

# REVIEW AND HERALD

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

## THE SEA IS GREAT, OUR BOATS ARE SMALL

*O Maker of the mighty deep,  
Whereon our vessels fare,  
Above our life's adventure keep  
Thy faithful watch and care!*

*We know not where the secret tides  
Will help us or delay,  
Nor where the lurking tempest hides,  
Nor where the fogs are gray.*

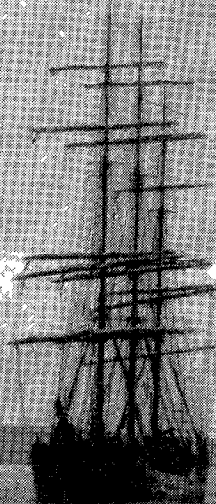
*When outward bound we boldly sail  
And leave the friendly shore,  
Let not our hearts of courage fail  
Until the voyage is o'er.*

*When homeward bound, we gladly  
turn,  
Oh! bring us safely there,  
Where harbor lights and friendship  
burn  
And peace is in the air.*

*Beyond the circle of the sea,  
When voyaging is past,  
We seek our final port in Thee;  
Oh! bring us home at last.*

*In Thee we trust, whate'er befall,  
Thy sea is great, our boats are small.*

—HENRY VAN DYKE.



## Talking of Peace and Planning for War

**N**O two prophecies of the Bible are so contradictory and seemingly so irreconcilable as those found in Isaiah 2 and Joel 3. Both are written concerning the last days. The first declares that "nation shall not lift up sword against nation, neither shall they learn war any more," and that "they shall beat their swords into plowshares, and their spears into pruning hooks." The other prophecy pictures our days in these words: "Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruning hooks into spears: let the weak say, I am strong."

In the first we read that "many people shall go and say." In the second it is God who says, "Proclaim ye this among the Gentiles." However, it is not God who makes the nations war against one another. In Joel 3 God is merely declaring through His prophet what will actually be taking place in the last days. The prophet Isaiah tells what the people will be saying.

One prophecy has to do with words; the other with action. Though the action belies the words, yet it is that very inconsistency that is a characteristic of our time. We talk of peace but plan for war, because few men entrusted with the responsibilities of state believe that declarations of peaceful intentions are as effective as preparedness for war.

### Bitter Lessons of Recent Years

In fact, Pearl Harbor will forever remind us that though one nation may have peaceful intentions and abide by agreements to scrap battleships, disband armies, and dismantle fortresses, it is dangerous to do so as long as every other nation does not have the same outlook and is not doing the same thing. Now many in authority are saying, "Never again. We will work for peace, but at the same time we will keep our powder dry."

Following World War I a great hope filled the hearts of men. Isaiah 2 was the favorite text of preachers and statesmen. We had seen the last war. And when the great nations agreed among themselves to disarm, many believed that the millennium had come.

Throughout the twenties and thirties great efforts were put forth in behalf of peace, and finally war was outlawed. The churches banded to-

gether and declared that they never again would have anything to do with war. Peace movements multiplied. At no time in the history of man was war in such disrepute. Once men gloried in war. Now they anathematized it.

The propaganda of peace sank so deeply into the souls of men everywhere that they were oblivious of the fact that some nations, though joining in the song of peace, were forging swords. And that great period of faith in man's desire for peace was blasted by the blitzkrieg. The terror that struck the hearts of those who had proclaimed peace will never be forgotten. Oh, yes, we shall have our peace organization, but we shall have our armies and navies too. There is no talk of disarmament now.

### Pharisaical Attitudes

One inconsistent and boldly pharisaical characteristic of wars today is that they are always waged in the name of peace. As armies move across borders, they announce their peaceful intentions, they come as liberators and for the establishment of order. The warriors declare they are coming to free the people from oppression even while a greater oppression is being forged. Never were men so cynical as to war and peace. Once men warred boldly and shouted its glories. Now they protest their peaceful intentions as they destroy cities from the air.

Never were Bible prophecies so true in their fulfillment as are the paradoxical statements of Isaiah and Joel, for we live in just such an age. "Peace, peace," men cry as never before. But what happens? War, war as never before.

### Efforts in Behalf of Peace

Concerning peace efforts in our day, Herbert Hoover and Hugh Gibson say in their book *The Problems of Lasting Peace* (1942):

"The search over centuries by men of good will for methods of lasting peace testifies to the yearning of peoples for relief from the world's greatest scourge. The multitude of peace treaties, the establishment of embassies and legations, the Holy Alliance, the Concert of Europe, the balance of power, the Hague Tribunal, the processes of settlement of controversy by negotiation, by mediation, by arbitration, the League of Nations, and the

World Court are all exhibits of the impelling will to peace."—Pages 20, 21.

"This twenty-year period [1919-39] represents in the whole history of civilization the greatest definite effort of mankind to organize peace and international co-operation. The League, the World Court, Locarno, Lausanne, the conferences for the reduction and limitation of armaments, the Kellogg-Briand Pact are monuments to that effort."—*Ibid.*, p. 140.

"The efforts at international organization to preserve peace rose to greater heights in the period of twenty years from 1919 to 1939 than ever before in all the history of man."—*Ibid.*, p. 148.

The famous French writer Raoul de Roussy de Sales, in his book *The Making of Tomorrow* (1942), writes of peace as follows:

"What may turn out to be the most important and characteristic trait of the times we live in is the existence of a universal and deeply rooted opposition to war.

"This sentiment is so general and so new in some of its manifestations that it will take the perspective of history to analyze it fully. . . . Though as far back as one can trace the history of mankind there have always been men to contrast the blessing of peace with the horrors of war, war in past ages was accepted as a necessity. The warrior was surrounded with an aura of respect. He was glorified by the poets, and the conqueror often received the tribute reserved to a god. . . . The idea that war does not pay is a modern idea. It could not have been thought of before our time because it is only in our time that this may have become true."—Page 157.

Many thinking men are endeavoring to analyze the strange situation they see today. They note the longing for peace, the condemnation of war, and yet they see greater and greater wars. They know not that both the longing for peace and the waging of war are to reach their final climax in our day. Here is what some are now saying of war.

### War Has Reached Its Climax

Raymond B. Fosdick, chairman of the Rockefeller Foundation, wrote in the *New York Times* magazine (July 2, 1944): "With the dawn of the twentieth century war began at last to enter its kingdom as the potential

destroyer of the human race. We know today as we did not know even twenty years ago that modern war and modern civilization cannot survive in the same world. . . . After centuries of warfare—indeed millenniums of warfare—the long story has at last come to its climax in our generation.”

An editorial in *Fortune* (January, 1945) on the release of the rocket bomb said, “The men around the green baize tables of the peace are working this time with unseen forces of destruction at their shoulders. They had better work hard. It may be their last chance.”

Since the release of the atom bomb the editors of *Fortune* (September, 1945) declare, “Any war now between two great powers can mean literally their own extinction. Any future war can mean the literal extinction of the human race on this planet. In the face of this terrifying fact the whole concept of politics and international

relations as we have known them is breaking down.”

### The Last Crisis Hour

Little more need be said to boldly underscore the fact that man is facing his last crisis hour. Yes, he may shout for peace, but men now know that it takes more than shouting, more than treaties and organizations, to bring peace to men. It will take a radical transformation of human character, and there are few who believe that such a transformation can take place with sufficient scope to eliminate the possibility of a future war that will in fact bring the end of human history.

All that men can do now is not to give up hope, though they have little basis for hope. Bewildered, they stand before colossal, godlike forces now at their command, knowing not what to do to make peace secure.

To the student of the Bible this

strange situation in which the whole human race finds itself is but the portent of the rapid approach of that day when God must declare of all the evil works of men, including the waging of war, “It is finished.” Then shall be fulfilled the words of the psalmist, “Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people.” Ps. 50:3, 4.

The prophet Joel declared of this day that the Lord would come to judge the nations, and that He “also shall roar out of Zion, and utter His voice from Jerusalem; and the heavens and the earth shall shake,” and as if to comfort the hearts of some who will live in that day, the prophet added, “but the Lord will be the hope of His people, and the strength of the children of Israel.” Joel 3:16. F. L.

Do We Really Believe?—Part 34

## Do You Believe in the Fifth Commandment?

### A Message to Youth

**G**OD spoke a message very directly to youth when He spoke the fifth command of the Decalogue: “Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.” Ex. 20:12. If we should ask our Adventist youth whether they believed the Ten Commandments, we presume they would respond with one voice, “We do.”

But, young people, do you really believe in the fifth command? Do you? You will, of course, say Yes. You would not think of declaring your belief in the whole ten without affirming your belief in each one of the ten. However, the proof of your belief is to be found not in your fervent statements but in the way you relate yourselves to your parents. The command declares that we should honor them. Honor implies obedience, but it implies much more. You may be obedient to a policeman without honoring him. You do what he says because you are afraid of the strong arm of the law.

To honor someone means not only to be ready to carry out his commands, but to give him an honored place in your innermost thoughts. You are not honoring your parents when you obey them with the mental reservation that you think them hopelessly old fashioned and not quite entitled to be heard. In such a case you are giving the obedience of hypocrisy.

### The Attitude of Mind

It is the primary attitude of mind to which the command really addresses itself. God is always concerned with our innermost thoughts, which in His sight are the real interpreters of our actions. There are too many youth who never find any satisfaction in obeying their parents because they have never really obeyed the command to honor them. Some of us need to reconstruct our sense of values before we can truly carry out that divine command.

Underlying the whole attitude of lack of reverence on the part of us who are youthful is a feeling that our parents are behind the times, “back numbers,” rather lacking in the bright wisdom of our younger generation, and hence suffering from an antiquated viewpoint on all matters. But this charge is itself antiquated! If you are a youthful reader of these lines, we would remind you that some decades before you were born we had discovered how old fashioned and out of date our parents were. What is more, we discovered that our father had made the same discovery regarding his parents. We never had an opportunity to question our grandparents, but we doubt not that they would have assured us that they also had made such a discovery concerning their parents. We think it would not be taxing the imagination to believe that Shem, Ham, and Japheth spent some of

their spare moments in the ark observing to one another how much behind the times was poor old father Noah.

### A Discovery Early Made

There is a second significant fact that stands out in regard to this attitude toward parents. Invariably it is while we are relatively young, only in our teens, that we make this amazing discovery regarding the antiquated viewpoint of our parents. But as we grow older we invariably revise our estimate of them and their counsel, until by the time we reach middle life we reverse completely the judgment we rendered in our brilliant teens. We conclude that father and mother were really very longheaded and sagacious, and revealed an amazing insight into life's problems when they counseled us as they did in our youth. Meanwhile our children, growing into their teens, make the discovery anew—and they are sure it is altogether new—that their parents are old fashioned, out of date, and to be pitied, even though obeyed!

This foolish attitude of mind that we so generally hold in youth regarding father and mother would really be humorous were it not for the serious fact that it strikes at the very heart of the command: “Honor thy father and thy mother.” And any viewpoint that leads us to violate a command of God needs immediate and drastic revision. (Continued on page 23)



# Church Standards

**L**AST week we emphasized in some detail standards of Christian conduct. This expressed not merely the opinion of the writer but principles held by the church through long years.

The Autumn Council of the General Conference Committee for 1935 was held in October at Louisville, Kentucky. This council was also attended by the presidents of local conferences, by institutional leaders in North America, and by leading delegates from overseas divisions. A series of resolutions on church standards were adopted by this large and representative gathering. In the year 1938, at the Autumn Council of the General Conference Committee held in October, at Battle Creek, Michigan, these church standards adopted at Louisville, Kentucky, were approved the second time. By order of the council they were printed in leaflet form under the title "Denominational Standards" and were sent to conference workers and institutional leaders throughout the field. These resolutions were also reprinted in the REVIEW as late as June, 1943.

There came into our possession a few days ago a series of recommendations unanimously passed by a recent joint meeting of the workers and church officers of the Southern California Conference. These were later approved by the conference executive committee, who arranged for their publication in leaflet form to be sent to the church members of the conference. It is interesting to note how closely these resolutions tally with the church standards adopted by the two Autumn Councils held in 1935 and 1938. We believe our readers will be interested to read this fine statement, under its title, "Christian Conduct in the Crisis Hour."

"Moved by a solemn sense of responsibility as leaders of God's remnant people in the Southern California Conference, we present this statement and appeal. We are living in an age of overwhelming worldliness. Seductive influences are at work in every phase of human life and experience, and this crisis hour is a time of peril and danger to the church of Christ. Prophecies are fulfilling, and events of the greatest magnitude, crowding one upon another, declare that the end of all things is at hand and that our Lord is soon to return.

## "The Standard

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their

inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57.

"For such men and for such women God is calling today.

"**HEALTH:** We appeal to young and old to recognize God as the Creator and owner of these living temples and to live in obedience to all the laws of health which He has ordained. Violation of physical law is also a violation of divine law. Our diet should be simple and nourishing; we should obtain sufficient sleep; our recreation should be found in uplifting physical labor, nature study, or ministry for others; while stimulants and luxuries should be avoided; and as Christ's loyal sons and daughters, let this be the motto and guiding principle of every life: 'Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.' 1 Cor. 10:31.

"**READING:** From the wealth of literature that floods our modern world, candidates for heaven will select only those books and periodicals that strengthen, elevate, and develop true character. Remembering that evil and vicious literature is often published in the most attractive guise, that tales of wild adventure and social laxness, whether fact or fiction, damage mind and morals, blight spiritual growth, and crowd out the nobler aspirations, all Christians should turn from these things as they would from the leprosy, or a deadly viper.

"**PURE SPEECH:** Speech is a God-given talent that should be used only to His glory; and both the Bible and the Spirit of prophecy caution against levity, cheapness in conversation, coarseness in language, and the use of slang, all of which are wholly at variance with the ideals of Christian attainment. Now is the time to become proficient in the court language of heaven.

"**MUSIC:** We counsel the most careful discrimination in the selection of music; for here is an influence that may be employed to cultivate the finest qualities, or may be used to debase the soul and break down the morality. The jargon that comes over the radio, and too often into Adventist homes, is depraving the musical ear of the world. Any melody partaking of the nature of ragtime and jazz, any language expressing foolish, trivial, inane sentiments, should never be heard in

a Christian home. We commend the use of uplifting and ennobling music to the exclusion of all other, and place our special approval upon religious music and the selection of hymns which combine majestic harmony with divine truth.

"**AMUSEMENTS:** We entreat our dear people to guard well their social and recreational activities, remembering that mere amusement is the idle wasting of empty hours. Surely no one preparing for the coming of Jesus will be found at the theater, the carnival, the movie house, the opera, the circus, the dance, the card table, or in attendance at commercialized sports. Public recreational activities, unless under careful Christian supervision, are frequently employed by Satan in destroying souls. We strongly urge separation from worldly associations at skating rinks and public bathing beaches. Friends, do not spend your precious hours in playing chess, checkers, or similar games that consume the time we should spend in missionary endeavor and helpful ministry, for such infatuating amusements are opposed to spiritual growth and have no place among us.

"**DRESS:** In the choice of attire, we appeal to Christian manhood and womanhood for dignity, modesty, good taste, and simplicity, avoiding extravagance, flashiness, extreme fashions, and fads. Very low necks, short sleeves, and short skirts fail to accord with Christian standards. 'Satan is constantly devising some new style of dress, . . . and he exults when he sees professed Christians eagerly accepting the fashions he has invented.'—*Testimonies*, Vol. IV, pp. 634, 635. Remembering also that our bodies are temples for the indwelling of the Holy Spirit, let there be no artificial aids to change, detract, disfigure, or discolor the handiwork of the Creator. Neither will the true Christian desire to adorn the person with jewelry; and in lands where the custom is not obligatory, no 'circlet of gold' should be worn as a testimony to marriage vows. (*Testimonies to Ministers*, pp. 181, 182; *Testimonies*, Vol. IV, p. 630.)

"**SOCIAL RELATIONS:** In an age of shattered social ideals and standards, let our young men and women stand forth as representatives of purity and virtue. Let the associations of all be characterized by Christian cordiality, reserve, and dignity, avoiding all levity, cheapness, and undue familiarity. With demoralizing conditions about us that rival the orgies of Sodom and Gomorrah, let all the approaches

to an untarnished character be sacredly guarded.

**"CHAPERONAGE:** Many a girl and many a lad have mourned too late the parental neglect or their own impatient refusal of protection which became responsible for the spoilation of their own unguarded virtue. Young people, will you not welcome and acclaim chaperonage, no longer as an irksome and repugnant association, but as an honored and happy relation? Will you not establish among yourselves a code of honor which takes pride and delight in associating with older men and women whose lives and principles you respect? Such an attitude becomes the crowning evidence of your good and noble intentions.

**"MARRIAGE:** God designs that every Christian home in its harmony, peace, and love should be a model of the home in heaven. In fulfillment of this ideal there can be no marriage with unbelievers, for in homes established under the unequal yoke, 'the shadows are never lifted.' Our ministers will honor the divine counsel given by refusing to officiate at mixed marriages. Courtships should likewise be conducted in harmony with the highest Christian principles. 'Marriage has been perverted by sin; but it is the purpose of the gospel to restore its purity and beauty.'—*Mount of Blessing*, p. 100. We deplore the tragic abandonment of the family altar in many an Adventist home and urgently appeal for its revival and faithful maintenance. In these days of lowered standards careful heed should also be given to the vital counsel from the Lord: 'Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her that is put away doth commit adultery.' Matt. 19:8, 9.

**"SABBATH OBSERVANCE:** We appeal for wholehearted revival in true Sabbath observance. Greet the sacred hours with prayer and song; close the day with prayer and praise. Keep worldly music, worldly reading, worldly activities, worldly conversation, out of this day. Lay aside all secular papers and refrain from the use of the radio. Sacredly guard the beginning and ending of the Sabbath, especially having all the preparations fully made before the setting of the sun. Faithfully attend the services of the house of God. Refrain from unnecessary automobile journeys, pleasure trips, social visiting, and from the purchase of gasoline, newspapers, or food supplies. Instead of our own pleasure, our own words, our own business, and our own thoughts, let us call the Sabbath a delight and employ its holy hours in prayer, Bible study, devotion, and spiritual ministry for others.

"Standing amid the perils of these last days, facing a judgment whose

decisions are final, we should live daily in readiness to meet Jesus. But says one, 'Do you think this one little thing will keep me from heaven?' 'It is not for us to judge,' we reply, 'but your attitude toward the principles set forth in the Bible and the Spirit of prophecy will certainly decide your eternal destiny.'

"The Christian's life is to be in sharp contrast to the world about us. And when the long-anticipated day of days shall dawn, the Saviour's smile will rest upon a little company, and to the angel reapers we hear Him say, in effect: 'These are genuine Christians who have walked in My steps; they talk like Christians, dress like Christians, and act like Christians. In their work, their recreations, and

their social relations, they have witnessed wholly for Me; they do not belong here; go, gather them for translation; I have chosen them as citizens elect of a better world.' Let us unitedly seek God for clear vision, courage to do right, and divine strength for a life of victory."

How are Seventh-day Adventists today relating themselves to these Christian principles? Is not this something we may well consider? Has the time not come in such a crisis hour as this for a renewal of consecration on the part of every member? of writer as well as reader? Are not many in need of a revival and reformation in their Christian experience? This question we plan to consider next.

F. M. W.

## Showers of Blessing

**T**HE showers of blessing that mark at least the beginnings of the closing years of the latter rain have been falling in many parts in these recent years. We should watch the reports and thank God. And recognizing these signs always calls us to open our own hearts for richer experience.

It has been a lesson to us to hear from our brethren everywhere in the armed services how their hearts have been stirred by what they have seen of the power of the message in the lives of believers in remote parts. It has seemed to these brethren that they were indeed watching the work of the Holy Spirit under the latter rain. And so they were doing. Transformed hearts and lives in fields once barren are the very fruitage that was foretold of this time. And grace has kept believers true amid scenes of war beyond all former experience.

A few years ago—in the last report, I think, that our late missionary R. C. Jones sent from the far Ruanda country of the African interior—we had this picture of the practical working of the Holy Spirit in the time of the latter rain:

"In July," he wrote, "some 2,000 Sabbathkeepers took the field. The 'host of the Lord' is the name in native speech by which our lay preachers are called. Bands of Missionary Volunteers began to comb these hills for the honest in heart. The first two weeks were slow.

"Christian help work was done to break down opposition; the needy were helped in field and house; the sick were attended and healed by importunate prayer; the gospel was preached to the people in their homes, gardens, and even in their journeyings.

"The 'host of the Lord' began to break through into new territory. The reports vibrated with new energy. Churches and Christians took new life. Sins were confessed, wrongs righted,

and new vigor permeated our ranks.

"Over eight hundred new converts took their stand during the campaign."

That answers to the Lord's promise by the prophet Joel: "It shall come to pass afterward, that I will pour out My Spirit upon all flesh."

We are to lift up our eyes and look on the fields, whitening unto the last harvest, and see how the Lord is working according to the promise. A brother wrote me a letter seeming to argue that the latter rain has not come, because the brethren are not teaching right or doing the right way. That made me look up this one report from a remote part. There are others like it. The showers of blessing are falling in the old home bases and in the ends of the earth. We must put away our own sins, we must pray for more abundant showers. But let no one make the mistake of failing to recognize God's mercy and power as He fulfills His promises before our eyes.

"Beware therefore," said the apostle Paul to the Jews in Antioch, who were eyewitnesses of the working of the power of God all about them in that time of the early rain. "Beware," he warned, "lest that come upon you, which is spoken of in the prophets." Acts 13:40. There it was foretold that God would be doing a work fulfilling prophecy before the eyes of men—"a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Verse 41.

We must seek the anointing for our eyes, that we may see what the Lord is doing all about us; for now He surely has set His hand the second time to gather the remnant of His people from the four corners of the earth. (Isaiah 11:11, 12.)

I pray that I may not be among those who are passed by in this gathering time.

W. A. S.

## The Conflict of Christianity With Paganism

By VARNER J. JOHNS

**T**HE story of Christianity in the early centuries of our era may be told in four words: conflict, compromise, conformity, corruption. Christianity went forth conquering and to conquer. The conflict was for life or death. "The conflict was for nothing less than the dominion of the world." For a time history records a march of triumph along the way of the cross.

Into the gross darkness of heathenism went the torchbearers of truth. Theirs was a living faith in a mighty message. Theirs was a personal testimony, a demonstration in the life of the transforming power of the Word. The heathen looked at the transformed lives of the Christians, then listened to their Spirit-filled words.

### The Contrast Recorded

The decided contrast between the Christian and the non-Christian is set forth in a most singular manner by the writers of the time. Note well the characteristics of Christians they mention:

"They have a table common, but not unclean."

"They are in the flesh, but they do not live after the flesh."

"They pass their days on earth, but they are citizens of heaven."

"They obey the prescribed laws, and at the same time surpass the laws by their lives."

"They love all, and are persecuted by all."

"They are in want of all things, yet abound in all."

Note well the conduct of the church: "The morals and conduct of church members were carefully watched over."

"Their faults earnestly reprov'd."

"Those who fell into gross sins were separated from the church."

"By strict discipline the church endeavored to keep itself free from impure elements."

Note well the spiritual influence of the Christian home:

"The Scriptures were read and psalms were sung in their homes."

"Prayer was offered before every meal."

"Every Christian home became a temple of God, where His Word was diligently read, and prayer was offered with fidelity and fervor."

After Pentecost the Christian be-

lievers went everywhere preaching the gospel of repentance and separation from sin. Their testimony was in word and in deed. The epistle "known and read of all men" is the Christian life. The faith of the early Christians was "spoken of throughout the whole world," because of the amazing transformations wrought in their lives. Not the least influence in the early church was the godliness manifested in the lives of the mothers. The "chaste conversation" of Christian women, "whose adorning" was not the "outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but . . . the ornament of a meek and quiet spirit," was the means of winning many a non-Christian husband. That this spirit of separation from the world prevailed in the church centuries after the days of the apostles is evident from the writings of Tertullian and others.

### Followers of Fashion and Pleasure

The world nineteen hundred years ago was ultramodern in its fashions and entertainments. Ornaments, rouge, and dyed hair were as common then as now. The fashionable color of those decadent days was the same prevailing color of our days of decay. Tertullian, in declaiming against the dyeing of the hair, said: "The Lord has said: Which of you can make one hair white or black? They refute God! Behold, say they, instead of white or black hair, we make it Auburn, so that it is more attractive."

The same games, the same festivals, the same theatrical themes, were found then as now. The Christians contended for simplicity and naturalness and godliness, instead of unnaturalness and artificiality and pleasure seeking. "Pleasures must be discarded whose softness may weaken the courage of faith. . . . Go forth, then, amply supplied with the cosmetics of prophets and apostles, taking your dazzling whiteness from simplicity, and your ruddy hue from modesty; painting your eyes with bashfulness, and your mouth with silence. Clothe yourself with the silk of uprightness, the fine linen of holiness, the purple of modesty," was the admonition of Tertullian.

Note well the difference between the woman of the world and her Christian neighbor:

"In the one case a passion for finery, vanity, coquetry beyond measure; in the other simplicity and naturalness."

"There immodesty and shamelessness; here chastity and propriety."

"There women who divided their time between making and displaying their toilet, and who shone at the theater and the circus, at dinner parties and festivals; here wives who dressed to please their husbands, mothers who lived for their children."

"There an enervated sex, painted and spoiled by art; here, heroines who paled not even at the sight of the lions in the amphitheater, and calmly bent their necks to the sword."

Among the early Christians the home was a citadel of faith and godliness. "What women there are among the Christians!" exclaimed the pagan Libanius. Among the Christians there was purity of faith and purity of life. Truth and righteousness are twin sisters; so are error and wickedness. Where truth is taught in its fullness, righteousness is found in completeness. The power of the early church was in the purity of its doctrine and the godliness of its people. The early church was a triumphant church.

### A Deadly Conflict

As a result, there was conflict. The dragon, through the person of pagan Rome, warred against Christianity. Because the public life of the Romans, their games, their festivals, their holidays, were interwoven with paganism, the Christians separated themselves from most public affairs. As a result they were denounced as enemies of the state. The Christian could not offer incense to the emperor or do homage to his image; therefore he was regarded as an enemy of the emperor and judged guilty of treason.

Ten persecutions under ten emperors, from Nero to Diocletian, are listed by the historian. In bitter fact Christianity was ever a prohibited religion, and its tribulations never ceased. Would that the story of Christianity might be written by a pen dipped in the blood of martyrs! This would be the tale triumphant. Conflict brings conquest. Under martyrdom the believers multiplied. But, sad to say, there came a change. Conflict was followed by compromise. The most perilous temptation in the life of a

Christian or in the policy of a church is compromise with evil or error. Compromise always ends in corruption. The way of appeasement is the way to ruin.

### Compromise Changes the Picture

The compromise took form in two closely related manifestations: first in the habits of life; second, in doctrinal beliefs. Christians gradually assimilated the customs of paganism. At the same time the church accepted a corrupt creed. Step by step apostasy progressed, until the church and the world walked hand in hand along the highway of history. The pure linen of righteousness was laid aside; the church was clad in the purple of popularity and decked with the jewels of apostasy.

The *rapprochement* between Christianity and paganism was so gradual as to be almost imperceptible. Multitudes of heathen worshippers were attracted to Christianity; many of them, only half converted, brought pagan ideas and ideals into the Christian church. In order to multiply converts, the church multiplied concessions. The rigid restrictions of the earlier days were relaxed. Christians were led to attend "heathen rites, to wear garlands, and join in the festal banquet. . . . Some even ventured to accompany their heathen relatives to the games and the theater."

The discipline of the church was disorganized when the restrictions were relaxed or removed. The standards of Christian conduct and the rules for Christian fellowship were no longer enforced in the church. Was it not advantageous, in order to win men of influence and of wealth, to allow them to maintain their former connections with the world? Was it not advantageous for Christians to seek public offices and positions of prominence? Thus the church was leavened with the spirit of compromise and conformity to the world.

A movement destructive of Christian faith and life appeared in the second century. Gnosticism—from the word *gnosis*, which means "knowledge"—sought to put knowledge in the place of faith. Greek and Oriental philosophies were injected into the thought of the church and molded its creed. Gnosticism was broad and liberal. It claimed to appropriate the best of pagan philosophy to the Christian church, and thus "reconcile Christianity with culture."

There came a change in the administration of the church. In every church organized by the apostles, officers were appointed to guard the church against apostasy and guide it in activity. The leading officers "were called presbyters, that is, elders; or what had then the same meaning, bishops, that is overseers." Subordinate to the elders were the deacons and

other officers of the church. The officers presided over the church, guided it, governed it. In the second century a radical departure took place in the organization and government of the church. The clergy of the church were invested with a priestly character and assumed ecclesiastical offices. The title of bishop was restricted to the presiding official of groups of churches, and he was endowed with a position resembling the high priest of the Jews. The presbyters were likened to the ordinary priests; the deacons, to the Levites or inferior ministers of the temple.

### A False Priesthood

This insinuation of a priesthood upon the early church in the place of the apostolic order of elders and deacons, altered its whole governmental and doctrinal structure. This was a radical departure into apostasy, and in this departure the way was opened for the most serious and far-reaching results: first, in the administration of the church; second, in its doctrinal beliefs. The object of the priesthood was to place the leaders of the church in a position of power.

The apostasy advanced like an avalanche after the invention of the priesthood. In outward form the church became a hierarchy—with pa-

triarchs, or bishops, located in strategic cities and wielding almost unlimited power in the directing of church policies and the determining of church doctrines. Moreover, the bishop of Rome gradually gained the ascendancy over the others, took and held the position of pre-eminence. Rome was the political center of the world; Rome was the pulsing heart of paganism; Rome was destined to be the center of a religio-political power—Christian in name, pagan in thought—which would dominate the world for more than a thousand years. The assumption of the priesthood in the place of the eldership of the early church made possible the hierarchy of Christian Rome.

Moreover, the invention of the priesthood resulted in the altering of doctrines which were most fundamental to the faith. The priest became the mediator between God and man. With him was the power to forgive sins. Where there is a priest there must be a sacrifice. The Lord Jesus, our High Priest, made the "one sacrifice . . . forever." He pleads His own blood in our behalf. But the Roman priest must needs offer a daily sacrifice of his own invention. The sacrifice of the mass is a corollary to the Roman priesthood. It is called a true "propitiatory sacrifice." It is a

## THE WAY TO PEACE

By MAUD E. HARTER

PERHAPS there is no state of man so broadly and profoundly discussed as that of peace—peace for the world, peace for nations, peace for governments, individual peace. A man-made instrument for perpetual peace, realistic as it may seem in approach, must of its very nature lack that true element of peace because it is human and therefore has its limitations. A lasting, true peace must first find lodgement in the individual heart, the source from which it is generated, controlled by divine power.

Someone has defined peace in the following words: "Peace is the evening star of the soul, as virtue is its sun; and the two are never far apart." Peace dwells not in outward things but within the soul; it may be preserved in the midst of pain, heartache, disappointment, if our will remains firm and submissive. Peace in this life seems to spring from acquiescence to, not from, suffering.

Often it is beyond our power to alter circumstances. However, they cannot hurt us if we hold fast to God and use them as the voice and ministry of His will. Trust Him at all times for all needs. I think we all find that it is not the position in which we are placed but the spirit in which we meet a situation that constitutes our comfort and undisturbed attitude.

There is a balm in Gilead for every tried soul if he will but grasp the reality and, with Paul, accept life's disturbances with a firm belief "that all things work together for good to them that love God."

In our human relations, disturbing as they may seem at times, the more quietly and peacefully we entertain them, the better are the results, both for ourselves and for others. Nature has her own method of recompense; divine inspiration reveals that "whatsoever a man soweth, that shall he also reap."

Peace is the proper result of the Christian temper. It is the great kindness which our religion does for us, bringing to us a settledness of mind and a consistency within ourselves. No peace is ever in store for any of us but that which we shall win by victory over ourselves and sin—victory over the sin that oppresses as well as over that which corrupts. He who consecrates his life to an honest aim draws out much of the sting of life and death, and he who walks with God finds that his paths are peace and "shineth more and more unto the perfect day."

The fountain of peace must spring up in the mind, for as a man "thinketh in his heart, so is he." He who aspires to glittering pomp, greatness, wealth, power, may learn, if he is teachable, peace is greatness, wealth, and honor summed up. Peace and contentment have a kindly influence on the heart and mind. They extinguish repining and ingratitude toward that Being who has allotted each his part to act in the world; they give sweetness to the conversation, serenity to one's thoughts. "The noblest mind the best contentment has."—Spenser.

Kindness lines its avenues with peace and happiness, for life itself is made up not of great sacrifices or duties but of the little, of which smiles and kindness play a great part, a sort of golden chain by which society is bound together—warm handshakes, kind words, courtesy—all reflecting the image of Him who spoke as no man ever spoke, causing His words to burn within the souls of men. "A kind heart is a fountain of gladness making everything in its vicinity freshen into smiles."—Washington Irving.

There is no better way to help our fellow man to find peace of mind and soul than to direct him to the Author and Creator of peace. "How beautiful . . . are the feet of him that bringeth good tidings, that publisheth peace."

counterfeit of the one true sacrifice of Jesus on Calvary's cross.

The central theme of Christian doctrine is the atonement—the death of Christ as a sacrifice for sin; the sanctuary in heaven with Christ as our High Priest, our Mediator; forgiveness of sin through His name and faith in His name. The counterfeit priesthood has a counterfeit sacrifice, the mass; a counterfeit mediator, the priest; a counterfeit sanctuary, the local cathedral; a counterfeit forgiveness, in the confessional.

The change in the Christian church

was almost complete. The earlier church had no thought of victory except by the conquest of the cross. Souls saved from sin and made ready for the coming of Christ was the mission of the apostolic church. Not so the church of the third and fourth centuries. The ideas of a church triumphant had taken new form. The dominion of the world, the control of the world by the church, the making of ecclesiastical law the supreme law, the subjection of all men everywhere to the mandates of the church—in a word, the kingdom of God established

on earth through the gateway of a united church and state—this was the new idea of the kingdom.

The entire polity of the church was altered, radically altered; the nature of the church was changed, fearfully changed. The church, decked in the jewels of worldliness, clad in the garments of apostasy, was not the church established by Christ and the apostles. It was a hybrid—part Christian but mostly pagan. Claiming to sit in the seat of St. Peter, it was destined to occupy the chair of Caesar. The triumph came in the days of Constantine.

#### Angels and Their Ministry—Part 11

## The Angels and the "Last Things"

By W. L. EMMERSON

"Every redeemed one will understand the ministry of angels in his own life. The angel who was his guardian from his earliest moment; the angel who watched his steps, and covered his head in the day of peril; the angel who was with him in the valley of the shadow of death, who marked his resting place, who was the first to greet him in the resurrection morning,—what will it be to hold converse with him, and to learn the history of divine interposition in the individual life, of heavenly co-operation in every work for humanity!"—*Education*, p. 305.

**I**N the foregoing articles we have learned how, at the entrance of sin, the loyal angels were commissioned and sent forth by God "to minister" to those who should be "heirs of salvation." Heb. 1:14. We have seen them communicating to men a knowledge of the plan of salvation, leading seeking souls into the way of life, guarding them from dangers seen and unseen, and preparing a complete and inerrant record of every life against the solemn day of investigative judgment. And we brought our account of the activities of the good angels right down to their part in the work of judgment and the sealing of the righteous for the great harvest of the day of God.

We have seen, too, Satan and the fallen angels, since their expulsion from heaven, maliciously working for the ruin of precious souls. We have noted the redoubling of their activities in the very last days as Satan sends out "the spirits of devils, . . . unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14.

And so we come to the final moves which bring the age-long controversy to an end in the full and final triumph of God and righteousness and the utter defeat of Satan and his evil legions.

### The Last Battle

In vivid words the revelator pictures the closing scenes. "I saw heaven opened," he writes, "and behold a

white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean." Rev. 19:11-14.

Long ages ago, amid the increasing iniquity of the antediluvian world, the grand climax of the struggle between good and evil was revealed to that faithful prophet of God, Enoch. "Behold," he warned his sinful contemporaries, "the Lord cometh with ten thousands of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him." Jude 14, 15.

Centuries later, another Old Testament prophet, Joel, named the scene of the final conflict when he cried under inspiration: "Assemble yourselves, and come, all ye heathen, and gather yourselves together round about. . . . Let the heathen be wakened, and come up to the valley of Jehoshaphat." "Thither cause thy mighty ones to come down, O Lord." Joel 3:11, 12.

The apostle Paul, among New Testament writers, depicted the fateful day in these vivid terms: "The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thess. 1:7-9.

### "The Supper of the Great God"

The issue of the battle will not for a moment be in doubt, for John saw in his vision "an angel standing in the sun," and crying "with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God." Rev. 19:17.

Beholding with consternation the massed forces of heaven and hearing the angel voice pronouncing their certain doom, Satan and his legions turn and scatter to the ends of the heavens, leaving the wicked whom they have seduced to be destroyed "with the brightness" of the coming of the Lord.

The work of judgment is soon complete, and the earth is reduced to the chaos which Jeremiah described:

"I beheld the earth, and, lo, it was without form, and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by His fierce anger." Jer. 4:23-26.

### The Angel Reapers Go Forth

The way is now clear for the angels to carry out the most joyous task ever given to them by God. At the "voice of the Archangel" and the "trump of God" the "dead in Christ" rise from their dusty beds, clothed in garments of immortality, to join the living saints who have been likewise "changed" from corruption to incorruption. (1 Thess. 4:16; 1 Cor. 15:52, 53.) And the eager angels go forth to "gather together His elect from the four winds, from one end of heaven to the other." Matt. 24:31.

This is the "harvest" of which Jesus spoke in His parable of the wheat and



the tares: "The harvest is the end of the world; and the reapers are the angels." Matt. 13:39.

Then will also be fulfilled the wonderful command, penned prophetically by the psalmist: "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice." Ps. 50:5.

In that glad gathering day the sacrifices which God's people have made will pale into insignificance before the reward of fellowship with the Saviour and the holy angels. And the grievous afflictions of days gone by will seem light indeed in contrast with the "eternal weight of glory" into which, by their gathering, the saints will be admitted.

Who will the reaping angels be? Will they not be those who have had a particular and personal interest in those who are invited to the great wedding feast?

Will not each guardian angel be privileged to call forth the one especially committed to his care, whom he guided and guarded and succored through life, and whose resting place he lovingly marked in anticipation of the day when he would return to call the sleeper forth on the great day of God?

That this was the belief of the noble Christians who died for their faith by fire and sword and wild beasts in the early days of the church, is evident from the words of Origen, who wrote:

"Everyone's angel that hath guided him in this life shall at the last day produce and bring his charge for whom he hath governed."

Perhaps also the other angels who have co-operated in various ways in the work of salvation will move hither and thither among the glorified saints, greeting those whom they have been instrumental in leading to the light.

I am sure, too, that close to the lovely Jesus will be those specially privileged angels who ministered to Him during His earthly life—the angels who announced His birth, who ministered to Him in the wilderness after His temptation, who succored Him in Gethsemane, the angel who called Him forth from the tomb, and the angels who assured the disciples that He would come back. They will certainly be granted an honored place in the triumph of the Son of man and Son of God.

It will be a wonderful day for the saints when loved ones are reunited, never again to part; it will be a wonderful day for the angels, too, when they see the consummation of all their labors of love.

### The "Family" of God United Forever

From north and south, from east and west, the vast multitude of saints will be "caught up together . . . in the clouds, to meet the Lord in the air" and to follow their Saviour to the

mansions above. In the banquet hall of heaven the "family" of God will become one in a sense that it never has been since the entrance of sin. Angels and men will once again enjoy that fellowship which was the privilege of our first parents in their innocence, and heaven's arches will ring with paeans of exultant thankfulness and praise.

Then will be literally fulfilled what Paul described as the present spiritual inheritance of the saints: "Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels." Heb. 12:22.

### Imprisoned for a Thousand Years

While the courts of heaven re-echo the songs of saints and angels, Satan and his evil legions are driven back to the now desolate and empty earth which is to be their prison house for a thousand years.

The revelator pictured the dismal scene: "I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled." Rev. 20:1-3.

With the wicked all dead and the saints removed forever beyond the reach of their subtlety and wiles, one can imagine the thoughts of the arch-deceiver and his minions as they go to and fro amid the chaos, awaiting the sentence of doom which they know must soon be pronounced.

### "We Shall Judge Angels"

During the thousand years in heaven, besides joyous worship around the throne, fellowship with the angels, and an eager contemplation of the wondrous plan which brought them safely to the sea of glass, the redeemed will be called upon to co-operate in one more momentous task—the passing of the just sentence of God upon the evil angels as well as all unrepentant sinners. In one of his epistles Paul asked the believers at Corinth, "Know ye not that we shall judge angels?" 1 Cor. 6:3.

The case of each of the rebel angels will come up before God. Their records will be scrutinized, their guilt fully demonstrated, and sentence pronounced. And the hearts of the redeemed will be solemnized as they learn more of the desperate revolt which wrought such havoc in heaven and earth.

### Satan Shoots His Last Bolt

When the thousand years come to an end preparations are made for the final act in the divine plan. The New Jerusalem, with the saints, the angel

hosts, and Christ, descends again to the earth.

Meantime, on the earth itself the wicked dead, who have slept through all the dramatic events of the thousand years, rise again to look for a brief space at the city whose gates they will never enter.

Seeing the sinners of all ages coming forth from their graves, Satan conceives a last desperate scheme to overthrow the government of God. He sends forth his angel legions "to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And," recounts the apostle John, "they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city." Rev. 20:8, 9.

But his effort is in vain. His last bolt is shot. His age-long rebellion has failed.

The end has at long last come for the devil and his angels. "The devil," writes the revelator, "was cast into the lake of fire and brimstone." Rev. 20:10. The angels who joined him in his rebellion are cast in with him, to be followed by the incorrigibly wicked of earth.

Their tragic fate Jesus described in His parable of the wheat and the tares. Reminding his hearers of harvesttime in Palestine when the farmer gathers the "wheat" into his "barn" and commands the reapers, "Gather ye . . . the tares, and bind them in bundles to burn them" (Matt. 13:30), He declared: "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Verses 40-42.

### The "Second" Death

There is a resurrection from the first death, but from this "second death" (Rev. 20:14) there will be no return. As the prophet Nahum tells us: "He will make an utter end." "Affliction," and those who conceived it, "shall not rise up the second time." Nahum 1:9. This is the full end of "the devil and his angels."

The flames which consume the devil, the fallen angels, and the wicked, devour every trace of the long reign of sin, and the cleansed and purified earth is renewed in all its Edenic beauty.

"I saw," says John, describing in sublime language his vision of the new creation of God, "a new heaven and a new earth: for the first heaven and the first earth were passed away." Rev. 21:1.

The New Jerusalem, which has safely ridden the flaming billows by

which the earth is purified, now takes its place as the metropolis of the renewed earth, and a great voice out of heaven proclaims, "Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God Himself shall be with them, and be their God." Verse 3.

### The "Sons of God" Shout Again

On the creation morning "the sons of God shouted for joy." Job 38:7. How will they feel at the re-creation of the earth? Surely their heartfelt joy will find expression in even richer tones and more glorious songs of praise and adoration to God.

But what will now be the work of the angels? No longer will their min-

istry of protection be needed, for the saints have now no enemies who seek their harm. Nor will their aid be needed to lead the saints in the ways of salvation, for they are all everlastingly saved. Yet the angels will not be without employment. For now they are able to resume the great work which would have filled their days had man never sinned.

Our first parents had the privilege of celestial instruction in the days of their innocence, but their wonderful studies were broken into by the tragedy of sin. When iniquity has been dealt with forever, the angel tutors will again go forth to open up to the minds of the saved the unending wonders of God's creative work.

Their instruction will not merely be confined to this world in which we live. The inhabitants of earth will be conducted by the angels to other worlds, where their entranced eyes will look upon new wonders of the universe of God.

How thrilling those explorations will be! How glorious the fellowship with angel guides and the unfallen inhabitants of other worlds! How transporting the worship of men and angels before the throne of God!

Not even the most vivid imagination can picture the wondrous delights that the reunited family of God will realize as they live and learn, worship and praise, through the eternal timelessness of our reward.

## "This Day Is Just Before Us"

By J. L. BROWN

WE have just entered a new chapter in world affairs. World War I is almost becoming ancient history to this modern generation. The twenty-five years of so-called peace are also recorded in history's pages and are being rapidly forgotten. World War II has filled a long and bloody and sorrowful chapter.

According to many counselors and comforters, the new chapter is to be filled with peace, brotherly love, equality, and justice. The manuscripts for this chapter are being laid on the world editor's desk. His pen is wet, and line after line will be edited as the days and months roll by.

One journalist has written his bit. His opinion is: "The public is fed up on regulation and regimentation. Public sentiment will not be docile. Little gripes will burst out and become roars." "Servicemen are tired of keeping their mouths shut. Now they face the freedom to blow off, . . . and they will." "The year ahead will be a seething year, . . . straining the patience, calling for wisdom." Over radio station WIOD, Miami, came a clear voice: "This peace is a prelude to a future war." The speaker referred to the peace now being formulated with Japan.

A portion of the post-World War II chapter will be dedicated to religious affairs. So it has been predicted by the Spirit of prophecy for our times. We read:

"Satan will excite indignation against the humble minority who conscientiously refuse to accept popular customs and traditions. Men of position and reputation will join with the lawless and the vile to take counsel against the people of God. Wealth, genius, education, will combine to cover them with contempt. Persecuting rulers, ministers, and church mem-



bers will conspire against them. With voice and pen, by boasts, threats, and ridicule, they will seek to overthrow their faith. By false representations and angry appeals, they will stir up the passions of the people. . . . To secure popularity and patronage, legislators will yield to the demand for a Sunday law. . . . On this battlefield comes the last great conflict of controversy between truth and error."—*Testimonies*, Vol. V, pp. 450, 451.

What will our part be in furnishing material for the new chapter in world events? We again read in *Testimonies*, Volume V, page 463:

"This day is just before us. The members of the church will individually be tested and proved. They will be placed in circumstances where they will be forced to bear witness for the truth. Many will be called to speak before councils and in courts of justice, perhaps separately and alone." "The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith. And at that time the superficial, conservative class, whose influence has steadily retarded the progress of the work, will renounce the faith, and take

their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the most bitter enmity, doing all in their power to oppress and malign their former brethren, and to excite indignation against them."

"Let there be a revival of the faith and power of the early church, and the spirit of persecution will be revived, and the fires of persecution will be rekindled."—*The Great Controversy*, p. 48.

"The time is not far distant, when, like the early disciples, we shall be forced to seek a refuge in desolate and solitary places. . . . It will then be time to leave the large cities, preparatory to leaving the smaller ones for retired homes in secluded places among the mountains."—*Testimonies*, Vol. V., p. 464, 465.

And now comes the most important question of our part in the future making of the greatest of historical chapters. Again I quote:

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people. We should bring before them the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Ibid.*, p. 452.

"Let the watchmen now lift up their voice, and give the message which is present truth for this time. Let us show the people where we are in prophetic history, and seek to arouse the spirit of true Protestantism, awakening the world to a sense of the value of the privileges of religious liberty so long enjoyed."—*Ibid.*, p. 716.

"Keep right on with your missionary work, with your Bibles in your  
(Continued on page 23)

# ★ ★ ★ "HAVE FAITH IN GOD" ★ ★ ★

By H. M. S. RICHARDS

**T**HE gospel radio work which developed under God's blessing into the international broadcast of the Voice of Prophecy began in faith, it must be carried on through faith, and it must be finished by faith. The following is more or less a personal story.

While engaged with Henry de Fluiter in evangelistic meetings in Southern California, I expressed the belief that the Lord wanted us to put the message on the air. Other causes were being proclaimed to city-wide, State-wide, and even nation-wide audiences. While the message we love was being preached to hundreds, or in a few cases and at rare intervals to two or three thousand, these other movements were proclaiming their views to hundreds of thousands and even millions, and doing it regularly. According to Matthew 24:14 and Revelation 14:6-12, the message committed to our trust is to go to all the world in this generation, and we should use to the utmost every new scientific development in the fulfillment of these Bible prophecies.

## Begins in Faith

So I said, "I believe God wants this message on the air." Of course, at that time there were no radio budgets for conference workers; in fact, there appeared to be no money available for regular radio preaching anywhere. However, the conviction in my own heart continued, and my agitation of the subject among my friends and brethren continued also.

One day two personal friends—Glenn Luther and Harold Young, both of whom are now connected with the work at Loma Linda—visited me and asked, "Why do you say you believe the Lord wants you to broadcast the message when you don't believe that He does?"

"Why, certainly I believe the Lord wants me on the air," I replied.

"No, you don't believe anything of the kind."

"Yes, I do."

"No, you don't believe it."

"What makes you say that?"

"Because, if you really believed that the Lord wants you to give this message over the air, you would be on the radio. You would step out by faith, and the money would come in. When the Lord wants anything done and it's time to do it, He provides a way for it to be done."

Those two brethren were right, and I knew it. Why should I say that I believed God wanted me to do something, and then not try to do it? So the very next night we told the tabernacle audience of our conviction and that we purposed to do something

about it. We had no money, and we had no right to use our tabernacle offerings for radio work. So we suggested: "Possibly many here have old jewelry laid aside for the sake of sentiment—old watches, rings, chains, etc.—which could be turned in for a radio fund. A Christian jeweler has offered to sell the old gold for us and make no charge for his service. How many will help?"

Within a few days we had \$200 with which to start. The next Sunday our regular radio work began, and it has never stopped since. Sometimes we were on the air a full hour every day. This, along with our regular tabernacle evangelistic campaigns, kept us very busy. Sometimes our radio bank account was down to \$1.50, but by the end of the week there was always enough to pay the \$160 to the radio station.

## A Day of Small Things

After our first broadcast we received seven letters, two or three of which contained money. These letters were answered personally by hand. The next day nine letters came in. By the end of the week, each day was bringing from ten to fifteen letters. To answer them all by hand was more than we could do and keep up our evangelistic work also. What could be done? We had no money for a secretary; in fact, I had never dictated to a stenographer. At the end of the first week a neatly typed letter came, which read: "I am a public stenographer and am interested in your work. If I can be of any help in writing letters after working hours, I shall be glad to donate my time."

This young woman came and worked for several evenings, but the work grew, and we needed her full-time services. We promised to pay her for each day's work if there was sufficient money in the mail to do so, and she accepted the work on those terms. The money did come in, and it was in this way—by faith—that Miss Betty Canon became the first office secretary in our broadcasting endeavor, which now requires the services of more than one hundred earnest workers.

The brethren of the Pacific Union Conference, led by Elders Glenn Calkins and C. L. Bauer, believed that the means to expand our program into a chain broadcast on the Pacific Coast would come from radioland. They stepped out by faith, and the Voice of Prophecy began to grow—from ten stations to thirty-six.

## Great Expansion

About the time the broadcast reached self-support, W. G. Turner,

W. H. Branson, and others of the General Conference, acting on the vision of a nation-wide broadcast, moved forward in faith; and now our gospel program is heard in English from coast-to-coast in North America and, in Spanish and Portuguese, to the most southern tip of South America. The Voice of Prophecy broadcast is now released over 475 radio stations, and in North America alone 74,000 people (25,000 juniors) are sending in their lessons for correction in the free Bible correspondence courses. These Bible courses are now prepared in English, Spanish, Portuguese, German, Italian, Chinese, and Japanese. Should we not pray for at least six hundred radio stations for the broadcast, and many more languages for the Bible correspondence courses? Surely these will come as we step out in faith that God will lead the way.

As we look back on the way the Lord has led us, we can only say, "What hath God wrought!" And so, step by step, the work has gone on by faith. We shall continually face the impossible, but God has a way prepared for us just as soon as we are ready to walk by faith.

"Nothing before, nothing behind!"

The steps of faith

Fall on the seeming void, and find  
The rock beneath."

Does the Lord want us on the air today? Does He want us to broadcast to many lands and in many languages on the powerful short-wave station now being completed at Cincinnati which will have a world-wide coverage? Does He want us to speak to the millions of China, Russia, India, Europe? Does He? If not, why not? What about Revelation 14:6: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Do we believe that? We can never settle down and say that we are on enough stations, that we are working in enough languages, that we are doing enough work and making enough sacrifices and preaching to enough people. No, we can never say that as long as this troubled world needs to hear the gospel, as long as we believe the message, and as long as we have faith in God.

*Have faith in God!—*

*Step out in greater daring;*

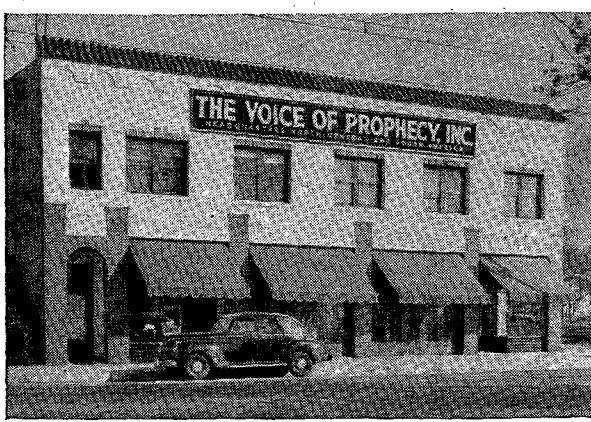
*Have faith in God—*

*His holy gospel sharing;*

*Have faith in God—*

*For Christ your heart preparing.*

*Have faith, dear friend, in God.*



Radio Home: 805-811 E. Broadway, Glendale, California



Voice of Prophecy Radio Staff Members Begin Their Work Before Sunrise Every Sunday

## Heralding the **THIRD ANGEL'S MESSAGE** through

H. M. S. Richards, Director, Goes Over Radio Script With D. A. Delafield, Program Announcer

# *The Voice of Prophecy*

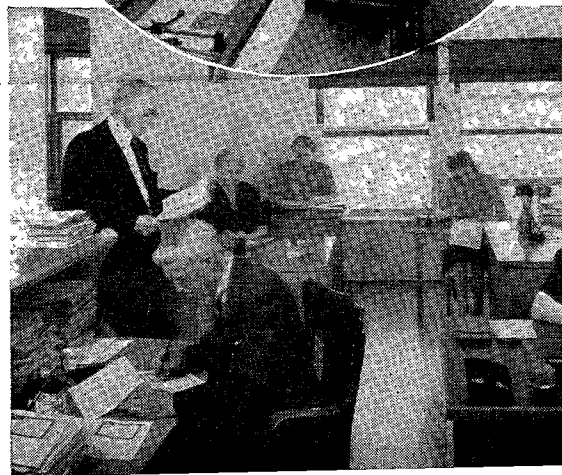
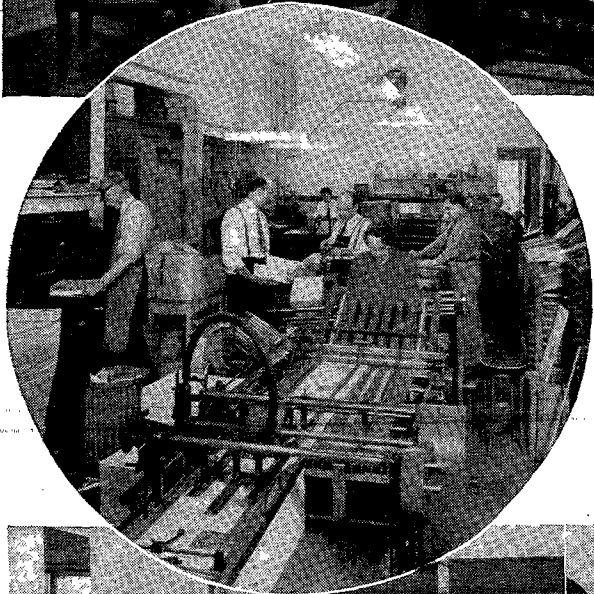
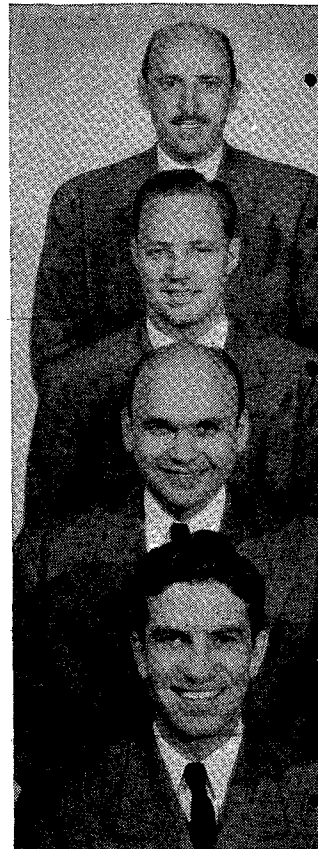


This is a brief three-year story of the Seventh-day Adventist contribution to religious broadcasting. ● The radio industry is now celebrating its 25th anniversary. Speaking of this new milestone, David Sarnoff, president, Radio Corporation of America, declares that "the advantages of the next 25 years will make those of the last 25 pale into insignificance." ● The voice and pulse of radio—like the seconds and minutes of time—speed into the infinite and vanish in the emptiness of space. Neither time nor the waves of radio can be recalled. . . . The present, therefore, is opportunity. The future is our challenge."

Mrs. White has said that "the church is making history." Radio broadcasting is helping the church to herald the happy note to a turbulent world: JESUS IS COMING AGAIN. Our challenge is to reach untold millions speedily. Your prayers and your gifts have never been more timely. Radio work pays.

**"FORWARD IN FAITH"**

(Above, Left) A Family Listens to the Voice of Prophecy Program on Sunday. ● (Left) Free Lessons in Six Languages Are Printed in This Pressroom. ● (Below, Left) Individual Attention Is Given Every Lesson and Letter. ● (Below) Seventy-five Prisoners in Puerto Rico Are Graduates of the Spanish Bible Course. Similar Prison Work Has Begun in Rio. Said a Brazilian Warden, After Noting Good Influence of Four Inmate Students, "Convert Twenty of the Men. . . and My Disciplinary Problems Will Be Solved." ● (Above, Right) King's Heralds Quartet: Raymond Turner (top), Robert Seamount, Ben Glanzer, Wayne Hooper







By February, 1945, One Million Letters Had Poured Into Box 55, Los Angeles, Since January, 1942



(Above) A Serviceman Seeks a Solution to Perplexing Problems. • (Left) National Radio Evangelists—V. A. Sauza, From Mexico (left), and B. F. Perez, of the Argentine—Produce the Spanish Version of the Voice of Prophecy. Certain United Nations Security Council Delegates From Latin America Recognized the Voice of B. F. Perez When He Was Introduced. They Expressed High Regard for the Broadcasts. • (Right) Unsolicited Testimonials Reveal Soul-satisfying Benefits From Radio Listening, Bible Study, and Correspondence With Their Instructors. • (Left, Below) Foreign Lessons in Italian, Spanish, and Chinese Are Shown Here. Nearly 17,000 Persons Have Graduated From the English Senior and Junior Courses

MINISTER—"I have attended two theological schools. . . . But I have learned more in the last six months in your course than all I ever learned before." Chicago, Illinois

ARMY CHAPLAIN—"Your work is a great lift to us in the service."

REFUGEE—" . . . am a refugee from war-torn Europe. . . . teaching has helped me through many worries." Washington

RIO DE JANEIRO—" . . . gems of intrinsic value . . . a spring of water which has quenched the thirst of souls who were anxious to understand the future."

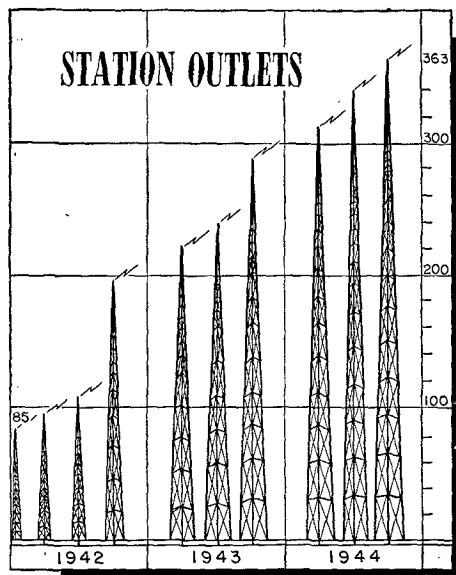
HOSPITAL—"It was such a pleasure to listen to the singing." Alaska

WAR WORKER—"I am glad that there is a religious program on the air . . . (so) simple that 'a wayfaring man, though a fool' can understand it and be saved." Ohio

INSURANCE MAN—" . . . the most impressive religious program I've ever heard . . . the most forceful message for right thinking that has come to my attention in a long, long while." Publicity Director

TECHNICIAN—" . . . impossible for me to attend church . . . overcrowded hospital. . . . Keep up your good work."

WOMEN'S PRISON—" . . . am receiving the Bible lessons . . . picked up the Bible and began reading . . . I am through with rackets." Alabama



(Left) Four Weeks After Pearl Harbor the Voice of Prophecy Was Released Coast to Coast Over 85 Stations. Note Rapid Growth by End of 1944. Total Home and Overseas Radio Stations Now Number 500. • (Below) Courage and Hope Is Conveyed in Every Line With the Aid of the Braille Voice of Prophecy Lessons

One Day's Outgoing Mail



## Lay Evangelism in Southern Mexico

By J. A. SALAZAR  
Superintendent Tehuantepec Mission

UNTIL 1920 there was only one mission in Mexico. Very few workers were employed to take care of the scattered churches throughout the country. After this date several missions were organized. One of these missions had only one worker besides the superintendent. This was a very small beginning indeed. The superintendent went out with the worker to do canvassing work. Our books and *El Centinela* were the entering wedge. The truth contained in our books and magazine had a power that the people could not resist. Groups began to spring up here and there. The colporteurs were busy spreading the gospel seed in all parts of Mexico.

Now we have six missions with more than five hundred churches and companies. In the sixteen years that I have been laboring here I have seen this wonderful development. Expansion has been so fast that it is a real problem for mission officials to take care of the work properly.

The first national workers were taken from the colporteur ranks. They did a wonderful work. Now our training school is preparing a fine group of workers.

Every year we used to go to the union meetings and present our pleas for workers. We had so many calls that they could not be answered, for there were no workers in sight. We would often return home somewhat discouraged.

But later, plans were laid, and we were encouraged to train laymen for the work. This was a heaven-born idea. There would be little expense and big results. We began to think this over, and the more we thought about it the more we were impressed that this was the thing to do. So the next time we went to the union meeting we asked for an appropriation to conduct a lay workers' institute.

We sent a circular letter to the field, announcing the lay workers' institute. Many wanted to come, and a large number attended. Some could neither read nor write. Those who could not read were in difficulty when the examination came. But all were greatly benefited. A certificate was given to each one, stating that the owner had attended the institute. The accompanying picture reveals that we had more than fifty in attendance. The students' ages ranged from nineteen to seventy-two. They had been se-



Lay Workers' Institute, Held in Southern Mexico

lected from one hundred and twenty who wanted to come. We will make a little more careful selection for those who will attend our next institute. We are already getting good results from our first institute.

Many of those you see in the picture have raised up several Sabbath schools. Some have gone for weeks into the jungle, looking for needy people to whom they can deliver the good news. Most of them are poor but have a zeal in their hearts that sends them far from home to preach the Word. They help in the churches, and many of them are church officers. They take active part in Big Week and in the Ingathering campaigns.

We believe that a new day has come to Mexico. We are kept more than busy attending to the work in this active mission. We ask your prayers that we may be able to lead out in this great and needy field.

## A Letter From South Africa

By MRS. C. F. CLARKE

DEAR BRETHREN:

We often read in the REVIEW words of appreciation for the workers in the mission lands who are staying at their post of duty beyond the required term of service in order that the work of the Lord may go on uninterruptedly during this time of conflict. I feel that a tribute should also be paid to the loyal fathers and mothers in the homeland who are making an equal sacrifice in patiently waiting for the return of their sons and daughters.

We missionaries have the satisfaction of seeing the result of our labors, but our parents do not have this privilege. Their lot is to patiently wait without the compensation of seeing souls won to Christ as a reward for their sacrifice.

I would like to share with the readers of the REVIEW a letter one missionary recently received from one of these faithful parents, for I know that it is merely a sample of scores of other letters written by Adventist fathers and mothers to the missionaries who are staying by the work until relief comes. Here is the letter:

"My dear Daughter,

"When mother and I read that you are to remain in Africa a year longer, our hearts sank. However, after a little reflection I thought just this way, Daughter:

"When I said good-bye to you that winter day in November, 1935, I was like a stoic—you saw no tears in my eyes. I wouldn't make it harder for you by showing my feelings. You had told us it was to be a five-year term.

"Later (after you had been in Africa a short time) you wrote that the term of service had been changed to seven years. I made no reply, just as though it were of no interest to me.

"Then (when your seven years expired) you said you couldn't get relieved and would have to wait until the submarine menace had subsided; yet I showed no concern. Later your letters showed that since the German 'sea serpents' were passing into history, you might drink Corpus Christi water in about January, 1945.

"Now you say that you must remain

with the new prospective teacher a whole school year. For a few minutes this did hurt me. It was a hard blow. However, I thought that *Christ* didn't give stintingly or grudgingly for me,

and God forbid that I should be stingy with Him. So, His will be done. He knows best. Come home when you can do so without undue haste. Don't show the Lord any 'hurry-up-please'

disposition. Give Him 'good measure, pressed down, shaken together, running over.'

"God bless all of you,  
"Your loving father."

## In the Solomons Group

By NORMAN FERRIS

**T**RAVELING by air-cargo craft was a new and interesting experience. These special craft will carry anything up to heavy tanks and trucks. Several years ago, when we were returning from Rabaul to the Solomons, it took the *Melanesia* two days to reach its destination, but we did the trip this time in an hour and twenty minutes.

Over Ranonga I could pick out the native buildings, but the church and mission home were missing. As I came into this place, the district officer and an old friend met me, and with two other officers we were driven to the cemetery, where many hundreds of crosses, set in neat rows on the side of a ridge, mark the supreme sacrifices made. The major drove us to interesting points and afterward took me to his island headquarters and entertained me for two days.

Soon after my arrival I was given another warm welcome by other old friends. One of them was to leave the next day, taking supplies to outposts by boat, and it was arranged for me to accompany him—an unexpected pleasure.

Word of my arrival soon went around, and the natives began to come in, representatives from all the western section, and we had a very fine meeting for the opening of Sabbath. Lianga was the first teacher to meet me, and he told many interesting experiences. The example of our boys in this section in remaining true to the principles of the message is wonderful.

### An Unexpected Meeting

At Ughele where a new village has been built, our people came out in force. We spent a night near the entrance to Marovo Lagoon, an area which will soon be controlled by the district officer himself. Other forces, it is anticipated, will be gone.

The old familiar spots of the Marovo were passed. Here and there canoes were hailed, and beaming faces shouted as they discovered that I was actually here. Abreast of Telina a large canoe with two big sails came quickly into view. The captain slowed the engine, and to our great surprise there stood Ragoso!

You should have heard the shouts and seen the expressions of joy as we recognized each other. They were soon alongside and Ragoso climbed on board. They were on their way to

Viru to dedicate a new church, to baptize a number, and to marry two couples. They all came back to Batuna. A fellow passenger had never been in the Marova before, and to see that great canoe speeding along ahead of us was a real thrill to him.

### Mission Headquarters

Coming into Batuna was a real joy. The captain paused to enable me to get a few pictures, and then we moved in to the wharf, which is in excellent condition. Men are amazed here that Batuna should be so well preserved. The mission buildings need painting. The workshop is just as Brother Tucker left it, even to the shaft of the generator being still in the vise. Brother Tucker was working on this when he left. The machinery is well greased; vital parts were hidden by the boys.

I did not see the *Portal*, but Ragoso says that it is in excellent shape. The boys took the mast out and built a leaf house over it. They will have it back and ready to begin work when I return in a fortnight's time. The sawmill will need a lot of replacements because of rust and deterioration.

The new cutter which was being built for the Choiseul school is still on the slips. Kuve completed the decking and there it has remained since. With such a demand for boats I can't understand why it was not taken, except that it needs calking and painting.

The press is in good order.

Little Bilisiri took full responsibility

for the care of the hospital. He took great pride in showing me his records. All the equipment was saved, and a number of patients are at present being cared for. The government supplied a liberal amount of medicine. Some of the equipment will need replacing. The white ants have eaten sections of the hospital, but on the whole it is in good order.

About eighty gathered in the school for evening worship. The building is well preserved. Likaveke conducts day school for thirty small boys and girls.

Ragoso has his reports well in hand and has cared for the interests of the mission with courageous faithfulness. The Marovo is now back in prewar condition. Village life has been resumed, the gardens are all bearing, and there is plenty of food. This is the first section of the group to achieve this state, and it is largely due to Ragoso's able leadership. He has steadily refused any recognition of his work, simply stating that he is not an army or a government man but a minister in charge of the Seventh-day Adventist mission. His counsel and help have been greatly appreciated by all concerned.

It is a blessed privilege to give up all for Christ. Look not at the lives of others and imitate them and rise no higher. You have only one true, unerring Pattern. It is safe to follow Jesus only.—ELLEN G. WHITE, *Testimonies*, Vol. I, p. 241.



Pastor Norman Ferris and His Family. They Have Been Faithful Workers in the Solomon Islands for Many Years. Pastor Ferris Returned Alone Recently, to Inspect and Build Up the Island Work

Conducted by Nora Machlan Buckman

## His Bread Returned

By WILLIAM H. HAMBY

HE had kept the country store for twenty years. The sign read, "C. P. Johns," but he was Uncle Charley to everybody. It was the only store at the village crossroads, and he prospered in a modest way. After the bad accounts were deducted, his profits were small, but he was able to support his family comfortably. They had a pretty little cottage with some fruit trees in the lot, kept some pigs, a cow, and a horse and buggy. They had enough and were content with that and their good name.

Then the old man took his nephew in as partner. They built an addition to the store and bought a big bill of new goods. It put them in debt quite heavily, but their trade increased, and at the end of three years, when the farmers had brought in their wheat, they had enough to pay all their debts and a thousand dollars over.

The nephew took the money, three thousand dollars in all, and went to St. Louis to pay off the debts and buy new goods for the fall and winter trade.

The goods came promptly, but the nephew did not return. He was called South, he wrote. One afternoon, a few days later, the old man received a letter from the wholesale house, expressing surprise that he had not remitted for the past-due account, and stating that unless such remittance was received by the tenth they would draw on him for the full amount, the new bill included.

The supper bell rang three times before the old man stirred. As he came down the walk his wife saw there was something the matter, and met him in the yard.

"We are ruined!" he said in a lifeless tone, handing her the letter.

"Oh, no, not ruined. You can raise it, can't you?" she asked hopefully.

"No," he replied listlessly.

"Surely there will be some way out," she urged.

"There is no way out," he said hopelessly, as he sank into a rocking chair. He looked very old, and on his gentle face was blank weariness.

"No, there is no way out," he repeated in a monotonous tone. "That money was all I could raise; it was everything I have made in twenty years."

The next day he made the only effort that seemed to offer any hope. He

went to Adams, the moneylender of the community, and offered to mortgage everything.

"No," said Adams, "your stuff isn't worth it. It isn't in my line, anyway. Get some good men who own land on your note, and I can let you have what you need."

The old man went home, a forlorn figure, bent and gray, and sat down to wait dully for the end.

They sat in the shade in front of the blacksmith shop. It was an informal gathering of farmers, who, hearing the news, had ridden in to learn the particulars.

"Too bad for Uncle Charley!" said a farmer, digging at the grass beside



him with his pocketknife. "Too bad!" and they all shook their heads.

"He's been a great help to this community," said another.

"There never lived a more accommodatin' man," added a third.

And then they talked of how they had always distrusted the nephew, and how soon the old man would be closed out, and wondered what he would then do for a living.

There was one, the poorest and most shiftless man in the neighborhood, who had not spoken.

"Something ought to be done, men." He could hardly control his voice. "It'll be a low-down shame to let Uncle Charley be sold out."

"What can we do?" asked Jones rather idly.

"I don't know exactly what we can do," continued Todd, "but let me tell you what he's done for me. When I came here I didn't have a red cent, and he trusted me for a whole year's living and never asked me for it once. I couldn't pay him, but I got ashamed and wouldn't take any more. Well, the

next fall when I came down with the fever, there wasn't a thing in the house to go on. I tell you, we were in a mighty bad shape, and didn't know what in the world would become of us, until one evening Mr. Johns came over and brought the doctor. Says he, 'Doc and I just thought we'd drop in.' And while the doctor was fixin' me up some medicine, he called my wife to one side and says, 'Mrs. Todd, you send one of the boys down to the store and get what you need, and Jim can pay for it when he gets well.'"

No one spoke for some time. "Now, see here," continued Todd, "I'm a mighty poor man, but Bill says he will give me a hundred dollars for my bay mare, and I'm going to sell her and give the money to Uncle Charley to help pay off that debt." Several others volunteered to help.

"I don't think," said Mingus, "that it would be best to give him the money. He wouldn't feel right about it, you know. It ain't so much the loss of the money; he can make that back in three or four years, but it's just taken all the stiffening out of the old man, and he's lost all heart. If we could fix it somehow so he could go on with the store and see some way to pay out, it would be just the boost he needs."

"Say, don't you suppose Adams would loan him the money?" asked one.

"Oh, Adams would loan it to him quick enough if he could get the security, but how's he going to get it?" said Willis.

"Well, I never went on a note in my life," said Haney, "but I'll be one to go on Old Man Johns' note for three thousand."

And so said every man there.

A note was made out and put in the hands of Haney. The word was quickly passed around, and for two or three days men kept coming in at all hours to sign that note.

"He lent me fifty dollars when I was hard up," said one.

"He helped Tom get through school when I was too poor to help him myself," said a father who was now well to do.

"After working all day, many is the time he came over to my house and sat up with me when I was down with the slow fever," said a neighbor.

"Fifteen years ago," remarked a



prosperous young man, as he sat down to sign the paper, "I was too worthless to kill. But Uncle Charley called me into the store one day and persuaded me to go to school, got me some books, and sold me clothes on credit. Nobody thought he would ever get a cent for it."

"I want to put my name on that note," said a poor widow. "I know it's not worth anything, but I want it there. Nobody knows, Mr. Haney, how kind Uncle Charley has been to us. The winter after Jim died, Lizzie went up to the store almost barefooted. He pretended to have her help him count some eggs, and then he gave her a pair of shoes. He's done lots of things like that."

"He is always so jolly and whole-souled you can't help feeling that he is interested in you and wants you to be happy," was another's tribute.

There were but four more days of grace. The old man sat crouched in his chair as if shrinking from the coming blow. The whimsical humor, the independence, the courage, were all gone. He was a poor, hopeless old man, down never to rise again.

Two or three farmers came in and sat on the edge of the porch. He tried to be sociable but made a pitiful failure of it. Others came in, and then more, until there were two or three dozen seated on the porch. The old man knew they had come to sympathize with him, but he could not bring up the subject of his loss and none of the others ventured to do so.

There was an awkward half hour in which nobody talked of the important matter. At last Haney nudged Todd and urged him to speak. Todd shifted his position once or twice, got up awkwardly, and stood before Johns, trying to speak, but the words stuck in his throat. Then he fumbled in his pocket, drew out a paper, held it out to the old man, and managed to say—

"Maybe this'll help you."

The old man looked at the paper. It was a note for three thousand dollars, due in three years, all ready for his signature. Below was the name of almost every man in the community as security.

The old man tried to speak, but could only call—

"Mary!"

His wife came quickly and looked at the paper.

"Thank 'em, Ma; I can't!" said the old man with a sob in his voice. The tears were running down her face as she turned toward the men. They were all looking away.

"I can't, either," she said, as she slipped down beside her husband with her arm round his neck, "but they know."

"Looks sorter like rain over in the southwest," said Todd. "Guess we'd better be going, boys."—From the *Youth's Companion*.

## What Are You Reaping?

By MRS. MARJORIE BURNS

SITTING by our radio the other day, I turned the dial and stopped at a newscast by Urbana Champaign. It was the usual run of news and hardly caught my undivided attention until the very end when the announcer said: "An instructor at the State University of ——— will seek to introduce a bill into the State legislature to forbid all semblance of religious worship in the public schools. The reason as stated is that 'religious worship is nothing but a chronic disease of the imagination contracted usually during childhood.'"

For a moment I felt rather stunned. Then I got up and jotted down the exact words. Since then I have been thinking a great deal about them, and the more I think the more I wonder just what kind of person in this age of war and uncertainty and heartbreak could dare to make such a flagrant statement.

Some of us, I fear, are asleep in the tower. Just because many have been forced in dire extremity to pray, we think that things must be getting better. Very few of us realize exactly what many of our educators from the grades to the universities think about God and all that He stands for. If we knew we would recoil in horror at the idea of subjecting the young minds of our children to the thrusts of godless teachers.

Our American school system serves the public very well, but we cannot expect it to give our children the training God has commanded that they should have. They must have a special training with which to meet the times that are ahead. You and I are charged with girding our own hearts and minds against the "time of trouble," and we are also charged with getting our children ready. They cannot, while so young, sense the need or even attempt to ready themselves. If we let them go into worldly high schools at an age when they could do much for their own Christian experience, we are surprised to find that later they do not want to. *But why should we be surprised?* For eight or ten years we have permitted them to have a thoroughly godless education. What are we as parents thinking about when we are so careless with the eternal

welfare of our children? We must admit that the price some of us are having to pay is heavy, but, alas, well deserved!

In telling the story of the imprisonment of some of the disciples to my first and second grades last year, I saw tears of concern fill their eyes at the thought of the cruelty of the persecutors. But immediately their faces brightened, their little mouths worked, and although they didn't speak, I knew what they wanted to say. I paused, and they could contain themselves no longer. They said in one voice, "But they prayed, didn't they!" That, in their minds, entirely solved the problem. Think what that will mean to them in the years to come! Where, in any public school, would they have learned such faith? If they had in their innocence given such an answer they would have become a public spectacle, something for the rest to laugh or stare at! Is that what we are going to force our children to put up with? In view of this, is any sacrifice too great to make in order that we may have our children in our own Christian schools?

Satan is clever in his planting. His seeds are the dormant kind that often wait several years to show their growth. He is too wise to alarm us by a sudden outburst of unhealthful weeds in our children's character. But all the time the roots are taking hold, stronger, tighter, they pull and bind, changing the very foundations of the life, and when the weed finally appears, we cannot pull it up. We sometimes give him all the time in the world to do his deliberate enslaving, and then we are helpless to stop him!

How must God and the angels look upon us in amazement and pity at the way we throw away the lives of our children! Fortunately, God is sometimes able to help us in our extremity, but too often we have let things go too far.

Now is the time for us to turn about. Now is the time to plan for the next school year. Let us give the rest of the educational years of our children to God. Let us set in the tower a watch that will never sleep again. Let us with one accord be up and doing to save the dearest possession of our lives—our children!

SOME people go to church; others go to worship.



## New York Conference Headquarters

**F**OR many years the New York Conference office was located in Union Springs, a beautiful little village on the east bank of Cayuga Lake, one of central New York's famous finger lakes. Union Springs, however, is off the main lines of travel, and it was with great difficulty that the work was carried on from this point.

The conference office and Book and Bible House recently were moved and are now at 528 Oak Street, Syracuse, New York. Syracuse is the logical place for the New York office, as it is centrally located for train and bus service to all parts of the conference.

This change will mean a real saving in time and money and will make for a much more efficient program, all of which are to be desired in carrying on the Lord's work.

The circumstances connected with moving the office have caused the conference committee to feel very definitely that we were led providentially to the wonderful property here pictured. It cost more than \$75,000 to build this house, and we have been able to buy it at the unbelievably low price of only \$12,000. It is in perfect condition, comparatively new, and fully adapted to meet our many needs.

O. T. GARNER.

## Among Latin American Delegates at the San Francisco Conference

**T**HE task of meeting the various delegates and representatives of the many nations assembled at the San Francisco United Nations Conference on International Organization was not an easy one, but what is difficult for man is not so for God. In compliance with an invitation from the General Conference, it was my privilege to visit the representatives of the Latin-American countries. I am happy to report that, in general, the various delegates were favorable to the fundamental principles of religious liberty and freedom of conscience.

Since it would not be possible to refer to all the visits made in San Francisco, I shall mention only a few.

My request for an interview with the head of one of the delegations brought me an appointment for twelve-thirty on a certain afternoon.



Recently Purchased New York Conference Office in Syracuse, New York

On arriving at the rooms in the St. Francis Hotel which were occupied by this delegation, I found the delegates eating lunch together. They invited me to be seated at the table and dine with them. I explained that I had already had my lunch, and while they ate, I stood before them and talked about the problem of religious liberty. When I had completed my presentation, the president of the delegation arose and, speaking for the assembled group and for his country, promised his support for every measure proposed to assure complete liberty of conscience.

I found it difficult to interview the representative of another delegation. I went to see him several times, but it seemed impossible for me to reach him. Finally, as I was insisting once more, the secretary told me that the delegate was in the barbershop. Upon further inquiry, I learned which barbershop he was patronizing. There were ten or twelve gentlemen in the shop. As I was not acquainted with the delegate whom I was seeking, I stood at the door and inquired, "Who is Mr. —?"

One of the men, his face covered with soap, answered, "I am he."

So there in that barbershop we discussed the question of freedom. Since we spoke in Spanish, we were not understood by the others in the room; thus the interview was entirely private.

As a representative of the International Religious Liberty Association, I requested an interview with the leader of the delegation from one of the most prominent Latin-American countries. The secretary informed me that it would be impossible to see the principal delegate, who was also the minister of foreign relations for his country. He insisted that the man

was busy and could not be seen. Considering that my case was almost lost, by way of an experiment, I said, "Mr. Secretary, I am indeed sorry that the minister finds it impossible to receive a representative of the Seventh-day Adventist denomination."

On hearing this, the secretary asked, "What did you say?"

I repeated my statement, and after a brief hesitation the secretary said,

"Kindly wait just a moment, please."

When he returned a few minutes later he said with a smile, "The minister will receive you."

After a prolonged wait my name was called. As I passed the secretary, he remarked, "Remember that the minister has made an exception for you. Your interview is for only one minute."

Nevertheless, the interview lasted half an hour. So great was the interest the minister manifested in the subject which I presented that he said, "I will do everything within my power in favor of religious liberty, for this is greatly needed in our Latin countries, and especially in mine."

When I had explained the motive of my visit to another delegate, who also was the minister of foreign relations as well as an ex-president of his country, this statesman spoke with enthusiasm of the principle of freedom of conscience and condemned emphatically those individuals or organizations which endeavor to restrain it. He showed himself to have a very liberal and understanding attitude.

The question before us was of such absorbing interest for this prominent statesman that he forgot an appointment, and our conversation lasted for an hour and a half. In view of the cordial friendliness which had prevailed during the interview, I remarked as I was about to leave him, "I regret, sir, that in the future we shall not have the privilege of discussing these fundamental problems together as we have done this morning. For my part, I shall not have the pleasure of hearing your opinions, but, on the other hand, you may hear mine if you so desire."

"How can that be?" he inquired.

"We have a religious radio program which is heard each week in all the

Latin-American countries, including your own," I replied.

He interrupted me, saying, "What? Is it the program of the Voice of Prophecy?"

When I answered in the affirmative and confirmed the fact that I was the speaker on this program, he arose and shook my hand most cordially. He then explained that he and his family were assiduous listeners of the Voice of Prophecy program, and confessed that his wife tuned in before the hour of the broadcast so as not to lose a word. He added, "It seems that the entire house is sanctified as we listen to those beautiful hymns and the message so filled with Christianity."

Then he called the secretary of his delegation and introduced him as another who listened regularly to the Voice of Prophecy program.

Two days later, in company with Elder Paul Wickman, I was granted another most pleasing and profitable interview with this delegate. Let us thank God for the great power that attends the preaching of His Word by means of the radio, which is enabling us to reach the highest social spheres.

A similar experience was mine on visiting another delegation. As I was about to leave the office, a secretary, who had heard our conversation, approached and said that he believed he had met me before. I told him I had never been in his country, but he insisted that he knew me. Finally he said, "There is something about you that is familiar. At least I believe that this is not the first time I have heard your voice."

Profiting from my previous experience related above, I remarked that perhaps he had heard my voice on a radio program.

"That's it!" he exclaimed. "You are the speaker on the Voice of Prophecy program, are you not? I knew I was acquainted with you. Many of my friends listen to this program, since it is the most popular of the serious programs broadcast in my country."

It is my opinion that the work in San Francisco has not been in vain. God is still granting to us the opportunity of working and carrying to men the true hope of the world, "that blessed hope," the only hope for our salvation. BRAULIO F. PEREZ.

## Trust in God a Defense

(Translated from German by  
Forrest Washburn)

**D**URING a native uprising in Southwest Africa, rebellious Herero broke into the modest home of a missionary widow with the definite purpose of robbing and murdering her. But she received the evil guests without any anxiety, and in

peaceful friendliness she said to them quietly, "I have not yet had my morning devotion; will you not join with me?" In a matter-of-fact manner she gave out the hymnbooks, seated herself at the harmonium, and played the German choral:

"Daybreak of eternity,  
Light from the everlasting light,  
Send us thy beams this morning  
To strengthen our faces."

Then she began to read from the twenty-seventh psalm: "The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?"

The Herero began to join in with their rough voices. When she had ended, they shook hands with the silent woman and went out without saying a word. She stood at the point of losing everything, even her life; but she possessed a treasure which could not be taken away from her. In the face of death she had shown that she was rich in God.

## North American Gleanings

### Atlantic Union

Five persons were baptized on August 11 in Olean, New York, as a result of the summer effort held by Carlyle A. Nelson.

On September 9, J. Branson Chrispens will open an effort in Auburn, Maine, in the Edward Little Auditorium. Elder and Mrs. V. C. Townsend and Mr. and Mrs. Floyd Hilliard will assist Elder Chrispens during the effort.

N. F. Pease is leaving the Southern New England Conference to take the position of Bible teacher in the Loma Linda College of Medical Evangelists. A. L. Westphal has left to take up the work of a pastor-evangelist in the State of Arizona. L. D. Dryer has taken over the field secretaryship of the Northern New England Conference. Ralph McGann, Sr., of South Lancaster, Massachusetts, has accepted a call to take the post vacated by Brother Dryer.

C. A. Reeves and his family have arrived in Boston and are busy preparing for the large effort soon to be conducted in that city.

H. E. Fagal will conduct an evangelistic effort in Northampton, Massachusetts. A. E. Brendel will open an effort in Waverly, Rhode Island. M. G. Johnson has completed plans for an effort in Pawtucket, Rhode Island.

Professor H. T. Johnson has accepted a call to become the principal of the Union Springs, New York, Academy.

On July 28 the church group in Barre, Vermont, gathered to dedicate

the church building which they have recently purchased.

Edna York has accepted a call to India as a medical missionary. Previously she served as one of the supervisors of nurses in the New England Sanitarium.

### Central Union

Elder and Mrs. John Hickman, formerly of the Missouri Conference, have accepted a call to work in the Nebraska Conference and are now located in Grand Island.

R. E. Browning will join the conference September 1 as pastor of the Hutchinson, Kansas, church and district.

Mr. and Mrs. B. J. Liebelt, Elder and Mrs. G. K. Lashier, Elder and Mrs. Oscar Heinrich, Mr. and Mrs. L. J. Ehrhardt, and Bernice Parks have arrived in Topeka to assist Robert Whitsett in the effort he is beginning in Topeka, Kansas.

The new church building at Newcastle, Wyoming, was dedicated on Sabbath, September 1.

### Columbia Union

R. T. Hudson has taken up his new responsibilities as pastor of Ethnan Temple in Pittsburgh, Pennsylvania.

A new pipe organ, specially built for the Norristown, Pennsylvania, church has just been installed and dedicated. The church also has begun the erection of a new church school building.

One new church school has been added in the West Pennsylvania Conference. The company in Punxsutawney have provided the school, and Mrs. Minnie Berkey will be the teacher.

The church school at Mount Jewett, Pennsylvania, will be taught by Mrs. Lotus Knapp. Mrs. Bertha Coppock has again accepted the Bradford school, and Miss Helen Craig, the Erie school. Miss Donna Wineland will teach the school in Eldred.

Pittsburgh Junior Academy will have as its teaching force Mrs. E. E. Carman, Mrs. R. G. Bartlett, and Miss Irma Martin.

Melvin Doran has accepted a call to assist J. E. Curry in the publishing work of the Chesapeake Conference. Brother Doran has been located in Portsmouth, Virginia.

### Lake Union

Miss Frances Blake, of the Lake Region Conference, has accepted a call to be dean of women at Oakwood College. Formerly she was a Bible instructor in Illinois. Mrs. Bertha Bailey, of Indianapolis, is temporarily serving as Bible instructor in connection with the tent effort conducted by J. W. Allison in Indianapolis.

The Lake Region has new conference headquarters at Woodland Park, Chicago.

The evangelistic campaign that has

been held in Connersville, Indiana, this summer by Roland K. Cemer and his associates—Brethren Mickley, Davidson, and Johnson, and Miss Marciel Ehrhart—is having good success, and they are planning to hold a baptism soon.

Five young people united with the Cadillac, Michigan, church by baptism and four with the Evart, Michigan, church.

On August 4 the Marion church was dedicated by T. G. Bunch and the Evart church was rededicated, because of the many improvements added this year.

### Northern Union

E. A. Piper reports six baptisms from his district in Minnesota, also C. R. Lickey and G. M. Lien each report three.

The church in Roseau, Minnesota, has been recently dedicated, and four new members were added to the membership.

In Hewitt, Minnesota, twelve were baptized recently. J. C. Harder officiated and brought two, Brother Horn brought two, and Brother Fuller brought eight.

Miss Helen Mae Smith has just accepted a call from the Iowa Conference to the Northern Union Conference office.

The evangelistic company in Minneapolis, led by M. K. Eckenroth, associated with R. H. Hartwell and E. L. Sorensen, have launched their activities. The meetings are to open September 16 in the Lyceum Theater.

The Glenwood church was organized on August 4. C. V. Anderson, president of the Minnesota Conference, conducted the service.

Mr. Floyd Gilbert, of Belle Fourche, South Dakota, has been selected to serve as superintendent of Plainview Academy.

The group in Kenmare, North Dakota, have recently purchased a church that the Baptist people had for sale.

The church members at Bottineau, North Dakota, the Turtle Mountain church, have purchased a lot in town where they plan to erect a church building.

### North Pacific Union

On August 11 the believers at Rupert, Idaho, were organized into a church.

Elder and Mrs. J. H. Apigian have accepted a call to the Oregon Conference.

W. I. Untersehr has accepted a call to work in Seattle, Washington. He has been with the Idaho Conference for the past two years.

The Vale, Oregon, church boasts a new church school building.

Eight believers were added to the Payette, Idaho, and Vale, Oregon, churches by a baptism on August 25, by J. H. Apigian.

At an all-day district meeting held in the Centralia, Washington, church, eight went forward in baptism.

J. W. Osborn, of the Florida Conference, has accepted the call to be pastor of the Seattle Central Church.

At Ketchikan, Alaska, a beautiful two-room church school building and church recreational hall is nearing completion.

Eight were baptized by J. M. Nerness in the Washington Conference. August 11, L. E. Lyman baptized eighteen at Everett, Washington. E. N. Sargeant baptized six in the north Seattle church, and W. L. Schoepflin baptized eight at Centralia for Arthur Patzer.

C. C. Kott has accepted a call to the presidency of the Idaho Conference, and D. L. Olsen has been elected to fill Elder Kott's place as home missionary and Sabbath school secretary for the conference.

The Cedar Home, Washington, church has recently purchased a three-room school building and a home adjacent to use as a teacherage.

### Pacific Union

The Japanese relocation centers will soon be closed, and the Pacific Union Conference has located the ministers as follows: K. Nozaki in Central California, S. Imai in Northern California, and A. T. Okohira in Southern California.

Professor and Mrs. A. W. Millard, of Fresno Union Academy, have accepted a call to connect with the work in the Hawaiian Islands. Professor Millard is to be in charge of the educational and Missionary Volunteer departments.

Professor P. G. Wipperman, formerly of Lynwood Academy, has taken over the principalship of the Fresno Academy.

Mr. and Mrs. Robert E. Reynolds, of La Sierra College, will be joining the group of workers in the Central California Conference this fall.

Varner Johns, who has been Bible teacher at the College of Medical Evangelists, is to be pastor of the La Sierra church and one of the teachers in the Bible department.

### Southern Union

Professor and Mrs. William E. Rust have arrived in Atlanta, Georgia, to take over the duties in the Atlanta Union Academy. Professor Rust will act as principal. Other members of the faculty include E. G. Wrigley, Mrs. Harry Duff, Misses Nellie Jane Smith, Thyra Bowen, and Betty Jo Boynton. A new wing has been added to the school building.

### Southwestern Union

Seven people were baptized on August 11 as a result of the evangelistic effort being conducted in Fayetteville,

Arkansas. A. R. Sousa administered the rite.

Bernice Elliston, of Hereford, Texas, has been called to do stenographic work in the Texico Conference office.

V. L. Bartlett, former Texico Book and Bible House manager, and his wife, office secretary, have accepted a call to connect with Southwestern Junior College. Ernest Herr, a graduate of Union College, will fill the vacancy left by Brother Bartlett.

N. B.

## Tent Effort at Albany, Georgia

A SUCCESSFUL tent-tabernacle effort was conducted last summer in Albany, Georgia, by J. G. Conmack. As a result thirty-seven have already been baptized and three reclaimed. Attendance at the church has risen from an average of eight or nine to about sixty.

The tent was pitched early in the spring and was up for six months, with good attendance throughout, the peak being four hundred on the Sunday night the evangelist presented the subject of "Heaven." In connection with the meetings Elder Conmack conducted a radio program, first presenting devotional material from *Steps to Christ* and *Thoughts From the Mount of Blessing*, and later setting forth the doctrines, using much material from *The Great Controversy*. There was also a weekly health broadcast.

The newspapers gave fine coverage for the subjects during the first two months of the effort. They carried an article of six to ten inches daily, covering the subject discussed the preceding evening, and these were widely read not only in Albany but throughout the rest of southwest Georgia.

During the final week of the effort instruction was given in diet, healthful cookery, and simple hydrotherapy for the home. This was very valuable in helping our listeners make the transition from the diet of the world to healthful living.

Sister H. W. Smith lent able assistance with the Bible work. G. Medairy was music director and helped with visiting. The writer was tent master and pianist.

The people were very liberal in their offerings, which, with the sale of books, amounted to about \$1,400 during the series of meetings. This was enough to cover the expenses of the effort.

The church at Albany has grown in many ways. Their tithes rose from \$250 to nearly \$4,000. They have \$7,000 on hand toward their new \$10,000 church building. The priority has come through, and with the blue-



*The Long-awaited Book*

# TRUTH TRIUMPHANT

or THE CHURCH IN THE WILDERNESS (*Revelation 12:6, 14*)

by B. G. WILKINSON, Ph. D.

- To whom does the world owe the preservation of the Bible and the treasures of truth through the Dark Ages?
- Can we know the real history of God's true church from the times of the apostles to the present?
- Read the answer in the connected story of these true Sabbathkeepers:

Patrick of Ireland  
Lucian of Syria  
Columba of Scotland  
Dinooth of Wales  
Aidan of England  
Columbanus on the Continent  
The Silent Cities of Syria  
The Waldenses  
The Age-Long St. Thomas  
Christians of India  
The Evangelical Churches of  
Persia, Scythia, China, etc.

PRICE  
\$3

HIGHER IN CANADA  
ADD SALES TAX  
WHERE REQUIRED

## *A Book of Gripping Interest*

Doctor Wilkinson—for many years connected with Washington Missionary College as professor of Languages and History, and now President—conducted the researches for this book in the libraries of Europe and Asia. His gripping, scholarly story reveals that "the church in the wilderness," and not the proud hierarchy" ("The Great Controversy," p. 64), is the connecting link between apostolic Christianity and the remnant church. The closing chapters on "Japan and the Philippines" and "The Remnant Church Succeeds the Church in the Wilderness" disclose the noble past and the solemn task ahead of Sabbathkeeping Christians. Of interest to laymen—invaluable to students of church history.

READ IT AND PRESENT IT TO YOUR FRIENDS

COMPLETE  
BIBLIOGRAPHY

Full Index

## *Sheds Great Light*

UPON HISTORICAL TRUTHS VITAL TO THE FAITH OF ALL

» ORDER FROM YOUR BOOK AND BIBLE HOUSE «

**PAPER RATIONING  
LIFTED**

# *We're Planning a Bigger and Better* **LIFE & HEALTH** *For 1946*



Beginning with the January issue, **LIFE AND HEALTH** will be greatly enlarged. At last paper stock is available and the size of the journal can be stepped up immediately to 52 pages.

## *You Can't Afford to Miss These Helpful Articles*

★ **For the Newlyweds**—A series on basic principles that underlie happy married life as seen by a medical man who specializes in the field of psychiatry.

★ **About Your Postwar Home**—A series of articles on your postwar home and how to build it for healthfulness, safety, and cheerfulness.

★ **Zestful Living and Healthful Diet**—A series on a balanced diet, giving the factors needed to balance a diet and the reasons why such a diet is important to good health.

★ **Heroism of U.S. Medical Men**—Two articles setting forth the stories of the heroism of a number of our Seventh-day Adventist boys in the Medical Corps of the armed forces during World War II.

★ **Simple Home Nursing Saves Money**—Beginning in January, a new series of articles on home nursing that will deal with such matters as these:

Making a Patient Comfortable in Bed  
Recognition, Significance, and Treatment of Worms in Children  
Care of Eye, Ear, Nose, and Throat  
Home Care of Patient With Heart Trouble  
Home Care of Diabetic Patient  
Home Care of the Chronic and Aged Patient  
How to Get Rid of Insects and Animal Pests

★ **This Dizzy Age and How to Relax**—A series of four articles on how to relax. The author will discuss the following:

Muscle Tension and What It Means to the Health  
Sleeplessness and Muscle Tension  
Relation of Muscle Tension to Nervousness and Worry  
Effect of Muscle Tension on Heart and Blood Vessels, Stomach, and Intestinal Tract

★ **Vital Information for Mothers**—A series of articles on the eyes. These will deal with the following:

Care and Hygiene of the Eyes  
The Facts About Glasses  
Eyestrain  
Cataracts  
Glaucoma

A series on physical examinations.

A series on cancer. In this series the following subjects will be discussed:

What Is the Cause of Cancer?  
How Cancer Is Diagnosed

How to Recognize the Warning Signals of Cancer  
Food and Cancer

How Modern Medicine Treats Cancer

The Latest Discoveries in the Field of Cancer Research

A series of articles on venereal disease and the effective ways of fighting this scourge.

★ **Scientific Approach to Tobacco**—A series of articles on the effect of tobacco on the nervous system, the stomach and intestinal tract, the heart and blood vessels, etc.

★ **These and Many More**—Other articles listed below give a glimpse of the good things in **LIFE AND HEALTH** for 1946.

The Cause and Treatment of Chronic Fatigue  
How to Make Sure the Small Child Has Enough Sleep  
Why You Should Eat an Adequate Breakfast  
Tonsils, Tonsillitis, and Adenoids  
What Noise Does to Your Health  
Toys That Train Children in Right Habits  
Frozen Vegetables  
Electricity in the Treatment of Disease  
The Value of Massage  
The Menopause  
Rheumatic Heart Disease  
Headaches—A Danger Signal  
Diabetes  
The Prostate Gland  
How to Overcome Sleeplessness  
How to Take Temperature, Pulse, and Respiration  
How to Help Your Doctor to Help You  
The Nutritional Value of Vegetables  
How to Prepare Vegetables to Preserve Nutrients  
How to Make Wholesome Breadstuffs

## *Special Offer* **LIFE & HEALTH**

for 5 Months and 5 Leaflets on "Tobacco and Health" Containing Complete Series on Tobacco

GOOD ONLY IN U.S.  
& POSSESSIONS

**ONLY 45 CENTS**



All subscriptions entered under this special offer will begin with the January issue. New personal or gift subscriptions only.

» **ORDER *Today* FROM YOUR BOOK AND BIBLE HOUSE** »

prints in hand, they are about ready to begin construction.

The Lord has richly blessed in the work. The promise has been fulfilled again, "So shall My Word be that goeth forth out of My mouth: it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

W. A. HILLIARD

## Do You Believe in the Fifth Commandment?

(Continued from page 3)

One of the reasons we who are young today fall into the error of thinking we are brighter than our parents is that we may be able to talk more readily of the latest inventions and discoveries. We may have heard a lecture in school on current events. But it is a mistake to confuse complicated machines with the complicated business of living. We may have a knowledge of one without the other. We may be tutored in the mysteries of radar that uncannily gives us our directions on the map, without knowing anything of the mysterious principles that enable us to mark our directions on the untraveled map of life. We may have a knowledge of high explosives without possessing the power to do high thinking. Instead, we may have learned only how to make a very great noise.

The factors that go to make up successful living are far more intricate than the wheels of any mechanical machine. Perhaps our parents, who have been working with the machinery of living for forty or fifty years, may have some genuinely helpful instruction for us as we begin to test out life's intricate mechanism for ourselves. If we really honor our parents we shall sincerely and respectfully believe that they can give us worthwhile instruction.

## Honor and Education

It may be true that our parents do not have the formal education that we have. Perhaps they cannot easily converse on literary and historical themes. It may even be that their grammar is rather less than perfect. We have seen youth who gave unmistakable evidence of being a little ashamed of their parents on this account. But does the fifth commandment not apply when father and mother lack literary polish? We are to honor them because they are our parents, irrespective of their education or social poise. In the judgment day we would hardly try to justify our failure to honor our parents by explaining that they split their infinitives or said "ain't." Why try to do so today?

What makes such an attitude of embarrassment toward parents doubly unpardonable, is this: Those parents may have deprived themselves of cultural advantages to provide the means for our advanced education. If we have acquired a little polish, we do well to remember that it was father's checkbook and mother's sacrifices which really did the polishing. "Honor thy father and thy mother."

F. D. N.

## ★ Gem of the Week ★

We are to send our petitions through the darkest clouds that Satan may cast over us, and let our faith pierce to the throne of God encircled by the rainbow of promise, the assurance that God is true, that in Him is no variableness neither shadow of turning. The answer may appear to be delayed, but it is not so. The petition is accepted, and the answer given when it is essential for the best good of the petitioner, and when the fulfillment of the request will work most for our eternal interest. God scatters His blessings all along our path to brighten our heavenward journey.—"Review and Herald," Nov. 19, 1895.

## "This Day Is Just Before Us"

(Continued from page 10)

hands, and the enemy will see that he has worsted his own cause."—*Ibid.*, Vol. IX, p. 232.

"In the closing work of God in the earth, the standard of His law will be again exalted. False religion may prevail, iniquity may abound, the love of many may wax cold, the cross of Calvary may be lost sight of, and darkness, like the pall of death, may spread over the world; the whole force of the popular current may be turned against the truth; plot after plot may be formed to overthrow the people of

God; but in the hour of greatest peril, the God of Elijah will raise up human instrumentalities to bear a message that will not be silenced. In the populous cities of the land, and in the places where men have gone to the greatest lengths in speaking against the Most High, the voice of stern rebuke will be heard. Boldly will men of God's appointment denounce the union of the church with the world. Earnestly will they call upon men and women to turn from the observance of a man-made institution to the observance of the true Sabbath."—*Prophets and Kings*, pp. 186, 187.

In this way the last chapter will be written. The nations, the popular churches, the people of God, and we as individual Christians will furnish the subject matter. This day is right upon us. Have you decided just what material you will furnish for this great post-World War II chapter?

## Correction of Annual Meeting Notice

The annual meeting of the International Insurance Company of Takoma Park, Maryland, and its affiliated Insurance Fund of the General Conference of Seventh-day Adventists and the General Conference Insurance Agency will be held at 3 P.M., Thursday, November 15, 1945, at Grand Rapids, Michigan, in connection with the General Conference of Seventh-day Adventists Autumn Council meetings. The purpose of the meeting is for the transaction of the general business of the company, fund, and agency, and the election of four directors for the term of three years.

## Are You Moving?

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

## THE ADVENT SABBATH REVIEW AND HERALD

Dedicated to the Proclamation of the Everlasting Gospel

EDITOR	F. D. NICHOL
ASSOCIATE EDITORS	
J. L. MCELHANY	F. M. WILCOX FREDERICK LEE
W. A. SPICER	
SPECIAL CONTRIBUTORS	
C. H. WATSON	W. H. BRANSON
E. D. DICK	L. H. CHRISTIAN
W. G. TURNER	W. E. NELSON
L. K. DICKSON	
PRESIDENTS OR ACTING PRESIDENTS OF OVERSEAS DIVISIONS	
EDITORIAL SECRETARY	NORA MACHLAN BUCKMAN
CIRCULATION MANAGER	C. E. PALMER

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

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

## SUBSCRIPTION RATES

United States	
One year	\$3.00
Six months	\$1.65
Canada	
One year	\$3.35
Six months	\$1.85
Foreign Countries Where Extra Postage Is Required	
One year	\$3.50
Six months	\$1.90

Make all post office money orders payable at the Washington, D.C., post office (not Takoma Park). Address all business communications and make all drafts and express money orders payable to REVIEW AND HERALD, Takoma Park, Washington 12, D.C. In changing address, do not fail to give both old and new addresses.

## PROFESSIONAL ADVANCEMENT

## IS BUILT UP IN THE EVENING HOURS

Ministers, Bible instructors, stenographers, church school teachers, and departmental secretaries are some of the wide-awake men and women seeking advancement in their respective fields by taking advanced studies through the Home Study Institute.

Our catalogue, full of interesting information, is yours for the asking.

## HOME STUDY INSTITUTE

Takoma Park Washington 12, D. C.

## OF SPECIAL INTEREST

### From Aleppo, Syria

A LETTER from Brother Chafic Srou, our worker in Aleppo, Syria, says:

"No doubt you would like to know about my work here in Aleppo. I hold meetings in the homes of the people every night except Friday, when I have the meeting in my own home for the new members. Many attend these meetings. From sixty to one hundred thirty persons come to hear the gospel message. I use the projector in my services. Many thousands, including doctors, lawyers, businessmen, officers, rich and poor, have heard the truth. I have made the acquaintance of many high-ranking men, and I am presenting to them the good news of the second coming of our Lord. Even Moslems like to attend the meetings.

"I am very happy in the work, and now have some persons who are interested, who I hope will soon accept the truth and join the church. I spend every morning in prayer, reading, and meditation. In the afternoon I visit the people in their shops. Sometimes I take my wife with me to the homes of the people. They are surprised to hear that we are in the last days and that soon Christ will come. They have never before heard such teaching. Wherever I go I present to the people the truth about the second coming of Christ. I am hoping to hold a big effort in the city soon, but I must have help.

"It is always difficult to start work in a new place. Here in Aleppo the priests were very angry, and many times they preached in their churches, telling the people not to invite me to their homes. Once some people wanted to do me harm, but God did not allow it. Here most of the Christians are Catholics. Remember us in your prayers."

### Believers in Leper Colony

A RECENT letter to the General Conference from W. E. Read, superintendent of the Caribbean Union Conference, says:

"While up north on the island of St. Kitts, I was interested to note that while there are fifty persons in the leper institution in Basseterre, no less than twenty-five of them either are members or soon will be members of the Adventist Church. They are an earnest group of people. This reminded me somewhat of Lancaster in British Guiana, which is made up

wholly of lepers. This was the church in British Guiana that carried off the achievement banner in the Ingathering for the current year.

"Our Ingathering work this year will run over the \$25,000 mark, I feel sure, as compared with \$23,000 last year, \$19,000 the year before, and \$12,000 the year before that."

### Voice of Prophecy Offering

THE Voice of Prophecy and its great radio program is one of the very literal ways of fulfilling to a great extent the words of Revelation 14:6-9 which picture the advent message flying in the midst of heaven, to every kindred, nation, tongue, and people.

This program is prepared in English, Spanish, and Portuguese, and may be heard in all the countries of the Western Hemisphere and South Africa over long-wave transmission. In many countries of Europe, Asia, and the islands of the sea it may be heard over short-wave transmission. The millions who hear this program are invited to become regular students of the Bible in our well-organized correspondence course in all the countries of the Western Hemisphere and some parts of Africa and Southern Asia. Lessons are prepared in English, Japanese, Chinese, Italian, German, Portuguese, and Spanish. At the present time there are between four and five hundred thousand enrolled in these courses throughout the world. This large number of people could not be reached in any other way with the present resources of the denomination, and many regular listeners could be reached in no other way than through the radio in their homes.

There are insidious forces at work trying to remove all religious programs from the air. How soon these forces will succeed we do not know, but let us pray, work, and give while we have these wonderful opportunities. Sabbath, October 13, has been designated as the day when an offering will be received. Last year \$69,773.13 was contributed to help finance this wonderful program. This offering was greatly appreciated, but the needs for 1945 are even greater than those of last year.

The signs of Jesus' coming are nearly all fulfilled, and our Saviour has said in Matthew 24:14, "This gospel of the kingdom shall be preached in all the world for a witness unto all

nations; and then shall the end come." With this promise in mind, let us do all within our power to keep the Voice of Prophecy program going in ever-increasing volume.

W. E. NELSON.

### "Marvelous Are Thy Works"

DURING a regional meeting in northern Chile the church school teacher, J. G. Clouzet, from Copiapó, where our work is new, related the following experience:

At the midweek meeting a stranger entered and listened attentively. After the service he related his experience. He was mining in a desert place at least one hundred miles from any populated center. In the time he could spare from his hard labor he read two books that he could not remember how he had obtained—*The Marked Bible* and *Steps to Christ*. He became very much interested in the first book, and it taught him clearly that the seventh day is the Sabbath, the day of rest.

The second book touched his heart and showed him his desperate condition and his need of Christ as his personal Saviour. When he finished reading it he knelt in the midst of that tremendous desert and prayed to God that if He desired that he should serve Him, He should in this lonely desert place within his reach a Bible, that he might from this learn directly the divine will. At the close of the prayer he started walking in a certain direction without knowing why, and soon noticed a miner's provision sack. On opening it he was greatly surprised to find at the very top a Bible.

He began to search for the owner of the sack, thinking that he might help him. When he found him he learned that he was a member of the Pentecostal Church and did not observe the Sabbath. The Pentecostalist tried to win the new believer for his church, but he, Pedro Maluendo by name, determined to find the church that kept the true Sabbath, and for this purpose he set out for Copiapó, where no one could tell him where the Adventists had their meetings.

The evening first referred to he was walking the streets in search of our meeting place, when from a distance he heard the singing of sacred songs. Guided by this, he was led to our meetinghouse and entered. He studied the truth further and was baptized and joined the church. As a fruit of his missionary work three more have been baptized and three others are deeply interested in the truth. Twenty-five per cent of the pupils in our primary school in Copiapó are there as a result of his efforts.

H. O. OLSON.