

THE ADVENT SABBATH REVIEW AND HERALD

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



COURTESY L. GRUNKE

A GROUP OF THE INTERNEES LIBERATED FROM THE PHILIPPINES

Left to Right, First Row (Children): David Lee, Elfred Lee, Marcus Rodgers, Lawrence Eldridge, June Dyer, Roger Hammill, Romelda Guthrie, Norma Eldridge

Second Row (Seated): Mrs. P. H. Eldridge, A. G. Rodgers, Mrs. A. G. Rodgers, E. J. Urquhart, Mrs. E. J. Urquhart, W. E. Guthrie, Mrs. W. E. Guthrie, R. L. Hammill, Mrs. R. L. Hammill, Mrs. F. A. Pratt, F. A. Pratt, Mrs. H. L. Dyer, Mrs. G. L. Williams, Mrs. W. B. Riffel

Third Row (Standing): P. H. Eldridge, Stanley Urquhart, Wendell Wilcox, Ralph Longway, James Lee, Mrs. James Lee, Mrs. W. C. Williams, W. C. Williams, Richard Guthrie, L. M. Stump, Mrs. L. M. Stump, Rosalie Gensen, Emma Pfug, Bessie Mount, H. L. Dyer, G. L. Williams, W. B. Riffel, Gordon Riffel, Retta Riffel, Dorothy Riffel

Fourth Row (Standing): S. L. Frost, Rachel Landrum, Mrs. B. B. Davis, Bertha Parker, Pauline Neal

A Welcoming Meeting in California

Reported by F. M. WILCOX

THE readers of the REVIEW have already learned that our missionaries interned in the Philippine Islands were rescued and that most of them have reached their homeland once more. On the afternoon of May 4 a reception was given many of these workers who were in southern California. It was held in the auditorium of the Glendale Union Academy. Here over two hundred friends, for the most part former missionaries, met to welcome our workers from overseas. It was a joyful and inspiring occasion for all present.

We believe the readers of our church paper will peruse with interest a report of this gathering.

A song was rendered by the King's Heralds, of the Voice of Prophecy, followed by a Scripture reading by David Voth and a prayer by G. A. Roberts. Next was the reading of an original poem by May Cole Kuhn, formerly of China.

Roy F. Cottrell then read telegraphic messages of greeting that had come in. Next followed a message of welcome and thanksgiving by Frederick Griggs, one-time president of the Far Eastern Division.

F. GRIGGS: "There are moments of supreme hap-

piness in all our lives. This is one of them. Those who were delivered at Los Banos, at Santo Tomas, and at the Bilibid Prison have told us of their great, inexpressible happiness at seeing the American soldiers come in and deliver them. I do not suppose that our happiness in seeing these dear friends is quite equal to that which the friends who are here had when they saw the soldiers come in and when they saw the way out. But this, dear friends, is a very, very happy moment for us.

"We do welcome you, heart and soul. We thank God for preserving your lives and bringing you to us. We hope that many of those who are here and others elsewhere from the Orient may have the privilege of returning to the field. Perhaps not all can go, but we know that many who have been in the Orient want to go back to the work they love. This very day I was reading a letter from Elder Longway about the work in China. One thousand people have been baptized, and thirty thousand copies of the Chinese *Signs of the Times* are going out every month from our little printing office in Chungking. The work is going forward even in the midst of this confusion. We believe God will provide con-

ditions whereby the work will go forward in mighty power, not only in the Philippines and China and the Far East but in all the world.

"The day will soon come when we can meet around the throne of God to rejoice in a home-coming that will never end. Our rejoicing will never cease. And so, dear friends, we do welcome you with all our hearts. We thank God that your lives have been preserved and that you are with us at this time."

Following this address of welcome, Professor Stump, president of the Philippine Union College, voiced his own deep gratitude for deliverance and introduced other missionaries.—

L. M. STUMP: "In behalf of my fellow internees I would like to say that first we want to thank our heavenly Father for the fact that we are here today. After that, we feel to express our most profound thanks to our Government and to our boys of the services who were the agents of deliverance.

"There came to the heart of every internee in captivity several longings. One was to see once more Old Glory flying overhead. We were granted that privilege. And then I believe that one of the uppermost wishes in our hearts was to see the shores of the homeland. We have been granted that privilege. And then each of us was looking forward to seeing the faces of loved ones. Some of us have been granted that privilege. And meeting our loved ones, we found our friends, and such friends we never knew we had.

"So we are glad to be here and to meet with you, our loved ones and friends, this afternoon. I wish I might say more, but I cannot. It is now my privilege to introduce our speakers.

"Our first speaker is E. J. Urquhart, who has been in the mission fields for thirty-four years, twenty-nine of them in the Orient, lastly in the Philippines, and, I am sorry to say, in the internment camps. I might say that we are all forbidden to tell you many, many things, but we want to tell you a few things."

E. J. URQUHART: "Just a word about our rescue. Our liberation was a miracle, to say the least. We had been seeing our planes come over for months. We had heard the battle of Manila for weeks. We could hear the boom of our cannon all day and all night, and yet between us and the American forces were strong encircling units, and we did not know how long we might have to suffer on. We did not know whether we would be rescued at all, and yet we maintained a faith; we looked up and held our courage.

"Then one morning as we were going out in front of our barracks to be re-counted by our captors, there was a

commotion in the sky. Planes were passing overhead or directly in front of our barracks, and parachute troops were dropping to the ground. But behind that, which was our first knowledge of what was taking place, lies a story that can only be accounted for by those who know and trust in God. We were still held in confinement, with strong armies on every side of us—on three sides of us at least—and Laguna de Bay about three miles to our front. Our captors looked upon us as being quite secure in their hands.

"The American forces had obtained information that we might be executed, and that very shortly; so they planned our rescue. There was to be a co-ordination of three separate units. Among these was a Filipino guerrilla unit which was to make its way from the mountainside at night and surround three sides of our camp. Amphibian caterpillar trucks were to cross the lake to our camp, giving us passage homeward; and the parachute troops were to drop from the sky and join in our rescue.

"The dropping of the parachute troops was to be the signal for the different units to begin operations. A certain time was fixed for this rescue, seven o'clock in the morning, Manila time. The armed forces arrived on the shores of Laguna de Bay in front of our barracks, and there was no indication of any airplanes in the sky. They didn't know what to do. Had the airplanes failed them? But the chaplain was with them, and those who believed in God knelt right there on the lakeside and prayed. They had hardly risen from their knees before the sky was filled with planes. That was the signal, and immediately the guerrilla forces began their advance upon the two hundred or more guards who surrounded our camp.

"We were in the midst of the flying bullets. Some of us lay down on the floor; others did other things. About four or five internees suffered flesh wounds. It seemed but a short time, perhaps three quarters of an hour or an hour, until the fighting was all over. Only one Filipino rescuer was missing. No American soldiers lost their lives.

"They told us to pack and be ready to go in five minutes. The time was extended a little, but within a few minutes one half of our camp was loaded on amphibious trucks and headed toward Laguna de Bay. The rest of us who were not fortunate enough to get a ride on the trucks walked to the water's edge.

"It was a glorious co-ordination of different forces that worked closely together. That is what the world in general saw in the rescue. But to me it seems as if God reached down there in that internment camp with His strong arm and lifted us out by these agencies of rescue. [Voices: "Amen."]

I praise God tonight and give Him the glory."

H. L. DYER: "I am glad this afternoon that you can see us the way we are and not the way we were when rescued. Most of us weigh much more now than we did at that time. I have been asked to tell what we had to eat, or what we did not have to eat. When we were interned at Los Banos many of our Adventists were providentially put into the kitchen as cooks. This helped us out, because every time the Japanese gave us pork, we could always make something like a vegetable stew or something else. Professor Stump was rice cook, W. C. Williams and W. E. Guthrie were stew cooks, and Gordon Williams was another cook. Miss Stoneburner, one of our nurses in the sanitarium at Manila, served as dietitian. All the time we were there we had two Seventh-day Adventists and one Catholic priest on the food committee.

"At Los Banos there were 2,000 in one camp and 405 in another. There were missionaries of different denominations. At first we were allowed 765 grams a day for each person. That was sufficient food in quantity but not in quality, because most of it was rice and corn meal. We had corn-meal mush every morning for breakfast, and at night we had rice or some kind of stew or soup, mostly soup. The last part of our stay in that internment camp was the worst and the time which brought us down in weight.

"The last three months we were receiving approximately 135 grams a day each—not enough to keep one alive. The last two or three days they gave us nothing. We had to go out and gather greens and weeds and get along as best we could. We are here today because God wanted us here, and we are certainly glad of it. We appreciate very much what the American Army has done for us in the way of supplying us with food since our rescue, and what you good people have done for us since our return in giving us the many things you have in the way of food and clothing."

L. M. STUMP: "Our next speaker will be Miss Pauline Neal, one of the nurses of the China Division, who, unfortunately, came to the Philippines just at the wrong time! However, I think it was fortunate for Mrs. Stump and me, for while our two daughters were here in America we had Miss Stoneburner and Miss Neal to take their places."

MISS NEAL: "I want to express my gratitude to our Father for answering our prayers and again bringing us safely home. I am especially happy to be back in G.U.A. [Glendale Union Academy]. I spent four years in these classrooms. I also want to express my appreciation to our boys in the armed forces who effected our rescue and brought us home.

"Our clothing was wartime dress for internees. Of course, many of us were fortunate enough to do a little shopping before we were interned, but it was difficult to get clothing. Then, too, some poor folks began stealing our clothes in order to sell them and get a little money. Our people became quite clever in patching. Mending was very popular; in fact, there was never an end to mending. Thread then became scarce. We would ravel out material or the tops of old silk stockings to get thread with which to sew. Fortunately, we were interned in a country where clothing was not so essential to keep us warm. The tropical sunshine did that for us."

W. C. WILLIAMS: "I have been asked to tell about the Adventist servicemen we met over there after the rescue. There are many of them whose names I have forgotten, but first we met a sergeant by the name of Saphiloff, in charge of the X ray. Near him was a Brother Melborne. Then there was a Brother Sanders, from Walla Walla College. There was also Frank King. He got me a camp cot to replace the boards on which I was sleeping at the time. There was another lad from California by the name of Philpott.

"There was a chap from Portland whom I shall long remember. There were others from other places—one, Clem and his friend named Weldon. There were Don Clark, from La Sierra College; a boy by the name of Martin, from Detroit; and a lad by the name of Jones, whom I met once in Manila. There were Dr. Piper and Dr. Gibbs, from the East. I later heard that my old friend Dr. Ezra Richards was in Leyte, but I did not get to see him. We met boys in the air-borne troops from Adventist homes—Adventist pilots, Adventist mechanics, a very jovial boy by the name of Rogers, an assistant to the colonel when we first were there, whose mother was a Seventh-day Adventist. There was Captain Larsen, whose Seventh-day Adventist mother asked him to find any Seventh-day Adventists he could; so I was very grateful for the privilege of taking Brother L. C. Wilcox to see him. I want you to remember in prayer those young men out there. They are facing a stupendous task."

L. M. STUMP: "The next speaker is A. G. Rodgers, from England, who, with his family, was on his way to Palestine, and, unfortunately, has been on his way ever since."

A. G. RODGERS: "My dear friends, on such an occasion as this, I recall those wonderful words of Macaulay, addressed to the Almighty, 'Be all the glory to Thy name divine—the sword was ours, but the armor, Lord, was Thine.'

"We stand before you, brands plucked from the burning. [Voices: "Amen."] One thing I shall assiduously avoid, and that is the presenta-

tion of myself or my colleagues as the heroes and the heroines of this war. The heroes of this war, my dear friends, are those flesh of your flesh, blood of your blood, who came and took us out. Will you stand with me for a brief moment in honor of the Almighty God to whom we ascribe this miraculous deliverance, and in honor of the intrepid forces that were used of Him in saving us from death. We had been from one prison camp to another prison camp, and then to old Bilibid Prison. And the iron bars of restraint were there. Oh, praise be to God! Those doors were opened wide."

F. A. PRATT: "There were only two families of our mission in Santo Tomas when the camp was liberated. When the boys came in, I was held as a hostage for thirty-six hours by the Japanese after the main camp was released. They barricaded our building and were going to fight it out. Some two hundred and forty of us were held. We were expecting to be killed. Right after that the Japanese began to shell the Santo Tomas internment camp. It had held 4,000 internees before this. My room was hit twice with direct hits, which made a hole in the wall large enough to put an automobile through. My wife had left the room at the time—very providentially. Had she not done so, she would have been killed. In the shelling forty-eight died altogether.

"A man within thirty inches of me was killed. It was through God's prov-

Home Again

BY MAY COLE KUHN

A ship sails into the Golden Gate
With cargo for you and me;
It brings the friends that we love so well
From a land beyond the sea;
The battle may rage and the tempest roar
And the day be tinged with pain;
But, oh, the joy that fills the heart
When our friends come home again!

The tides roll in and they ebb away,
And life with its ceaseless flow
Has brought to our portals the cherished ones
That we knew long, long ago;
The battle may rage and the tempest roar,
What matter the wind and the rain?
Our hearts are thrilled with joy and song,
For our friends are home again.

Across the ocean the temple bells
Are sounding at evenfall
To gather the wandering spirits home
To China, Tibet, and Bengal;
Our God, who in tender and loving care
The hopes of His own will sustain,
Has gathered our friends from over the sea,
And brought them back home again.
Formerly of China.

idential care that we were allowed to live. We feel unworthy of all He did for us, especially when some who seemed so worthy were killed. A minister of another denomination was killed, and his wife lost her left arm. Incidentally, there were two couples that had the same experience—the men were killed and their wives both lost their left arms. These shells are terrible things. However, I must say we had no fear, and it encouraged us to repeat the twenty-third psalm. 'Though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me.'

The Women's Auxiliary

The Women's Auxiliary of Southern California comprises the wives of Seventh-day Adventist physicians. These sisters felt that they wanted some part in expressing a welcome to the returning missionaries. Following the missionaries' talks, Mrs. Ryston, president of the auxiliary, spoke.

MRS. RYSTON: "We ladies of the auxiliary feel happy indeed to have the privilege of showing in a small way our great joy over having these missionaries back with us again. Downstairs in the sewing room there is some clothing. We have a few articles [Voice: "Quite a good many."] that we would like to share with the internees who will have use for them. In addition to that, we have here on the platform some books. We have a set of the Conflict of the Ages Series to present to each of the internees. For each family we have, in addition, a set of the *Testimonies*, with which we hope they can start their libraries afresh. Mrs. Mourer, who spent seven years in China, is going to present these. Mrs. Hollenbeck has very liberally and generously donated the use of her home, her basement, and her garage, as well as her time in preparing and assembling this clothing, the books, etc. Mrs. Mourer and Mrs. Hollenbeck will present the books."

Following the presentation of the books, W. B. Riffel, in behalf of himself and fellow missionaries, expressed his sincere thanks for the books and clothing. This happy and profitable gathering was brought to a close by prayer, following which personal greetings with the missionaries were exchanged, and light refreshments were served. Various ones told the writer how greatly they were reduced in physical strength and weight by their starvation diet. Some lost twenty, thirty, and even fifty pounds. But their condition has greatly improved since their liberation. It will require time for rest and abundance of nourishing food to bring them back to normal health. They still need our prayers for future health and vigor. And let us continue to pray that God will sustain other missionaries held in other lands, and seek for them a speedy deliverance.

Salvation Within Reach of Common People

THE common people heard Him gladly." Jesus taught plainly and simply—"not as the scribes." And He talked about the real power that saves a sinner from his sins, and gives promise of eternal life. That is what the gospel of Christ is.

If a man is drowning he does not need to have any complicated device thrown to him as a life line. The simplest thing possible to lay hold of is the best. If we are to throw out the life line of the message for this hour of God's judgment, let us make the message plain. "Not with enticing words of man's wisdom," said Paul. The man who knows most about any matter is usually the man who can tell it most simply—if he is wise as well as learned.

That was a truth into which the worldly wise of Paul's day and men of pagan schools of philosophy in days long before had never gone deep enough. They could not understand it. The Author of truth knew how to tell it to the common man. And saving truth itself can be understood by the common sinner, thank God, for that takes in most of us. Not so the

philosophic systems of error, ancient or modern.

The ancients called Pythagoras "the father of philosophy." The followers and teachers of his religious system called him "divine." Following is the motto said to have been posted on the door of a famous teacher of that school:

"Approach ye genuine philosophic few,
The Pythagoric life belongs to you;
But far, far off, ye vulgar herd profane;
For Wisdom's voice is heard by you
in vain."

But when the truly divine Teacher came His announcement was, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

How good that sounds. There is help in that for every one of us. That is the philosophy to take over into pagan mission fields today; and sinners everywhere can understand it.

That other sort of thing—pride of learning that was foolishness—was all about in the times of Christ and the apostles. Most likely Christ was thinking of it when He prayed:

"I thank Thee, O Father, Lord of heaven and earth, because Thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight." Matt. 11:26, 26.

The deep things of God were not hidden to prevent any sinner from finding help, but necessarily they were set so deep in human need—to save to the uttermost—that only those knowing and confessing uttermost need can understand and take. As the apostle Paul let his heart and life and mind down into this experience he cried out: "O the depth of the riches both of the wisdom and knowledge of God!" Rom. 11:33. Unsearchable depth, but all the time the humblest believer is experiencing the joy and the comfort and the power of it all. "Come unto Me," the blessed voice of Jesus is still calling to every sinner. "Come . . . and I will give you rest." W. A. S.

Do We Really Believe?—Part 18

Do We Believe in Repentance and Confession?—No. 2

LAST week we discussed the subject of repentance and confession, particularly confession to God. The principle was set down that confession, in order to be most effective, should be specific. We should ask God to forgive definite sins, clear-cut defeats we have experienced in the day's battles. Thus we keep our own hearts aware of our constant need of divine grace.

In the matter of confessing to others and asking for their forgiveness, the same principle applies. We have heard good church members use this phrase in a testimony service: "If I have wronged anyone I want him to forgive me." Undoubtedly the intention here is good, but we think it is not quite good enough. It tends to make the whole matter of righting wrongs too casual and too vague an affair. If we know of no wrong that we have done to any who are listening to our

testimony, then let us not bring up that point. Let us thank God for His mercies; let us speak words of courage and of determination; but let us not deal with wrongs and confessions if we do not have something specific that needs to be confessed.

If we have done something specific, if, for example, we have caused distress in the church by some position we have taken, some word we have said that is common knowledge to all the members, then let us be specific in confessing that wrong to the church and in asking forgiveness. This kind of confession will prove electrifying. It does something, both for the one who confesses and for all who receive the confession.

Don't Side-step Confession

There are people who, when they have done wrong to someone, and that wrong is glaringly evident, try to re-

lieve the situation, not by confession, but by acting in an exceptionally kind and thoughtful way. Some husbands, for example, have been known to bring home a present, a kind of peace offering, without making any reference to the wrong committed, the unkind word, perhaps, that was spoken. Such persons really do not believe in the doctrine of repentance and confession. They believe, instead, in the doctrine of works.

But when did a present become a substitute for confession? True, the one offended may see in the present the good intentions of the giver, and read between the lines that he is sorry for his harsh words or whatever the offense may have been. But as far as the offender himself is concerned he has not met the simple but stern requirements of the doctrine of repentance and confession. It is easier to spend money for a present than to

say, "I was wrong. I confess my wrong and ask forgiveness." That is why people sometimes buy presents instead of making confessions; or what is perhaps worse, even attempt to bluff their way through, hoping that those who have been injured will soon forget.

Sin Banished Only by Confession

No Seventh-day Adventist is making headway toward the kingdom of God unless he really believes in repentance and confession. We are not ready to consider the most primary, distinctive doctrines, like the Sabbath and the second advent, until we have fully learned and are consistently applying the Christian teachings concerning repentance and confession. How can we keep God's holy day unless sin is banished from our hearts? But how can sin be banished unless there is full repentance and confession of sin?

How can we plan to meet our Lord at His glorious appearing if sins lie unconfessed in our hearts? We cannot bluff sins away nor purge them out with presents given to those we have wronged along the path of life. What a revival there would be in readiness for the central objective of Adventists, the advent, if all of us set out, resolutely and methodically, to make all things right with all men.

We can easily believe that there are some very mellow saints, nearly ripened for the garner, who could say they have no conscious knowledge of anything unconfessed before God or man. But what a great number of us there are who have something that ought to be made right. Perhaps there is something that needs to be made right within the circle of our own family. Perhaps some member is halting in the way because of our very words or deeds. Perhaps it is something that ought to be made right with a neighbor or a tradesman or business associate or perhaps with someone in the church. What refreshing would come to many churches if all of us really believed the doctrine of repentance and confession. And need we repeat that the only way we can prove the reality of our belief is by full, sincere, and unqualified confession of anything that we have done or said that is wrong? We have a feeling that there are some homes and some churches where heartfelt confession would suddenly cause all present to begin to think they were almost in heaven.

Wrongs unrighted generate a sorry brood of misunderstandings, suspicions, heartaches, and even hatred. All these are cast out by true repentance and confession. We who declare that we are making ready to live in heaven above, ought to make sure we are living in the atmosphere of heaven while still here below.

The Example of the Corinthian Church

If there is true godly sorrow for sin, it will produce true repentance and confession, with all the heartening results that flow from such confession. Paul wrote to the church at Corinth concerning certain sins that were among them and which were condoned, apparently, by many members of the church. His righteously indignant and spirit-filled letter produced a marked result, which he describes thus:

"Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance: for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation not to be repented of: but the sorrow of the world worketh death. For behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:9-11.

Here was the kind of repentance not to be repented of. If we truly believe in the Bible doctrine of repent-

ance and confession we shall proceed so sincerely and wholeheartedly to put away sin that we shall experience the same revival of spiritual life that came to the Corinthians. F. D. N.

Only One Thing to Do

THE apostle Paul foretold the time when people would demand fables to please the ear, and when teachers would supply the demand.

Then what? Apparently the apostle had but one thing to advise. Then, he says, "Preach the Word." It is the only thing.

The great publishers are rushing a torrent of books into circulation in these days of flowing money. A circular from one of the most substantial houses advertises a book to comfort those bereaved by war. It is by a great preacher, a canon of the church. We do not name author or book; for, really, it seems too sad to say that teaching such as this is all abroad in paganism. It reads like this, quoting the author's words as given in the advertising circular:

"God is far greater than anything we can think; so in all probability, is death. Let us clothe death in something that is very beautiful and very perfect. . . . We can, if we will, make for ourselves a New Death under the guidance of Him who made all things new. . . . Our belief is—as we have been exhaustively taught—that the future of all of us is a future of activity, of good, of happiness, of fulfillment."

Man is thus to build his own New Death, greater than life. Everybody after this life is to "dwell serene in the world of the spirit, which is His."

How does this differ from the all-time pagan idea of the spirit world into which all were to enter at death? It has recently sent pagans of the Orient into self-inflicted death by companies, and sent mothers and children in groups over the island cliffs to death on the rocks or in the sea. Such adherents of pagan religions believe that they are slipping into the "serene world of the spirit." They think of no responsibility in a "judgment to come"; they need no Saviour. That has been in general the pagan idea these nearly six thousand years.

And, as Paul foretold, the time has come when fables are believed even by people who have the Book.

We must, as never before, give ourselves to the one thing—"Preach the Word." What a harvest must come from the teaching in Christian pulpits that "the future of all" is assured as something beautiful and death a sure gate to more abundant life.

We must cry the message, "Fear God, and give glory to Him; for the hour of His judgment is come."

W. A. S.

The Ear of the Master

BY FLORENCE ROBERTS WADSWORTH

WHILE dreaming or musing almost in despair,

I thought of my humble part.

"I wish I might do as the great ones do,"

I said, with an aching heart.

Then my ears were unlocked by the music of morn;

My heart was unlocked by God;

And my thoughts were caught by the song of birds—

A worshiping, feathered synod.

The versatile thrasher, the killdeer's name,

The lark at break of day,

The swallow's twitter, the wren's full note,

Presented a beautiful lay.

"But where is the sparrow's humble chirp?"

I heard the Master cry.

For the sparrow, o'ercome by the great ones' art,

Had ceased his song with a sigh.

Then I knew that each is but part of the whole—

A portion of infinite plan.

He notices harmony incomplete,

Though it pass unnoticed by man.

BEACON LIGHTS

A Trillion-Dollar War

V-E day, Victory-in-Europe day, was announced on May 8. In Europe there were spontaneous outbursts of rejoicing because of the ending of a war that had lasted for sixty-eight months, every day of which was latent with imminent danger to every man, woman, and child throughout the vast continent and on the British Isles. In America there was thankfulness that the prodigious efforts of the United Nations had brought to an end the greatest threat to human liberty that the world had ever met. However, the thought of the tremendous effort that must still be put forth to bring about V-J day, Victory-over-Japan day, dulled somewhat the spirit of rejoicing.

Then, too, how can there be unlimited rejoicing when great parts of Europe, including its mightiest cities, lie in ruins, and the land is drenched with the blood of millions, and when the war in the Orient must now rise to a terrible climax of destruction and death? And what a price already has been paid!

The *New York Times* (May 6), in its news-of-the-week section, gives an estimate of the cost to date as follows. It states that "the total cost [of the war in Europe] is beyond computation; it will take generations to draw up a balance sheet," but "the most reliable estimates of battle casualties indicate a death toll of between nine and ten million men in the European war. To these are added another nine or ten million men permanently disabled, besides millions more who suffered slighter wounds."

"The monetary costs have mounted to such astronomical levels that the average mind fails to grasp them. War expenditures by the United Nations by February of this year were estimated to have reached \$500,000,000,000. The cost to the United States alone through June, 1945, will be about \$288,000,000,000. The Axis nations (not including Japan) were believed to have spent the equivalent of \$232,000,000,000 up to January, 1944. . . . Counting all costs, it may prove to be a trillion-dollar war."

"How Are the Mighty Fallen!"

Within three days (*New York Times*, April 30 and May 2) newspapers announced the deaths of two men of might, one amid humiliating circumstances too shameful to repeat, the other in a mysterious manner that will no doubt long invite investigation. Mussolini, the modern Caesar, and Hitler, the most recent Napoleon, are no more. Well may we exclaim, "How are the mighty fallen!" And again we have brought home to us the Bible

lesson, "By strength shall no man prevail." The hammer wears itself out on the anvil. The use of force invites retaliation by force, one having to yield to the greater. Thus as human history rolls on, the great seize power only to be crushed by a greater power. The rise and fall of the mighty (the higher the rise the greater and more humiliating the fall) seems to be the very essence of man's sinful record. And that record will continue to be written in blood as other Caesars and Hitlers who are still with us and seemingly are oblivious to what has gone before, will create another cycle of rise and fall. Stubborn, stiff-necked man will not learn the lesson history teaches, and eventually God will have to call a halt to its senseless round.

"The World's Last Chance"

It was with a sense of great urgency that the delegates of forty-six nations (listed in the *New York Times*, April 26) met in San Francisco on April 25 to consider ways and means for setting up a world-security organization that would check future wars and help to supply the material needs of nations, the lack of which often is the excuse for the starting of wars.

The opening speeches reflected this urgency. While the statesmen upon whom was laid the responsibility of directing the conference hardly dared to hope that all the problems that divided nations could be solved, they all alike seemed to feel that the compulsion of world circumstances demanded that something be done to put the war dogs on a stout leash in order to keep civilization from being wholly torn asunder.

President Truman, in addressing the conference from the White House at its opening, said: "You members of this conference are to be the architects of the better world. In your hands rests our future. . . . With ever-increasing brutality and destruction modern warfare, if unchecked, would ultimately crush all civilization. We still have a choice between alternatives: the continuation of international chaos—or the establishment of a world organization for the enforcement of peace."—*New York Times*, April 26.

The eloquent speech of Anthony Eden, foreign minister of Great Britain, given the next day after the convening of the conference, more than any other reflected the sense of urgency of the conference. He said:

"Either we must find some means of ordering our relations with justice and fair dealing while allowing nations, great and small, full opportunity to develop their free and independent

life, or we shall soon head for another world conflict, which this time must bring the utter destruction of civilization in its train. It is, therefore, no exaggeration to say that the work on which we are making a start here *may be the world's last chance.*" (Italics ours.)

Cordell Hull, former United States Secretary of State, who worked so hard for the convening of the conference, sent a message in which he said, "I regard this meeting of the United Nations as one of the turning points in history. The decisions made there will guide the destinies of the human race for generations to come. . . . We of this day and age are offered an opportunity which, once lost, may never recur."

"The End of the Road"

Raymond B. Fosdick, former under-secretary general of the League of Nations, now president of the Rockefeller Foundation, writes in the *New York Times Magazine* (April 22) on the subject "'Our Last Chance'—at San Francisco." He says:

"Modern science has at last brought us face to face with a decision which we can no longer evade. Thanks to our chemists and physicists, war as a method of settling disputes between nations has become so monstrous in its destruction that it is now a vast canopy of death spread over a blackened and smoking world. . . . Science has resolved the slaughter of the human race almost to a mathematical formula. What is now missing from the equation will be filled in during the next few years in laboratories around the world. All that science needs is just a little more time. The next war, if it comes, will be a matter of switchboards and push buttons, releasing annihilation on a scale which will make the destruction of the present war seem amateurish. No nation will be exempt; all will be involved in epidemic calamity."

Mr. Fosdick says that the scientists now "are themselves frightened by the powers of carnage which they have created," and "even more frightened by the new powers which are almost within their reach."

How solemn are the following words of this famous world observer: "*Thus at long last we come to the end of the road, face to face with our final chance.*" This time we cannot postpone the issue; we cannot complacently sit back and say that the matter of peace has to be left to the slow processes of evolution. Man has suddenly become the architect of his own fate, the mold of his own future, and there is an imminence about that future from which he cannot wriggle away. *This time the stakes are life or death on a terrestrial scale. This time we roll the dice with destiny.*" (Italics ours.)

(Continued on page 23)

Consideration of Some Questions on Tithes and Offerings

By G. A. ROBERTS

[NOTE.—In February the writer of this article contributed to these columns a study on tithes and offerings. An Ohio brother, who appreciated the study, asked some questions regarding details, not fully covered. We invited Elder Roberts to reply to the questions. He has kindly complied, and we are glad to give his best understanding of these matters.—EDITORS.]

1. If a poor man cannot support his family on his very meager income of, say, forty dollars a month, how can he support his family on that income after deducting four dollars' tithe?

The obvious implication of this question could also well preclude the keeping of the Sabbath, for a man keeping no Sabbath and earning five dollars a day seven days a week and needing every dollar for the support of his family would find himself at greater comparative loss to sacrifice one seventh of his income (\$5) by observing the Sabbath than by sacrificing one tenth of his income (\$3.50) in the payment of tithe. God's plan calls for both these sacrifices; and after a long lifetime of observation from youth to old age the psalmist could say of all who were faithful, "Yet have I not seen the righteous forsaken, nor his seed begging bread." Ps. 37:25.

There are two types of sacred funds, the first, tithes; the second, offerings. In offerings it is possible that poor men will go too far in their liberality, but God does not expect them to do this. We are told, "For if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not [provided, of course, he gives 'according to that he hath']. " 2 Cor. 8:12.

"Our God is not a taskmaster, and does not require the poor man to give means to the cause that belongs to his family, and that should be used to keep them in comfort and above pinching want."—*Testimonies*, Vol. III, p. 411.

"They [ministers] . . . should not allow the poor to pay large pledges. . . . Our preaching brethren

should be well informed of whom they accept pledges."—*Ibid.*

The tithe, however, is on a different basis. We have this word, "Like the Sabbath, a tenth of the increase is sacred."—*Ibid.*, p. 395.

"As to the amount required, God has specified one tenth of the increase. . . . He has required a tenth, and this He claims as the very least that man should return to Him. He says, I give you nine tenths, while I require one tenth; that is Mine."—*Ibid.*, p. 394.

The payment of the one tenth brings no actual loss, for "through His blessing He made their nine tenths worth more to them [His people of old] than the entire amount without His blessing."—*Ibid.*, p. 404.

This, together with all other things "written aforetime," was "written for our learning." The promise of a poured-out material blessing underwrites and precludes the possibility of one's impoverishing himself or his family by the paying of a faithful tithe, even "all the tithe."

Does Tithing Make One Poor?

2. If poor people pay tithe, do they not become objects of charity? Has evidence ever been collected on this point?

Tithing is a divinely ordained statute. "As the Israelites were about to be established as a nation, the law

of tithing was reaffirmed, as one of the divinely ordained statutes upon obedience to which their prosperity depended."—*Patriarchs and Prophets*, p. 525.

"The treasury will be full if all adopt this system, and the contributors will not be left the poorer."—*Testimonies*, Vol. III, p. 389. "When they [God's people] . . . complied with His requirements, honoring Him with their substance, their barns were filled with plenty."—*Ibid.*, p. 395. "The tithing system was no burden to those who did not depart from the plan."—*Ibid.*, p. 392. "Every sacrifice made for Christ enriches the giver."—*Ibid.*, Vol. IV, p. 219.

"Before asking them to leave their nets and fishing boats, Jesus had given them the assurance that God would supply their needs. The use of Peter's boat for the work of the gospel had been richly repaid. He who is 'rich unto all that call upon Him,' has said, 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over.' Rom. 10:12; Luke 6:38. In this measure He had rewarded the disciple's service. And every sacrifice that is made in His ministry will be recompensed according to 'the exceeding riches of His grace.' Eph. 3:20; 2:7."—*The Desire of Ages*, p. 249.

"We are never called upon to make a real sacrifice for God."—*Ministry of Healing*, p. 473.

I have tabulated the record of many thousands of tithe-payers in the homeland and foreign fields and have yet to find one faithful tithepayer who complained of God's failure to provide. On the contrary, many have testified to special provision particularly attributable to blessing upon tithe paying. Some even who were unfaithful in other respects testify in the same way. Through these blessings the Lord seems to bear special witness to unbelievers.



HARLAN PHOTO

The Blessings That Come Through Adherence to the Divine Command to "Bring Ye All the Tithes Into the Storehouse" Cannot Be Counted

No Inequality

3. *Is there not an inequality in the tithing plan, making it much more difficult for the poor than for the rich to pay the tenth?*

"God's plan in the tithing system is beautiful in its simplicity and equality."—*Testimonies*, Vol. III, p. 388.

The seeming inequality exists only in the mind of man. The poor man is wont to say, "It is certainly easy for the man with a large income to pay tithe, because he has plenty left for himself." The rich are wont to say, "Certainly the small amount the poor man pays must be very easy. If he paid the amount I do he would know what sacrifice really means." The poor man does not and cannot understand the terrible grip riches obtain upon the heart nor the sacrifice required of the rich to pay out "one whole tenth of a large increase." And the rich man does not and cannot understand the sacrifice necessary to the poor man in giving only a paltry one tenth of such a small total increase. It is true that the poor man may have the spiritual advantage, because his tithe paying must be altogether a matter of loving, trusting faith, whereas it would be possible for a rich person to pay from a sense of duty alone.

It is true that the sacrifice may be greater for the poor man. "They make just as great, and even greater, sacrifices than their more wealthy brethren."—*Ibid.*, p. 412.

"There is a sacredness in the poor man's offering that is not found in the rich man's gift; for the rich give of their abundance."—*Ibid.*, p. 399. But the sacrifice is not too great. "The poor will not complain of systematic benevolence; for it touches them lightly."—*Ibid.*, p. 412.

Be Liberal With the Lord

4. *Should one pay tithe on gifts of value?*

"Every good gift . . . is from above." James 1:17.

"All the good things we have are a loan from our Saviour."—*Ibid.*, p. 397.

"He has made them His stewards, and has placed in their possession money, houses, and lands. All these are to be regarded as the Lord's goods."—*Ibid.*, Vol. IX, p. 245.

If a gift, whether by inheritance or otherwise, brings to us an actual increase of useful possessions or increase for use in living, it may properly be termed "increase" and can well be considered as another added and happy occasion for worship in tithing. Wholly useless gifts would not be on the basis of an "increase."

5. *Should the gross or net income be tithed?*

"All the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord." Lev. 27:30. "Thou shalt truly tithe all the increase of

thy seed, that the field bringeth forth year by year." Deut. 14:22. "At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates." Deut. 14:28.

The tithe should be paid on the "increase." Webster tells us that increase means "the amount by which anything is augmented." The gross income is "total earnings without deductions." The net income is that "remaining after the deduction of all charges, outlay, loss, etc."

To determine the increase there should be deducted from the gross income all expense aside from one's own labor that was entailed in producing the gross amount, the balance being the net income, or the increase.

"As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play."—*Ibid.*, p. 394. It is well to remember in this connection that the individual is allowed by the Lord to do all the calculating. The Holy Spirit aids the sincere one, and the recording angel makes an exact report above for use in the final judgment.

6. *Is overpayment of tithe any more an honest tithe than underpayment?*

The Lord does not require any overpayment. From the surplus our heavenly Father expects that gratitude offerings ample to support the cause in all its aspects will be made. If one is in question as to the exact amount it is always safe to exceed rather than fall short. "In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short of, the requirements of duty."—*Ibid.*, Vol. IV, p. 485.

7. *Should one who backslides and then returns to the Lord recognize the tithe responsibility during the time of backsliding, and if so, might not his case be a financially impossible one?*

The question could as well be raised, should one restore funds that while he was in a backslidden state he had withheld from a business associate? Would his professed reconversion relieve him of just obligation to return to his associate funds dishonestly retained? The answer to these questions is obvious. Surely, therefore, one should expect to do no less for his God who rescued him from His backslidden state.

The message of Malachi 3 particularly calls for a return to God. Therefore, it is certainly and very definitely addressed to backsliders. God is calling them from their backsliding. Israel had backslidden so far that among their most prominent sins was that of actually robbing God Himself, and it was pointed out that before they could rid themselves of the curse and again come into His favor, they should

restore the tithe. No doubt there were many other sins that separated them from God, but among them all, this sin of robbery toward Him was pointed out as outstanding. Once corrected, it would return them to the favor of God, financially at least.

If one is absolutely never able to restore his neighbor's goods, the neighbor, if a true Christian, will forgive. Certainly, then, if one is never able to restore that which he has withheld from God, he may depend fully upon the forgiveness of a loving heavenly Father, who welcomes and receives any prodigal son, though he may have altogether wasted his own and his Father's substance, even in riotous living, and is never able to pay. Under these circumstances his sin is dealt with by repentance and forgiveness alone. God does not require the impossible of His repentant children. Only to the extent of one's ability, as God sees that ability, does He expect restoration. To restore the tithe does not earn God's forgiveness, nor does it change the fact or nature of our sin of robbery. It does, however, make possible our forgiveness and restoration to divine favor. It makes possible the removal of the curse and the pouring out of an abundant blessing.

Hungry Hearts

IN the mimeographed paper, *Acts of Our Colporteurs* (for the Southwestern Union) we find this story:

"In one community where I sold a great many books one of the women asked whether I would give 'that sermon' to her neighbor—the same one that I had given in her home. (It was a canvass for *Bible Readings* and the health book.) I told her that I would be glad to. The woman made the appointment with her friend next door, and I gave the canvass as before. The result was the sale of a set. As a consequence I was asked to come out to her home each Friday night to give Bible studies.

"The first night we had forty-one people in attendance. At the time of the next meeting it rained very hard. The pastor of the little church in the community called for a meeting that Friday evening also. I was told that he had only four people out—the two preachers and two ladies. That rainy Friday evening I had eighteen people, including two of the deacons from the church mentioned above. The last two meetings have been attended by the preacher himself and his wife.

"We now have a regular attendance of between forty-five and fifty people each Friday night. Last Friday evening we had fifty-three present. Truly souls are seeking the truth. It is up to God's servants to find them."—JOSEPH C. GREENE.

Speak Well

By CHARLES E. WENIGER

YOUR voice is your messenger, . . . make it a bearer of good will." The words challenged me as I saw them in an exhibit room of the great Franklin Institute in Philadelphia.

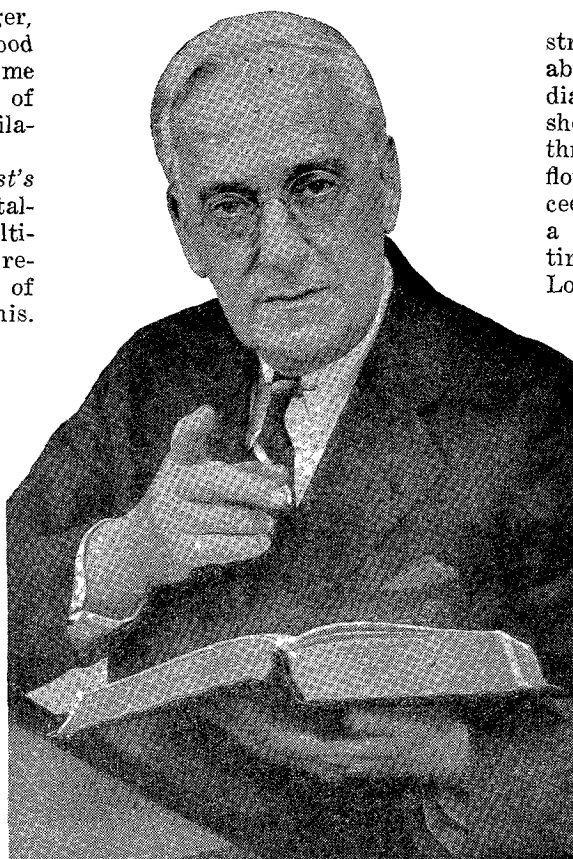
"The power of speech," says *Christ's Object Lessons* (page 335), "is a talent that should be diligently cultivated. Of all the gifts we have received from God, none is capable of being a greater blessing than this. With the voice we convince and persuade; with it we offer prayer and praise to God, and with it we tell others of the Redeemer's love. How important, then, that it be so trained as to be most effective for good." This counsel was not written especially for ministers. But if it applies to all Christians, how much more does it apply to ministers. For the voice of the minister may be considered, from a professional point of view at least, his chief stock in trade.

What kind of voice do you, Friend Minister, have, and how do you use it?

The Voice of Jesus

Have you stopped to listen to the voice of Jesus? Ordinary people and cultured scholars alike "wondered at the gracious words which proceeded out of His mouth." He spoke "as one having authority, and not as the scribes." *The Desire of Ages* says that "the beauty of His countenance, the loveliness of His character, above all, the love expressed in look and tone [italics mine], drew to Him all who were not hardened in unbelief."—Page 254. "His voice was as music to those who had listened to the monotonous tones of the rabbis."—Page 253. From more than twoscore references to Jesus' voice found in *The Desire of Ages*, I cull the following phrases describing that matchless voice: "firm yet gentle authority"; "clear, ringing"; "solemnly yet kindly"; "gently said"; "clear, authoritative voice"; "pronounced softly"; "quiet words of command"; "mild and patient words"; "spoke with utmost gentleness"; "soft and melodious"; "earnest, rather than vehement."

Why did the Master's voice exhibit such satisfying qualities? Because He was the incarnation of beauty and truth and love and all the graces of the Spirit, and out of the abundance of



H. A. ROBERTS

"Ministers and Teachers . . . Should Learn to Speak, Not in a Nervous, Hurried Manner, but With Slow, Distinct, Clear Utterance, Preserving the Music of the Voice"

His heart His mouth spoke. Voice is but an external indication of the real man that is down inside. "Your voice is you," is the first sentence of a very challenging little book on speech (*What Your Voice Reveals*, by Helen Hathaway) that every minister could well afford to read.

Fundamental Voice Qualities

Let us analyze some fundamental voice qualities in the light of the principles discussed in preceding articles in this series. If the chief purpose of the preacher's speaking is to give his message to his hearers, the voice is merely the medium of exchange. It should therefore be used not as an end in itself but as a means toward an end. Whatever in the preacher's voice calls attention to itself, whether it is slovenliness or excessive nicety, hinders the hearer's receiving the message, since, in either case, method takes precedence of message. The voice should be an absolutely transparent medium of exchange. The hearer should remember the message, not the way it was said.

In the first place, the voice should be strong and full. This is a matter of abdominal support of the breath, of diaphragmatic breathing. The throat should be an utterly relaxed channel through which the breath stream flows. A round, full tone cannot proceed from a tight, pinched throat; and a relaxed throat cannot exist in a tired, tense body. The servant of the Lord must learn to relax mental and physical stress under the smile of God, and give his body a chance to support his voice.

Says *Counsels to Teachers*, page 239: "Those who have defects in their manner of utterance . . . should perseveringly practice speaking in a low, distinct tone, exercising the abdominal muscles in deep breathing, and making the throat the channel of communication." Many speakers err in shouting loudly from a tired, pinched throat, rather than supporting their tone with a smooth, deep abdominal breath. Being heard is more a matter of well-supported and projected tone than of mere volume.

Next in importance, perhaps, is the matter of articulation. "When you speak," says Mrs. E. G. White (*Testimonies*, Vol. VI, p. 383), "let every word be full and well rounded, every sentence clear and distinct, to the very last word." Clean-cut articulation—the breaking up of the skeleton of words into their several joints—involves vigorous use of lips, tongue, and jaws. It is surprising how many persons insist on straining their speech through barely parted lips, as if to purée the mental food that they serve their hearers. Notice the tightness of many jaws, the deadness of many lips, the laziness of many tongues, and hear the pinched, colorless tones that proceed from such physical mechanisms.

You must learn to let the lower jaw swing freely, the lips move readily, and the tongue play its part in clean-cut speech. Open your mouth and let the sound out. Don't mumble or swallow your words. Toss your words, like little rubber balls, into the laps of your hearers. Take some phrase like "digital agility" and say it over and over, with absolutely free jaw, lips, and tongue; and then communicate the results to your general articulation.

Before leaving the matter of distinctness in speaking, let us, by way of parenthesis, observe that reading

intelligently is only the second step of speaking distinctly. Perhaps there is more than a modicum of truth in Mark Twain's comment: "The average clergyman could not fire into his congregation with a shotgun and hit a worse reader than himself, unless the weapon scattered shamefully. I am not meaning to be flippant and irreverent, I am only meaning to be truthful. The average clergyman, in all countries and of all denominations, is a very bad reader." How do you read? Are you accurate, intellectually awake, emotionally fired, keenly sensitive that you are communicating the Word of God to hungry minds and hearts? Or are you reading to yourself, oblivious of the people before you? The challenge to more acceptable reading looms high before the men who bear the vessels of the Lord's house.

The Sound of the Voice

The matter of voice quality is also important. Does the sound of your voice really please the listener's ear? Is it resonant? Or is it nasal, or "tinny," or strident, or hoarse, or raucous, or throaty, or otherwise displeasing? Is the prevailing pitch too high or too low, or do you tend to lull your hearers to sleep by a dead monotony of tone? And do you speak too rapidly, or do you drawl along in a spiritless fashion that keeps your hearers wondering what you are going to say, or—worse—completing your thought in their own mind before you have uttered it?

Note these pungent suggestions from *Counsels to Teachers*, page 239: "A nasal tone or an ungainly attitude should be at once corrected." "Many speak in a rapid way, and in a high, unnatural key. Such a practice will injure the throat and lungs." "Ministers and teachers . . . should learn to speak, not in a nervous, hurried manner, but with slow, distinct, clear utterance, preserving the music of the voice."

Ah, there is the point! We must preserve "the music of the voice." God gives men voices inherently or potentially musical. It is our task to remove the hindrances that keep "the music of the voice" from having free play. Voice training consists largely in removing hindrances and developing latent abilities—it does not add extraneous "graces" to the voice.

Let the minister also beware of poor phrasing, and the tendency, which does not decrease with age, to say "uh" and "er." This usually indicates a thought-less hesitation rather than a thought-full pausing. Silence is preferable to "and-uh." Kill the habit.

Carefulness in Pronunciation

How he pronounces his words may also greatly mar the preacher's mes-

sage. I am not so much interested in the minister's ability to speak long, difficult words with scholarly agility, as I am in his careful pronunciation of the ordinary bread-and-butter words of daily life. Beware of *lemme*, *gimme*, *didja*, *wanta*, for *let me*, *give me*, *did you*, *want to*. Don't be slovenly. Don't confuse sounds: say *get*, not *git*; *radish*, not *redish*; *miracle*, not *mericle*; *stomach*, not *stummick*. And be sure that you pronounce accurately the common words of your technical Guidebook: say *seth* for *saith* (only one syllable); say *thoroughly*, not *thorougly*, when you read 2 Timothy 3:17 in the King James Version; note *privily* (the first *i* is short, not long as in *private*); pronounce *shew* like *show*, not *shoe*. Check your pronunciation of Biblical proper names. Don't say *Orpah* for *Orpah*; *Jepthah* for *Jephthah*; *Chinnereth* (with *ch* as in *chin*) for *Chinnereth*, which begins with the *k*-sound. In Hebrew proper names *ch* is always hard like *k*, except in the one word *Rachel*.

These are only a few typical suggestions in pronunciation. The general problem merits the preacher's most careful attention. There are many who err greatly in this respect.

The preacher's grammar also needs attention. Do you say he *don't* for he *doesn't*? Let everyone give *their* Investment Fund, using *their* instead of *his*? For you and I, instead of *me*? Work earnestly, prayerfully, to make your language usage flawless. Catch the inspiration of the disciples' language facility after Pentecost: "From this time forth the language of the disciples was pure, simple, and accurate, whether they spoke in their native tongue or in a foreign language."—*Acts of the Apostles*, p. 40.

Careful, discriminating reading of the best literature and thoughtful listening to the best speakers will greatly help the preacher to use acceptably the best English. Unconscious imitation of the best is of supreme value.

Increasing the Vocabulary

Finally, there is the matter of vocabulary. Let it be wide and exact—not abstruse or high sounding—but exact. "Never search for words that will give the impression that you are learned."—*Testimonies*, Vol. VI, p. 383. Avoid the trite, the expression that has grown moss-covered with the years. Search as for hidden treasure in order to use just the right word for your meaning. Avoid commonplace words like *awful*, *nice*, *terrible*, *fine*, unless you use them meaningfully; and beware of superlatives, unless you are sure of your ground—then use them sparingly. Even Moses was content to describe the work of Jehovah at the close of the sixth day in the sublimely simple phrase which we

have translated "very good." Study the Bible and other choice examples of great world literature, looking closely at words; employ an accepted unabridged dictionary and a standard word book, such as Hartrampf's *Vocabularies*; and add daily to your word hoard. Precision of vocabulary is one mark of the careful thinker. How do you rate?

Over the main reading-room entrance of one of our great libraries is a motto which, freely translated, reads: "Not only the gem but the jewel-casket, not only the light but the lampstand." In preaching, it is not only the meaning but the method, not only the message but the manner, that is important. Remember: "With some souls the manner of the one delivering the message will determine its reception or rejection."—*Christ's Object Lessons*, p. 336.

The importance of voice culture is so great that God's messenger makes this strong statement in *Testimonies*, Volume VI, page 381: "No man should regard himself as qualified to enter the ministry until by persevering effort he has overcome every defect in his utterance." Brother, are you qualified to preach?

If not, make every possible effort to become qualified by polishing the tool of speech. But, with all your polishing, never forget that sincerity of utterance is pre-eminent. "The chief requisite of language is that it be pure and kind and true,—the outward expression of an inward grace."—*Education*, p. 235.

"I Will Put Enmity"

Genesis 3:15

GOD declares, 'I will put enmity.' This enmity is supernaturally put, and not naturally entertained. . . . It is the grace that Christ implants in the soul that creates the enmity against Satan. Without this grace, man would continue the captive of Satan. . . . The power which Christ imparts, enables man to resist the tyrant and usurper. Whenever a man is seen to abhor sin instead of loving it, when he resists and conquers those passions that have held sway within, there is seen the operation of a principle wholly from above. The Holy Spirit must be constantly imparted to man, or he has no disposition to contend against the powers of darkness."—MRS. E. G. WHITE in *Review and Herald*, July 18, 1882.

WE, too, like our great Leader, must be made perfect through suffering; but the struggle by night will bring the calmness of the morning; the hour of exceeding sorrow will prepare the day of Godlike strength; the prayer for deliverance calls down the power of endurance.—JAMES MARTINEAU.

A Tremendous Hour

By N. P. NEILSEN

REPENT ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and He shall send Jesus Christ, which before was preached unto you: whom the heaven must receive until the times of restitution of all things, which the Lord hath spoken by the mouth of all His holy prophets since the world began." Acts 3:19-21.

Jesus is coming again. The Father will "send" Him to earth once more. This time He will come not to be a sacrifice for sins but to gather His people home to the place He is preparing for them in the celestial city. Heaven is a prepared place for a prepared people. No sin can enter there. Those who enter that holy city "have washed their robes, and made them white in the blood of the Lamb." They have prepared themselves to meet their Lord in peace. Their sins have been blotted out, their garments made white. They will stand before Him without "spot, or wrinkle, or any such thing."

A Time of Refreshing

Before Jesus comes, there will be a time of refreshing "from the presence of the Lord." This will be the time of the outpouring of the latter rain. But we must not wait until that time; we must seek the Lord now, that we may be prepared to receive the re-

freshing which will come. It comes to ripen the harvest for the world's Great Reaper. We must first be willing to receive the rain of grace in our hearts, and this will prepare us to receive the refreshing from the Lord in the latter rain.

During "the times of refreshing," great wickedness will abound in the earth. Lawlessness, crime, and destruction of every kind will multiply in the land. Unbelief and disregard for holy things will be prevalent. Still, in just such a tremendous hour as this, God will find a people preparing to meet their Lord. Amid the wickedness of such times they will remain pure before God, even as the white lily remains pure though surrounded by mire and scum.

All the prophets of old have looked forward to this time. They prophesied of the events now taking place. In holy vision they saw the work of God finished in the earth. They saw the coming of the Lord. Many of them longed to live in our day; they longed to have a part in the closing work of God, but they were not permitted. They spoke of "the times of restitution of all things." Their hearts were filled with an earnest longing to have a part therein; but, no, it was not for them. They were to "rest yet for a little season," while their works would follow them.

We, however, are here. The last days of this world's history have come.

The last events are upon us. We must help finish the work of God. We have reached a tremendous hour. It is a wonderful blessing, yea, a great privilege, to be living in these days, the "times of restitution of all things." Is it not a blessing to be connected with the cause of God in these times of "which God hath spoken by the mouth of all His holy prophets since the world began"?

The Task Not Impossible

The task before us is great, but under God it is not impossible. It will, however, require all there is of us. Anciently in Rome they had the saying: "We can, because we think we can." We would, however, say it this way: "We *can* finish the work because we know *the Lord can do it*." He will finish that which He began, and He can finish it quickly. He has a thousand ways of doing it of which we may know nothing.

The church must work for others to remain alive. It must do earnest, aggressive soul-winning work to grow strong in the Lord. It must have a vision of its mission in the world and of the tremendous hour to which we have come, and then go forth to seek and save the lost, even as our Master did. We cannot accumulate water in a heap except by freezing it. Nor can the church shut itself up to itself without freezing to death. A warm church will flow out in loving service to others, but a cold church will remain at home, freeze up, and—die.

Do we realize the importance of the hour to which we have come? Soon the solemn words will be heard from the throne of God saying, "It is done." Then the work of God will be finished. Then the curtain of mercy will drop forever, and human probation will close. What are we doing in such an hour as this?



This Is Indeed a Tremendous Hour in Which We Find Ourselves. The Scene of Final Destruction Pictured Here Is About to Take Place. Only Those Who Have Made Their Peace With God Will Be Preserved During the Last Days

The Power of Example

By W. S. LAWRENCE

It is generally understood that people pay more attention to what others do than to what they say.

"The unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity. Argument, even when unanswerable, may provoke only opposition; but a godly example has a power that it is impossible wholly to resist."—*Acts of the Apostles*, p. 511.

It is very easy, while seeking relaxation, to find ourselves going to the same extremes as many in the world around us. The drinking of cold drinks that contain habit-forming drugs is harmful to the body and grieves away the Spirit that is to save the soul. The frequenting of gay pleasure resorts, with their noisy and hilarious throngs, may cause one to forget God; and the example even of our presence there, though we do not join the throng, is a matter for serious consideration.

"All true followers of Jesus will have sacrifices to make. God will prove them, and test the genuineness of their faith. I have been shown that the true followers of Jesus will discard picnics, donations, shows, and other gatherings for pleasure. They can find no Jesus there, and no influence which will make them heavenly-minded, and increase their growth in grace. The Word of God obeyed, leads us to come out from all these things and be separate. The things of the world are sought for, and considered worthy to be admired and enjoyed, by all those who are not devoted lovers of the cross and spiritual worshippers of a crucified Jesus.

"There is chaff among us, and this is why we are so weak. Some are constantly leaning to the world. Their views and feelings harmonize much better with the spirit of the world than with that of Christ's self-denying followers. It is perfectly natural for them to prefer the company of those whose spirit will best agree with their own. And such have quite too much influence among God's people. They take part with them, and have a name among them, and are a text for unbelievers and the weak and unconsecrated ones in the church. These persons of two minds will ever have objections to the plain, pointed testimony which reproves individual wrongs. In this refining time, these persons will either be wholly converted, and sanctified by obeying the truth, or they will be left with the world, where they belong, to receive their reward with them."—*Testimonies*, Vol. I, p. 288.

You will notice it says such church members are a text (or example) to unbelievers. And a text not only to unbelievers but to the unconsecrated

ones in the church. We can readily see how the Lord looks upon such an example.

The sad pictures of the weaknesses of ancient Israel were written especially for God's people today. We need but to read the story of Balaam to see how easy it is for us to be led astray.

"At Balaam's suggestion, a grand festival in honor of their gods was appointed by the king of Moab, and it was secretly arranged that Balaam should induce the Israelites to attend. He was regarded by them as a prophet of God, and hence had little difficulty in accomplishing his purpose. Great numbers of the people joined him in witnessing the festivities. They ventured upon the forbidden ground, and were entangled in the snare of Satan. Beguiled with music and dancing, and allured by the beauty of heathen vestals, they cast off their fealty to Jehovah."—*Patriarchs and Prophets*, p. 454.

Balaam's influence greatly affected Israel. He was counted as a prophet. His example was the thing that led the people astray, not his words (or his enchantments).

It is evident that many good people have been able to go to places of public resort, where there is crowded gayety and noisy confusion and immodest dress, and come away without having their minds polluted or their morals corrupted. But what were the influences growing out of their example? Balaam was counted as a prophet, and his presence at those heathen festivities made others feel secure. But were they? Oh, no!

"Those among Sabbathkeepers who have been unwilling to make any sacrifice, but have yielded to the influence of the world, are to be tested and proved. The perils of the last days are upon us, and a trial is before the young which they have not anticipated. They are to be brought into most distressing perplexity. The genuineness of their faith will be proved. They profess to be looking for the coming of the Son of man, yet some of them have been a miserable example to unbelievers. They have not been willing to give up the world, but have united with them, have attended picnics and other gatherings of pleasure, flattering themselves that they were engaging in innocent amusement. Yet I was shown that it is just such indulgences that separate them from God, and make them children of the world. God does not own the pleasure seeker as His follower. He has given us no such example. Those only who are self-denying, and who live a life of sobriety, humility, and holiness, are true followers of Jesus; and such cannot engage in and enjoy the frivolous, empty conversation of the lovers of the world."—*Testimonies*, Vol. I, p. 269.

Unless our example gives power to our words, our preaching will be in vain.

How Two Boys Found the Message

By S. E. WIGHT

WHILE reading some of the interesting experiences appearing in these columns, telling how people have accepted the message, it occurred to me that the readers would like to have a story told by Sister Victoria Cemer, of Indiana. She has written a short history of the beginning of the work in that State. In the pioneer days an effort was conducted in Alexandria by Elder J. M. Rees, in the year 1878.

Among those who attended were two small boys who became much interested. Childlike, when they returned home they told all that they could remember of the doctrines preached. The father finally told the children they could not attend any more. But they slipped off and listened, for the preaching was so new and so interesting to them. But when it came to talking about actually keeping Saturday for Sunday, that was something not to be tolerated by the father. He promptly cut a switch from a tree and used it on the boys again and again. The boys left the house quietly and still attended the meetings. Finally the father told them if they went to the meetings any more they could just take their clothes and stay away. He would have none of this Saturday for Sunday in his house. They were little boys and not old enough to try the world for a living, so they had to give up keeping the Sabbath.

Years later, when Elder Rees was president of the Oklahoma Conference, he was visiting the churches and isolated Sabbathkeepers. Two young men met him at a railroad station one Friday afternoon, to take him to a meeting. As they drove along to their home he naturally asked, "Where did you learn the truth?" They explained that they had heard it first when little boys back in Indiana, and related how their father had forbidden them to attend the tent meetings in Alexandria which they had enjoyed so much. They told how they had slipped away from home to listen to the preaching, how the father would thrash them for doing so, and how he finally had said they could go no more.

But that was not all. They told how much they wished they might again see the little man who had preached the Sabbath truth in those meetings years before. They talked on and on, and told how as boys they had made a covenant with the Lord and had promised each other that if they ever lived to be their own masters they would go

somewhere and keep the Sabbath. True to the childhood vow, on becoming of age they had moved to Oklahoma and settled there, far out on the Western plains. And that Friday afternoon they repeated again their desire to see once more that little man whose preaching had won their hearts to God.

When Brother Rees saw how earnest they were he finally said, "Well, boys, I am that man who preached in Alexandria." They dropped the lines on the dashboard and both put their arms around his neck and hugged and kissed him. They were supremely happy.

In telling of it Elder Rees said there was no driving done the rest of the way home. The young men held on to him and the horses just followed the road. He said he doubted whether there ever would be a happier meeting than that one on this side of the gate of the New Jerusalem. Thus we see how the promise was fulfilled again, "Cast thy bread upon the waters: for thou shalt find it after many days." Eccl. 11:1.

Faith in Christ

By J. S. JAMESON

THERE are two qualities in Christian experience which are linked together in God's Word. Neither can exist apart from the other and separated from Christ. These qualities are clearly named and joined together in Revelation 14:12, which reads, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

Thus in order to be numbered with the saints of God, we must accept Christ as our personal Saviour, confess Him before men, have faith in Him, and keep the commandments of God. Therefore the believers in God keep the commandments of God, declared by His voice and written by Him on two tables of stone.

Jesus says, in John 15:10, "I have kept My Father's commandments." This is the example for all His followers. "Ye should follow His steps." 1 Peter 2:21. Our lives give evidence that we have faith in Christ when we walk as He walked. This is not possible without faith; that is why Hebrews 11:6 says, "Without faith it is impossible to please Him."

What Is Faith?

Since faith is so important, let us find out from the Bible just what faith really is. We read in 2 Thessalonians 3:2, "All men have not faith." Then what is faith? Is it belief? The answer is Yes and No, for there are two kinds of belief. Some people believe many different things which are wholly without foundation. James

2:19 tells us, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble." But all will agree that the devils do not have the faith of Jesus, even though they have a belief.

The fact that all the angels who joined in rebellion against the government of God and disobeyed His commandments were cast out of heaven with their leader Lucifer (Isa. 14:12) proves that, regardless of our belief, there is no place in heaven for the disobedient. A belief that allows one to go on in disobedience is not saving faith.

The faith of Jesus, which makes us heirs of God, is that belief of mind and heart which accepts the power of Christ and accomplishes that which it is impossible to accomplish without faith. The one unmistakable evidence that faith exists in the heart is a life of obedience to the commands of God. James 2:17 says, "Even so faith, if it hath not works, is dead, being alone." A dead faith is worth nothing to anyone. But the faith which works is the perfect or living faith. (James 2:20-26.)

Faith Acts on God's Word

Faith requests no material evidence of God's love. But faith in Christ says with the centurion of Matthew 8:8, "Speak the word only, and my servant shall be healed." When failure seemed evident, faith in the Saviour's word led Simon to say, "Master, we have toiled all the night, and have taken nothing: nevertheless, at Thy word I will let down the net." Luke 5:5. Faith accepts God's Word and acts in obedience to it. Such was the faith of all past ages.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house." Heb. 11:7. "By faith Abraham, when he was called, . . . obeyed; and he went out, not knowing whither he went." Verse 8. "By faith Abraham, . . . offered up Isaac." Verse 17. "By faith Joseph" was true to God. "By faith Moses . . . was hid three months of his parents . . . ; and they were not afraid of the king's commandment."

Faith led Moses to separate from the royalty of Egypt when earthly royalty would hinder his obedience to the commands of God. Faith strengthened him to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt: for he had respect unto the recompense of the reward." Heb. 11:25, 26.

The faith of Jesus in our day, as verily as in the days of old, leads to the forsaking of sin and separation from worldly ways which would come between us and our Saviour. Faith

severs any tie which would impede our speedy and prompt obedience to the commands of God. For it is the faith of Jesus which has been the strength and stay of the obedient servants of God, the saints of all ages.

It was by this faith that Moses "forsook Egypt, not fearing the wrath of the king: for he endured, as seeing Him who is invisible." Through faith they kept the Passover, sprinkled the blood on the doorposts of their houses, in order that the death angel might spare their first-born. By faith Israel "passed through the Red Sea as by dry land: which the Egyptians assaying to do [without faith] were drowned." This effective faith leads to decided action in the path of obedience to the commands of God regardless of giants, walled cities, swollen rivers, enemy armies, or the hosts of satanic hordes which may appear to block the narrow way.

Faith Works by Love

This is the faith spoken of in Galatians 5:6, which works by love. This is the faith that upholds or establishes the law of God. (Rom. 3:31.) It overcomes the world. (1 John 5:4.) It leads to the purification of the life from sin. (1 John 3:2, 3.) United with fervent prayer, this faith brings healing to the sick in body and soul. Such faith is the gift of God and comes by hearing the Word of God. (Rom. 10:17.) It is increased by studying the Word of God and walking in the light shining from its pages.

Faith is in no way allied with presumption, for presumption is Satan's counterfeit of faith. Faith accepts God's promises, confesses and forsakes sin, and receives God's forgiveness. While presumption claims God's promises, it uses them to excuse transgression. An effort to excuse sin proves a lack of faith or demonstrates a weak faith.

Faith leads us to confess and forsake our sins, to claim God's forgiveness and His promises, to believe God's Word, to obey His commandments, and to accept and receive His forgiveness, power, and blessing. Just as the switch in the electric line connects with the power station, so the arm of faith joins us with the power of God. It is through this power received by faith that the saints of God "keep the commandments of God, and the faith of Jesus." Then our walk with God will be by faith and not by sight. (2 Cor. 5:7.) "The just shall live by faith." Heb. 10:38.

If anyone asks how he may know that there is revelation in the Bible, I tell him to walk in its light, and see what it reveals. If anyone asks me how I know it is inspired, I answer in Mr. Moody's words: "I know that the Bible is inspired because it inspires me."—R. H. NEWTON.

A Light on Guam

By RAMON MOSLEY

GREETINGS from a new mission field! Prior to the retaking of the island of Guam by American forces, the local government (dominated by the Catholic Church) tolerated no missionary of any new sect or religion. But it seems that God has used the war to accomplish His own good purpose in this area. For it was with the coming of the Japanese in 1942 that the local bishop was taken prisoner to the Philippines, and it was the reoccupation by American forces late in 1944 which brought Adventist soldiers and sailors here.

The Chamorros (natives of Guam) are a picturesque people. Many speak English. They are grateful and proud to be again under the protection of Uncle Sam. As for the island itself, its perpetually green hills would be things of beauty to vacationers in peacetime; but we who know of the white crosses in the valleys below and have other memories of the invasion day, cannot fully appreciate scenery.

Although servicemen are not ordinarily permitted to canvass or solicit among the natives, Henry Metzker, a sailor from Oregon, found opportunity, in September of last year, to inquire of a family as to the possible location of an Adventist church on the island. The mother responded in the negative and pressed inquiries of her own concerning just what such a church was like. Brother Metzker, being awake to his opportunities, answered her questions with a short Bible study. The results of this contact have effectively demonstrated the great power God's Word can wield on sincere hearts.

The seventeen members of the native Sabbath school now on this island look back to that small beginning as the day that God sent the truth to them. Their missionary spirit is a wonderful inspiration. Seventy-one copies of *Bible Readings* and much other material suitable for distribution have already been ordered by this little group. It was only yesterday that Brother Metzker paid a visit to our camp. At the time there was no shelter under which we could talk alone; so we walked in the rain as we conversed about God's work on this island.

He patted a bulging pocket and told a heartwarming story of the little group of native Sabbathkeepers. They

had just pressed upon him about \$300, explaining that more books must be ordered immediately. The fact behind these urgent appeals came to light as they related that the bishop had returned to Guam, and they apprehend opposition. We soldiers and sailors who are privileged to enjoy their fellowship join them in the prayer that the way may soon open for the sending of a regular worker to this area. It seems of great urgency that a permanent church be established among these natives while such is permitted by the local ordinances.

The Protestant chaplain of the hospital seems to feel kindly toward us. The hospital is due to move into its new permanent quarters next week, and the chaplain has so arranged his new chapel that one wing is set apart for Jews, one for Protestants, one for Catholics, and one for Seventh-day Adventists!

There are approximately thirty of us Adventist servicemen on Guam. The character of the Sabbath classes and worship services which we conduct each Sabbath have interested a large number in this message. The native Sabbath school joins us in the afternoon; and together we are able to enjoy a very interesting program of Bible studies and music. The natives seem to have peculiarly fine, high voices. They make us fellows feel as if we were back home in church. The sincerity and humble enthusiasm of these dear people we shall long remember.

I could not tell of the labors of one serviceman without telling what all are doing. They are quietly performing a wonderful work, each contributing so much that one hardly knows exactly who's doing what. Some are working on getting the ordinance materials together, and others are arranging studies and programs. I have never seen a more co-operative group.

Following is listed the majority of those Adventist servicemen who are able to take an active part in missionary work and church services on this island, where the banner of the advent message is lifted up for the first time in the history of the world. Can we not count them honorary charter members of the Guam church? [See how many cities and States are represented by these soldier brethren on Guam.]

F. A. Messinger, La Crosse, Wis.
Sidney A. Baker, Plainfield, N.J.
Frank S. Hanson, Ramona, Okla.
K. R. Thomas, Tacoma, Wash.
Robert B. Beckett, Oakdale, Calif.
George Lyons, Hood River, Oreg.
George L. Hall, Baltimore, Md.
Harold Clemons, Minneapolis, Minn.
Eddie Phillips, Milan, Tenn.
Ramon Mosley, Houston, Tex.
William P. Booth, Palo Alto, Calif.
Joseph S. Lee, Bowling Green, Ky.
John Unruh, Shafter, Calif.
Robert D. Kellogg, Portland, Oreg.
Ross Thompson, Fresno, Calif.
Charles G. Oliver, Rickreall, Oreg.
Garrett L. Carter, St. Louis, Mo.
David D. Fleming, El Monte, Calif.
George H. Cotton, Pagosa Springs, Colo.
Henry Metzker, Sutherline, Oreg.
George L. Stroup, Danville, Ill.
William C. Stein, Pittsburgh, Pa.
Thomas H. Moulton, Baltimore, Md.
Thomas G. Browning, Madison College, Tenn.
William L. Hopkins, Mountain View, Calif.
Leon A. Bock, College Place, Wash.

When we finally establish a Seventh-day Adventist church on Guam, it will be on a foundation as hard and secure as a rock. These natives are educated, intelligent; they know what they want, and they thank God that they have it. Please remember us in your prayers.

Loyal Under Persecution in India

By A. L. HAM

BROTHER P. T. PAUL tells us of the experience of a man who lives near Kottayam, Southern India. This man belongs to a noble Syrian Christian family. The father is a man of considerable means. The whole family belonged to the Marthoma Syrian Christian Church organization.

This young man was a God-fearing, earnest person, who used to study his Bible very, very carefully, and the more he studied the more convinced he became that the seventh day is the real Sabbath of the Bible to be observed. He then began to rest on the Sabbath day. Seeing this, his father asked him why he did not go to his work on Saturday. The young man replied that he was now observing as a day of rest the seventh day, or Saturday.

The next day, Sunday, he did not go to church, as was his former custom. Seeing this, his father very seriously questioned him about his attitude. He told his father that he had discovered that Saturday is the real Sabbath to be

observed by all Christians. Hearing this, his father invited some of the priests of his church to convince this young man that he was in error.

However, on the contrary this young man convinced the head priest that the seventh day is the Sabbath. Failing to change the attitude of his son by these methods, the father told his son that unless he would turn from his new-found faith and return to the church of his father, he would not be permitted to have any share in the family property. Though this was a severe trial, nevertheless we are told that this young man declined his father's offer of a portion of the property and signified his determination to obey God's commandments.

After this experience he began to investigate to see whether or not there are any people who observe the seventh-day Sabbath. He learned of a few people in that district who are observers of the Sabbath day, though they are not connected with the Seventh-day Adventist denomination. These people informed the young man of the Seventh-day Adventist denomination located at Kottayam. The young man then found our Vadavathoor church and met our pastor, who gave him more Bible studies and taught him the doctrines of the Bible as believed by the Seventh-day Adventists.

At present this brother has been baptized and has joined the church. Through his earnest witness and helpful influence a group of people are keeping the Sabbath in his district and have requested baptism, wishing to become members of God's remnant church. There are between fifteen and twenty who are thus endeavoring to prepare for membership with this church.

It is planned to hold an evangelistic effort in this section soon, and we confidently believe that through this effort a church will be raised up in this place. Surely God, by His Spirit, is moving before His workers, preparing the hearts of the people to receive the message.

In this section of our Southern Asia Division live a people who have long known of Christ and, in accordance with their religious customs, have endeavored to follow Him. They are usually known as Syrian Christians, and it is for these people that we are now making a special effort. At present Pastor and Mrs. Huntington are located in this part of the field. Pastor Huntington has been holding some public efforts for this group of people. They live in a beautiful country, which, in many ways, resembles some parts of the Philippine Islands. We now have a number engaged in our work in various parts of this division who come from this community.

We trust that the Lord will continue to bless the efforts which are being

put forth for the salvation of souls and the building up of His cause in Southern Asia.

Voice of Prophecy Bible School in South Africa

By E. L. CARDEY

[NOTE.—Until recently, when we have spoken of the Voice of Prophecy in South Africa, we have meant the Correspondence School carried on, not by radio, but by systematic advertising in the newspapers of the commonwealth. Elder E. L. Cardey has led in this, with a remarkable response from all over the country.

In the commonwealth, as in Great Britain, we understand that radio broadcasting is done by one government agency, and there is no private leasing of time, no commercial announcing. But in sending in this report of the Bible school, Elder Cardey now tells us: "We have had radio programs on one night a week for about six months, from Lourenço Marques, in Portuguese East Africa, the broadcast being in English. We now hope to put on one also in the Afrikaans language before too long."

In his report that follows we shall hear how this radio work from Portuguese East Africa speaks far and wide over South Africa and beyond.—EDITORS.]

OUR Voice of Prophecy work has taken on great proportions. At present our enrollment in the Bible school is nearly fifty thousand, and yet the names are pouring in by the thousands. This method of evangelism is proving very successful, and wonderful experiences are coming to us from all over the country. Let me relate one or two interesting cases which came to our attention this week.

Last Sunday and Sabbath I gave a Voice of Prophecy program at Helderberg College. Elder John Raubenheimer, president of the Natal-Transvaal Conference, was present and gave the following experience:

Three years ago he held a debate with a Dutch Reformed minister. The elder of the local church called him the next morning on the telephone and said that he believed Elder Raubenheimer had presented the truth on the Sabbath question. He and his wife began to take studies, but after a few weeks he was persuaded to drop them and oppose his wife; so they both dropped out, although she and her daughter desired to walk in the light.

Then this church elder saw the advertisement of the Voice of Prophecy and told his wife that they were going to take this series of studies, for he was sure this would show that the Adventists are wrong. The wife rather feared to take the studies, but they studied through, and when they came to Lesson 16, introducing the Sabbath, the foundation was so well laid that he accepted the message. Two weeks ago he and his wife were baptized, and the daughter now plans to go to Helderberg College.

You will remember that Bechuana-land has been closed to us, except for

the hospital we have at Maun and the other one at Kanye. However, these hospitals are not permitted to do missionary work away from their station, and very little at their station. The London Missionary Society controls this territory religiously. Serowe is the capital of Bechuanaaland, and is the largest native city in South Africa.

A few years ago the ruling king of Bechuanaaland married an Adventist native girl from Mafeking. The queen has been faithful to the message, I believe, and would not allow her child to be christened. Our Voice of Prophecy lessons have found their way into this section, and we have a very good enrollment in the capital. A number of the men who are employed by the government have expressed their desire to keep the Sabbath. One of our native ministers has made one trip there, and he reports a very good interest. We are glad the lessons can go where the living preacher cannot.

I have felt from the beginning that we could get ten per cent of the European people to study our lessons. At the present we have less than two and a half per cent. We have made some tests recently in trying to secure enrollments in special localities, and we are sure that not less than twenty-five per cent of the people can be persuaded to study these Bible lessons by correspondence.

Another interesting development is this: We have over thirty thousand people who have now finished the Bible lessons, and well over ten per cent of these have acknowledged the binding claims of the Sabbath in one way or another. There are many who have been baptized, and others are in the baptismal classes or awaiting baptism. The territory of South Africa is very large. As our new Sabbathkeepers are scattered everywhere, it will take time to have the living preacher visit them and get them fully established and ready for baptism. But the seed is sown, and we are holding on to these interested ones with Sabbath school lessons.

Our radio program from Lourenço Marques is heard clearly in England, and we are receiving many letters from there. In fact, many requests for lessons come from England, inasmuch that it is becoming a problem with us. Our Prayer Circle has had a profound effect all over South Africa. Literally thousands are on our prayer list, and the Lord has answered prayer in a marvelous way in many thousands of cases.

Cape Town, South Africa.

MISSIONARY work is the necessary outcome of Christian life. It is not a privilege of life—it is a necessity of life. Live the Christian life, and you are bound to be a missionary.—G. CAMPBELL MORGAN.

Conducted by Nora Machlan Buckman

A Letter From Dad

By PAUL PELLEYMOUNTER

TO OUR DEAR GIRL JANET:

You have many times had the story read to you about how the princess found the baby Moses in the basket boat, where his mother was hiding him. The princess' father, the king, you know, had said that all the Jewish boy babies must die. Moses' mother didn't want her baby to die, so she hid him in the bulrushes, and his sister, Miriam, stayed close by to see that no harm came to her baby brother. Then a wonderful thing happened. When the princess came down to the water to bathe she saw the little basket boat and sent one of her maids to bring it to her. When she saw the baby she loved him very much and said that she was going to keep him for her very own child—in other words she was going to adopt him. Adopting a baby means to take a baby that is really not your very own into your home and let him grow up as if he really were your own child. Nowadays the courts give the new parents papers showing that the baby has been legally adopted.

You remember how Miriam got her mother, who was the baby Moses' own mother, to be his nurse. So his own mother kept him while he was still small, but when he became a little older, the princess took him to the

royal palace, where he grew up as her son. Although his mother was very sad to part with her boy, still she was glad he had not been killed by the king's soldiers when he was a baby, and she was sure that he would grow up and someday be a great man. She was not disappointed in him either, was she? For he truly was a great man, and it was the baby Moses who in his mature years was the one chosen to deliver the children of Israel from bondage. It was a wonderful thing for the princess to adopt the baby Moses, for she not only saved his life but helped God to prepare a man for the great work which Moses later did. And when his work was all finished and he had laid his burdens down, God honored His faithful servant by sending some angels to Moses' grave and raising him to life again. Then they took him back to heaven with them, where he has been with Jesus and the angels ever since, and is there now.

Someday, if we are good, as Jesus want us to be, He will come to this earth again and take us to heaven, where we, too, can be with Jesus and the angels. Then we can also see Moses, who as a baby was saved from the soldiers by the princess who adopted him as her own son.

You know of one child who was adopted. You remember Wanda quite well, I am sure. Little Wanda had no mother or father of her own to care for her, and she was in a home for babies such as she, which is called an orphanage. Here babies without parents or homes are kept until people who have no babies of their own and who want one very much come and get one to live with them and to be their child. When she was only four months old, Aunt Mary and Uncle Frank adopted her and took her into their home to be their very own little girl. It was a fine

thing for Auntie Mary and Uncle Frank to do, to give little Wanda a home. She had a wonderful home with them. They loved her so much and were always so very glad to do anything to make her comfortable and happy.

For a while everything went well, but one day while she was still a small girl Wanda became sick and did not get well and strong again like most of the children you know. She got to feeling pretty well again as time went on, but she could not walk as she used to, and finally got to where Aunt Mary had to help her a great deal. But did Aunt Mary ever complain? Never! I've thought so many times that the more helpless Wanda became the stronger grew Aunt Mary's love for her. Aunt Mary took care of feeble little Wanda for twenty-two years. Then one day Jesus sent His angels to give Wanda's crippled body rest, and she went to sleep. Someday Jesus is coming again and will give Wanda life and a new body that will not be crippled nor tortured with pain. Won't that be a wonderful time?

And speaking of Jesus' coming again, did you know that God wants to adopt us? Yes, you and Bobby, mother and daddy, and all who will let Him adopt them! You know how Jesus died on the cross to save us. When we do wrong things, that is sinning, and when we sin we have to die for our sins. Everyone in the world has sinned, so God sent His Son Jesus to this world, and He died once for all of us, so that we might have everlasting life. In doing this He became our Elder Brother. When we live good lives and do the things God wants us to do, God adopts us into His heavenly family, and in that way we become brothers and sisters of Jesus. It will be very nice to belong to Jesus' family in heaven, don't you think?

I know of another little baby girl who needed a home, and a couple who needed such a baby girl in their home. This couple did not have any children. They had lived alone for many years, and many times they were lonesome and wanted a baby to make their home completely happy. They had talked together a number of times about adopting a baby, but they didn't have much money, and the courts will not let people adopt babies unless they have money enough to be sure they can



H. A. ROBERTS

give the child a good home. So it seemed that this couple would never have a baby in their home, but one day a wonderful thing happened.

A lady called this family on the phone and asked them if they would like to adopt a baby girl. She said they had a very nice baby girl that they were trying to place in an Adventist home and she wondered whether this couple would like to take her. Well, it was such a surprise to them that they hardly knew what to say. They were living in a very small apartment at the time—not much room—and they didn't have much money either. But they really did want a baby; so after they thought it all over they decided they would like to have this little girl for their very own. They hadn't even seen the baby yet, but the lady who phoned told them where they could go to see her.

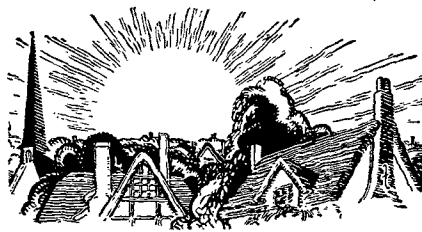
This couple drove to the home where the little girl was being cared for, and when they saw the child they loved her right away and were only too glad to adopt her as their very own. The little girl was eight months old already, and when she saw the couple she smiled at them and went right to them, just as if she knew they were to be her new mother and daddy. Now the little girl is nearly ten years old, and she has brought a great deal of happiness to this couple. They have always been so glad they took the baby into their home, and they want to be a real blessing to her. They decided to call her Janet Louise.

Yes, Janet, we have always been so glad and happy that we adopted you into our home. God was good to give you to us, and while we didn't have much money when you came to us, and we hesitated a bit on account of that—still, all the way God has been so good to us, and I'm sure that as time goes on He will continue to supply our every need. And let us never lose sight of the fact that as you were adopted into our home, where you now are a sister of our own little boy, even so God wants to adopt us into His heavenly family, where we all will be brothers and sisters of Jesus. We want to be there, don't we, Janet?

You have been a real blessing to us in so many, many ways, and we trust that we, too, may be a blessing and inspiration to you. Let us look forward with joy to the time when we can all belong to God's happy family in heaven, Janet, and may we always be a united and happy family here as well as in the hereafter, is the wish of—

YOUR DAD.

I USED to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His own work through me.—HUDSON TAYLOR.



My Abiding Guest

BY MRS. ADELAIDE HAVERLY

LOVE came into my heart one day
And cheered me so I bade him stay
And be my ever-present guest.
He smiled and said, "I'll do my best;
But can I find the room to stay?
So many guests are in my way.
Pride holds the most commodious

room;

A smaller one belongs to gloom;
Envy and hate have footing too."
I wept and knew not what to do,
For love was being crowded out.
Then, putting all my fears to rout,
In bitter agony I cried,
"Oh, stay and take the room of pride."
Love stayed and took the largest room,
And joy soon filled the place of gloom:
Envy and hate fled far away,
And pride finds not a place to stay;
Faith, hope, and peace find ample

space,

And patience holds a sunny place;
While those who in accord now dwell
Bring joy my tongue can never tell.
My heart, enlarged, finds generous

space

For love for every tribe and race.

Shared Reading

By LUCIA MALLORY

PLEASE come in and join us, Lucia," Blanche Varian said cordially as I stood at her door one Sunday afternoon last January. "We're reading our Christmas books."

I followed my friend into the living room, expecting to find each member of her family occupied with his own book. Instead of that, only small Joyce held a book. The others were grouped around her, as if they had been listening.

"Won't you please read to us, Miss Mallory?" Joyce entreated me after our greetings were over. "This is Tommie's new book."

"Haven't you been taking turns at reading?" I inquired.

"Yes, Miss Mallory," Joyce replied, "but we like to hear you tell stories at the library—"

"I'll read when it comes my turn, Joyce," I promised. "Won't you go on with what you were reading when I came in?"

Joyce finished her page of a story of courage and adventure that has been loved by young and old readers for over fifty years.

The book passed from hand to hand,

with each one reading a few pages, and sometimes pausing to add an appreciative comment. Though I had read the book many times I found the characters taking on new life and the phrases glowing with more warmth and beauty than I had ever sensed in silent reading.

"I don't know when I have enjoyed an afternoon so much," I told Blanche when I was leaving. "You were wonderfully kind to let me share your reading hour!"

"I am glad you like our family book club," she replied with a smile. "I'll tell you more about it someday."

Blanche fulfilled her promise the next time she came to the library. She is a member of the city library board, and I am children's librarian.

"You know how much my husband and I love books, Lucia," she began, "and how hard I have tried as a library board member to make books attractive to all the children in the city. You'll be surprised when I tell you that one of our own children didn't care much about books a year ago. Of course, Tom and I realized that Tommie shouldn't be expected to be exactly like his parents, and we didn't want to force him to read—we wanted him to become interested in books, naturally."

"At Christmastime a year ago Tom gave Tommie a book that had been a favorite of his own childhood. Tom was keenly disappointed at his son's lack of interest in the book."

"Why couldn't we all read Tommie's book together?" I suggested.

"Do you think the children would enjoy that?" Tom asked doubtfully.

"Tommie likes to go fishing with you—he likes to work in the garden with you," I answered. "I believe he would like reading with you, too."

"Tom finally agreed that it might be worth while to try the experiment."

"The children were interested from the first day we read together. After Tommie's book was finished—and our son did enjoy it—Helen and Joyce brought out their Christmas books to be read. Then Tommie, one day, brought home from school a book on modern scientific developments. This the girls and I enjoyed as much as he and his father did."

"Reading together did more than introduce the children to our own best-loved book friends; we soon found out that the plan had some fine by-products. There was a quickened interest in science; Joyce became a better reader so as to take her place with her older brother and sister; and less attention on the part of all the children was now given to books and periodicals of doubtful value."

"Often the children bring in their friends," Blanche concluded, "and they are welcome to share our reading hour."—National Kindergarten Association.

Press Institute at E.M.C.

SENIOR ministerial students at Emmanuel Missionary College, Berrien Springs, Michigan, joined recently in studying opportunities for use of the secular press in giving out information about the Seventh-day Adventist Church.

More than seventy students were present in classes arranged for by their instructors. General press relations, the newspaper office, what makes news, copy writing, and co-operation with editors were discussed. During a chapel period experiences and exhibits were presented to the entire student body, showing the large amount of Adventist Church news the papers are now carrying and the possibilities for the future.

The general interest was very encouraging. I found that many of the young men who are looking forward to the ministry realize the power of the press and want to learn how to relate themselves to it. They showed appreciation of the instruction and were eager for the outlines and printed helps available to them.

A visit to an Adventist college always brings inspiration. I was impressed with the buoyancy and strength represented by the hundreds of purposeful young men and women preparing for Christian service in this school.

In "Ye Guest Book" in the dormitory guest room, among the intimately penned tributes, I noticed this recent word by a former president of the college—"Physically, intellectually, and spiritually, I have never seen dear old E.M.C. in better condition."

New Facilities

The truth of these sixteen words frequently came to mind as I went through the buildings added during recent years, noted the enlarged library and modern teaching facilities, saw the growing industries, and was privileged to feel the religious life of the school.

The new administration building is outstanding, beautiful in design, and has every desirable convenience.

In its comparatively new building, the printing plant is now publishing four nationally distributed periodicals, one trade journal, and three monthly house organs. Much denominational and other job printing is always in hand. This department employs thirty-eight part-time students and twelve full-time workers. Earnings of students, to apply on their tuition, amounted to nearly \$18,000 last year.

Through the many windows of the

furniture factory, I could hear the whirl of saws, planes, and gluing machines. Here the manufacture of three articles in lots of many thousands each keeps seventy-five students employed part time and twelve men full time. Students in this industry earn something like \$40,000 a year.

With pride the chief engineer explained the workings of the two massive 207-horsepower boilers in the new central heating plant. I viewed the great coal-storage silo from which by gravity feed the coal comes down, and at a turn of a switch is blown over the grates of the furnace. Switch buttons give automatic control of other operations. Students helping fire the boilers have really "white-collar jobs," the engineer told me, since everything is so clean.

Inquiries at the college store revealed the fact that ten or twelve students assisting in the store earn approximately \$2,700 during the year.

The college farm, bordering the St. Joseph River, has more than four hundred acres under cultivation. The large amount of milk from the very fine dairy herd is used by the college and sold on local routes. They are now milking fifty-four cows.

The products marketed from the farm and gardens brought in about \$78,000 last year. Students in this department earn from \$15,000 to \$17,000 a year to apply on their tuition.

The college conducts a regular course in agriculture, giving a B.S. degree that is recognized by the State of Michigan.

If the whole story could be told, it would give emphasis to the devotion and high standards of the staff members, and the evidence on every hand of spiritual growth and victories. It was inspiring on Sabbath morning to see the number of ministerial students leaving the campus to go to their various church appointments.

J. R. FERREN.

Radio Work in Brazil

THE effectiveness of the Voice of Prophecy program can perhaps be gauged by the amount of opposition that has arisen against it. In many papers, mostly Catholic controlled, there have appeared write-ups warning listeners against the programs. Some have been bitter.

Recently Dr. Americo R. Coelho, elder of one of our churches in Brazil, sent in for publication to our Portuguese church paper an article that appeared in a Catholic church organ of Brazil, *Uniao*, of February 19, 1944.

The article is an interesting and eloquent testimony to the effectiveness of the Voice of Prophecy:

"Catholics, Awake!"

"The Seventh-day Adventists constitute one of the most dangerous sects in these last times. With a model organization and a colossal fortune available through the tithe contributed by all its members, it is now broadcasting its programs, the Voice of Prophecy, every week over more than four hundred stations in all the countries and islands of the three Americas. In Brazil the stations are the following: [follows a list of thirteen stations over which we are broadcasting in Brazil]. . . .

"These broadcasts do not attack directly the Catholic Church. The speaker is ready to send, to those who request it, free literature on the subject of the broadcast. The literature requested is promptly sent in an envelope. With it comes a folder, very attractive, inviting the interested ones to enroll in a free course of twenty-six lessons, especially prepared for busy people.

"Each lesson consists of a series of questions answered directly by verses from the Bible. For one to study one or two lessons each week, fifteen minutes are sufficient. Upon enrolling one is sent the first two lessons with a letter of instruction. The answer you send by mail to the Radio-Postal school. It will be returned to you with the following lesson. When you have completed the course you will receive a certificate. There is little writing necessary. There are no final examinations. There are no expenses. You need to buy nothing. It is for mothers, fathers, busy young people, businessmen, lawyers, stenographers, doctors, nurses, and professors; for ranchers, carpenters, and mechanics; for clergymen and engineers; it is for all busy people, for all nationalities and creeds.

"Within a short time the student goes to the meetings of the Adventist Church and reads the magazines, *Life and Health* and *Watchman*, apparently inoffensive, as the rest of their literature appears which is printed by the Casa Publicadora [our Brazil publishing house]. The books, like the sermons of the Adventist Church, present the pope as antichrist, the Catholic Church as the harlot of Revelation, and the Catholics as idolaters, their practices as pagan and diabolical. This poison is inoculated in such a subtle way, so imperceptible, that the unwary listener without a doctrinal foundation ends up by being capti-

vated by these perverse prophets, and sends his children to the Adventist college.

"Another agency of propaganda of the Adventists is their Clinicas de Reposa [sanitariums and treatment rooms] that are installed in Rio and various other cities. All is camouflaged in such a manner as to lead astray the incautious.

"The bulletin *Pro Ecclesias* [a Catholic bulletin] calls the attention of the Catholics to another means used by the renowned Adventists. This is to gain money with which to undo the Catholicism of Brazil; the factory of Super-bom [grape juice, tomato juice, orange juice, etc.], placed in all the markets of Brazil and sold to Roman Catholics. [This refers to the food products put out by our Brazil college in São Paulo.]"

Our brother who sent in the above article adds a note, stating that though the write-up was intended to harm the work of Adventists, especially the radio work, it is actually helping it. One can but note with some satisfaction the full and explicit information that is given for enrolling in the Radio Postal school. We are deeply grateful for the degree of freedom our work enjoys in Brazil. It is our day of opportunity to press forward. There are excellent prospects for a greater work in the large and important country of Brazil. R. R. FIGUHR.

Prospects of the Medical Work in Central America

FOR many years now the work in this corner of the world field has been carried on under a great handicap—lacking its right arm, the medical work. However, history, both sacred and profane, has shown us that God has His hand over the affairs of men and nations, and places men of His own choosing in positions of responsibility in His own time and way.

A few years ago consideration was given to the matter of opening a medical clinic somewhere in this union, and Guatemala was chosen as the most likely place. Plans have gone steadily forward, until we are now about to see materialize a modest medical unit in the city of Guatemala.

A few months ago Dr. F. George ReBell, formerly of the staff of the White Memorial Hospital, was placed at the head of the medical division of the Institute of Inter-American Affairs. Dr. ReBell is a very aggressive man and, with his knowledge of Spanish and his receptive mind, has been able to open the way whereby we believe we can now start a medical unit in connection with our union training school, a short distance from San José, the capital of Costa Rica. He personally made contact with the various heads of the departments of the gov-

ernment that have to do with such institutions, and made it finally possible for us to interview the president of the republic. We not only asked for permission to open a medical unit, but also requested residence permits for the staff and a permit to practice for the doctor in charge. The response of these men in official positions seemed very cordial from the start, and permit is now in hand to proceed with the project.

"The final movements will be rapid ones." This has surely been true in this instance. In fact, we find ourselves far behind the hand of Providence in our planning for this medical unit. Practically all former circumstances have been reversed. Here is an open door, and we stand looking in, empty-handed, not yet ready to cross the threshold. We pray that we may be able to measure up to the opportunity before us and step boldly out into this new field of endeavor, thus bringing the power of the whole message to bear on our work here. We believe our good people in the homeland will strengthen the stakes, so that as we let out the cords there may be no possibility that our efforts will collapse.

H. L. HIGGINS.

Costa Rica.

Ingathering on Broadway in New York

SABBATH, May 5, stands out as a big day for Ingathering work in 1945 in the Greater New York Conference. According to appointment, conference workers from all parts of the field gathered in the Brooklyn English church. It was really a wonderful testimony meeting. The president of the union, M. L. Rice, gave a stirring talk on the responsibility of the church to our world work, followed by talks by the writer and others. Then the president of the conference, C. M. Bunker, in charge of the program, called for a response from every conference worker. The testimonies were highly encouraging. W. A. Fagal, pastor of the Brooklyn church, told how he trembled a bit when suggestions came to him that they endeavor to put the Brooklyn church goal over within two weeks. At the close of the first week, to his amazement, more than half the goal had been reached. The conference had planned to close the campaign and reach their goal for a Minute-Man conference by May 19. We have no fear but that this will be realized, and anticipate that it will be right on schedule.

L. E. Esteb, the new home missionary secretary for Greater New York, is giving a most encouraging lead to Ingathering and mission work in general. He has the hearty support of all

the workers and is enjoying his work immensely in this great conference.

On Saturday night the writer and Elder Esteb joined a singing band group, from the Temple church, on New York's Broadway, perhaps the most famous avenue in the world. After sundown the people were milling up and down the streets—some shopping, and others just walking. The singing group of eight walked along slowly by the curb while eight Ingatherers with cans solicited passers-by and in the stores. It was really a most thrilling and interesting experience. Among those who solicited was a young mother, living at quite a distance from the church, who had left her infant baby at home with her husband.

All classes of people contributed. They would pause to observe the singers and in the meanwhile the solicitors would take advantage of this. God blessed wonderfully in our offerings. In about two hours we realized \$53. There were about an equal number of men and women who solicited, and the same proportion among those who took part in the singing. A fine group of Juniors from the Temple church went out at the same time. They had a very good report, bringing in about \$33. H. B. Taylor, pastor of the church, who leads his forces in Ingathering, is much pleased with the results. We believe that each church will reach its Ingathering goal, thus doing its part in helping to support our world work. W. A. BUTLER.

Pioneer Work in the North Cameroons

THE bulk of the population in this mission field of French West Africa is Mohammedan. Those who have not accepted the Moslem faith consist of a number of small tribes living in a mountainous part of the country. They have built their villages at the most difficult places to reach, thus avoiding connection with other people.

A number of years ago, when we opened up the work, we found those pagan tribes very hostile and suspicious of all foreigners. The children and youth were less suspicious, but the parents did everything they could to hinder us. I climbed many mountains where thousands of natives were living, but was unable to see a single person. All had hidden. We were able at last to open a small school with only a few boys attending.

Progress was slow. But the Lord has helped in the work, and the pagans have now changed their attitude. Some of the boys who first entered our school are now working as teachers and evangelists. Where a few years ago the natives hid themselves, they

are now coming forth, asking us to open up work in their villages.

In places there is still opposition as in the village of a young man who recently had attended our meetings for a time. Some people in his own village tried to force him to worship their idols. He told them that he had no faith in the idols. He was beaten, but he was steadfast.

Our work has extended to three tribes, but with that we have reached only a small part of the population. More than ten tribes in our field have yet had no opportunity whatsoever to hear the gospel. In order to extend the work to those tribes, we need to enlarge our educational program to educate boys who can become workers. But it takes time, money, and the grace of the Lord to educate boys coming from the rawest heathenism and having no educational background, before they can teach their people the saving message. We need a better training school and facilities to open up village schools.

Lately natives have come from two tribes and asked us to begin work among their people. We have no work in those tribes. We were sorry to tell them that we were not able to help them yet. We need more means and workers, dear believers, to bring the last message of the Lord to all these tribes.

R. BERGSTROM, *Superintendent,
Northern French Cameroons
Mission.*

On Board, Homeward Bound

WHAT a pleasure it was to read one copy of the REVIEW after thirty-seven months' internment in the Philippines.

It was one of our Seventh-day Adventist medical workers who brought us a copy of the REVIEW telling of the progress of the work throughout the world.

God has been especially near to us and has preserved our lives through it all. It will be good to meet our brethren and fellow workers again in the homeland.

We were on our way from San Francisco to Portuguese East Africa when the war broke and we were caught in Manila.

MR. AND MRS. E. P. MANSELL.
(Arrived San Francisco, May 9)

Blessings By the Voice of Prophecy

South Carolina

"I am a Sunday school teacher. The Voice of Prophecy Bible Correspondence Course is the best gospel-spreading, Christ-saving gift that ever came to America. It has brought a real

blessing to me, and I have learned things that I had never dreamed of."

Michigan

"I enjoy the Junior Bible Lessons, and now that my mother has become a Christian, I am going to keep up with my lessons. We expect to go to Sabbath school this coming Sabbath. My daddy will take us, and maybe someone else will take us home, for my daddy works. Please pray that he may become a Christian, so that we can all go to church together. We hope you will have success in telling the story of Jesus.—A JUNIOR."

Tennessee

"I was praying for guidance to interest my children in God's way of life, and then one Sunday I happened to tune in to your program just as you announced the Junior Bible Correspondence Course. I at once realized that this was God's answer to my prayers, and I thank Him for these Bible lessons."

North Carolina

"Your work is a great lift to us in the service. Sometime soon we hope to send you a freewill offering for your work.—AN ARMY CHAPLAIN."

Indiana

"I now believe that Saturday is the true Sabbath, and I have been observing it since I found this to be a fact. I was a Methodist but have stopped going to that church. I would like to change my church membership. What would you advise me to do? I shall never observe Sunday again. I have been searching for truth for a long time, and now that God has pointed it out to me I will abide by it. I would like to go to church as I always have, but there is no Sabbathkeeping church in this community."

Louisiana

"I have really devoured your literature, and I believe that I was led of God to study your Bible lessons. Ordinarily I would have said, 'Oh, they are just Advents,' and I would not have listened to your broadcast. For some time I had been praying for a better understanding of the Bible, and then something seemed to compel me to find out what you are teaching. I am among Catholics, and they will think it terrible when I begin to teach the Sabbath truth."

Indiana

"I have listened to your program for a long time—it is different from other broadcasts. I believed your message and was baptized into the Seventh-day Adventist Church. I thank the Lord for the wonderful light received."

Texas

"I have studied the Twentieth Century Bible Course. The lessons caused

me to believe that the seventh day is the true Sabbath and that the Seventh-day Adventist Church is the true church. A year ago I joined that church. I had been a member of the Baptist Church for fifteen years, but Not one of my dear children belongs to the church. I would rejoice to see them affiliate with the Seventh-day Adventists. Please pray for them."

California

"I had an extra-good cow that had been a member of our farm family for seventeen years. But she injured her knee, and as her age was getting the best of her, the cattleman came and gave us five dollars for her. Since she had been doing her best for others all her life, I simply could not use the money. I decided to send it to you and thus let her continue her good to others through the Voice of Prophecy."

Wisconsin

"The Voice of Prophecy broadcast is one that everyone enjoys. When I hear the familiar song, 'Lift up the trumpet, and loud let it ring,' a glorious sensation, a feeling of well-being, comes over me. May God bless the leader and his associates. His helpers in song, The King's Heralds, are well named."

Pennsylvania

"Rose is a Catholic girl who comes to my house to study the Junior Bible Correspondence lessons. She attends a Catholic school and has homework to do every night, so it is hard for her to find time for her Bible lessons. But she is greatly interested in the study of the Bible. Please pray for her."

Rhode Island

"The Bible lessons have had a powerful effect on me. I never dreamed that such Bible knowledge is in the hands of men. How wonderful it is that men will devote their full time to such a great work!"

Missouri

"I am so glad to have learned of the Sabbath truth—no more Sunday keeping for me! I have been healed in answer to prayer, and I thank God. Please pray that my husband, who is an elder in the Christian Church, may also see the light."

Pennsylvania

"Just a line to let you know that I expect to be baptized into the Seventh-day Adventist Church next week. Pray that I may always be faithful."

Virginia

"I have enjoyed the Bible lessons. I have been a member of the Baptist Church, but I am happy to tell you that I was baptized last December and now belong to the Seventh-day Adventist Church."

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Ellen G. White said: "There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion, from sources not only innocent, but instructive."—*Counsels to Teachers*, p. 335.

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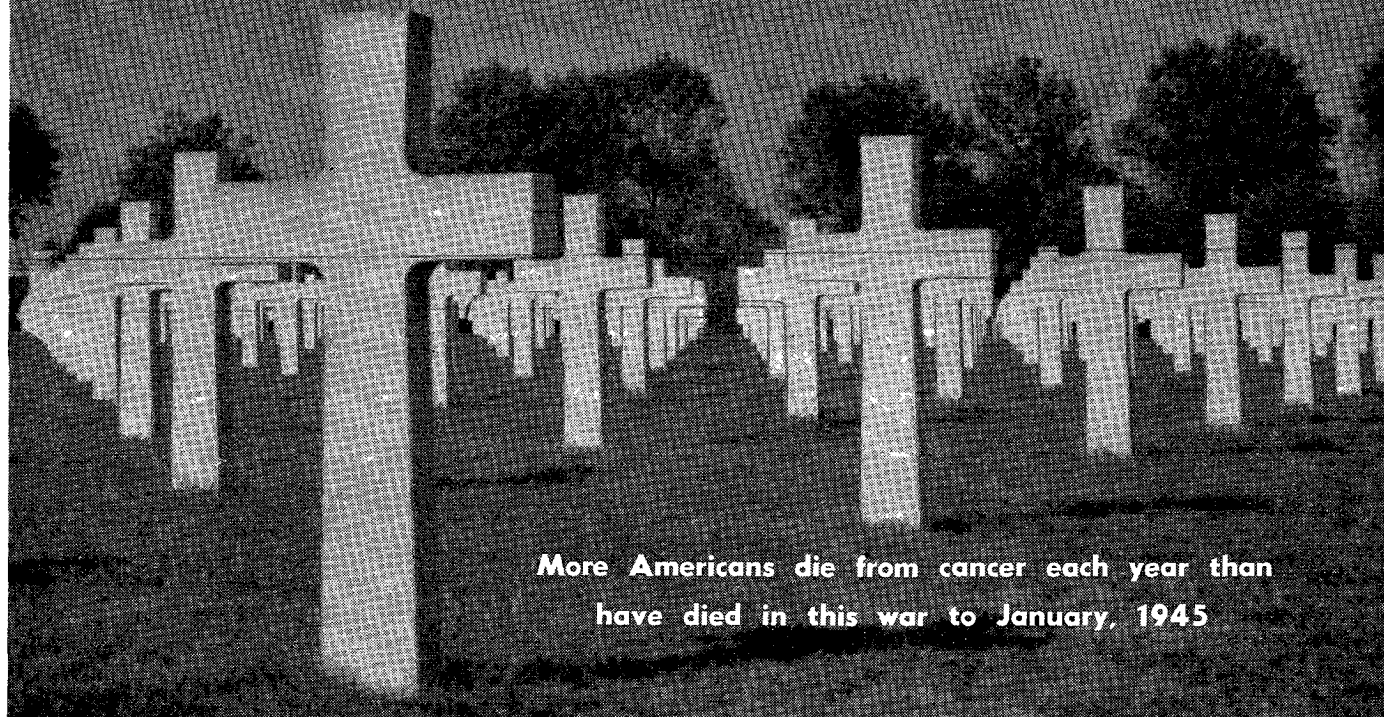
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"Progress Is Being Made"

So says R. R. Spencer, M.D., Chief of the National Cancer Institute, National Institute of Health, United States Public Health Service, in his description of the fight against cancer in the June issue of LIFE AND HEALTH. When there are new developments in cancer research the readers of LIFE AND HEALTH will have dependable information given promptly and in language free from long medical terms that so often confuse the layman. The same is true of developments in other fields of study such as infantile paralysis, "flu," high blood pressure, and other ailments whose control or cure is not fully understood.

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Connecticut

"I was led to see the light about three months ago. I have been baptized and am now a member of the Seventh-day Adventist Church. I am so thankful that God chose me to be one of His children. Please pray that my husband and family may see the light."

Florida

"In the past I observed the first day of the week, but since I have been taking these Bible lessons I have begun to observe the true Sabbath. I am trying to walk in the light."

Box 55, Los Angeles 33, California.

The Lord's Hand Is Not Shortened

IN the early nineties, really pioneer days of our message, my husband was a young minister in the Arkansas Conference. One summer we were called to go to a frontier settlement where scattered believers were to be helped.

I wish to tell of the experience of one family who lived in a log house on the edge of a small, rocky farm. They proved the promises made by God in Malachi 3:10, 11. Around their farm was a rail fence, substantial for its purpose in keeping out wandering pigs and cattle. By the side of the fence the brother had stacked the necessary winter fodder for his cows.

One afternoon, while he sat in his doorway, he saw a dark cloud come up and overcast the sky. The cloud became one continuous flash of lightning. As he watched the cloud, it gradually formed into a funnel shape, and its small end dropped to the earth. He saw that it was coming rapidly toward his home. Those who have never seen such a cloud, with its attendant destruction, cannot realize the feeling of terror that is experienced as people watch its approach. These tornadoes take everything in their path, and the path of this one was perhaps five hundred feet wide.

Our brother saw it coming directly toward his home, with nothing to turn it aside. He called to his wife and they knelt to pray to the Master of ocean and earth and sky. He said, "Lord, you said 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lords of hosts. . . . And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground.' I have done this, Lord," the brother cried, "and now rebuke this devouring tornado for us."

The swirling cloud, filled with debris, came up to his fence, not taking off a rail or disturbing one blade

of his fodder. It followed around his farm until it came back into its old course and went on its way of destruction. In its wake nothing was left standing; the giants of the forest were lying in all directions, twisted, snapped off, and uprooted. We spent some time stepping from one prone tree to another or climbing through the tangled masses.

Could this brother doubt the promises of God or feel sorry that he had returned to the Lord His own tenth? He was more than thankful for God's ownership of the farm, and that he could be His steward.

When the sky is blue overhead and the sun is shining in its strength we may be tempted to withhold our tithe or put off its payment for some future time. But if we return it honestly, when the trouble or peril appears, our hearts are at peace, and we can claim the precious promises of God, leaving the issue in His hands.

MRS. W. F. MARTIN.

Beacon Lights

(Continued from page 6)

The Church at the San Francisco Conference

Organized religion is today taking a more active part in the discussion of world affairs than it ever has before. In one pronouncement after another various churches and religious groups have expressed themselves in definite terms regarding world peace, the treatment of defeated nations and economic security. It now is not a question of just one church wanting a representative at the peace table and at such international conferences as the one being held at San Francisco, but organized religion in general now wants a part in shaping world affairs. The conviction has taken hold upon religious leaders—Catholic, Protestant, and Jewish—that they must play a part in political activities if the world is to be redeemed. Christian churchmen today are spending much more time in considering the operation of the social gospel than in preaching the personal gospel.

Discussing in an editorial ten points of basic agreement between the three great religious bodies in the United States—the Federal Council of Churches, the Synagogue Council of America, and the National Catholic Welfare Conference—on an international plan for peace, the *Christian Advocate* (May 3) says: "It is probably true that organized religion is making itself heard in the San Francisco Conference as it has never been heard in any international political assembly that has ever before convened. Again, we say, the church has been doing something about world peace, and in an extremely effective and

practical fashion. It has made the diplomats and the politicians listen."

F. L.

Emergency Relief Fund

Previously reported	\$47,361.22
Mrs. Winnifred Dalbey	11.12
Mrs. George Machlet, Sr.	5.00
Clara M. Schunk, M.D.	25.00
A sister at Dinuba, California	5.00
Nels Anderson	20.00
A sister in Nebraska	2.00
A friend, Lodi, California	5.00
Mr. and Mrs. F. W. Eck	20.00
Wilbur Cowles	10.00
A sister in Glendale, California	2.00
Canteen Service Company	1.65
F. C. Lyons	30.00

Total to May 15, 1945 \$47,497.99

Please send all contributions to W. E. Nelson, Treasurer, General Conference of S.D.A., Takoma Park, Washington 12, D.C.

THANKS TO CONTRIBUTORS

A TWENTY-YEAR subscriber in New Jersey wishes to thank all who have contributed to this paper "the many helpful things which I feel the Lord provided for me. God bless you all."—LOTUS KNAPP.

NOTICE OF STOCKHOLDERS' MEETING

NOTICE is hereby given that the regular annual meeting of the stockholders of the Seventh-day Adventist Book Society will be held at their office in Parkersburg, West Virginia, at 10 A.M., June 12, 1945.

This meeting will be held for the election of officers and a Board of Directors, and for the transaction of any other business that may come before this body at that time.

W. B. HILL, President.
H. E. GARRARDE, Secretary.

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Dedicated to the Proclamation of the Everlasting Gospel

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OF SPECIAL INTEREST

"NEVERTHELESS, whereto we have already attained, let us walk by the same rule, let us mind the same thing." Phil. 3:16. "Be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. 15:58.

★ ★

ONE can never tell what passing stranger may have a heart burdened for spiritual help. One of our members heard this story from a woman waiting for a bus. A soldier, to be in the city but a night, was searching for a room. She had one with two beds, occupied by one man only.

"No," the soldier said. "I must have a room alone."

"But for one night why could you not share the room I have? The man in it is a good clean man."

"Well, I must tell you, lady," the soldier replied. "I am called up to go tomorrow. I have only this night. And I want a place where I can pray. I must be alone tonight to pray to God."

★ ★

THE West African missionaries are letting us know that they have on hand a vigorous work of soul winning needing a good overflow offering next thirteenth Sabbath. We hardly knew how big a work was to be done in that region until W. T. B. Hyde, schoolman of Nigeria, cried out a few years ago: "Do you realize, brethren, that one seventh of all the people in Africa are in Nigeria?" We had only fairly learned where Nigeria was on the map when they were reporting over ten thousand Sabbathkeepers, and multitudes waiting to be taught.

★ ★

A Sabbath in Germany

"BLEST be the tie that binds
Our hearts in Christian love!
The fellowship of kindred minds
Is like to that above."

The truth found in this familiar hymn was pressed deep into my heart this Sabbath morning. In a small country village I met a group of German brethren in worship. Fifteen gathered for Sabbath services in the living room of a small farmhouse, home of the local elder. It was thrilling to hear the greetings of these brethren, to see their sincere smiles, and to feel their firm, friendly hand-clasps. They invited me in to share the service.

With oneness of spirit we knelt and sought the Lord's blessing. When we stood and sang the familiar hymns known the world around, it was with fervor and meaning. When the Scriptures were opened and read, we all

gained strength for the day and for the new week. Even though I could not understand the German language very well, yet much was gained because of the sense of love and fellowship that was felt.

If these brethren were of the world, it would not have been thus. These are the days when the spirit of suspicion and alienation is at work among peoples. The thoughts of the war with the destruction of their cities, their churches, and sometimes their lives, might have caused the brethren to meet me with coolness.

However, the hearts of these brethren were of the kingdom of heaven. They had the love of Christ in their hearts. This love crosses all boundaries. We were brothers in Christ, members of the family of God! This service in the little brick farmhouse was a blessed one, for our hearts were bound in Christian love, and we had the fellowship of kindred minds like to that above.

A MEDICAL CORPS OFFICER.

★ ★

Last Philippine Arrivals

WE gladly welcome home two more families from the internment camps: Elder and Mrs. A. N. Anderson, and the Drs. H. C. and Vera Honor and two children. We thank God for their safety. Only those missionaries now remain who are carrying on in the field until added help can be sent out.

ROGER ALTMAN.

★ ★

WE can picture the scene. A young mother who says she was "raised on the REVIEW" gives us this word from her soldier son in the Philippines: "Not being near any place of worship, he writes, 'I made good use of the time on the Sabbath, reading the REVIEWS.' You can appreciate the cheer this brings to my heart." We can safely multiply that scene by thousands. May God bless and keep these sons and daughters in far lands.

★ ★

Missionary Departures

A PARTY of missionaries left Philadelphia, May 23, proceeding to their respective fields via Lisbon, Portugal. They were:

Elder and Mrs. R. L. Kimble, returning to India from furlough.

Elder and Mrs. R. M. Milne, of Nebraska, to India, where Elder Milne will serve as publishing department secretary of the Southern Asia Division. Elder and Mrs. Milne have al-

ready seen service in the mission field, having been connected with the work in China and also in the Far East. They were among the *evacués* who fled from Singapore in January of 1941.

Elder and Mrs. W. K. Mansker, of the Southern New England Conference, appointed to service in the Kenya field of the East African Union Mission.

E. D. DICK.

★ ★

NEVER before were believers so scattered about the far corners of the earth as they are today. Our men in service and our island believers come into the news all over the South Pacific. Here is a word reported by N. A. Ferris, of the Solomons:

"Since the war we have heard many stories of the bravery of our natives and of their loyalty to God and the king. The latest name to be added to the scroll of honor is Chief Bambu, government chief for the western Solomons as well as for his own village. He has been decorated with the Distinguished Service Order in recognition of the meritorious manner in which he performed certain work entrusted to him."

★ ★

IN passing on a fine report written for us by the "church committee" of Guadalcanal (Solomon Islands), Byron H. Eller, now returned to Naval Hospital service in California, writes: "It is impossible to tell in words the enthusiasm with which the American boys of the Army, Navy, and Marines alike have entered into active missionary work for the natives of the Pacific Islands." We hope to find space soon for this church committee report.

★ ★

Twenty Accept Message

ELIGIO GONZALEZ, of Santo Domingo, relates the following experience:

"While canvassing in San José de Ocoa some years ago I met a Protestant family who had been awaiting the arrival of a missionary whom they had seen in a dream, who would explain to them the Word of God. The family received me very cordially and purchased some books. I then gave them a Bible study, which pleased them very much. The following Sabbath, after a study on the fourth commandment, all the family manifested an eagerness to learn more in regard to the message and the true Sabbath. Later, one of their nieces visited us, and we gave her some Bible studies. I advised the mission director of this interest, and he sent a worker to visit the group. Today I am happy to tell you that twenty people are baptized in that community and are rejoicing in the truth, all because of that small beginning."

D. A. McADAMS.