amounting to one thousand dollars each for the Ingathering work. He is survived by his wife and three children. L. E. Niermeyer, the pastor of the Loma Linda Hill Church, conducted the funeral services.

CHAPMAN.—Elliot C. Chapman, Sept. 16, 1866-Feb. 18, 1945. Brother Chapman was born in Petaluma, Calif., and his parents were among the first in California to become Seventh-day Adventists under the preaching of J. N. Loughborough, the first Adventist evangelist in the Golden State. Brother Chapman was the first student to move into the dormitory home of the newly formed Healdsburg College. After four years there he joined the Pacific Press family in Oakland and learned the trade of a printer.

He and Cora M. Peoples, also of Petaluma, were united in marriage in October, 1891, and sailed to the South Seas as missionaries to Tahiti on the second journey of the missionary ship *Pitcairn* (January, 1893). In 1900 Mrs. E. G. White invited them to come to the Avondale School, New South Wales, Australia, where Brother Chapman acted as printing and vocational instructor for more than eight years. For some years after returning to the homeland Brother Chapman ran his own printing business in Oakland, Calif., but in the year 1927 he transferred his business to the Golden Gate Academy in Berkeley, and for ten years thereafter was on the faculty of that institution. He retired from active service in our organized work in 1937 and moved to Loma Linda.

For more than sixty years Brother Chapman held offices in our churches and in conference administration, and for more than three score years he taught a Sabbath school class, seldom being absent or even tardy. Indeed, he taught his class in the Loma Linda Sabbath school the very day before his sudden passing from a heart attack. From his youth to the very end his faith was firm, his belief was staunch, his trust unwavering. He leaves his wife, a daughter, and two sisters.

CLARK.—Roberta Simpson Clark was born in Charles County, Maryland, Oct. 9, 1866; and died at the Leland Memorial Hospital, Riverdale, Md., the morning of March 8, at the age of seventy-nine years. Mrs. Clark was a resident of Washington most of her life. Her husband, Charles R. Clark, who preceded her in death in 1926, was a contractor and builder, and during his later years gave valuable service in his line of work to the Government.

Mrs. Clark's son, Samuel S. Clark, who was her mainstay, passed away in 1929. Three grandchildren, Samuel S., Laura, and Charles R. Clark were left motherless in about 1918, and Mrs. Clark assumed the responsibility of their care. Mrs. Clark became a member of the Seventh-day Adventist Church under the labors of Elder Ostrander, about 1915. Her longing desire has always been that the children she has mothered and all her other loved ones should be with her in the earth made new, where no sorrow or disappointment will be known. To mourn her loss there are thirteen grandchildren, thirty-two great-grandchildren, her daughter-in-law, and other relatives.

MORLEY.—Eva Annettie Genug Morley was born at Hickox, Pa., Oct. 30, 1857; and died at the age of eighty-seven at the home of her daughter, Mrs. Mina M. Jordan, Feb. 17, 1945. She was united in marriage with Wesley Morley, of Richmond, Pa., Sept. 21, 1878. To this union five children were born. Two preceded her in death. Her husband died Dec. 15, 1937. She united with the Coudersport, Pa., Seventh-day Adventist church thirty-seven years ago. She leaves to mourn: two daughters, a son, nine grandchildren, eight great-grandchildren, a sister, and several nieces and nephews. Interment was in the cemetery at Raymond, Pa.

MICHALENKO.—Lena Halchenko Michalenko was born in the village of Davga, Kiev, Russia, June 20, 1864. She and her family came to this country in 1898. They settled at Kief, N. Dak., and in 1908 she became a charter member of the Kief Seventh-day Adventist church, the first Russian church in North America. In September, 1944, she and her husband moved to Lodi, Calif. She died on March 4, 1945, leaving to mourn their loss: her husband, six sons, three daughters, one sister, twenty-seven grandchildren, and seventeen great-grandchildren. Interment was at the Cherokee Memorial Park, Lodi, Calif.

WEBBER.—Ida Gutzman Webber was born in Wathena, Kans., Oct. 10, 1871; and passed away Feb. 8, 1945. She was married Dec. 27, 1898, in Boulder, Colo., to John Webber, and to this union one son was born. In 1913 the family came to southern California, and since 1928 they have lived in Loma Linda. Sister Webber was well beloved by all her neighbors and the whole community, who mourned her passing. She is survived by her husband and son, Wellesley, of Glendale, besides two sisters and two grandchildren.

HASKELL.—William E. Haskell fell asleep in Jesus March 4, 1945, at his home near Brayton, Tenn. He was born in Madison, Ind., May 16, 1865. He was called to the work of the third angel's message as a Bible worker in Illinois. In 1894 he married Mattie J. Ruger, of Ottawa, Ill. For seventeen years she was a devoted helper in his work. In 1911 she passed away. He later worked in the South until failing health made it inadvisable to continue. He was laid to rest in the Brayton cemetery to await the call of the Life-giver.

COCHRAN.—Mary Cochran was born in Laurel, Miss., Sept. 7, 1866; and passed away in Oakland, Calif., March 13, 1945. She came to California in 1900 and lived in Turlock for many years, but later moved to Oakland. She was laid to rest in the Turlock cemetery by the side of her husband, who passed away in 1918. Forty-eight years ago she was baptized and united with the Seventh-day Adventist church in Keene, Texas. She remained a faithful member until her decease and is now awaiting the glad resurrection morning. She leaves to mourn her loss: two daughters, three sons, fourteen grandchildren, and fourteen great-grandchildren.

Notices

CARD OF THANKS

We take this means of expressing to our many friends sincere appreciation for their great kindness to us during the very hard days immediately following Walter's accidental death.

MR. AND MRS. R. G. STRICKLAND AND JUNE.

ADDRESS WANTED

Will Miss Pauline Halter communicate with Trustee, P. O. Box 97, South Lancaster, Mass.

REQUESTS FOR PRAYER

A sister in California asks prayer for the healing of heart trouble and high blood pressure.

A sister in Virginia requests prayer for healing from cancer.

A sister in Ohio requests prayer for her husband, who has a nervous ailment.

A sister in California requests prayer for her sister-in-law, who has stomach trouble.

A sister in Ohio wishes prayer for several of her neighbors, who are confined to their beds.

A sister in Arizona desires the prayers of God's people for her nervous condition.

Are You Moving?

You should notify us in advance of any change of address, as the post office will not forward your papers to you even if you leave a forwarding address. Your compliance in this matter will save delay and expense.

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Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

A PRAYER for every day and hour: "Let the words of my mouth and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my Redeemer." Ps. 19:14.

★ ★

THE AMERICAN BIBLE SOCIETY reports the largest single order ever received—350,000 New Testaments for the European theater of operations. "Notwithstanding the Government has provided New Testaments for the Army," Secretary Frank E. Mann says, "the demand continues—in fact, increases."

★ ★

THE mayor of any great city could tell a tale of the heavy losses that the drink traffic entails. Speaking of the interest he was taking in a new bureau in New York for the treatment and cure of alcoholics, Mayor La Guardia is quoted as saying: "We are not altogether altruistic about this. Don't forget that eighty per cent of the cases in the magistrates' courts are alcoholics. This means a terrific cost to New York."

Death in the Philippines

FROM F. A. Mote, of Missouri, we have a telegram bringing the sad news of the death of Mrs. Blake, mother of Mrs. Mote, in the Philippines, on March 31. With our first news from Manila Mrs. Blake was listed among those suffering most severely from impoverished diet, but it was hoped that she was making recovery. Mother Blake had been living with her son, O. A. Blake, secretary-treasurer of the Philippine Union Mission. She had formerly taught English in the Philippine Union College. She was baptized in 1889 by her father, the late R. S. Owen. Our sympathy goes out to her dear ones, and also to that large group of our missionaries whose hearts were bound so closely together in sharing the perils of imprisonment.

A. W. CORMACK.

★ ★

WE had occasion to write to one of the former missionaries of the Far East. In his reply he incidentally mentions his present service in the Voice of Prophecy office at Glendale, California. He is in the world-wide Bible Correspondence Course department there, his desk receiving only correspondence from persons having names beginning with the letter "S." He would be chagrined if we mentioned his name or used his incidental remark in any way to suggest that he wrote as spokesman for the Voice of

Prophecy organization. But how can we let pass a news item like this? His letter closed:

"It would thrill your heart every day to sit at my desk and see the way God is winnowing the wheat for the garner. I have the letter 'S,' and hardly a day goes by, I think, without several taking their stand for the truth. The latter rain is falling, and history is in the making. It is a call to us to be ready."

How Our Philippine College Was Saved

REPORTS from here and there in the Orient help us to piece together some pictures of the work of the church in the fields where war has been raging. A letter just in from the Philippines gives word that our Philippine Union College buildings were spared from destruction through the heroic work of a Japanese Seventh-day Adventist soldier. When the order was given to set fire to the buildings, he courageously appealed to his officers to spare the plant. He knew the school and the staff of workers, for he himself had been a student at the college. Because of his insistent appeal, at the risk of his life, the buildings were saved from destruction. This Japanese soldier is now a prisoner of the United States forces and so is safe. It was said of him by his guards, "He is a Japanese, but he is first of all a Christian." We thank God for this brother who proved faithful in this test.

VICTOR ARMSTRONG, *President of the Far Eastern Division.*

A Surprise From Our Servicemen in France

FROM time to time we receive letters from our men in the armed forces who are on duty overseas. Frequently these letters contain remittances of tithe and offerings which we are able to pass on to the home conferences and churches.

From one of these servicemen we have the information that he had been appointed treasurer of the church organization for our members belonging to the United States Army in France, and that he was sending a check to cover their contributions. The first check came from the U.S. War Department for \$14,122.49. He requested that this fund be kept on hand as a reserve fund for special needs in France in the near future.

This money surely represents in a very material way the love and loyalty that these soldier men have for the

advent message. He further states that they are longing to be back home, and requests us to pray the Lord that this terrible war will soon end. Pastor F. Charpiot, president of the Franco-Belgian Union Conference, and his family, as well as all the workers, send their best greetings.

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

★ ★

FROM the British West Indies Union Mission headquarters, in Jamaica, Robert H. Pierson, superintendent, sends some good articles, which will appear in due time, and adds this word in his letter:

"The Lord is wonderfully blessing our work here. We have around 125 evangelistic efforts in progress, including 100 lay efforts, which opened simultaneously on our D-day, January 21. Since then others have joined in. We are praying the Lord to give us at least 2,000 souls this year."

And this is in what was a new field only a few years ago.

More Cheering Reports

DURING the year 1944 the foreign-language workers of North America added to their churches by baptism and profession of faith 1,048 souls. This host of one thousand members joining the ranks of the Adventist people represent twenty-one different language groups. Among them were twenty-one American Indians. More than one hundred Japanese, mostly in American relocation camps, have been baptized into the faith since Pearl Harbor.

Here are more figures: 4,114 souls, representing twenty-four different languages in America, coming out from Catholic and Protestant churches, Jewish synagogues, and Buddhist temples, accepted the message of a soon-coming Saviour, and joined our churches during the last four years. We are looking into the future with courage, for we know that it is just as bright as the promises of God.

LOUIS HALSWICK.

King's Heralds Records

WHEN it was announced several months ago that an album of phonograph records was being produced by the Voice of Prophecy King's Heralds Quartet, we anticipated an earlier release date for all materials involved in the production.

However, wartime priorities and slow transportation have caused unavoidable delays. All orders are on file awaiting the day when shipment can be made. We solicit your co-operation, and we hope to fill all your requests in the near future.

NORTH AMERICAN
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