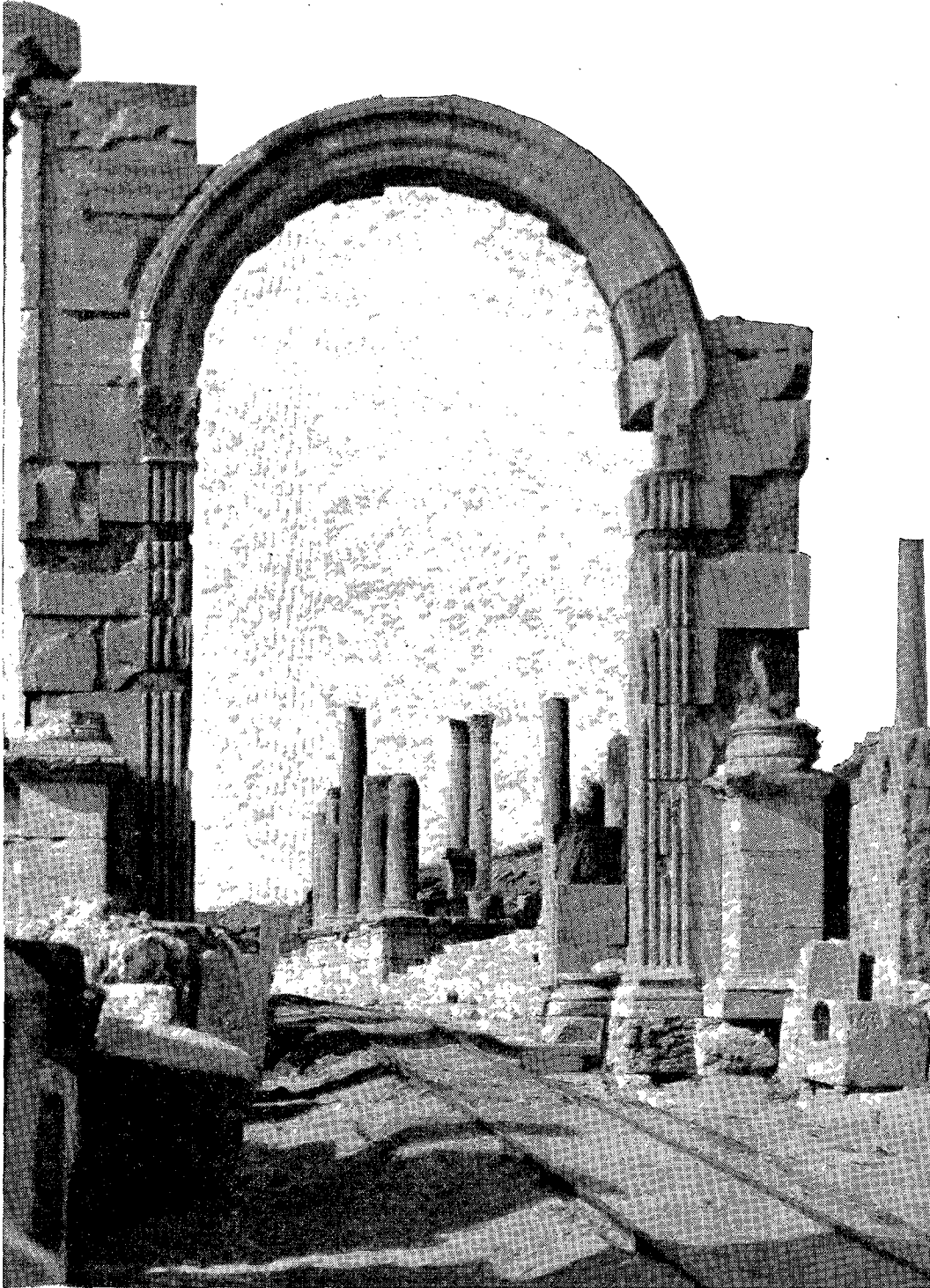


THE ADVENT

SABBATH

REVIEW AND HERALD

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



BARTLETT PHOTO

A Portion of the Roman Ruins at Leptis Magna, in Tripoli, North Africa. This Is Located in the Mission Field Which Is Being Sponsored by the Sabbath School Department for the Second Quarter of This Year. Doubtless the Feet of the Apostles Passed Here Many Times.

Judging Others

ONE great evil that has long existed in the church of Christ and that has threatened the Christian experience of its members, is the spirit of criticism. Until the church militant becomes the church triumphant, poor human nature will have to fight against this natural tendency of the human heart. It is so easy to judge others, and our standard of judgment is our own conception of what is right and wrong. It is distressing to see to what lengths this spirit of judgment of others extends, into the very minutiae and little details of human experience. Some little detail is magnified out of all proportion to its importance. The orthodoxy of some brother in the church is judged not by his attitude toward the great fundamental principles of the message, but by what he thinks about some little detail. He is taken to task over some chance remark he has made.

In our human reasoning we are sometimes prone to judge people's religion by what they eat or drink, failing to recognize that we in our own dietary habits may be going much farther afield in the observance of principles of healthful living than those we criticize. An experience I witnessed in my early days illustrates this. I lived one winter in the home of a deacon of the church. His wife was a dyspeptic, and doubtless her habits of eating were the cause of her digestive difficulty, because one very prominent and daily article of her diet was fried doughnuts. This dear sister had much to say in the way of criticism of an old soldier, a member of the church, because he drank tea and coffee. This, of course, was something he should not have done. There is nothing of any food value in these drinks, but it is quite possible that his tea and coffee did less harm to him than the fried doughnuts did to the sister who criticized him. Tea and coffee should not be found upon the table of any Seventh-day Adventist, and the less we eat of rich pastries and confections the better off we shall be.

Our Food and Attire

Some are inclined to lose out in their own Christian experience because they see someone in the church failing to dress according to their conception of proper attire. The child of God should recognize his body as the temple of the Holy Spirit. This is what the apostle Paul clearly proclaims it to be. When this is done the

believer will clothe his body in such a manner as will make for the glory of God. He will eat for strength and not to minister to a perverted appetite. He will choose those foods in proper proportion which will minister to the demands of his body and serve to maintain a maximum of physical strength and energy.

And the one who sincerely seeks divine guidance and recognizes that his body is the temple of the Holy Spirit, will clothe that body in harmony with the principles of modesty, simplicity, neatness, and dignity. But if others do not dress in harmony with our ideals, let us not lose our religion in consequence. Adverse criticism will accomplish little good. We can best represent our principles in our own personal practice.

This statement from the writings of the Spirit of prophecy is well worth considering in this connection:

"I saw that some are withering spiritually. They have lived some time watching to keep their brethren straight,—watching for every fault, to make trouble with them. And while

Judge Not

JUDGE not; the workings of his brain

And of his heart thou canst not see.
What looks to thy dim eyes a stain,

In God's pure light may only be
A scar, brought from some well-won
field

Where thou wouldst only faint and
yield.

The look, the air, that frets thy sight

May be a token that below

The soul has closed in deadly fight

With some infernal fiery foe
Whose glance would scorch thy smiling
grace

And cast thee shuddering on thy face!

The fall thou darest to despise,

May be the angel's slackened hand

Has suffered it, that he may rise

And take a firmer, surer stand;

Or, trusting less to earthly things,
May henceforth learn to use his wings.

And judge none lost; but wait and see,

With hopeful pity, not disdain;

The depth of the abyss may be

The measure of the height of pain

And love and glory that may raise

This soul to God in afterdays!

—ADELAIDE ANNE PROCTOR.

doing this, their minds are not on God, nor on heaven, nor on the truth; but just where Satan wants them,—on someone else. Their souls are neglected; they seldom see or feel their own faults, for they have had enough to do to watch the faults of others without so much as looking to their own souls, or searching their own hearts. A person's dress, bonnet, or apron takes their attention. They must talk to this one or that one, and it is sufficient to dwell upon for weeks. I saw that all the religion a few poor souls have, consists in watching the garment and acts of others, and finding fault with them. Unless they reform, there will be no place in heaven for them, for they would find fault with the Lord Himself."—*Testimonies*, Vol. I, p. 145.

Criticizing Our Youth

We who are older are oftentimes too much inclined to criticize the younger members of the church of Christ. I heard an older member of the church some time ago deploring the spirit of worldliness manifested by some of our young men and young women, and they do need to guard against this spirit, but no more so, I think, than those who are older grown. This good brother felt that our youth today were much more careless, indifferent, and worldly than the youth in his day, but I was a youth back in the days when this brother lived, and I well remember some of the youthful exploits and experiences of this critic, quite as unfortunate as what we see in the lives of our youth at the present time. Through all the years I have never seen a nobler class of young men and women in our church circles than I see at the present time. There are some who are worldly and indifferent. This is to be regretted, but many of this worldly, indifferent class will develop into earnest, sincere Christian men and women, and will yet bear heavy responsibilities in connection with this movement.

In our efforts to help others, whether young or old, it is well for us to heed the admonition of the apostle Paul, to consider ourselves lest we also be tempted. I quote Galatians 6:1. "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one, in the spirit of meekness; considering thyself, lest thou also be tempted."

We cannot help our brethren and sisters, young or old, by exercising

the spirit of criticism. The gospel we profess to believe is a gospel of love. It is one that entreates. It has in it the spirit of sympathy and of helpfulness. And this is the spirit that we need to exercise in our homes and in our relation to the church of Christ.

The Mote Versus the Beam

Against this spirit of criticism in the church, of passing judgment upon our brethren and sisters, we are given this faithful admonition by the Master Himself, "Judge not, that ye be not judged. For with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." Matt. 7:1-5.

"Every man who praises himself,

brushes the luster from his best efforts. A truly noble character will not stoop to resent the false accusations of enemies; every word spoken falls harmless; for it strengthens that which it cannot overthrow. The Lord would have His people closely united with Himself, the God of patience and love. All should manifest in their lives the love of Christ. Let none venture to belittle the reputation or the position of another; this is egotism. It is saying, 'I am so much better and more capable than you, that God gives me the preference. You are not of much account.'

"Our ministers in responsible places are men whom God has accepted. No matter what their origin, no matter what their former position, whether they followed the plow, worked at the carpenter's trade, or enjoyed the discipline of a college; if God has accepted them, let every man beware of casting the slightest reflection upon them. Never speak disparagingly of any man; for he may be great in the sight of the Lord, while those who feel great may be lightly esteemed of God because of the perversity of their

hearts. Our only safety is to lie low at the foot of the cross, be little in our own eyes, and trust in God; for He alone has power to make us great."—*Ibid.*, Vol. IV, pp. 607, 608.

Our judgment of men must be based upon what they say and do. We cannot understand the motives or purposes that possess their hearts. When we see one fail and fall by the way we do not know how hard he withstood the tempter until he reached the breaking point. Possibly if we had been in his place we would have gone down in the hour of temptation before he did. And so the apostle Paul gives us this instruction in Romans 14: 10-13: "But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God. Let us not therefore judge one another any more."

May Heaven help us to heed this counsel. F. M. W.

Local Church Publicity

SO many people now have learned about our work that from all sides we hear more inquiries than formerly—What do these Adventist people teach? and, Where can I find them? It is a fact; there is more of a spirit of inquiry all abroad.

It seems like an answer to the prophecy of the latter days:

"Watchman, what of the night? Watchman, what of the night? The watchman said, The morning cometh, and also the night: if ye will inquire, inquire ye: return, come." Isa. 21: 11, 12.

For inquirers after God the everlasting day is at hand. "The morning cometh," we can tell them. And sad to say, the long last night for the careless comes also with it.

We want people to inquire. "Inquire ye," we call. All our public meetings, all our services, and all the scattering of the printed pages are to arouse inquiry and persuade people to come and hear. "Inquire ye: return, come!"

We ought every now and then, dear church leaders, to make sure of the local church publicity, so that inquirers will know where to come. In many places there are ways of using a city directory to tell where our church may be found, and hotels often have church locations posted permanently for the benefit of guests. Then, too, a good notice board outside the church, in lettering that can be read from the street, will soon get the public gen-

erally acquainted with the fact that there is a Seventh-day Adventist church. We have a name that registers in the memory.

I have not forgotten the time I spent all of a Sabbath forenoon looking for our church in a city. It seemed that many knew we had one—pastors of other churches, police, hotel men—all knew of Adventists, but they did not know where they met. I found the conference office address in the telephone book and went there, sure of finding some information posted. Through the letter-box opening in the door I looked in to see the joyful sight of a well-ordered Book and Bible House equipment. It made me feel at home. But there was no sign anywhere to tell an inquirer where he could find the Sabbath meeting, nor could the adjoining householders tell me. I gave it up after twelve o'clock. That was years ago. I am sure there is more publicity now.

But we may well think over this matter now and then. From the Pacific Coast just now we get a plea about this. A. A. Esteb, whose work brings him much in touch with our young brethren in the services, tells us that many of these soldiers, moving to and fro with their commands, have had trouble locating our churches in the cities. Of course, when anyone is to be in or near a city for any time, he can always write to his home conference or to the General Conference, Washington, D.C., and generally re-

ceive reply as to church locations. There is a church directory (of our churches) for the United States, which any Book and Bible House doubtless has, and the soldier brother's home conference can usually give information regarding town churches, or give the address of the local conference office in which the serviceman is stationed. The local office would quickly reply. But probably men in the services who have difficulty in this matter are often men on the move and cannot wait to do much by correspondence. They must look for the church themselves.

It is no small matter. Did you notice the report in these columns a few weeks ago from a soldier brother in Belgium? He was distressed that he had been rushed along from the Normandy landing, through all northern France and into Belgium, and never had he found one of our churches. He prayed about it. He told some Adventist comrades, "I am going out and ask everybody I meet if he knows of Adventists in this city." The first person he met was a boy, Jack, who was often about the camp and could speak English. Jack answered his question, "Yes, I know where the Adventists meet. I'll take you there." That is interesting; but the point is, we want to make sure that it will be as easy as possible for a seeker to find our churches at home or abroad. Elder Esteb writes of one soldier who spent months vainly trying to find us in a

city of the East, until he thought of the undertakers. And in calling on them he found one who knew our church. That brother should have

written early to his home conference or to the General Conference.

This matter of local church publicity in these days of inquiry is an

important item. When we give the watchman's answer, "Inquire ye: return, come," we want people to know where to come. W. A. S.

Five Levels of Living—I

"Lovers of Pleasure"

Lewis Mumford, well-known editor and author, some time ago wrote an article on "The Passive Barbarian," which appeared in *The Atlantic Monthly* (September, 1940). In this he states:

"In America we have created a new race, with healthy physiques, sometimes beautiful bodies, but empty minds—people who have accepted life as an alternation of meaningless routine with insignificant sensation. They deny because of their lack of experience that life has any other meanings or values or possibilities. At their best, these passive barbarians live on an innocent animal level. . . .

"These people eat, drink, marry, bear children, and go to their grave in a state that is at best hilarious anesthesia, and at worst is anxiety, fear, and envy, for lack of the necessary means to achieve the fashionable minimum of sensation. Without this minimum, their routine would be unbearable or their vacancy worse. . . . They have a common contempt for life on any other level than that of animal satisfaction, animal vitality."

The writer states that every city counts such people by the million and that even the smaller towns imitate the luxury and style of the big cities. This is a sign of the times. Paul wrote that in the last days men would be "lovers of pleasures more than lovers of God."

When men and women have greater opportunities than ever before for acquiring a wider range of vision and a higher level of culture, and they still persist in remaining on the lowest level of life, then we may know that human existence has reached its most abject and hopeless state.

Christians Need Beware

Even the professed Christian must beware of living his religion on this level of "I feel." Too many churches today which claim the name Christian make feeling a standard religious experience. Sensation is stimulated by various devices pretty near that of the theater and the tavern. The shameless antics of those who claim the baptism of the Spirit, the haphazard idea of following impressions, even the sensational methods of modern evange-

lists—all reveal that the persons who follow such practices have not been lifted above the level of "I feel."

We have been warned as a people against making feeling a criterion of Christian experience. The devil would gladly keep us on this level. What does it matter to him whether we acknowledge no Christ and give free vent to our inner urges, or whether as professed believers in Christ we still allow our feelings and impressions to be our guide?

Warnings Given

The Spirit of prophecy again and again points out the danger of following impressions. Too many even among Seventh-day Adventists make feeling the substance of their religious experience. We read:

"Many make a serious mistake in their religious life by keeping the attention fixed upon their feelings, and thus judging of their advancement or decline. Feelings are not a safe criterion. We are not to look within for our acceptance with God."—*Testimonies*, Vol. V, p. 199.

"Men have not the wisdom from God, and the constant enlightenment from the Source of all power, that would make it safe for them to follow impulses or impressions. In my experience I have seen this done to the destruction, not only of those who acted upon this principle, but of many others who came under their influence. The wildest extravagance was the result of this impulsive work."—*Ibid.*, p. 647.

"A pleasant, self-satisfied feeling is not an evidence of sanctification."—*Ibid.*, Vol. VIII, p. 235.

"Feelings are often deceiving, emotions are no sure safeguard; for they are variable and subject to external circumstances."—*Ibid.*, Vol. IV, p. 188.

"Impressions and feelings are no sure evidence that a person is led by the Lord. Satan will, if he is unsuspected, give feelings and impressions. These are not safe guides."—*Ibid.*, Vol. I, p. 413.

"This dependence upon impressions is one of the special deceptions of Satan. Those who are thus exercised make their religion a matter of circumstance."—*Ibid.*, Vol. II, p. 505.

Thus the enemy of the souls of men seeks to enthrall the believer as well

SOMEONE has remarked that there are five levels of living which may be expressed in the words "I feel, I see, I think, I love, I worship," and that ninety per cent of people in general never go beyond "I feel."

That this statement is all too true would no doubt be substantiated by any person who has had much experience in observing people. The whole objective of life on the part of the masses, even in these enlightened times, is not the pursuit of knowledge, the acquiring of an inner culture, but the satisfaction of physical desires in abundant measure. This is called a materialistic age, because the minds of men seem wholly absorbed in producing an abundance of gadgets and pleasures to meet the intemperate craving of men and women for purely physical comfort and enjoyment.

The animal creation was made to react to bodily sensations. Instinct is the guide of the creatures of the wood. They have no powers of thought or choice but are led to do that which nature unconsciously dictates to them. Human beings were created to think and choose and thus develop a character and an outlook on life that would help them rise to higher and higher levels of existence.

Following Natural Impulse

It is a sordid comment on life today that people are encouraged by a certain group of psychologists who have dominated the intellectual scene for many years to live on the level of "I feel." We have been told by the scholars who have followed in the steps of Freud that man should let his feelings hold sway, and that it is dangerous to personality to repress inner urges. Therefore, if you would live a full life, simply let go. Do not worry about moral taboos. If this is not the level of the animals, then we can only say that it is not a very high level for human beings.

People have not needed much encouragement to follow out such instructions literally. Thus we have a generation who know nothing but the search for one sensation and thrill after another. Our cities and towns are crowded with taverns and theaters, and the whole land is filled with books and magazines given over to lurid fiction and sordid pictures.

as the nonbeliever. If he can keep man from rising above the level of "I feel" he has won his victim. The higher we ascend in our thoughts and purposes above the plane of mere physical sensation the less effect the blan-

dishments and temptations of the enemy will have upon us. When we find our greatest satisfaction in the highest level of life—that of worship, or communion with God—then we are in the place where the enemy cannot

reach us at all, for we are shut in with God. That should be the aim and purpose of every member of the church.

The steps to this highest peak in human experience will be considered at another time. F. L.

Do We Really Believe?—Part 12

Christ Delivered for Our Offenses

NO man could gainsay the testimony of Christ's disciples as they went forth to witness to the truth of a crucified and risen Saviour. So powerful, indeed, was their testimony that the devil, who was constantly seeking to nullify their work, could not successfully meet them head on. The cavils of skeptics could not hold back the onward march of Christianity. Hence the devil sought to do by indirection what he could not do directly. He generated the heresy that the Being called Jesus Christ, whom men thought they had seen on this earth, was only an apparition, that there had been no such being at all. This was known as the Docetic heresy, which was active near the end of the first century. To the extent that men gave ear to it, they were ready to explain away the witness of the apostles, and to view Christ and His works as mere optical illusions.

The devil well knew that pagans would not risk the reproach of becoming members of a strange new cult if it rested on only an illusion. Men are not ready to lose their reputations and their lives for apparitions. John undoubtedly had this insidious heresy in mind when he wrote in the opening verses of his first epistle:

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us;) that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full." 1 John 1:1-4.

John wished his hearers to know that their faith did not rest on a phantom. He presented the very kind of evidence that a good witness ought to present, the kind of evidence that would appeal to any unbiased mind. John assured his hearers that he was telling them about One whom he had not only seen with his own eyes and heard with his own ears but "handled" with his own hands.

New Forms of an Old Heresy

In its bald form the ancient Docetic heresy is gone and forgotten. But in a revised form it lives today in the religious thinking of the widespread liberal wing of Christendom. There are multitudes who will tell you that they believe in Christ and the great Christian ideal, but they scoff at the thought of taking very literally some of the statements about our Lord. They are quite certain that the climactic event of the record, the resurrection from the dead, was not literal. They are sure that it was only in spirit that Christ was raised from the dead, that the ideals for which He died, live on. But what is this but the old heresy in a new dress?

As Seventh-day Adventists we shall doubtless never fall into such heresy. But to the extent that we fail to keep vivid in our minds the literal, historical Christian foundations of nineteen hundred years ago, to that extent we move in the direction of that heresy and rob ourselves of the assurances and satisfactions that should be ours in living the Christian life. We must ever and anon bring ourselves back to realize that the One on whom our salvation depends had dust-covered feet as He walked the long road in His saving work, that He was an hungered, even as we are, and that He was weary oftentimes. We need to meditate more upon the mystery of godliness, not only that God was manifest, but that He was manifest in the flesh.

Delivered for Our Offenses

4. If we really believe in Christ as the Scriptures present Him, we shall believe that He was delivered for our offenses, that is, He was crucified for our sins. We all respond immediately that we do thus believe. Undoubtedly this is so. We do not recall of ever having met a Seventh-day Adventist church member who expressed a doubt about Christ's having died for our sins. But we have met more than one church member who, by the very casual way in which he referred to this solemn fact, revealed that he did not truly sense what was involved in believing in it.

Our trouble does not lie in any active unbelief concerning Christ's death for our sins. Instead, the trouble with most of us is simply that our belief does not go far enough and deep

enough. We have but a shallow understanding of the great doctrine of Christ's death for our sins. This shallow understanding is somewhat like a taste acquaintance with a food. We may say that we know something about a certain food, we are sure that it exists, and that we like it or dislike it, simply by tasting it. But if we are really to know that food, and, what is more important, if that food is ever to mean anything to our physical life, we must not only taste but eat and inwardly digest that food, so that it becomes a part of our very being.

Thus with a belief that we hold, and very particularly with this belief regarding the death of Christ for our sins, we sing too easily about the blood of Jesus. We are likely to read in quite too casual a fashion of the fountain that was opened in Israel for sin and for uncleanness, the fountain of the spilled blood of our Lord Jesus Christ. If we can read or sing of this divine sacrifice without a quickening of the pulse and a strange stirring in the depths of our being, we may well ask ourselves whether we really believe what we are singing and what we are reading. True, "the blood of Christ" is a phrase employed in Scripture as a synonym for the life of Christ. But we need to do some very solemn meditating on the fact that the Scriptures also give a most literal meaning to those words, "the blood of Christ." He sweat, as it were, great drops of blood in Gethsemane. And there poured from His riven side on Calvary a literal stream of life-blood.

The liberal wing of Christendom does not like to talk about the blood of Christ, certainly not in any literal sense. Liberal Christians frankly declare that it is repulsive to them. The apostles did not think so, nor did the early Christian church. The idea of the blood of Christ is repulsive only to the man who does not wish to be shocked into a realization of the awful price that had to be paid to wash us from our sins.

The Price of Our Redemption

Believing in the death of Christ for our sins means that we are believing in the death of a literal Being, who suffered a most horrible death, after experiencing torture both of body and

(Continued on page 15)

Looking Down the Highway of the Centuries

By ROBERT LEO ODOM

AS never before, the gaze of humanity is focused on the future. We all know that it is fraught with things important. Edition after edition of the daily papers is rushed to the streets to tell us the latest happenings at home and abroad. Throughout the day and the night the radio flings to the four winds its news broadcasts to keep us informed about what is taking place in the world.

Some commentators speak of the plans for the future as they are discussed in the councils of the nations, and a few even venture to conjecture about the possible course of events for tomorrow. But in all this, mankind is steadily marching toward the dark unknown, blindly feeling its way along, and inquiring what the future may hold in store for this bleeding, war-torn world.

Astrologers, clairvoyants, numerologists, and spirit mediums have found a profitable field of exploitation in the inquisitiveness of restless "hearts failing . . . for fear, and for looking after those things which are coming on the earth." Luke 21:26. Many are still asking that tantalizing question which so intrigued wise old Solomon, "Who can tell a man what shall be after him under the sun?" Eccl. 6:12.

The problem of reading the future is too difficult for finite man. Only the Omniscient One can truthfully say, "I am God, and there is none else; I am God, and there is none like Me, declaring the end from the beginning, and from ancient times the things that are not yet done." Isa. 46:9, 10. To Him we must direct our query for light on the future.

Secular history is a record of memorable events that have occurred in the past, but sacred prophecy is a declaration of things to come. Bible prophecy is not of human origin, but was given by Him who knows the end from the beginning. "For 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. It is the voice of God speaking about the future.

One of the most remarkable prophecies ever given to men came not through holy men of old but directly from the Master Prophet Himself, our Lord Jesus Christ.

Shortly before His death in A.D. 31, His disciples came to Him with a big question about the days to come, saying, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matt. 24:3.

Then the Master fixed His prophetic gaze upon the highway of the coming centuries and pointed out beforehand to His followers some of the great milestones that humanity must pass before it should reach the end of the road. In His reply to their questioning, the Lord spoke of two classes of signs: (1) the general and (2) the specific. The general signs are such things as wars, rumors of wars, earthquakes, famines, pestilences, persecutions, riotous living, and the like. These have existed through the ages, becoming increasingly common as the end draws nearer. But the specific signs are definite in regard to time and place. They are fixed like great waymarks along earth's course, and we need only to note them in their historical order to know where we are on the journey.

Jerusalem Destroyed in A.D. 70

That which aroused the inquisitiveness of the disciples was the startling statement that Jesus had made when they left the temple in Jerusalem. For as they were leaving that sacred edifice to go to the Mount of Olives, they pointed out to Him the outstanding features of the great building. Then He said to them: "See ye not all these things? verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down." Matt. 24:2. Here was a definite prediction referring to a specific building located in a specific place—the historical temple of Jerusalem.

Furthermore, He told them how that building would be destroyed. It was not to be laid low by an earthquake, nor by lightning, nor by men with plans to build a new and better one. He said: "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. . . . There shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations: and Jerusalem shall be trodden down of the Gentiles, until

the times of the Gentiles be fulfilled." Luke 21:20-24.

In A.D. 70 the Roman armies, under the command of Titus, took the city of Jerusalem by storm after one of the most memorable sieges of history. More than a million Jews perished by famine and by the sword. The city and its beautiful temple were destroyed, the stones torn down, and the soil was plowed up for molten gold. Many thousands of Jews were sold as slaves in the marts of the world, and the people of Israel were scattered among the nations. There they are today, while the Gentiles, especially the Mohammedans, have had control of Jerusalem practically ever since.

Great Tribulation for the Church Foretold

Then looking on into the centuries following, the Lord foretold the trials of His church. He declared that there "shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Matt. 24:21, 22.

Daniel, the prophet, had already spoken of this period of great oppression, and Jesus specifically singled out that prophet's writings as being worthy of special study in this connection. "Whoso readeth, let him understand," He said. (Matt. 24:15.) He had foretold that God's people and His law would suffer abuse at the hands of the little-horn power, which we know to be the Roman Papacy, during the space of "a time and times and the dividing of time." (Dan. 7:24, 25.) This adds up to 1260 days of symbolic time. (Rev. 12:6, 14.) Since one day of symbolic time equals one year of literal time (Eze. 4:6; Num. 14:34), that period of terrible persecution about which Jesus spoke was to be 1260 years long.

In A.D. 533 the Roman emperor, Justinian, decreed that the Bishop of Rome should be supreme as "head of all the churches." By the defeat of the Arian Ostrogoths in 538, the armies of Justinian secured for the Papacy a permanent seat in the city of Rome. Thus in the year 538 the supremacy of the Papacy began. From

that time forward God's people in Europe were under the rule of intolerance until the suppression of the Jesuit Society in 1773, and the breaking of the papal supremacy "at the time of Napoleon I, when the omnipotent emperor of the French occupied the pontifical state of Rome, sending the pope into exile, and incorporating his possession into the French Empire."—CARDINAL CERRETTI, *"Life of Pope Pius XI,"* in the Atlanta (Georgia) *Sunday American*, Feb. 2, 1930.

The pope was taken prisoner by the armies of Napoleon on February 10, 1798. Thus the 1260 years of "great tribulation" for the people of God came to an end.

Describing the oppression caused by the domination of the Papacy during the Dark Ages, W. E. H. Lecky has said:

"That the church of Rome has shed more innocent blood than any other institution that ever existed among mankind, will be questioned by no Protestant who has a competent knowledge of history. The memorials, indeed, of many of her persecutions are now so scanty that it is impossible to form a complete conception of the multitude of her victims, and it is quite certain that no powers of imagination can adequately realize their sufferings."—*History of the Rise and Influence of the Spirit of Rationalism in Europe*, Vol. II, p. 32.

The victims of that tribulation numbered many millions. The great religious reformation that swept over Europe in the sixteenth century rose up to break the spiritual hold of the Papacy on mankind. In those nations where the reform was practically extirpated, political atheism sprang up. Atheistic France, in 1793-98, struck a tremendous blow against the papal power, and later the people of Italy themselves rose up, in 1870, and deprived the pope of the last vestige of his temporal power.

The Dark Day of 1780

"But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light." Mark 13:24. Thus Jesus pointed out another waymark along the highway of the centuries. The suppression of the Jesuit Society in 1773 brought a general letup to the campaign of persecution, which date lacked twenty-five years of reaching to the fall of the Papacy in 1798. Between 1773 and 1798, and "in those days," came the notable dark day of May 19, 1780. It is "so called on account of a remarkable darkness on that day extending over all New England. In some places persons could not see to read common print in the open air for several hours together. Birds sang their evening songs, disappeared, and became silent; fowls went to roost; cattle sought the barnyard; and candles were lighted



R. M. ELDRIDGE, ARTIST

in the houses. The obscuration began about ten o'clock in the morning and continued till the middle of the next night, but with differences of degree and duration in different places. . . . The true cause of this remarkable phenomenon is not known."—Noah Webster's Unabridged Dictionary (1869), under Explanatory and Pronouncing Vocabulary of Noted Names of Fiction, etc.

Astronomers revealed that the moon was full the night before, and that it could not have been an eclipse of the sun, because a solar eclipse cannot occur except at new moon. And besides, in the sky that night the full moon itself was seen, having the appearance of a blood-colored disk.

The Meteoric Shower of 1833

Christ foretold another astronomical sign that would be a milepost on the journey of mankind down the road of time. He said, "The stars shall fall from heaven." Matt. 24:29.

"Scientific study of the orbits of shooting stars began after the occurrence of the most brilliant meteoric shower on record, that of November 13, 1833. This spectacle, which excited the greatest interest among all beholders and was looked upon with consternation by the ignorant, was witnessed generally throughout North America, which happened to be the part of the earth then facing the meteoric storm. Hundreds of thousands of shooting stars fell in the course of two or three hours. Some observers compared the number to the flakes of a snowstorm, or to the raindrops in a shower. The more observant spectators noticed that all the meteors appeared to radiate from a fixed point in the constellation of Leo. Tracing their trails backward it was seen that they came together at that point, like the ribs of an opened umbrella, meeting about its central stick."—*The Encyclopedia Americana* (1938), Vol. 24, p. 743, art. "Shooting Stars."

A World-Wide Advent Message

The last of the definite signs given by our Saviour in His great prophecy is this: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14. Interest in the prophecies concerning the coming kingdom of Christ naturally was aroused by the astounding spectacle of the falling stars in 1833.

As a result multitudes began to study their Bibles more earnestly. Men and women began to preach everywhere the message of the second advent of Christ in glory. Those who accepted this message came to be known as Adventists, regardless of what their denominational affiliation might have been. Out of this awakening arose a body of believers in the near advent of Christ known as the Seventh-day Adventist Church. Although small at first, this organization has belted the globe and become world wide in its work of proclaim-

ing the gospel of the kingdom to all the world. In our next article we shall discuss its work more fully.

See How God Has Led Us!

As we take a backward glance over the centuries that span from Christ's day to ours, we see how remarkably accurate were His predictions. This gives us new courage and strengthens our faith to hold fast to the end. These things are no longer prophecy; they are historical facts that none can refute.

Along the highway of the centuries we see them, the great, definite, and specific milestones, which are: (1) the fall of Jerusalem in A.D. 70, (2) the great tribulation of the people of God during the papal supremacy from 538 to 1798, (3) the memorable dark day of May 19, 1780, (4) the wonderful meteoric display of shooting stars on the night of November 13, 1833, and (5) the great second advent movement that in the middle of the nine-

teenth century started proclaiming the message of the soon-coming Saviour to all the world.

The last of these great signs is being fulfilled before our eyes. And to us the Master said, "When ye shall see all these things, know that He is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled." Matt. 24:33, 34, margin. We see the last of these great signs being fulfilled in the proclamation of the last message of salvation to the world, and when that is done, "then shall the end come."

With this hope of seeing Jesus come soon, although we know not the day nor the hour of His appearing (Matt. 24:36), let us labor earnestly to finish the task of world-wide evangelism, praying in the meantime: "Thy kingdom come. Thy will be done in earth, as it is in heaven." Matt. 6:10. Surely every true Christian longs to be with his dear Lord and to see the reign of sin on earth come to a speedy end.

Christ Our Righteousness—Part 7

"The Garments of Salvation"

By I. H. EVANS

SALVATION in the kingdom of glory cannot be gained by any man through his own merits. "All have sinned, and come short of the glory of God." Rom. 3:23. The very best of men have not earned nor merited eternal life by works. That is the gift of God through Jesus Christ our Lord.

There can be no future merit of salvation from sin by obedience in the coming kingdom; there is no redemption through a purgatory, in which one may become purified and partly pay his own penalty in suffering, thus finding favor with God. The redeemed must be conformable to the law of God in their hearts; they must have supreme love to God, and love their neighbor as themselves, as taught in Holy Scripture.

When Christ comes the second time in the clouds of heaven, there will be a people ready for translation. This is plainly taught in the Scriptures. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. 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. 4:14-18.

We also have the promise: "Behold, I show you a mystery: We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Cor. 15:51-53.

If some who are redeemed do not die, how will they be saved unless they are translated? It has been the hope of many since the ascension of Christ that they might live to see Him return to this earth in power and great glory, and be translated. Death itself does not fit anyone for heaven.

Fitted for Translation

A people fitted for translation will need a special preparation for that event. Probation will have closed before Christ comes. The judgment work will have been finished on both the righteous dead and the living. When they see the Son of man coming with all the holy angels, the righteous living will exclaim, "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.

This culminating event in earth's history will take place suddenly, and

by many it will be unexpected. The exhortation to the waiting people of God is: "Watch therefore: for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore be ye also ready: for in such an hour as ye think not the Son of man cometh." Matt. 24:42-44.

The days before the end are to be thrilling, and to God's people, who are to be translated, they are most solemn and important. Before that day comes, the children of God who are to be translated will not know their own future; for they will have no evidence that they are accepted for translation, save in the Word of God and their faith. They will know by the Word of God that they must be prepared for translation and have on the wedding garment when they stand in the presence of the Lord.

This preparation cannot be made by any individual without divine help, for no human being can fit himself for heaven by his unaided good works. The righteousness of Christ constitutes the fitness of each to qualify himself to meet God. The prophet Isaiah wrote calling this gift of righteousness the "garments of salvation." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garments of salvation, He hath covered me with the robe of righteousness, as a bridegroom

decketh himself with ornaments, and as a bride adorneth herself with her jewels." Isa. 61:10.

This garment, this robe of righteousness, is Christ's life of obedience to the law of Jehovah. It was Christ's obedience to His Father's law that constituted His righteousness. God imputes to us the very obedience of Christ His Son to cover our disobedience. Thus we shall appear in the presence of God with the "garments of salvation" prepared for us by the life of Christ.

The Robe of Righteousness

"This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us. 'All our righteousnesses are as filthy rags.' Everything that we of ourselves can do is defiled by sin. But the Son of God 'was manifested to take away our sins; and in Him is no sin.' Sin is defined to be 'the transgression of the law.' But Christ was obedient to every requirement of the law. He said of Himself, 'I delight to do Thy will, O My God; yea, Thy law is within My heart.' When on earth He said to His disciples, 'I have kept My Father's commandments.' By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness. Then as the Lord looks upon us, He sees, not the fig-leaf garment, not the nakedness and deformity of sin, but His own robe of righteousness, which is perfect obedience to the law of Jehovah."—*Christ's Object Lessons*, pp. 311, 312.

Such a state of righteousness cannot be gained by human endeavor outside of Christ. It must be a free gift from God, as no man ever yet has rendered perfect obedience to the law of God. Only Christ kept the law perfectly. He understood its precepts in all their height and depth, and He fulfilled the utmost demands of the law.

Man has no right in and of himself, because of his own merit, to eternal life in the coming kingdom. This right he lost through disobedience in the very beginning. The curse of God rested upon Adam because he disobeyed his Creator's explicit command. No man in his natural state can obey the Lord perfectly. One disobedience destroys all the merit of any effort that he may make to cover his transgressions. Nor can any act of obedience atone for a sinful act. When man examines his own heart he is conscious that he has not attained to righteousness by any act of his own.

Selfish Desire to Be Overcome

Most of our best actions are prompted by some selfish desire for praise, for our temporal interest, for family promotion. Seldom do we act solely for the sake of Christ or for love of our fellows. Acceptable obedience must be prompted by love for God and for the interest of His kingdom. There is no merit for an apparently generous act when done in the spirit of selfishness; love for God and humanity must be our motive, and that without any earthly benefits to self.

That is why we must have the new birth before we can please God. Unless love for God moves the act, and we can truly say, "This is for the love we have for God," it cannot please Him. The people who look for the Lord's return and are hoping for translation must be motivated by the love of Christ and have a supreme desire that His life shall be substituted for theirs. His life is our pattern; not that we are expected to have His power to work miracles, or wisdom to teach as efficiently as He; but we are to live after His manner of right doing. The translated people must be like their Master in heart; they must desire to do the will of God and to have the righteousness of Christ cover their every failure.

To be clothed with the righteousness of Christ does not mean that the Christian can live without the ministry of the Holy Spirit moment by moment. This is impossible. Those who wait for the Lord must know that unless the Holy Spirit lives the life of Christ within them, it will not be lived at all. This holy living is to have the fruit of the Spirit within us daily. The remnant people who are to be translated must not only be justified, but they must also live in a state of justification in order to be ready when the Master comes.

Joy in the Lord

"The right knowledge of this doctrine [justification] is a source of abiding joy; it likewise animates love, zeal, gratitude, and all the noblest powers of the soul, and produces a habit of cheerful and successful obedience to the whole will of God. But it may be, and too often is, misunderstood and abused. If you receive it by divine teaching, it will fill you with those fruits of righteousness which are by Jesus Christ to the glory and praise of God. (Phil. 1:11.) But if you learn it only from men and books, if you are content with the notion of it in your head instead of the powerful experience of it in your heart, it will have a contrary effect. Such a lifeless form, even of the truth itself, will probably make you heady and high-minded, censorious of others, trifling in your spirit, and unsettled in your conduct. Oh! be afraid of resembling the foolish virgins (Matt. 25:1-12),

of having the lamp of your profession expire in darkness for want of the oil of grace; lest, when the Bridegroom cometh, you should find the door shut against you."—J. NEWTON, quoted in *Thirty Thousand Thoughts*, Vol. IV, p. 489.

This wonderful work of grace the advent people should appreciate more and more as time passes and we near that greatest of all events, the second coming of the Son of man. Then probation will have closed. The wicked will remain unclean. The holy will remain holy. Then is the divine fiat pronounced: "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. 22:11.

Thus the Holy Spirit must help us to receive by faith the "garments of salvation," the righteousness of Christ. Though this robe of righteousness is ours as a free gift, yet we must seek for it in prayer and in faith; we must take it if we are to receive it.

Things Foretold

By C. M. FRENCH

ONE of the outstanding proofs of the foreknowledge and omnipotence of God is the record of His predictions of future events and their exact fulfillment as predicted. He is able to see the end from the beginning and to understand the motives of men's innermost thoughts and the intents of the human heart.

The birth of John the Baptist and the birth of Jesus into the world, with their names and the part they would act in the great plan of the sinner's redemption, were foretold by the angel Gabriel.

Jeremiah, before his birth, was ordained of God to be a prophet to His people Israel in a most important period of the church's history.

The birth of Isaac to Abraham and Sarah—a miraculous birth, really—was foretold by the Lord; and the promise was given that through Abraham's seed all the families of the earth should be blessed.

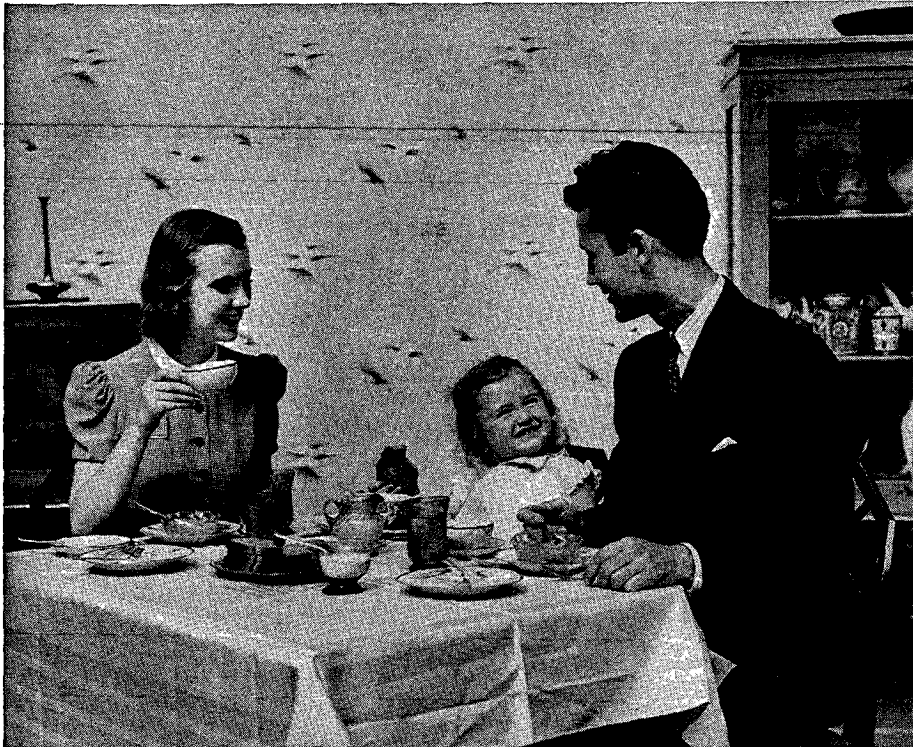
Cyrus of Persia, more than a century before he was born, was mentioned by name as the one who would be an instrument in God's hands to overthrow the empire of Babylon and command the restoration and rebuilding of Jerusalem and the temple and the return of the Jews from their seventy years of captivity.

The prophetic history of Daniel is a notable example of fulfillment of predictions in every detail, involving the appearance, decline, and fall of the four great empires of the world, and the announcement of the judgment hour—all of which is amplified in the book of Revelation.

Conducted by Nora Machlan Buckman

Jealousy in Children

By ELIZABETH J. ROBERTS



H. A. ROBERTS

Wee Gracie Is Happiest When Seated Next to Daddy at the Table. She Enjoys His Attentions and the Grown-up Feeling It Gives Her

CHILD psychology is a fascinating subject. The following true experience may give parents some helpful ideas.

Gracie is between two and three years old and, since the arrival of her baby sister Vicki about six months ago, feels quite "grown up." She is an impulsive, enthusiastic child, and the special object of her adoration is her big, strong daddy, who works in the navy yard.

Daddy is gone before Gracie is awake in the morning, but his return home in the evening is the big moment of the day for her. At dinner she formerly sat in her high chair at the end of the table in the breakfast nook, but for many weeks now she has deserted her chair to sit beside daddy on the bench. She enjoys his nearness, his attentions, and the grown-up feeling this seat on the bench gives her.

The other evening mother decided Vicki was old enough to sit in the high chair at the end of the table and enjoy watching them as they ate dinner. Gracie, beaming with smiles, was already seated beside daddy when mother lifted the baby from her bas-

sinet to the chair and fastened her in safely.

Gracie's smile suddenly changed to an expression of enraged protest. Waving her spoon violently in the air, she shouted, "No! No! my chair! my chair!"

Daddy gave her a reassuring pat and said, "But, Grace, you want to sit here by daddy, don't you? Let little sister sit in your chair and see the pretty table."

Ignoring his remarks, Gracie shouted louder, the spoon waving more vigorously, and further words from the parents made not the slightest impression. Then mother rose up, lifted Vicki from the chair and put her back in the bassinet. At the same moment daddy lifted Gracie from the bench, and with the words, "Very well, young lady, you may sit in your high chair," he placed her there, adjusted the little table, and put her plate and cup before her.

The shouts ceased as suddenly as they had begun. Gracie gave a happy little wriggle as she settled herself, and a satisfied smile replaced the scowl. Evidently this quick action in response to her outburst was most sat-

isfactory, and the way to gain her own will in the future seemed clear.

But suddenly the satisfied smile gave way to a look of incredulous astonishment. Daddy had lifted Vicki's bassinet and was placing it—yes, he was actually placing it in her seat on the bench beside him.

Gracie's previous shouts had been mild compared with those that now rent the air. After one startled glance toward her sister, little Vicki turned her attention to the pretty, lighted table, now so near, and smiled across at mother.

As Gracie's shouts and arm waving increased in tempo, daddy and mother acted as if nothing unusual was going on. They smiled and talked as they always did, and seemed to be enjoying their dinner immensely. The child was puzzled; why did her shouts fail to affect them now as they had before? In her bewilderment she presently stopped crying, looked long and searchingly at daddy and mother, scowled at Vicki, then picked up her spoon and began eating, slowly and moodily.

When the meal was over they all went to the warm living room, and there daddy talked and laughed and played with her just as he always did. When Gracie's bedtime came, her happy hug and kiss for daddy gave no hint of the very recent commotion.

The next evening daddy received his usual greeting from Gracie when he reached home. When dinnertime came she scrambled to her place beside him on the bench and smiled happily as he tied on her bib. But suddenly her eyes widened with surprise—mother was putting Vicki in her high chair again!

There was an angry shout of protest; then she felt daddy's hand on her shoulders and heard him say quietly, "Do you want to sit in your high chair, Gracie?" The shout died on her lips, her eyes became troubled and uncertain—she was remembering the night before. Shaking her head slowly, she turned toward the table and picked up her spoon. Once again during the meal she glanced toward Vicki, saw her smiling happily, and began a wail of protest; but she was promptly checked when daddy gave her an inquiring glance. She was beginning to realize that she could not sit in two seats at the same time, even

though both of them belonged to her.

This state of affairs continued for several days. Gracie allowed Vicki to sit in her chair rather than give up her seat on the bench by daddy, but occasional wails, quickly suppressed, showed that her heart was full of unhappiness—a sad condition for either a child or an adult.

Realizing this, the parents talked over the situation and finally a plan was evolved. The next evening when mother called them to dinner, daddy rose and said, "Gracie, could you help me carry Vicki's bassinet?"

Eagerly the child rushed to "help daddy," and her little fingers clutched the side of the basket as she edged along sideways through the door into the kitchen.

"Thank you," said daddy with a smile. "And now I wonder if you could help me lift Vicki into your chair?"

Gracie's eyes were shining with enthusiasm as she took hold of little sister's feet while daddy's big hands went around her body, and together they placed the baby in the chair. Seizing the chair table, she handed it to daddy and watched him adjust it, after which she carefully inspected the safety catch herself. When satisfied that all was well, Gracie stepped back and fairly beamed at her little sister, sitting in her high chair. But she had helped place her there, so everything seemed different.

Then daddy swung Gracie high in the air; they both laughed joyously, and she was placed gently on the bench, close by daddy's side.

There are no more wails nor sour glances toward Vicki now; co-operation has taken the protest out of Gracie's heart, and she is glad to let sister sit in her chair while she occupies the seat of honor on the bench—it is close to daddy, you see.

Bunny Goes to War

By SIGMUND SAMETH

If you saw him in his hutch, his pink nose wrinkling mischievously, you'd never think he was military personnel; yet Bunny, provided he's a wool-producing Angora rabbit, has a vital role in this war.

Angora rabbit wool can be woven into the warmest and fluffiest garments which man's ingenuity has conceived. As such, every pound of it which American Angora raisers can produce is urgently required by the manufacturers of high-flying aviators' suits. Over land and sea, our forces are clothed in smooth-as-silk Angora wool, clipped from rabbits especially bred for that purpose. Angora wool, being the only wool which does not irritate tender skins, has another and

more limited use in certain types of surgical dressings.

Many hobbyists raise Angoras in back-yard hutches just for fun. They've found that there is a gold mine in their back yard. Now that imports of Angora wool have virtually ceased from France and England, our main prewar suppliers, domestic wool has skyrocketed in price to seven dollars per pound. It's precious fluff, this fleecy white rabbit wool.

Angoras are sheared four times yearly and seem to enjoy the "hair-cut." They sit motionless on a table or in the lap of the shearer while he patiently snips off the long silky fibers. Ordinary sewing shears are the best instruments for shearing, although electric clippers have been developed too. The tiny creature is then replaced in a heated hutch for several weeks to make sure he won't miss his warm overcoat. After a month or so he's ready to go outdoors again to his ventilated hutch, where he'll begin growing another crop of fleecy wool to keep our boys warm.

The only rabbits in the entire world known to be aquatic are the swamp and marsh rabbits of America, which live in the Southern United States. These rabbits take to water as readily as muskrats.

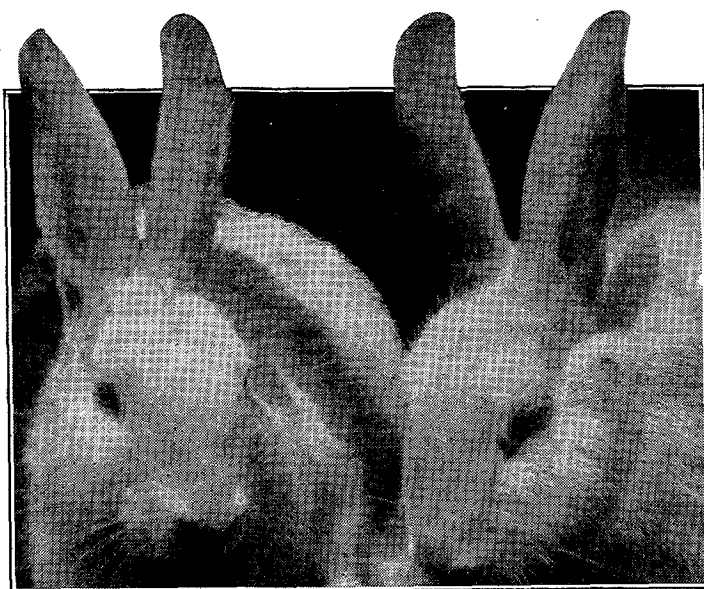
Among almost inaccessible tumbling rock slides, high in the mountains of Europe, Asia, and western North America, lives the pika, a queer rabbitlike animal. The pika, a rodent resembling a guinea pig, believes in making hay while the sun shines, for all summer long it is busy piling up great stacks of dried grasses to feed on during the long winter months.—*Our Dumb Animals.*

Household Hints

[NOTE.—In these days of conservation when everyone is trying to get the maximum wear out of clothes and accessories, a few of these helpful hints from the United States Department of Agriculture may aid you in saving for the war effort and also the reconstruction program of sharing clothing and funds.—N. B.]

Wax on the Heels and Toes of Stockings

WAXING the heels and toes of stockings makes them wear four times as long before holes appear in them. The simplest and most effective method is merely



ROTOGRAPH CO., N. Y.

rubbing a piece of candle wax or paraffin on heels and toes before each wearing. Even if the waxing is not repeated until after several launderings, enough wax remains to make stocking feet more durable. If only a thin film of wax is applied, it will not interfere with the proper laundering of the stockings or change their appearance.

Gelatin Dip for Rayon Dress

Rayon dresses that become limp and crush easily after washing may be given a lift by dipping in a gelatin-and-water solution. Starching is not successful with most rayon fabrics, but plain, granulated gelatin, softened and then dissolved in water, can often give the needed body, or filling. The amount of gelatin used depends upon the stiffness desired. For most rayon dresses two tablespoonfuls should be enough. Less can be used for sheer rayon. Soak the gelatin a few minutes in a little cold water, then dissolve with boiling water. Pour the solution into a bowl large enough to hold the dress, and add enough cold water to be comfortable for the hands. After the dress is washed and rinsed, dip in the gelatin solution and squeeze gently. Then roll the dress in a thick bath towel until dry enough to iron.

Paraffin for Gloves and Furs

Paraffin can help in special clothes-cleaning jobs. One of the problems in cleaning fur or leather is that cleaning fluid leaves the skin dry, hard, and likely to crack. Paraffin dissolved in the fluid helps keep the skin soft and pliable, and also gives a luster to fur or leather. Shave about three tablespoonfuls of paraffin into a quart of cleaning fluid and allow it to dissolve. Sponge fur with this mixture. Immerse leather gloves in the mixture, brushing very soiled spots. Rinse in more of the mixture, fold in a towel, then smooth gloves into shape for drying. When dry, rub with a soft cloth to give a lustrous finish.

Publishing Work of the Caribbean Union

THE spirit of achievement of the publishing work in these stirring times is well illustrated by the following report of the Caribbean union secretary, A. R. Haig, which we pass on to the readers of the REVIEW for the encouragement it will bring to all who are watching the hand of God control the circumstances that would seek to prevent the triumphs of our glorious cause. Elder Haig writes:

"The years 1943 and 1944 will go down in history as the period when men trusted in God in a new and fuller way, and claimed His promises again through the eye of faith. They crossed Red Seas when there seemed no way out. But were we not encouraged through the Spirit of prophecy and our division leaders to go forward 'as if there were no war'?"

Holy Spirit Takes the Helm

"As we prepared for the attack on a larger scale, with new methods which the times demanded, the Spirit came to our aid in a mighty way. Government control boards in the three conferences, and recently of the French West Indies Mission, also fell into line. Often our numerous cases of books and assorted magazines were passed on to us without the Government's pulling a nail. The fields, falling in line with the Spirit's counsel through President W. E. Read, stopped ordering books by the hundreds, and instead began cabling orders for thousands. Instead of a few scores of magazines monthly, thousands of our assorted periodicals are rolling into the Book and Bible Houses of the South Caribbean and Guiana conferences. And the magazines are not remaining on the shelves—thanks to Mrs. C. B. Sutton, of Guiana, and Mrs. M. L. Haig, of Trinidad. Our sales have increased a little [to \$75,000] and we thank God for that. This represents a gain of 130 per cent over the records for 1942.

"As the fields rallied to the call for a larger distribution of our precious literature, the following results obtained:

"(1) Colporteur forces were enlarged in every field, save the French islands. Brother Sablier from the French field states, 'Send us the books and we will supply the army.' Three colporteurs are now at work in the French islands.

"(2) Scores volunteered to scatter thousands of magazines.

"Special mention must be made of

the South Caribbean Conference, in that they were compelled to turn down scores of applicants for the colporteur army. Such a regrettable circumstance (as far as we know) has never been experienced before. Men and women are actually giving up their business and other vocations to scatter the printed page; but, alas, we continue month by month to turn down heart-rending requests to join the bookman army, because there is no room on the islands in question.

"The South Caribbean Conference was able to accept 114 applicants. They can only be allowed to sell magazines when they are available. They sell them quickly and sit down to await the arrival of the next supply. Besides these 114 magazine workers there are forty regular and part-time colporteurs. Fourteen students are also working for scholarships.

"The Guiana Conference accepted sixty magazine workers. These sell small books also. As a result of the sale of our smaller literature, Guiana is ripe for evangelistic harvesting. Recently evangelists baptized two hundred-odd from the masses. On being asked how many had received their first impressions through reading our books, sixty per cent held up their hands. One hundred and thirteen of these came in as the result of a six-week effort in a place where only the colporteur had sown for God.

"Guiana also has in her sparsely populated territory twenty-five regulars, eight prospective students, and one regular student-colporteur went into the field to thrill the local growing army over there with achievement, and he is doing just such a work. Student John Ryan volunteered to pay his own plane fare to Guiana to show us leaders what can be done and what ought to be done. In six working days Brother Ryan earned his first scholarship of \$500.

"In 1944 the union sold more magazines than the records show were sold in all the twenty-five years combined since the colporteur work was organized in 1919! Over sixty thousand magazines and papers were sold in the union in 1944, and we could easily have sold one hundred thousand assorted magazines, but we could not get them. We are certain of twenty-five souls who have been won through the help of our magazines and our magazine workers. If we organize our magazine work we can easily sell three hundred thousand copies every year conveniently. May God give us the vision and teach us how!"

It was like a breath of fresh air to be in the company of Brother Haig.

The program down there in the Caribbean is moving swiftly, and great days are ahead for the literature work in that fertile field.

H. M. BLUNDEN.

Soul Winning Amid Opposition

IN prosecuting the work in the Southern States we are continually reminded that "we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. 6:12.

The Southern people are a religious people. The eight States comprising the Southern Union Conference represent the great Bible belt of America. Here the people go to church on Sunday. Their churches are not empty but well filled. Everyone takes an interest in his church, and consequently all are well satisfied with their faith and resent the introduction of any new belief which is not in harmony with the established views of the well-known Protestant churches.

In many parts of the Southland there is much prejudice against the teachings of Seventh-day Adventists. Our colporteurs meet it; ministers and evangelists meet it in a hundred different forms. Whenever a tent is pitched or an auditorium rented for a series of meetings, the opposition soon begins. Frequently we are required by city officials to move our tents or move out of halls and auditoriums, even though we have signed contracts for their rental. Sometimes the opposition takes another form: we are challenged to debates, deprived of advertising privileges in newspapers, and so on.

During the past six months we have met much opposition in the city of Nashville, Tennessee, where our evangelist for the Southern Union Conference, J. M. Hoffman, has been holding a series of meetings. For this occasion we rented the large War Memorial Auditorium, which is in the heart of the city's business section. From the very beginning large crowds of interested people attended the meetings, until it was apparent that the city was stirred by the nightly messages of Elder Hoffman.

Soon after the presentation of the Sabbath question the opposition began to manifest itself. The denomination known as the Church of Christ went to the management of the War Memorial Auditorium and arranged to rent

the auditorium on the nights when we were not using it and also on Sunday afternoon. They employed one of their outstanding ministers to lecture against us. He attacked us on the Spirit of prophecy, the two covenants, the two laws, the mark of the beast, and the Sabbath. These lectures were also put in printed form and circulated among those who attended their meetings, as well as among those who attended our meetings. They were also distributed from house to house throughout the entire city and in all communities surrounding Nashville. We even heard that these tracts were given away by the Church of Christ as far west as the Mississippi River.

Elder Hoffman decided to review these lectures, which he did on four different occasions. Later our brother's lectures were mimeographed and given to everyone who desired copies.

While this was going on, the Baptist denomination requested their best evangelist to come to the city and hold evangelistic meetings. They secured the Ryman Auditorium. The first night that this speaker opened his lectures, he attacked us on the two covenants and the two laws. He made many unkind remarks about us, and he ridiculed our position on the Sabbath and the Spirit of prophecy. To make matters worse, the newspaper company in Nashville, which operates both the morning and evening newspapers, refused to take any more of our advertising, while at the same time it continued to take the advertisements of the Baptists and the Church of Christ. On one particular Sunday most of the churches in Nashville and the county, we are informed, held services in which they denounced our work and teachings.

Notwithstanding all this opposition against the truth, Elder Hoffman and his faithful group of workers are of good courage. The Lord has blessed their united efforts with a harvest of 123 converts baptized to date. Many more are studying the message, and others are awaiting baptism. God is richly blessing our work in the Southern Union. During 1944 eighteen hundred precious souls embraced the third angel's message, and all indications point forward to 1945 as another banner soul-winning year. Pray that God will help us to gather in this great harvest before His wrath is poured out on a lost world.

E. F. HACKMAN.

Recent Publicity Work

DURING recent weeks the newspapers have carried many interesting and thrilling stories featuring information concerning the experiences and release of our Seventh-day Adventist missionaries imprisoned in the Philippines.

Editors everywhere have been keenly interested in the welfare of all those imprisoned. They have appreciated the co-operation of relatives and friends in giving them information. Our press headquarters office has enjoyed helping to make these contacts, and has had the privilege of seeing many of the stories that were published. These accounts not only have touched upon the extent of our missions work in the Philippines, China, and other countries, but have quoted letters that witness to the protecting hand of God, and the miraculous timing and execution of the plans that brought delivery from prison and from death. Truly, it is good that the newspapers could bring these messages of confidence to their many hundreds of thousands of readers.

J. R. FERREN,
Secretary, Bureau of Publicity.

Ingathering for Missions in 1945

INGATHERING for 1945 is in full swing. Seventh-day Adventists around the world embrace this annual program as a means of rendering loving service that is twofold in its objective. First, it brings thousands of believers face to face with thousands of nonbelievers, thus providing opportunity to discover or create interest in present truth, which, properly followed up by each solicitor or his local congregation, results in souls won for Christ and added to the home church. Second, funds greatly needed for the support of God's advancing work overseas and in the homeland are brought in in increasing flow, whereby more souls are won and Christ's coming is hastened.

The story of Ingathering, from its humble beginning in 1908 to the close of 1944, is indeed a thrilling one. By concerted action on the part of laity and conference workers, more than \$30,000,000 has come into the Lord's treasury. Of this amount it is doubtless safe to say that fifty per cent came as gifts from non-Adventists.

These last few years have been more fruitful in the number of souls won through Ingathering, but only a bare fringe of the field of opportunity has yet been touched, because comparatively few solicitors combine fully the idea of gathering funds with searching for souls. We need to get a full vision of the soul-winning possibilities that are connected with Ingathering. Diligent search for souls need not lessen financial returns.

Church Ingathering goal devices emphasize the soul-winning part of Ingathering as well as the financial. Would it not be well to set a goal for souls found as well as for gold and silver gathered? Some churches have taken as their goal "One New Interest

for Every Member," and have kept their church goal device up to date on these figures. It is sad to see any field so engrossed with the financial part of Ingathering that the personal soul-winning phase is neglected.

It is true that the cash obtained does, with the blessing of God, so support the work that many souls are won from sin; but it is equally true that offerings given by believers and contributions received from non-Adventists, good and necessary as they are, cannot take the place of personal soul-winning effort. The Ingathering program affords a marvelous opportunity to secure funds for the cause and also to direct the givers toward the kingdom. Nineteen forty-five will undoubtedly be the banner Ingathering year. Not only can we make it great from the standpoint of money brought in, but at the same time we can know that we are increasing the Lord's flock at home.

Heaven has blessed the Ingathering undertaking in such a marvelous way that many today enjoy church fellowship with the Adventist people because of this personal service rendered by all our membership.

Measured by dollars and cents, the growth of Ingathering is startling. In 1934 the total world returns were \$1,028,349.86. During the decade following, year by year contributions so increased that at the close of 1944 one year's world figures totaled \$2,545,187.15. It is expected that in 1945 North America alone will produce almost \$2,000,000 through this great missions appeal.

Since January 1 North America has been awaiting opportunity to launch the 1945 effort. The official time to begin the campaign, as set by the Fall Council, was the first Sabbath in April, but before that date arrived one whole union (Southwestern) had raised its goal, and almost a dozen conferences had proudly declared themselves "over the top." Those reporting "over" before April 2 are Arkansas-Louisiana, Oklahoma, Texas, Texico, Alabama-Mississippi, North Dakota, Georgia-Cumberland, West Virginia, Kansas, Missouri, and Kentucky-Tennessee. These fields are pressing on, many of them being hopeful of becoming Minute Man conferences. Other conferences which have not yet reached their basic goals are hard at work. Cheering accounts keep rolling in as the thermometer of receipts mounts higher and higher.

Marked advances and substantial increases are not confined to one country. From every section of the globe come encouraging reports, accompanied by large plans for the campaign. T. A. Mitchell, writing from the Australasian field, in mentioning the £31,368 (roughly, \$125,000) raised in the 1944 campaign, states that his field plans to print more magazines in an-

ticipation of an exceptionally good ingathering of funds for missions. We now have word to the effect that at the close of the first week of their 1945 campaign they had already raised half the amount of their total for 1944.

Of other stirring experiences and results in overseas lands—sometimes even in war areas—I shall speak in another article next week.

R. G. STRICKLAND, *Secretary,*
Home Missionary Department.

How a Missionary's Life Was Saved

By ALFONSO N. ANDERSON

[NOTE.—This is the writer's own title for his article, written in pencil from his bed. Alfonso N. Anderson, who has spent a long period of mission service in Japan and the Philippines, sent the letter from Manila after experiencing the joys and the dangers of deliverance from internment at the Santo Tomas camp. When the camp was freed, Elder Anderson was evidently in a camp hospital suffering from malnutrition. He then weighed only about ninety pounds. The letter relates his experience after the thrilling rescue by the American troops but while fighting was still going on all around them. It was then that our brother received a wound by shrapnel.—EDITORS.]

TWO friends here in our camp have just testified to the marvelous protection of God in my behalf. They are nominal Christians, both American "old timers." Should not I much more than these men of the world praise Him who promised, "I will answer him: I will be with him in trouble; I will deliver him"? Ps. 91:15.

I was bedfast with malnutrition, due to protein deficiency. My feet were swollen and I was weak, as in beriberi. We were being cared for in a small improvised hospital in the camp. In the evening, after the Sabbath, bombing suddenly began. The enemy seemed to be aiming directly at our corner.

Other patients got out quickly, some way or other. I dropped heavily to the floor and remember crawling under my bed, with its rather thin protection. After that I lay on the hard, cold cement. How peaceful I felt!

All was quiet after four explosions above and around, none of which I heard, for though I did not realize it, I had been hit and had been unconscious. It was not until several days later that a small piece of shrapnel was extracted from my thigh. This had been overlooked in the first-aid treatment.

After some serious self-examination and resignation to the Lord's will, I lay there calmly awaiting the hours before the dawn or—rescue! Finally it came.

Two sturdy American soldiers, members of that noble seven hundred who had delivered our camp, came with a stretcher and took me away to the main building. They had to pull me

out from under a jumble of bed, bedding, and a heavy cupboard hanging over all at an angle of about forty-five degrees.

When I heard later of one man's death and serious injuries to others near by, how thankful I was for being spared! My two friends had been close to me in the dormitory which occupied the major part of the same building. One remarked a few days ago, "The Lord was surely with you." The other said at another time, "The Almighty certainly protected you!"

I feel so unworthy of His favor. Four others had been killed in the same building a few days before.

We were bombed again later. The strapping young orderlies took us patients out during the night to somewhat safer quarters. But there was one death at that.

Now I am gradually convalescing and, during the long, quiet hours, recalling God's precious promises and re-consecrating my life to His service.

About Our Believers in Japan

MANY have asked us how our members in Japan get on in these times. Naturally, we are generally cut off from real information. However, we have understood that our members there have been confined, and we believe at the present time are suffering persecution. We are glad, nevertheless, to hear that during this time of emergency their faith has remained strong.

From a report in the *Religious News Service* we glean the following given by a Korean who was formerly a theological student in Tokyo. Last year he was drafted into the Japanese army. After a few months he was sent to China, where he escaped from the army into free China. He reports on religious conditions in Japan as follows:

"The Christian membership has fallen off as much as two thirds, and church attendance is about one fifth of the prewar average. For one thing, the New Japan Christian Association, which was inspired by the government to unite all the churches, has spent so much effort flattering the state and its wishes that it is no longer a spiritual force, and many Christians stay away from church to protest. It is no longer popular to be a Christian; and third, the people are too busy to go to church. Sunday is a workday and while Christians in Japan may take time off to attend services, few take it.

"Pastors also must perform their national labor service. Eighty-three leaders of the Holiness Church are in jail, and also many Seventh-day Adventists. Both these sects remain highly critical of the government and refuse to compromise an inch of their

faith. Both refused to enter the union of all the Christian Japanese in Japan, and both have been disbanded, their leaders jailed, their publications confiscated. Their second-advent and millenarian tenets aroused government hostility because they defied the immortal traditions of the mikado."

V. T. ARMSTRONG.

Meeting Soldier Brethren in the Philippines

(Letter to one of the General Conference workers)

SANTO TOMAS CIVILIAN CAMP,
MANILA, P. I.

March 21, 1945, 6:30 P.M.

WE have met a number of S.D.A. brethren, most of them in the Medical Corps. Among them were Dr. Hayward, Dr. Newbold, Arthur Harms, Norman Rogers, Ellsworth West, Everett Perry, William Fawer, Ernest Lombard, and Gordon Hackett. They are a fine lot of boys, and we can be proud of them.

Mr. Lombard came down from the Lingayan section to look us up, and he said that five S.D.A. boys in their unit raised one thousand pesos [\$500] to help fix up our school at Artacho [the Northern Luzon Academy] and get it started again. They had seen it and had met Filipino workers there.

He also told of one of our boys, only twenty years old, who was recently awarded the Silver Star for his outstanding work in saving his wounded comrades when they were all in a tight place, and also the Purple Heart. A sergeant just in front of him and one behind him were shot and killed while the three were on this dangerous errand of mercy. It has been thrilling to see any of our boys, but it is a special treat to see our own S.D.A.'s, and I think they are all as delighted as we are that they can see Americans, women and children, again. It's a joy to see them with the children! The boys seem to feel that liberating American internees and prisoners of war repays them for the long wearisome months at such places as Bougainville, Guadalcanal, and New Georgia. But, oh, how many have paid the supreme price! BESSIE MOUNT.

The Riverside Sanitarium

THE Lord has greatly blessed the work of the Riverside Sanitarium. The institution has grown beyond the scope of its present plant and facilities. During the year 1944 we admitted 322 patients and discharged 308 patients.

Two doctors were on the staff between April 1, 1944, and October 23, 1944. Since that time the institution

has operated with the service of only one physician. Only four nurses are employed. This means that there is only one nurse to take care of twenty-two to twenty-six patients on a shift.

We are increasing the bed capacity to twenty-six by crowding extra beds into the tiny pasteboard rooms. This crowding and the primitive living conditions make it difficult to keep the workers in a happy state of mind.

The sanitarium church was organized at Riverside on "Riverside Day," March 10, 1945. There were twenty-seven charter members. Fifty-three persons were present, and this is the fifty-third church organized in the Kentucky-Tennessee Conference. One invalid patient took her stand on this day of organization. The small auditorium is crowded each Sabbath, and many patients can attend who before did not have church privileges. The church body is striving to have a building as soon as possible. At present the dining room is serving as our chapel.

May the Lord continue to guide those who are entrusted with the helm at Riverside, that it may steer true to course and carry many souls into the kingdom.

J. MARK COX, M.D., D.N.B.,
Medical Superintendent.

The Nation's Greatest Handicap

By C. S. LONGACRE

It is high time that the American people take to heart the handicaps which liquor is imposing upon the present emergency. The liquor interests are exploiting every opportunity to increase the consumption of intoxicating beverages.

The writer recently delivered a temperance lecture in an armory in one of our Eastern cities. The night before, the State militia had held its Saturday night meeting in this armory. There were hundreds upon hundreds of empty quart whisky bottles lying in a corner of the basement of the armory, which had been emptied by the militia on the night before. One of the men who helped to clean the armory and to gather together these bottles Sunday morning, informed me that more than two good-sized Army truck loads of empty bottles are hauled away after practically every Saturday night meeting.

According to the most reliable Government statistics, based upon the amount of revenue derived from liquor by the Government, the American people spent more than \$5,000,000,000 for drink in 1942, over \$6,000,000,000 in 1943, and more than \$7,000,000,000 in 1944. Reduce this to a daily average, and we discover that the American people, forty per cent of them—those

who drink—spent more than \$13,000,000 daily for intoxicating beverages during 1942, \$16,000,000 daily for drink in 1943, and \$19,000,000 daily for drink in 1944.

Since the United States entered the World War, December 7, 1941, the American people have increased their average annual consumption of alcoholic beverages by twenty per cent, and this year bids well to outstrip all former years. We are fast becoming the greatest per-capita-liquor-consuming nation in the entire world.

It is high time that we, the people, awake to our responsibilities and take alarm at the dangers which confront us. Senator O'Daniel has again introduced into the present Congress his bill, with the same number, S. 860, and Congressman Bryson has likewise re-introduced his bill with the same identical number, H.R. 2082, both of which aim to protect our military forces from the ravages and evil influences of liquor for the duration and six months thereafter under demobilization. Every American who has the future welfare of society at heart should write to his Senators and to the Congressman from his district requesting them to vote in favor of this much-needed legislation. Petitions should be widely circulated for signers to protest this demoralizing traffic and ask for the passage of these bills that would protect our servicemen in this emergency.

Do We Really Believe?

(Continued from page 5)

of mind. The death of Christ involves quivering flesh, gaping wounds, anguished cries, and burning thirst. Why should we hesitate to bring into the forefront of our thinking in most literal straightforward language what the death of our Lord really meant on Golgotha's hill? The disciples who stood around the cross knew what it meant, and it was in the light of that knowledge that they preached. What they witnessed at the cross enabled them to go forth with a burning plea to turn men away from their sins, for it was the sins of man that had tortured and put to death their Lord. It was the sins of man that had called forth from Him the cries of anguish and caused Him to sweat the great drops of blood.

Before we say that we believe that Christ died for our sins, we ought to stand where the disciples stood on that dark and dreadful Friday, seeing and hearing what they saw and heard. If, by prayer and the holy use of the rightful gift of imagination, we place ourselves back there at the foot of the cross, our affirmation of belief in Christ's death for our sins would have in it a tone of fervency, of sincerity,

of depth, that was unknown before. We would begin to understand what it really means to believe.

It is only as we sense the magnitude of the tragedy on Calvary that we can sense the magnitude of sin. The devil had persuaded a great multitude of people, even many within the Christian church, to view sin lightly. It would never have been possible for the apostles to view sin lightly, not while the memory of Golgotha lingered. And we know that it was never erased from their mind. It could not be. There was burned into the very depths of their hearts the drama in Pilate's judgment hall, the painful procession to Calvary, the tearing flesh and anguished cry as their Lord was nailed to the cross. F. D. N.

"I HAVE been a regular reader of the REVIEW for many, many years, and for several years have been a shut-in. As I cannot hear over the radio, the REVIEW has been the chief agency for keeping the love of the truth alive in my heart." J. C. FOSTER.

Notice

FROM a faithful sister in California, in her nineties, comes the request for prayer for an only son, whose physical condition is serious; pray also that he may be re-established in this blessed hope.

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.

THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the
Everlasting Gospel

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OF SPECIAL INTEREST

The Death of President Roosevelt

THE General Conference Committee of Seventh-day Adventists, being in session in Washington as the sad news comes of the death of our esteemed President, Franklin Delano Roosevelt, at Warm Springs, Georgia, takes action in behalf of our church, expressing deep sorrow in the passing of a great executive of our nation. We honor his memory for the untiring work President Roosevelt has done in leading the nation through troublous times, seeking to establish the way of freedom of thought and life for all. We mourn this loss of a strong administrator and express sympathy with Mrs. Roosevelt and the family, praying that God's comfort may be theirs in sorrow. As the new Administration takes over the high duties of government in the midst of a world war, we assure President Harry S. Truman and his associates of the prayers of this people, that God may give them strength and guidance in this time.

By action of the Committee, April 13, 1945.

J. L. McELHANY, *President*.

E. D. DICK, *Secretary*.

Death of Mrs. L. Flora Plummer

ALL around the circle of the earth Seventh-day Adventists will mourn the death of Mrs. L. Flora Plummer. She died early Sunday morning, April 8, after a long illness, at the Washington Sanitarium. The General Conference Committee at its next session, on April 9, passed the following resolution:

"With sorrow we record the passing of our sister, Mrs. L. Flora Plummer, who fell peacefully asleep at the Washington Sanitarium early yesterday morning. For many years Sister Plummer's name was known and beloved in every Seventh-day Adventist home as the leader of our Sabbath school work. Her connection with the General Conference Sabbath School Department began in 1901 and continued uninterruptedly until the spring of 1936, the intervening years witnessing most remarkable growth of the department, much of it attributable to Mrs. Plummer's devoted and energetic promotion of all phases of its work. It can truly be said of her that she served long and well and faithfully. To her son and daughter, Mr. Donn Plummer and Mrs. Dorothy Boggs, and to Miss Mamie Burnett,

who has been a member of the family for many years, we extend our deepest and heartfelt sympathy in their sorrow and bereavement."

H. T. ELLIOTT, *Associate Secretary*.

★ ★

A LETTER from Missionary C. E. Moon tells us: "I have been traveling with Elder Wesley Amundsen all over Mexico, holding six institutes for lay workers, of ten days each. Over three hundred of these self-supporting workers have attended."

★ ★

THE General Conference treasurer gives us the following telegram from the North Pacific Union: "Total Reconstruction Offering to date \$182,340, making a per capita of \$6.93."

Another Message From Our Men in France

THERE has come another very fine remittance from our men of the American forces in the European theater of war, in the amount of \$12,104.98 for the work of reconstruction in France when that time arrives. These remittances reach us through the treasurer of the United States, and regarding them we have the following letter:

"A few weeks ago I sent you a letter which I trust you have received, telling about my stay here in Paris. I am enjoying this large city, which has many attractions, even in wartime. But most of all I enjoy the privilege of church fellowship with many of the servicemen and believers here. Usually there are from forty to fifty American servicemen, sometimes even more, on Sabbath.

"By this time you may have received the first money order that I sent you some weeks ago. [This offering was the \$14,122.49 previously mentioned in last week's REVIEW.] This week I was able to make another transfer. The boys are very faithful in their finances. Many of them come for a visit and bring money that has accumulated during the time they are separated from the church here or elsewhere.

"Pastor Charpiot and the other members of the Franco-Belgian Union Conference committee asked me to mention their appreciation of the faithfulness the men are showing, their devotion to the work, the good spirit they evince, and the helpful influence they have in the churches. We see more clearly that we all belong to one and the same family, even though we do not use the same language.

"In circumstances such as exist today we do appreciate the truth the Lord has given us, and the joy and power of this message."

I am sure it will cheer the hearts of all who read this letter, to know of the faithfulness and loyalty to the message in the perilous work our brethren are doing in an environment fraught with all sorts of diversions and temptations. They are privileged to see the dire need of the country and the people and the cause, and are giving of their limited funds to speed on the word of truth to all.

W. E. NELSON, *Treasurer of the General Conference*.
April 10, 1945.

Missionary Departures

MRS. STANLEY BULL, and her two children, Beryl and Bryan, en route from England to Jamaica, to join her husband, left Miami for Kingston, April 6. Owing to wartime restrictions, Mrs. Bull and the children were not allowed to accompany Brother Bull when he left England about a year ago, in response to the call from the Inter-American Division to serve as principal of the day school in Kingston, Jamaica.

Mr. and Mrs. C. O. Franz, and their two children, Charles Owen and Margaret Sue, of Iowa, left Miami, April 10, for Kingston, Jamaica. Brother Franz has been appointed secretary-treasurer of the British West Indies Union Mission, with headquarters at Mandeville, Jamaica.

E. D. DICK, *Secretary*.

★ ★

THE State Department, through Assistant Secretary MacLeish, in a broadcast discussing the question of Protestant missions and South America, declares:

"The policy of the United States Government in the dissemination of information abroad, where questions of religion are involved, is determined by the United States constitutional guaranty of freedom of worship. All denominations will be treated alike, and no denomination will be singled out for special treatment."—*Evening Star*, Washington, April 2.

And this, Mr. MacLeish says, is put down in "black and white" in the department instructions.

★ ★

IT is reported that the arrests for drunken driving in the city of Washington, capital of the nation, have increased sixty-two per cent since the repeal of prohibition. The list of killed and wounded by drunken driving would look like a report from a battle front, we have been told. The selling of the poison that lets the cars go wild is all perfectly legal.