

# The Advent REVIEW AND Sabbath HERALD

GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

## Korean Church Survives the War

[In this thrilling letter we are privileged to look behind the closed doors of Korea and learn what took place in that country during the war. It is a marvelous story of faith, courage, and deliverance. This report was written by a leader in our educational work in Korea.—EDITORS.]

SEOUL, KOREA.

The General Conference of S.D.A.  
Takoma Park, Washington, D.C., U.S.A.

BRETHREN:

It is my privilege to report to you concerning the condition of our work in Korea during the past four years. All during that time we had no information from outside countries, and we have not sent word out to any other country. Suddenly we had good news that our country was liberated by the surrender of the Japanese Empire to the Allied forces. By this the doors of our church were opened, and we began preaching. No one knows the trouble we have had in Korea, the religious persecution, and the results in our church.

During the war we could not meet and worship God in our churches, but all the members worshiped secretly in their homes. Some workers received no salary, but they continued to visit individual members secretly, and helped all the members in Korea.

After the evacuation of our missionaries the government began to interfere with our believers and workers. In April of 1941 the Central Mission director and other leaders opened one meeting in the province church which belonged to the Central Churches. The governor sent police to arrest the director and leaders, and put them in prison for eighteen months. In May, 1942, the government called upon me, as principal of the Workers' Training Institute in Korea, and asked me to close the institute.

The Korean Union Mission held one general meeting in January, 1943, for the election of leaders and discussed how to carry on the work in Korea for that year. Mr. Frederick O and S. E. Lee were elected to superintend the union mission and Pak Chung Uk was appointed as treasurer. During 1943 our finances were very low, but we carried on our work with faith and courage. About two months previous to this meeting the government forbade us to sell the books which were in stock at the publishing house.

After a few days the government arrested our leaders. They were former superintendent Choi Tai Heun, former treasurer Sang Chir Kim, former superintendent Frederick O, former vice-president Seung Ei Lee, and former treasurer Chang Uk Pak. They asked many questions, using torture to make them answer according to the government's wishes. Some of these questions concerned our doctrines. (Continued on page 17)

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## ITEMS OF INTEREST

¶ THE American Friends Service Committee is preparing to set up a limited child-feeding program in Vienna with \$150,000 worth of powdered milk to be shipped from the United States and a smaller amount to be sent from Switzerland.

¶ PROSPECTS for unification of all Protestant churches in Czechoslovakia are "improving," according to Dr. Frantisek Bednar, a leader of the Evangelical Church of Czech Brethren. Dr. Bednar is dean of the John Huss faculty at the University of Prague, and president of the Czechoslovak Sunday School Association.

¶ DR. KURT VON SCHUSCHNIGG, former chancellor of Austria, is slated to become Austrian ambassador to the Holy See, according to Vatican reports. Dr. Schuschnigg has been living in Rome since his liberation from a German concentration camp last spring, and is now in Nuremberg to testify at the trial of Nazi war criminals. He is expected to return to Rome at the end of January.

¶ A GOAL of \$1,600,000 in 1946 to aid the people of Asia has been set by the Church Committee for Relief in Asia in a program designed to help clothe, feed, house, and care for millions whose lives have been ravaged by the years of war.

¶ FORTY-TWO per cent of the nation's population goes to church or synagogue at least once a week, and 64 per cent at least once a month, according to a survey just completed by the National Opinion Research Center of the University of Denver. A survey taken a year ago revealed 65 per cent attending church at least once a month and 18 per cent seldom or never. Catholics are the most regular church attendants, 69 per cent reporting that they go at least once a week. Only 36 per cent of the Protestants and nine per cent of the Jews do as well. A further breakdown shows that Negroes appear to be more consistent in their religious devotions than whites, women than men, and farmers than urbanites.

¶ Two members, a man and his wife, have been expelled from the Church of Christ in South Dakota because they have been too loudly shouting "amens" during the services.

¶ A REPRESENTATIVE of the British Council of Churches will be among seventeen young people scheduled to visit Russia shortly at the invitation of the Soviet Government.

¶ IN line with Japan's new policy of freedom of religion, the Yasukuni Shinto shrine in Tokyo, last resting place of the ashes of Japan's war dead, is severing its relationship with the government and becoming a purely religious organization. Since 1887 Yasukuni has been directly under the management of the army and navy ministries of the Japanese Imperial Government.

¶ BIBLE instruction, introduced in the public school in Roxboro, North Carolina, a year or so ago, has proved so popular that plans now are being made, according to Fred Bishop, instructor, to add to the curriculum next year a course in hymnology and religious music. Mr. Bishop believes the course should make for more intelligent and better singing in the churches.

¶ RENEWED efforts by chaplains to aid servicemen interested in studying for the ministry will be urged in a special letter to be sent out by the Commission on the Ministry of the Federal Council of Churches. A similar letter sent out earlier this year has resulted in the recording of 4,500 servicemen who have signified an interest in joining the ministry.

¶ GERMAN church buildings destroyed during the war will be replaced by wooden barracks, complete with benches, pulpits, and steeples, a gift of Protestant churches in America, Dr. Robbins W. Barstow, director of the Commission for World Council Service has revealed. The commission has provided \$80,000 for the purchase and transportation of material, Dr. Barstow said, and sixteen units, costing \$5,000 each, will be provided under existing plans. Permission for the construction of further units is being sought from the United States Government.

N. B.

## 75-50-25 YEARS AGO

1871

¶ JAMES WHITE wrote of the death of his mother, Betsey White, who passed away at the age of nearly eighty-three years. She was the granddaughter of Dr. Samuel Shepard, "one of the first and ablest Baptist ministers of New England."

1896

¶ REPORTING on the work of the International Religious Liberty Association, J. G. Lamson said: "There have been, during the past year, something like fifty-one arrests for Sunday labor. Of these fifty-one cases, four were dismissed, six resulted in acquittal, two are pending, and thirty-nine were convictions. Of the thirty-nine convictions, seven are now pending on appeal. As the result of the sentences given by courts, 1,161 days have been spent in prison, 541 days in the chain gang, and there has been levied, though not paid, over \$1,500 in fines."

1921

¶ JANUARY 20, 1921, marked the first appearance of "Heart-to-Heart Talks," by F. M. Wilcox, an editorial feature to become familiar and beloved through the years by the readers of the REVIEW for its wise counsel on practical Christian experience.

¶ MANY ministers and workers will remember the ten-day New York Ministerial Institute. These Spirit-filled meetings were held in the Temple Church, an edifice which had been recently purchased by the Seventh-day Adventists from a Jewish congregation.

REVIEW AND HERALD

Do We Really Believe?—Part 47

## Do We Believe in the Judgment

**D**O WE believe that God keeps a record of our lives and that we must answer for every thought, word, and deed in the judgment day? We say we do. The doctrine of the judgment is a part of our statement of belief. In fact, we could hardly lay claim to being Christians if we did not hold some well-defined belief in a judgment. All through the centuries Christendom has held to the solemn truth that God has appointed a day in which He will judge the world.

Now, as we have discovered in examining other of our basic beliefs, it is one thing to give mental assent to a statement in a creed; it is quite another thing to have a saving belief in a Christian doctrine. Proof of genuine belief is ever to be found in the effect that the belief produces upon the life. We may say we believe the road we are traveling has a dead end at an uncertain distance not far ahead. But we prove how fully we believe this by the way we drive our car. If we drive along thoughtlessly, aimlessly, spending more time in idle and distracting conversation with our fellow travelers than in watching the road, an observer may well question whether we really believe that the road will soon come to a dead end.

### We Should Be Firm Believers

Even so with our belief regarding the judgment. We may declare, as every Adventist does, that the road of life comes to a dead end at an uncertain distance not very far off, and that he must finally give an accounting as to how he has traveled that road. But as we go down the highway of life, do our words and our deeds reveal that we really believe the journey must end in a short time, or do we give the lie to that belief by the way we travel?

Above all other Christian people we ought to have a most intense belief in the judgment and a constant consciousness of it. Are we not a people distinguished by our doctrine of an investigative judgment going on right now? Incidentally, it seems to us that today we do not hear as many sermons as we did thirty or forty years ago on the solemn fact that right now a judgment work is being conducted in heaven above. Personally, we grew up under such preaching. We visualized the books of record of which the Bible speaks so definitely. We could almost see the angels reading off the names one after another, with the Great Judge sitting to declare who should be accounted worthy to have a part in the better world. And, of course, as we looked we could see, in our imagination, our own name somewhere down the list. This picture we received from the preaching we heard in childhood. We believe there needs to be more such preaching today. This preaching is needed, not to terrorize or discourage, but to solemnize us.

It is so easy for us to go along day by day, thoughtless in word and deed, forgetful that out of the thousand strands of each day's activities is being woven the fabric of our character. The devil is always on the alert to have us minimize the eternal importance

of all that we do or say, to have us take a happy-go-lucky view of life, as if nothing really matters.

Against this spiritually fatal view of life stands the solemn doctrine of the judgment, a judgment whose first phase is already in session in the courts of heaven. It is the solemn truth of the divine record books in the judgment that gives an eternal importance to our little lives here on this earth. No deed is little or unimportant if it is large enough to be recorded by the angels and to be weighed by God on the scales of heaven.

Our Lord declared that even such fleeting things as our words have eternal meaning at the judgment bar of God. We read that for every idle word we speak we must give an account. Would it be possible to think of anything smaller or more inconsequential than idle words? But no word is inconsequential that demands the time of the angels and the ink of heaven to write it in the record book. It is not necessary here to turn aside to define an idle word. Each one may do that for himself in counsel with his own conscience. We use the illustration of an idle word simply to show that there is nothing too small or unimportant in our lives to escape the record book above and the judgment of God. The realization of that fact should serve to put a check upon our lips and upon our actions.

There are stories told of criminals who have succeeded in bribing a corrupt official to remove their criminal records from the police files and destroy them. In the absence of that evidence no court will convict them, no judge will sentence them. But in heaven there are no corrupt officials to be bribed by sinners on earth to remove pages from the divine record books. No, we must all stand before the judgment seat of Christ, to give an account of the deeds done in the body. We must all answer for every secret thing, whether it be good or evil. Angels make as unerring a record in the darkness as in the light.

### Living Each Day Aright

Do we really believe in the judgment, the present investigative judgment and the final executive judgment when God meets out rewards and penalties? If we answer "yes" as every genuine Adventist must, then we shall begin the day with an earnest plea to God for grace to keep the record right for that day. And we shall go through the day with a calm but solemn awareness of the fact that an imperishable record is being made of each moment that we live. We shall end the day by coming boldly to the throne of grace, claiming intercession of our Advocate in heaven, confessing our failures, and pleading for divine forgiveness.

The Holy Word declares that some men's deeds go beforehand to judgment, and some men's follow after. By claiming the pardon of heaven we may have our sins, as it were, go beforehand to judgment, God judging that the gift of His Son pays the penalty for our deeds.

The one who really believes the solemn truth of the judgment seeks daily to keep the record right. Perhaps we should say hourly instead, or possibly moment by moment. We need not wait until we can literally fall upon our knees at night to talk with God about

all the deeds of the day. If we live ever as if in the presence of God's great record book, we shall let no time elapse between the consciousness of a wrong word or deed and the contrite lifting of our hearts in confession to God.

Now, lest someone say at this point that we are painting a picture of a troubled and worried way of living the Christian life, we wish to say emphatically that we are seeking to paint a picture the very opposite of that. Our evil deeds break our connection with heaven, and darkness intervenes between us and the face of our God. The discordant static of our disturbed conscience breaks the harmonious music of heaven that formerly brought peace and calm to our hearts in a disordered world. A true Christian, a true Seventh-day Adventist, seeks immediately to have the record made right because he cannot endure the feeling of darkness between himself and God. He longs for the music of heaven in his heart again. He seeks forgiveness, not to appease a vengeful being in the sky, but to remove the pain and sorrow that he has brought to the heart of his compassionate Father in heaven.

### God's Strange Act

True it is that God will finally come in fiery judgment on those whose record is not right, but the Bible describes this as His "strange act." In meting out such judgment, God is not in His usual role. Nor will He ever be in such a role again through all the ages of eternity, for iniquity shall not rise up the second time. He must destroy wickedness because He hates iniquity. But God loves the sinners until the last moment of probation.

The solemn fact of the judgment proves both the dignity and the depravity of man. It proves the dignity of man because, as we have already said, it shows that God considers our little thoughts and deeds of sufficient importance to record them in heaven. And tragically the judgment proves the depravity of man, for portrayed on the record, without editorial softening of the narrative, will stand forth every evil deed and thought of all men's lives. Only God and the angels and we who join with the angels during the millennium in examining the records can have any true conception of the depravity of man.

Let us give true dignity to our living by creating each day, by the grace of God, a record of which we need not be ashamed.

F. D. N.

## Commendations of the Writings of the Spirit of Prophecy

**I**N quoting opinions from some non-Adventist readers of these writings of the Spirit of prophecy, it may be seen that, really, the higher placed and more experienced the man of the world may be who speaks, the less he is influenced by the fact that the writer of these books was a woman. In old time the Lord sometimes chose to speak by His Spirit through women of the Bible, as well as men.

Yet the fact that the gift of the Spirit of prophecy was exercised among us through the agency of a woman's pen is often made a reason for objections.

At a conference in Ontario, Canada, some years ago, I heard a brother relate this experience:

"I loaned a copy of *Steps to Christ* to an acquaintance who was a religious man, member of one of the strict

Plymouth Brethren groups. He read the book, and when he returned it he said: 'That is a wonderful book. It is good. I have never read anything so inspiring. But it is written by a woman. If you will have that title page taken out, with the author's name, I would take a hundred copies to give away.'"

Well, in spiritual experience and helpful Christian service it is true still, as in New Testament days, that in Christ Jesus there is neither Jew nor Greek, bond or free, male or female.

### A Reader on a University Staff

One might think that to the non-Adventist reader the nine volumes of the *Testimonies for the Church* would not make any special appeal. They deal largely with individual experiences, messages directed to people in need of counsel, and to evangelists and teachers and workers in our conferences and institutions. But here is the story of a university professor who came upon one of the volumes and was surprised at its contents. Some years ago Elder J. A. Rippey, of the North Pacific conference, wrote out the incident for me as follows:

"Some time ago, when I was riding by railway, traveling across the country, I left my seat for a little while, going through the train. I had been reading one of the volumes of the *Testimonies for the Church*, and left it on my seat. The gentleman in the seat behind me picked it up and was reading it when I came back. He apologized for taking it, and I said, 'That is all right, you can read it for a while if you care to.' After he had continued reading for a time, he returned the book and said: 'I hold a chair on the faculty of a university in New York. I am continually reading books; but this is the finest literature I have ever read. I would like to get the address where I could get hold of some of these books.'"

### A Ministerial Visitor

And here is another story of these volumes. It was given me some years ago by Professor Lindsay A. Semmens, then dean and instructor in the school of theology of our Washington Missionary College. The gentleman to be quoted here was a guest in the Washington Sanitarium, near the college. One morning he walked across the campus to sit in on the ministerial class study. The visitor was pastor of a church in one of the big Eastern cities, a graduate of Yale University, with postgraduate work in London University. At my request Professor Semmens wrote of the incident as follows:

"During the class period it so happened that we were studying the book *Testimonies to Ministers and Gospel Workers*, on pages 112 to 115, which is instruction given to us regarding the study of the books of Daniel and the Revelation. I taught the class as though the visitor were not present, and made reference to the thirteenth chapter of Revelation and the fulfillment of its prophecies; then I read from Volume V of the *Testimonies for the Church* (pages 711 and 712), and talked of our stand on religious liberty.

"I noticed that the visitor was intensely interested. The student by whom he was sitting had handed him a copy of the book *Testimonies to Ministers*, and he looked through it quite carefully. After the class was over he came up to me and very warmly said (this is quoting practically verbatim):

"Mr. Semmens, I am very much pleased that you taught this class this morning as though I were not here. I have been very much interested in these principles of religious liberty you are studying with the boys. Furthermore, I want to say that I have looked through this book, *Testimonies to Ministers*, and I find it the very best material that you could place in the hands of young men and women studying for the ministry.

"Such principles as are taught in this book are the very best that you could find anywhere, and these young people should count themselves fortunate in having such instruction. I have read some of Mrs. White's works, and anyone who could write such material as is found therein is inspired. With the limited education that she had no one could write such books as she has written unless inspired of God. I know you are doing a good work, and may God richly bless you in your endeavor to train young men and women for the gospel ministry."—Letter of May 6, 1937.

### Businessmen Speak

In far lands men of business, unacquainted with our work, have felt conviction of something special in these writings. In the Argentine, South America, a businessman had read *The Great Controversy* (in the Spanish or German translation, I believe). Later he said to the colporteur who had sold him the book:

"You have brought me great happiness. I have read nearly the whole of this book, and I believe it to be the truth. I do not know the author, but she must have been divinely inspired. I would not sell this book for fifty dollars, no, not for a hundred dollars if I could not get another one."

Away up in Finland, near the Arctic Circle, a purchaser of *Great Controversy* said after reading it, "I felt as I read this book that it was inspired."

Booksellers who handle books of all kinds have counted these writings of the Spirit of prophecy as in a class by themselves. At a conference in Australia, in 1918, A. W. Anderson, a veteran of our Evangelistic and publishing work, told us this experience:

"I went into a secondhand bookstore the other day and found an old copy of *Patriarchs and Prophets*. It was torn badly, damaged otherwise, with the cover patched with old cloth, and they asked five shillings for it. Other theological books I saw for about a shilling. I said, 'That is a pretty tall price for a book in such a bad condition.' The salesman said, 'But look at the writer! Look at the book. That is one of Mrs. White's books!'"

It was the same in Mrs. White's last home State, California. The Pacific Union Conference organ printed this story:

"One of our Glendale members was shopping in a used-book store in San Francisco. He asked for the religious books, and was directed to a miscellaneous assortment in the back of the store. Seeing no Adventist books, he remarked to the proprietor that he saw none in which he was interested. Being asked what authors he preferred, our brother said, 'Mrs. E. G. White.'"

"Oh, that's different," the proprietor replied. "Her writings are not classed with those back there at all. We have them here in front with the Bibles. They are in a class by themselves."—*Recorder*, July 25, 1934.

### On the Public Platform

Not alone in writing but in speaking before the public the work of this agent rendered strong service for this advent message. Men of the world bore witness to its quality.

In the days of 1878 a publishing firm known as the Western Biographical Publishing Company was doing business in Cincinnati, Ohio. It evidently brought out volumes covering various Western States, under the title, *American Biographical History of Eminent and Self-made Men*. The purpose of the volumes was thus stated in the preface:

"To perpetuate the names of those who by their manly struggles and sterling character have laid foundation and reared the superstructure of a great and populous State."

In the Michigan volume, which was a ponderous book, the publishers included a sketch and portrait of James White, early leader in the work of Seventh-day Adventists. He was the founder of three institutions

in the State, the Review and Herald Publishing Association, the Battle Creek Sanitarium, and Battle Creek College. It is interesting to note that of the publishing work in that early time it was said:

"The amount of mail sent out from this office is such as to make the city of Battle Creek third in postal importance in the State, though its population is only 8,000."

That suggests a vigorous promotion of our early book and periodical business.

In looking through the volume hastily I noticed no special sketches of women of Michigan, generally. But considerable space was given to the life story of Mrs. E. G. White and the place she had filled in public work for the denomination. Of her work as a speaker before the public it was said:

"As a speaker, Mrs. White is one of the most successful of the few ladies who have become noteworthy as lecturers in this country in the last twenty years. . . ."

"Her language, though simple, is always forcible. When inspired with her subject she is often marvelously eloquent, holding the largest audiences spellbound. On revival occasions she is always the most effective speaker."

"She has frequently spoken to immense audiences in the large cities on her favorite themes, and has always been received with great favor."—Section on Third Congressional District (Michigan), p. 106.

This platform work was not in Michigan alone. In the reports of oldtime meetings one finds repeatedly the record that after Mrs. White had spoken in our own meetings she was asked by town officials to speak to the general public in some town hall. On such occasions her themes seem generally to have been Christian temperance and the Christian home. We hear of it in Australia, during her nine years of residence there. When she had spoken through translators to our people and the public at a camp meeting in Norway, in 1886, the leader of the Norwegian temperance movement persuaded her to speak in Christiania, then the name of the capital (now Oslo). He secured one of the largest halls in the city for the meeting.

This is all aside from the work that most pressed upon her. But when people who do not like our doctrines seek to make light of Mrs. White's gifts in writing and speaking, they simply are uninformed.

### We Know the Gift by Its Fruits

It is of no avail for opponents of the message we preach to speak slightly of the quality of the work of Mrs. E. G. White in this advent movement, whether in writing or speaking. The writings are speaking in many languages over the earth, to this day. These few quotations from non-Adventists bear witness that the writings do carry their own credentials.

And all along the journey of the advent people toward the heavenly Canaan, they have heard a voice speaking by this gift of the Spirit of prophecy, saying, Go here, go there; do this, do that.

When the Lord led His ancient people out of Egypt to the Land of Promise He used this gift of the Spirit of prophecy to guide the exodus movement:

"By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Now He is leading the advent movement to the heavenly land of everlasting promise. And as the year 1844 brought the hour for a people to begin to appear keeping the commandments of God and the faith of Jesus, so the Lord was calling the human agent—near the end of 1844—to bear messages to the church by the gift of prophecy. We have been blessed by its instruction all the way along, wherever we have listened to the guiding voice by that agency. The printed volumes speak as with a voice of today.

W. A. S.

## WORLD TRENDS

**The Challenge of the New Year** The year 1946 was ushered in on a wave of bewilderment and fear even though war had ceased. It had been nearly five months since that fatal day in early August when President Truman announced that an atom bomb had been released over Hiroshima with terrible results, but thinking men everywhere were still talking feverishly about the significance and implications of such an act, and what it meant in dreadful possibilities for the whole of mankind. While some would fatalistically forget the episode and await whatever comes, many scientists, churchmen, and diplomats would not let the subject rest. Most all who talked or wrote seriously of the new atomic era, that had been so suddenly and tragically ushered in, saw mankind wrestling, as it were, with some giant demon who had been let loose in the world and whose terrible grip they were not too certain man would be able to shake off.

To Raymond D. Fosdick, president of the Rockefeller Foundation, 1946 is to be the year of man's greatest challenge, as the statesmen of the world face the decision of what to do with the atom bomb. Writing in the *New York Times* (Dec. 30, 1945), Mr. Fosdick said:

"No greater crisis was ever faced by any generation in history. . . . The enemies that threaten us are of our own creation. . . . The emergence of the atomic bomb requires an advance in ethical and moral standards far greater and more immediate than the human race seems at this moment capable of making. . . . This is really the most depressing factor in the entire outlook. . . . We come to the new year, therefore, with a sobering sense of human inadequacy. . . . We do ourselves a disservice if we fail to take the true measure of the crisis in which we live, or shrug it off as an evil dream."

The psalmist once prayed, "Put them in fear, O Lord: that the nations may know themselves to be but men." Ps. 9:20. That prayer has been answered through the agency of the atomic bomb.

**The Chance of Success Is Slight** In a pamphlet recently published by Human Events, Inc., of Chicago, Robert M. Hutchins, chancellor of the University of Chicago, discusses "The Atomic Bomb Versus Civilization." Mr. Hutchins begins by telling us that "there is only one subject of really fundamental importance at the present moment, and that is the atomic bomb." He admits that it is not a cheerful subject.

Mr. Hutchins sums up what others have said:

"There is no defense against the atomic bomb. . . . The cheapest and surest way of blowing up an enemy's cities is to send agents into them in peacetime to plant bombs at leisure in strategic locations. These bombs can then be detonated when war is decided on. . . . Within a few minutes the cities of both nations will have been destroyed. . . . We know that we have a certain amount of time before the world is full of atomic bombs. We probably have not more than five years before some other country has them. We know that the next five years will be used to make more and more deadly atomic explosives. We must see to it, if we can, that our social and cultural advances for once exceed the advances in the technology of destruction."

As other leading men who have discussed this subject, Mr. Hutchins is not optimistic. Surprisingly, this great modern scholar has little faith in man's moral strength at the present time. He does say, however, that he believes the situation is not hopeless, but he declares, too, that "the only hope is to increase

the rate of moral progress tremendously, to increase it beyond anything we have ever dreamed of, to increase it to an extent which itself, at first glance, may seem hopeless."

In conclusion this leading educator says, "The task is overwhelming, and the chance of success is slight. We must take the chance or die." This is grim language, coming from one who chooses his words carefully and deliberately. A sense of futility seems to be gripping the hearts of men in all walks of life today. That is the very picture that Christ gave us of these last days. Now may we say with the Prophet Jeremiah, "Fear is on every side."

**The Unforgettable Atom Bomb** *Time* (Dec. 24, 1945), although impressed by the noisy bustle of Christmas shopping, "most extravagant on record," and "partying such as the U.S. had never seen before," summed up the situation at the year's end in these words:

"If the war was fading, its denouement was not. Opinion polls showed that the overriding subject of U.S. interest was still, as at any given moment since Hiroshima, the atom bomb. Never before since the pollsters set up shop had one topic evoked such continuous, prolonged, intense public interest. Nothing—not the homecoming of the heroes, not strikes nor reconversion, the Pearl Harbor investigation, the housing shortage, nor this week's Big Three meeting, not even Santa Claus—had been able to drive the bomb from topmost place in the U.S. mind. . . . Listening to the people talk, the pollsters found awe, fear, cynicism, confusion, hope—but mostly confused fear and hopeful confusion."

**The Pope Claims the Whole World** Once again the Pope addressed the world on Christmas Eve, and his words were given much publicity. In his speech he discusses the recent appointment of thirty-two new cardinals, filling up for the first time in the nineteenth and twentieth centuries the full list of seventy prelates of the church. For the first time, too, in the history of the Catholic Church all continents are represented with cardinals. The thirty-two new appointees come from nineteen countries. Only four are Italians. The United States now has five cardinals. The Pope explained that he had widened the scope of his appointments in order that the members of the "Sacred College" may "portray in a living manner the universality of the church." He then uttered the following significant words:

"Rome will thus be seen in its true light as the Eternal City, the universal city, the Caput Mundi, the city par excellence, the city of which all are citizens, the city which is the See of the Vicar of Christ, on which the gaze of the whole Catholic world is fixed. . . . The Catholic Church, of which Rome is the center, is supranational by its very nature. This has two implications, one negative and the other positive. The church is a mother—*Sancta Mater Ecclesia*—a true mother, mother of all nations and all peoples no less than of all men individually."—*The New York Times*, Dec. 25, 1945.

**The President's Christmas Sermon** President Truman's Christmas Eve address to the nation was in the nature of a sermon. He called attention to Christ's birth at Bethlehem, to the sermon on the mount, to Christ's commandment for all to love one another, to the prophet's vision of a new heaven and a new earth, to Paul's experience when suffering shipwreck, to Isaiah's reference to the beating of swords into plowshares, and to John's statement regarding the kingdoms of this world becoming the kingdom of God. It was something unique in Presidential speeches.

F. L.



# Evangelism in the Postwar World

By J. L. SHULER

**N**O endeavor in our world today is more highly regarded by heaven than is the task of gathering out from all nations an obedient people for God, nor is any other of such special interest and concern to every Adventist. Probably no other Bible prophecy so graphically portrays the relation of evangelism to this postwar world and illuminates the present situation for Adventists as does the prophecy of Revelation 7:1-3. We do well to study it carefully.

"After these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God; and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads." Rev. 7:1-3.

The prophet was shown four winds, which were about to smite the earth with universal destruction. Divine interposition holds back these winds until all the people who will obey God's message are sealed with the seal of the living God. Winds are sometimes used in Bible prophecy as a symbol of war, upheaval, overturning, and destruction. The four corners of the earth refer to the four general points of direction—east, west, north, and south.

Since the rise of God's last message in 1844, there probably has never been a time when the destructive winds of war seemed about to engulf the entire globe as during World War II. But the work of calling out a people from every nation to receive the seal of God was not finished. So the winds of war were stayed. The global conflict came to an end.

## A Final Opportunity

The end of the war had a great many different meanings for different people. But to the informed Adventist it had one transcendent significance: *Heaven is now giving us, as it were, a final opportunity to carry God's message quickly to all peoples, so that all His chosen ones may be called out and sealed for the heavenly home.* It means that we must now be praying, planning, working, and giving for an unprecedented advance in the finishing of our task.

It is a summons for an all-out evangelism in which every Adventist must do his full part.

Our hearts should be sobered by the realization that we have in the past failed to rise to all opportunities and privileges. If every one had worked for souls as he should, the work of God would have been finished years ago, and Christ would have come ere this and gathered us home. In view of this, shall we not give ourselves so fully to God that there will be no failure to rise to the opportunities of this final hour?

Should not every Adventist be inquiring of the Master, "Lord, what can I do to help gather in the remaining souls who will obey Thy message? Lord, how can I help finish the task that Thou hast appointed to me?"

God is waiting to demonstrate what He can do through a fully surrendered ministry and laity. When

D. L. Moody was about to undertake his first trip to England to conduct evangelistic meetings, he and a party of clergymen were discussing what might be the probable result of these projected evangelistic campaigns in England. They all knew that England was different from America. The people were more conservative. So it was a live question as to what kind of results might be expected.

After considerable discussion Mr. Varley, an English clergyman, looked at Moody and said, "Moody, God is waiting to show the world what He can do through one man who is fully surrendered to Him." It is said that Moody leaped to his feet, and with great earnestness declared, "Varley, by the grace of God, I will be that man!"

## Wholehearted Consecration

In this little remnant of time the Lord is waiting to show the world what He can do through those of His people who will fully surrender their lives to Him. "When we have entire, wholehearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure."—MRS. E. G. WHITE in *Review and Herald*, July 21, 1896.

What will be our response to the challenge of this mighty hour? One of the most striking texts in the Old Testament is 2 Chronicles 16:9, which pictures the great God searching among all the peoples of earth for His man and His woman through whom He may show His power. Will God find the object of His quest in you and me?

When Napoleon led his soldiers into the Battle of the Pyramids, he pointed to these great man-made monuments of the distant past, and spurred them to greater action with the words: "Soldiers, think that from the summit of these pyramids forty centuries are looking down upon you." In this final hour it seems that sixty centuries of time are looking down upon God's remnant, to see how they will act their part for God. In *Life Sketches*, page 246, we read, "Never since the creation of the world were such important interests at stake as now depend upon the action of men who believe and are giving the last message of warning to the world."

We must never forget our position in relation to the world around us. Seventh-day Adventists are not merely another denomination in the ordinary sense of the term. We are not here merely to build up a great church organization. Seventh-day Adventists are called in these last days to occupy a position comparable to that which Noah was called to fill in the days before the Flood, and to do a work in preparing a people to meet God comparable to that which John the Baptist was called to do in the days preceding the first advent.

## One Supreme Purpose

Seventh-day Adventists are in this world for one supreme purpose—to prepare the way for the second coming of Christ and to make ready a people by preaching the special preparatory message of Revelation 14:6-12. Our success or failure depends on how

we give this message to every nation. We can accomplish our mission only by a never-ceasing, ever-increasing evangelism. The one great purpose for which we exist makes evangelism our imperative and supreme business.

- Satan would defeat this advent movement if possible by causing it to relapse into an ordinary denomination, or a mere ecclesiastical machine with evangelism as a side issue. This is one of our perils. We face it in a possible overemphasis on departmentalism and institutionalism. We face it in asking ministers to leave the Word of God and serve tables. We face it in filling the hands of our ministers so full of ordinary church activities, which the regular church officers ought to take care of, that they have no time to preach the message to those in darkness. We face it in the ever-increasing demand of the churches for pastors. We face it in the prevailing tendency to consume almost the entire income of conferences on the

established churches, with scarcely anything left for evangelism in the unentered fields.

There must be no turning aside from our objectives. Our pace and scope in evangelism must be increased, not slackened; greatly widened, and not narrowed. Evangelism must not be relegated to a side issue. Evangelism must be made the dominant note and supreme objective in the lives of the workers and the laity, and in every plan and activity of our cause.

We need a vision of our real position in the world. We need a revival of the evangelistic urge, a rebirth of the evangelistic spirit.

To every soul who has espoused the blessed hope, the question comes, Will I be true to the call of God for this hour in spending and being spent to make known God's special message for this time? May God help us, that, like the apostle Paul, we shall not be disobedient to the heavenly vision.

## The Sabbath Commandment

By H. L. RUDY

**W**E WHICH have believed do enter into rest, as He said, As I have sworn in My wrath, if they shall enter into My rest: although the works were finished from the foundation of the world. For He spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all His works." Heb. 4:3, 4.

The Sabbath signifies rest. It has been God's constant endeavor ever since creation to introduce man to that rest which is enjoyed by all created intelligences of the universe. "There remaineth therefore a rest [margin, "keeping of a Sabbath"] to the people of God. For he that is entered into His rest, he also hath ceased from his own works, as God did from His." Heb. 4:9, 10. Resting as God rested, or keeping the Sabbath, is a definite condition for entering into eternal life promised in the gospel. In order that there should be no mistake in this, God commanded the Sabbath to be kept holy by man.

The Sabbath commandment begins with the word "remember." God thus referred to an institution that was given to man at creation. God's rest on the seventh day of creation week was equal to a written commandment to keep the Sabbath. God first gave the example, then the precept. To Israel the word "remember" suggests that the Sabbath had been forgotten by them in Egypt because of bondage. God had taught them true Sabbath observance, first through Moses while they were still captives (Exodus 5), and then on the journey to Mount Sinai (Ex. 16:22-31). The work of Sabbath giving at creation and of Sabbath reform during the Exodus was ever to be remembered by means of the fourth commandment of the Decalogue, which reads:

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Note what three Bible scholars say of this commandment:

"The original law of the Sabbath was renewed and made a prominent part of the moral law, or ten commandments,

given through Moses at Sinai."—REV. AMOS BINNEY, *Theological Compendium*, p. 170.

"It is taken for granted that the Sabbath was instituted before; we read of God's blessing and sanctifying a seventh day from the beginning (Gen. 2:3), so that this was not the enacting of a new law, but the reviving of an old law."—MATTHEW HENRY, *Commentary on the Old and New Testaments*.

"As this was the most ancient institution, God calls them to remember it; as if He had said, Do not forget that when I finished My creation I instituted the Sabbath, and remember why I did so, and for what purposes. The word *shabbath* signifies rest or cessation from labor; and the sanctification of the seventh day is commanded, as having something representative in it; and so indeed it has, for it typifies the rest which remains for the people of God, and in this light it evidently appears to have been understood by the apostle. (Hebrews 4.) Because this commandment has not been particularly mentioned in the New Testament as a moral precept binding on all, therefore some have presumptuously inferred that there is no Sabbath under the Christian dispensation. The truth is, the Sabbath is considered as a type: all types are of full force till the thing signified by them takes place; but the thing signified by the Sabbath is that rest in glory which remains for the people of God; therefore the moral obligation of the Sabbath must continue till time be swallowed up in eternity."—ADAM CLARKE, *A Commentary and Critical Notes*.

### Binding Upon All Men

The Sabbath commandment is binding upon all mankind. Before Israel reached the Promised Land, God repeated the law to them, including the fourth commandment, and instructed Moses to tell the people,

"Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. Ye shall walk in all the ways which the Lord your God hath commanded you, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess." Deut. 5:32, 33.

Israel was to be a light to all the nations around them in obedience and true worship. This light was to grow brighter and brighter until the true God would be worshiped by all the people upon the earth. As strangers would join the Lord, they, too, were to walk in all the commandments of God. The Sabbath commandment was to be observed by the stranger.

"Also the sons of the stranger, that join themselves to the Lord, to serve Him, and to love the name of the Lord,



to be His servants, everyone that keepeth the Sabbath from polluting it, and taketh hold of My covenant." Isa. 56:6.

But Israel failed in their appointed mission. Instead of the Sabbath becoming a day of blessing it was made a burden to the people. God was not worshiped as the Creator of the heaven and the earth. Instead, Israel drifted into idolatry. Heathen gods were set up in place of the true God. The Sabbath was regarded as an obstacle in business. True Sabbath observance was destroyed by all kinds of rules and regulations which tended to make the day of rest a day of endless and unreasonable ceremonies.

No wonder Christ charged the scribes and Pharisees of His day with transgressing the commandment of God by their tradition (Matt. 15:3), and with rejecting the commandment of God in order that they might keep their own tradition (Mark 7:9). So far did they go in their rejection of God's law, that the Sabbath, which was given to them as a sign of their sanctification, became the sign of their disobedience. By polluting the Sabbath, Israel revealed their apostasy. The pollution of the Sabbath, then, became one of the outstanding reasons why God had to send severe punishment upon this nation that was originally chosen to become a light to all the world. "Therefore," said the Lord, "have I made thee a reproach unto the heathen, and a mocking to all countries. . . . Thou hast despised Mine holy things, and hast profaned My Sabbaths." Eze. 22:4, 8.

God would not leave matters there, however. His name and His law had to be exalted. He sent His own Son to "magnify the law, and make it honorable." Isa. 42:21. Christ came to a disobedient and corrupt people. He came to carry out a work of reform. By restoring the Sabbath to its original place of honor and blessing He struck squarely across the "tradition of the elders." "The Sabbath," He said, "was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

In these words Christ points back to creation, when He first gave the Sabbath to man. He reasserts lordship over the Sabbath. The Creator had never given man the right to be the lord over the Sabbath. The Sabbath was the day of the Lord, and no substitute was acceptable to God either in the manner of observing the day or in naming another day in its place. The commandment says, "The seventh day is the Sabbath of the Lord thy God," not a man-made day circumscribed by thousands of rules and restrictions. It was the Lord's day, to be sanctified as a time of true worship, a day of free reflection upon the Creator and His mighty works, a day of countless joys and blessings, a day in which God's love and goodness were to be shown forth to a sin-sick, hopeless, and disconsolate world. "Wherefore it is lawful to do well on the Sabbath days." Matt. 12:12.

Jesus truly made the Sabbath a day of rest—rest from the burden of sin. Healing and forgiving sins went together in His ministry, and the Sabbath was a good day for both. The Sabbath commandment has thus been magnified and made honorable. In order to accomplish this work, the Son of God made the supreme sacrifice.

In Christ the Sabbath commandment is made binding upon all for whom He came to suffer and die. Christ, through whom the world was created, who gave man the Sabbath in the beginning, who wrote the Sabbath into the Decalogue, and who kept the Sabbath as it should be kept in a sinful world, is still Lord of the Sabbath day. His claims upon that day have been made greater through His own sacrifice, and all who expect to enter into that eternal rest with Him in glory must now cease from their work "as God did from His," by keeping the Sabbath according to the commandment.

*[This is the second in a series of articles on the Sabbath written by H. L. Rudy. Other articles will follow.]*

INTIMATE TWO-MINUTE TALKS—No. 1

## God and Myself

By H. W. LOWE

LIFE without God would be like a vain dream. It would reduce us all to mechanical creatures without affection, devoid of spiritual aspirations. Men and nations would be left to the cruel forces of might and selfishness. Life without God is nonsense to the thoughtful. It is simply unthinkable to the Christian.

If we really believe in God, we must believe also that He is intimately concerned with us as individuals. "Whose I am, and whom I serve," is an expression of our faith in God's ownership of our lives. There can be nothing hidden from Him (Heb. 4:13), and there is no part of our life that is not His. (1 Cor. 6:20.) The deeper our devotion to Him, the more completely do we realize the truth of the statement, "Ye are not your own." 1 Cor. 6:19. The full measure of consecration to God will lead us to say, "Whether we live therefore, or die, we are the Lord's." Rom. 14:8. Life, possessions, loved ones, home, affections, plans, ambitions—all are subject to His will.

Have you ever thought of the tremendous implications of so complete a consecration in a selfish age like the present? When a certain disciple was asked by our Lord three times in quick succession, "Lovest thou Me more than these?" (John 21:15-17), he was horrified at the very thought that the measure of his love for God should be questioned. Many Christians today would resent such close questioning on this subject, but loving consecration that subjects everything to God's will is rare. It accepts any duty, enjoys any sacrifice, renders any kind of service. It seeks out the lonely; it goes after the lost sheep; it hides itself behind a loving Saviour; it co-operates with God and man. Such a sense of God's absolute and loving ownership leads us to be patient, kind, without jealousy or pride, never selfish, irritated, or resentful, never glad when others fall. (1 Cor. 13.) It eradicates hatred from our hearts; it gives us a dignified

poise in an unbalanced world; it develops a faith which no experience of life can destroy.

There are many mistaken ideas about faith and love and consecration. "That so-called faith in Christ which professes to release men from the obligation of obedience to God, is not faith, but presumption. 'By grace are ye saved through faith.' But 'faith, if it hath not works, is dead.' Eph. 2:8; James 2:17. Jesus said of Himself before He came to earth, 'I delight to do Thy will, O My God; yea, Thy law is within My heart.' Ps. 40:8. And just before He ascended again to heaven He declared, 'I have kept My Father's commandments, and abide in His love.' John 15:10. The Scripture says, 'Hereby we do know that we know Him, if we keep His commandments. . . . He that saith he abideth in Him ought himself also so to walk, even as He walked.' 1 John 2:3-6. 'Because Christ also suffered for us, leaving us an example, that ye should follow His steps.' 1 Peter 2:21."—"Steps to Christ," pp. 66, 67.

If "God is love," I must love Him, because love begets love. We love Him because He first loved us. Loving Him is not sentimental and emotional talk. The true measure of love is obedience. Truly I must in everything absolutely obey the God whom I love. "If ye love Me, keep My commandments."

In brief, genuine recognition of God's ownership results in a life of love and service and obedience that "never fails." (1 Cor. 13:8.) It brings joy to our hearts; it revives the church; it hallows our homes; it makes fruitful our service.

"My life, my love, I give to Thee,  
Thou Lamb of God, who died for me;  
O may I ever faithful be,  
My Saviour and my God!"

# The War Story of Corporal Desmond T. Doss

As Told by Himself

In Four Parts—Part IV

ONE evening another call came for litter bearers. We had to cross the Ormoc River again. As we went across the river with a litter, a bank protected us. But the battle was so intense that for anyone to attempt to go over the front side of this bank to the men, seemed to mean certain death. But the firing was very heavy, and the men kept calling back for litter bearers; so one infantryman volunteered to take the chance and go if a medic would go with him. I told him to lead the way and I would follow with the litter. We successfully reached the side of the hill where the line of defense was. This line was more or less on a forty-five-degree angle from the Ormoc River.

Actually, in order to reach our men we had to go over the hill in a very exposed area. After getting over to the line we inquired about the location of the wounded man. The soldiers did not know other than to say the call was coming from their left. We went in short leaps and bounds, trying to work our way down the line of defense. Each one kept saying, "The call came from our left." When we had gone approximately three quarters of a mile, and were almost up to the wounded soldier, the order came to withdraw. But after reaching this casualty we could not leave him there to be killed, although we knew it would be a risk, trying to get back to our own lines as it was.

As the men withdrew, the Japanese began to filter through. Naturally we didn't want to meet them, so we worked back toward the river but away from our original line. In order to keep from being seen by the Japanese we had to lie as flat as we possibly could and drag the stretcher, maybe six inches at a time, along the field. We were exposed to enemy fire until we reached the river again. I prayed continually through this experience, and it was only by God's protection that we were able to get back to our lines without more casualties.

## A Thank Offering

After these experiences I felt so strongly that God had spared my life that I sent my hardest month's pay check home to my folks as a thank offering. Part was to go to the Voice of Prophecy, part to the church, and part for books for my fellow soldiers. Later I was very much encouraged to learn that after my letter was read in church, my thank offering was more than doubled by the church members there. Surely the Lord blessed my giving.

The books that I ordered were sent, but did not arrive when I expected them. However, the Lord had a watchcare over them and timed their arrival better than I could have planned. The books were supposed to come when I was still on Leyte, but we had gone to Okinawa, and they had not yet arrived. During the change Company B was without a medic, so I was transferred back to that company. Some time after this I had my experience of saving about seventy-five men from the cliff of Okinawa. [It was this experience that brought him nation-wide publicity and was primarily the cause of his receiving the Congressional Medal of Honor.—EDITORS.] But be-

fore I tell of that experience I want to relate the following:

We were just below the cliff where our men had improvised a pillbox out of two large rocks. The opening at one end was sealed off with mortar shell cans, to prevent the Japanese from throwing hand grenades in on us at night. The improvised pillbox also gave us some protection during the day from Japanese mortar fire that was falling in on us. There was only one opening to the pillbox to guard. About twenty feet in front of us was another large rock. From that rock, about three o'clock in the morning, when it was so dark you couldn't see your hand in front of your face, a Japanese started throwing hand grenades at us.

## Escape From Death

Our lieutenant and the soldiers started to shoot and throw hand grenades at the Japanese, while I was doing some strong praying. Our men ran out of ammunition to fight with, and we were doomed to be killed. Japanese hand-grenade fragments were coming in our cavelike pillbox. But God answered my prayer by having one of the Jap's hand grenades blow the cap off a white phosphorus grenade outside the entrance to our pillbox, making a perfect smoke screen for us. We had to abandon our hole, to keep from strangling from the smoke or being killed by enemy grenades. We made a rush in the darkness back toward our company command post. I happened to be the last one to abandon our position. In my haste to reach safety I almost bumped into one of our men



S. M. HARLAN

The Congressional Medal Which Corporal Doss Received for His Valor

who was fighting a Jap. This threw me off balance. I turned a flip, landing on my right hip, badly bruising and skinning it. Here again God saved my life. Because of this accident I was not able to go up onto the cliff for a day or two, but I took care of all those who came off the escarpment. It was again possible for me to study my Sabbath school lesson. A call came for me, and I jumped up and started off, but my leg gave way and another man had to help me to my feet. I prayed, "Lord, help me," and I got up and have been going ever since. Again a miracle. The Lord was surely with me.

Again, before my leg was well, I went up on the cliff and took care of a colonel, against orders. Artillery shells had shattered his back and punctured his lungs. I had to see whether there was something I could do for him. I found that blood plasma might save his life, and sent for some. Another medic brought it to me, but with artillery shells hitting around us, we knew that it would mean death to stay there. In order to give blood plasma I would have to expose myself to small-arms fire in the middle of an open field where lay some of our men who had been dead a week. The firing had been so intense that we had not been able to take them off the field. We decided to take the colonel off in a litter. We ran across to the edge of the cliff and got to safety without being fired on, as the artillery had ceased.

A little later a group of us were up under the brow of the cliff. I told the platoon leader, a lieutenant: "I believe prayer is the biggest lifesaver there is, and I believe every man should have a word of prayer before he puts his foot on the rope ladder to go up the cliff." He called the platoon together and said, "Doss wants to have a word of prayer before pushing off on this mission." We had one minute left before climbing up. The platoon was called together, and we had our prayer.

#### Offers Prayer for Men's Safety

I prayed that God would give the lieutenant wisdom and understanding, so that he would give us the right orders, because our lives were in his charge. I also prayed that God would give each and every one of us wisdom and understanding concerning how to take all the safety precautions necessary, that we might all come back alive if it were His will, and that if there were any who were not prepared to meet their Maker, they would prepare before they climbed the cliff. I truly believe that every man prayed to God, even if he had never prayed before.

We pushed off at the appointed time, going up the rope ladder on what most people would call a suicide job. Company A was to our left. Its men were to try to push over to us on this cliff. But they were unable to do so. They had some wounded and killed, and could not move without suffering more heavy casualties. Our Company B, First Platoon, had pushed over as far as it could toward the first Jap pillbox, but could not go farther. From the battalion headquarters came the inquiry as to how many of our men were killed, and information as to the losses of Company A. We sent back the word that no men were killed. The order came back: "The job is yours. You will have to take that ridge yourself, as Company A cannot move." We went forward, our men knocking out a total of eight pillboxes before we joined forces with Company A, thus completing our control of the ridge. Not one man in our company had been killed or wounded. God had worked a miracle for us.

It was after this experience, when we thought that the top of the mountain was ours, that we went over

to investigate the other side of the cliff. This resulted in casualties that were heavy, and presented a grave problem in evacuating the men over the side of the cliff. [These casualties, seventy-five of them, were lowered over the cliff one at a time by Private Doss at great risk to his own life.—EDITORS.]

As a result of these losses we had to go back for replacements. I found that the books I had ordered previously were waiting for me at the bivouac area. Because of the experiences through which we had passed, the men were now eager to receive the books, and I got rid of every one of them without any trouble at all. In fact, one which I wanted to keep myself was requested by one of the men, and of course I gave it to him. I arranged with the company commander and sergeant at the bivouac area to place *Great Controversy*, a book too big to carry along with us, in the drawer of the company field desk for the use of any who might care to read it.

#### Soul-Winning Opportunities

I know that only by the grace of the Lord am I alive today. It pays to stand firm for the principles we believe. The Lord so ordered it that a lieutenant who at first didn't like me because of my religion, ended by saying: "I don't approve of your going into dangerous places without a weapon, but I feel safe just to have you along with me." I can also say that although the men were a little prejudiced against me before going into combat, they turned out to be the finest group of men anyone could work with. Their misunderstandings of my religious convictions were cleared when they saw I was not afraid to do my part to save their lives, and they knew that I was backing them up.

The soldiers always wanted me with them when they were hurt. They asked me what they should do concerning the way they were living, because they knew they were not living right. This gave me wonderful opportunities to do so much for me. More than one came to me and asked me to pray for him, and wanted to know how to live a better life. They had tried to give up their bad habits, but couldn't. I told them that they couldn't in their own strength, but that if they really wanted to do better they would have to pray God to give them strength, and whenever they made a mistake they must ask for forgiveness and try again. I told them not to give up. I talked with others who were nominal Christians, but who knew they had backslidden. They promised that if God would spare their lives, they would not go astray again. A good many told me they would look up our churches if they ever got back alive. They turned from sneering at prayer and asked me to pray for them. I don't think I could have been with a better body of men, and it was a pleasure working with them. I knew they would back me up at the end, and that I would do the same for them. I was glad that God was able to use me to save the lives of my fellow men.

During all the time I was in the Army my great source of strength was the daily study of the Bible and prayer. I believe that God sent the various experiences to strengthen my faith and to give me an opportunity to witness for Him. I did more praying overseas than I had done in all my life up to that time. And I believe that this spirit of prayer explains the incidents that I have related. When I talked with God I seemed to lose my sense of fear. That is the only answer I have to give to the many inquiries as to how I had the courage to do what I am described as doing in the War Department citation. To God be all the honor.

## Serve the Lord With Gladness

By Mrs. E. G. White

**Y**E SHALL eat before the Lord your God, and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein the Lord thy God hath blessed thee." Those who honor God by obedience to all His requirements are free to eat and rejoice before the Lord, and He Himself, as an unseen guest, will preside at the board. That which is done for the glory of God should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom.

Would that all who profess to be the children of God, who profess to keep His commandments, might bring thankfulness and rejoicing into the service of Christ. Nothing is more grievous to God than for His children to go constantly mourning, covering the altar with tears. He says by the prophet Malachi, "And this have ye done again, covering the altar of the Lord with tears, with weeping, and with crying out, insomuch that He regardeth not the offering any more, or receiveth it with good will at your hand."

Our God should be regarded as a tender, merciful Father. The service of God should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship the Lord and to take part in His work. As the people of God meditate upon the plan of salvation, their hearts will be melted in love and gratitude. When they were lost, Christ died to save them; through the gift of the Son of God, provision has been made whereby none need perish, but all may have everlasting life.

God would not have His children, for whom so great a salvation has been provided, act as though He were a hard, exacting taskmaster. He is their best friend, and when they worship Him, He expects to be with them to bless and comfort them, and fill their hearts with joy and love. The Lord desires His children to take comfort in His service, and to find more pleasure than hardship in His work. The Lord desires that those who come to worship Him shall carry away with them precious thoughts of His care and love that they may be cheered in all the employments of daily life, that they may have grace to deal honestly and faithfully in all things.

### Cheerful Representatives

The children of God are called upon to be representatives of Christ, showing forth the goodness and mercy of the Lord. If they but revealed His goodness from day to day, barriers would be raised around their souls against the temptations of the evil one. If they would keep in remembrance the goodness and love of God, they would be cheerful, but not vain and full of carnal mirth.

The Lord would have all His sons and daughters happy, peaceful, and obedient. Jesus says, "My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. Ye have heard how I said unto you, I go away, and come again unto you. If ye loved Me, ye would rejoice, because I said, I go unto My Father; for My Father is greater than I." "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." "Hitherto have ye asked nothing in My name: ask, and ye shall receive, that your joy may be full."

When we go mourning, we leave the impression upon minds that God is not pleased to have us happy, and in this we bear false witness against our heavenly Father. Satan is exultant when he can lead the people of God into unbelief and despondency. He delights to see us mistrusting God, doubting His willingness and power to save us. He loves to have us feel that the Lord will do us harm by His providences. O let the attitude of doubt be changed! Christ in the Old Testament is the same as Christ in the New Testament. His commands and promises are identical. When He charged His people of old to rejoice before Him, it was for our comfort as well as for theirs.

Happiness that is sought only from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory, and when it is over, the soul is filled with loneliness and sorrow. But when we engage in the service of God, the heart should be aglow with thanksgiving; for the Christian is not left to walk in uncertain paths, he is not left to vain regrets and disappointments. If we do not have the pleasures of this life, we may still be joyful in looking to the life beyond. Let us never doubt God. He made us, He loves us, and in one rich gift poured out all heaven for us; and "He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?"

### God Knows Our Needs

God knows our wants, and has provided for them. The Lord has a treasure house of supplies for His children, and can give them what they need under all circumstances. Then why do we not trust Him? He has made precious promises to His children on condition of faithful obedience to His precepts. There is not a burden but He can remove, no darkness but He can dispel, no weakness but He can change to power, no fears but He can calm, no worthy aspiration but He can guide and justify.

We are not to look at ourselves. The more we dwell upon our own imperfections, the less strength we shall have to overcome them. We are to render a cheerful service to God. It is the work of Satan to present the Lord as lacking in compassion and pity. He misstates the truth in regard to Him. He fills the imagination with false theories concerning God; and instead of dwelling upon the truth in regard to the character of our heavenly Father, we fasten our minds upon the misrepresentations of Satan, and dishonor God by mistrusting Him and by murmuring against Him. When we act like culprits under sentence of death, we bear false witness against God. The Father gave His only-begotten and well-beloved Son to die for us, and in so doing He placed great honor upon humanity; for in Christ the link that was broken through sin was reunited, and man again connected with Heaven.

You who doubt the mercy of God, look at the Lamb of God, look at the Man of Sorrows, who bore your grief and suffered for your sin. He is your friend. He died on the cross because He loved you. He is touched with the feeling of your infirmities, and bears you up before the throne. In view of His unspeakable love, should not hope, love, and gratitude be cherished in your heart? Should not gladness fill your service to God?

Satan ever seeks to make the religious life one of gloom. He desires it to appear toilsome and difficult; and when the Christian presents this view of religion in his own life, he is, through his unbelief, seconding the falsehood of Satan.

We dishonor God when we think of Him only as

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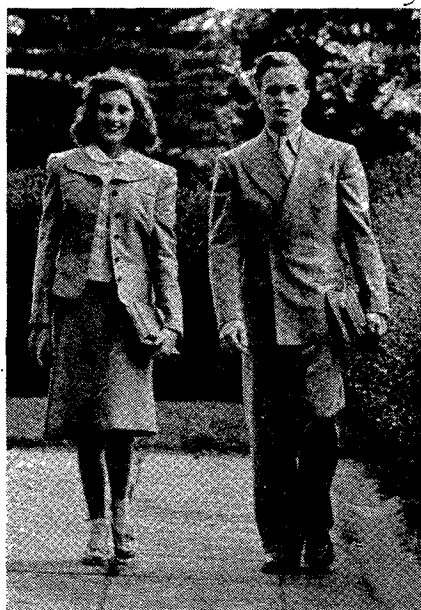
Conducted by Nora Machlan Buckman

## How I Solved My Problem

### "Boy Meets Girl"

**J**OE was in his late teens. We had just moved to a new town where we were acquainted with no one, and all of us were feeling a bit strange and lonely. Our not being able to settle into what was to be a new home added a contribution to the tendency to have the "blues." On one of those first nights really-true tears dampened the pillow of the youngest as he was tucked between the covers of a strange bed. He sobbed loudly his very strong desire to go "back home," and voiced in decided tones his opinion of the new town in general. I tried to comfort him, telling him that no matter where we moved to, he would find it strange at first, but that soon he would like it here so well that he would not even wish to live "back home" again. Of course, it was not long before he realized the truth of this statement and remarked voluntarily one day that he felt just as I had predicted.

I fear that this tendency in our family to become attached to home and those living around it—the lump that comes into the throat, so hard to swallow, on going to a strange place to live—is inherited from mother. Even as I tried to reason with and comfort my youngest, he didn't know how hard and big that lump was in my own throat! But of course I had the advantage of having experienced many similar changes, and had proved that by and by the lump melts away. Yes, the very neighbors who, I was sure, were peeking through their curtains to see what kind of wash their new neighbor hung to the breezes, and whose "glaring stares" I avoided by slipping out and hanging out said wash in the dusk of the evening shadows, proved to be lovely ladies indeed, and lasting friends.



H. M. LAMBERT

Young People Need Companionship,  
but Should Choose Friends Wisely

Now, coming back to Joe. He is the eldest, rather timid and slow at making new acquaintances, though a real friendly, sociable sort when he is acquainted. He was standing near a group of young people one day when a rather fine-looking young lady, several years Joe's junior, stepped up and engaged him in conversation. So hungry was he for friendly association that this was like an oasis to him. The friendship seemed to be growing as days went by. He had never really "specialized" on one girl before. There were several good reasons for my not wishing this new-found friendship to grow. Here was case number one of this type of problem, for me (but plenty to follow). I regret to say, I dealt with it very unwisely.

One night I asked Joe to stay and talk with me after the others had retired. I talked with him until after midnight, laying down the law, so to speak, absolutely forbidding him to keep up this friendship. I kept at him until I had him weeping, with broken spirits. As I kissed him good night and went to my room, I realized a great failure had been made on my part. I had scolded, threatened, and done everything that would arouse resentment and increase, instead of diminish, the desire to talk with one who *would* be sympathetic and understanding. As soon as I could get to my room by my bed, I fell on my knees. (This I should have done before the talk.)

Forgiveness and help in guiding my boy was sought earnestly. Early next morning I called Joe into a room by ourselves and confessed I had been wrong in talking to him as I had. I told him I wanted to revoke much that I had said the previous night. I said that I had changed my mind, and though I would be disappointed in his choice, that if this girl were the type he felt attracted to, I would not oppose him. He must, however, promise to have only approved and chaperoned appointments. He also promised to be properly sociable with other young ladies, not confining his attentions entirely to this one.

My changed attitude was almost a shock to Joe. "Why, Mother!" he said, "I can't understand such a change!"

After a week or so I asked him different questions, to find out how things were running along. I kept "sounding" like this occasionally until one time, after about two months had passed, the answer came. "Well, to tell you the truth, Mother, I am breaking away from Helen gradually, and as nicely as I can." It was my turn to be surprised now, and I expressed my feelings accordingly. When he explained that Helen was too young and kiddish acting to suit him, I reasoned that she would soon grow away from those ways, and also brought to his mind some of her better points.

A short time later Joe informed me that he had withdrawn all interest in Helen. So blundering and impetuous, like Peter, I am. But when, in despair, I appealed for wisdom, the tangled threads became straightened, and all came out as I had hoped.



When we take the threads and hastily try to "run before" our Master Weaver and work out the pattern as we feel sure it should be, the threads always get knotted and tangled. If we pray earnestly and leave the threads with Him, He will work it all out right.

JOE'S MOTHER.

## Leather Wings

By Jessie S. Burdick

ONE bright fall afternoon as I sat in the porch swing, busily occupied with a book, my attention was suddenly arrested by something a short distance away on the porch floor which had the appearance of a crumpled paper or a dead bird.

Closer examination revealed something that looked suspiciously like a small ground mole or mouse. I approached cautiously, with all a woman's abhorrence of a mouse or creeping thing. What a peculiar bit of life it was! Nature had not bestowed much beauty upon it, whatever it might be. Touching the crumpled, furry body was like pushing an electric button or spring. The response was instantaneous. Immediately the creature spread itself, ready for flight. It was a sleeping bat.

There are few things more curious and interesting than a real, live bat. This was my first face-to-face acquaintance with this queer, birdlike animal. When its wings were stretched out on the floor, it looked identically like various pictures I had seen of bats, with their peculiar, triangularly shaped wings, a continuation of which formed a thin, flat, pointed tail, with neither fur nor feathers to cover them. It surely was a comical-looking little dark, gray-brown creature, just too sleepy to resent my rigid inspection or too paralyzed with fear to move. So this was a bat. A warm-blooded, furry little fellow, said to inhabit dark, stuffy corners of old buildings.

I have read that sometimes when the bat "flits off

into the twilight, the youngsters often go with her, clinging about her neck, swinging away over the tree-tops and along the foggy waterside, while she chases the numberless little flying things of the night."

Could it be possible that this little fellow had lost his hold on the mother and, being too sleepy to travel, had just folded up his odd, little pointed wings and continued his nap on the floor of our porch? Bats usually sleep in a hanging position; it piqued my curiosity not a little to know how he happened to choose such an unnatural bed. When Geva came home from school, we carefully stretched the little fellow out once more to see the formation of his wings and impish little body. After I had drawn the wings out full size, he promptly resumed his crumpled appearance. Again and again I tried to show Geva what he looked like when ready for flight, but straightway he snapped back and refolded himself. Finally his patience was exhausted, and he demonstrated his righteous indignation by flying to a near-by tree. He knew instinctively that "self-preservation is the first law of nature."

We rejoiced in the experience of a close companionship with this little wild denizen, though it was very brief; but he did not appreciate our investigative friendship, so we were obliged to content ourselves with viewing his drowsy majesty from a distance. We could just see him high above our heads on the tree trunk. His color so nearly matched the tree that he looked like a slight elevation of bark rather than a bit of life. During the early evening he flew away.

Our small visitor was evidently the little brown bat (*Myotis subulatus*), a small animal a little more than three inches in length. The fur on his back is glossy brown, the breast a pale creamy brown; the wing membranes are naked except for a narrow strip near the body. Expanse of wings is about nine inches.

In spite of the way these bats congregate about dwellings, very little is known of their habits. They

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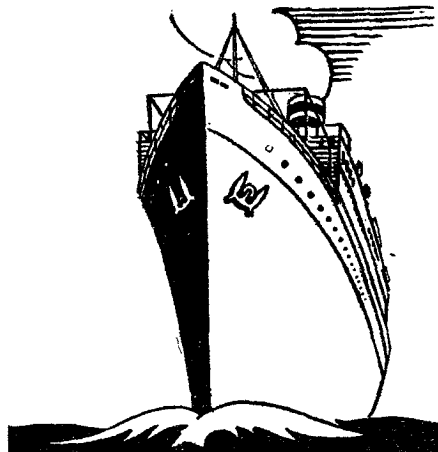
# LIFE'S PATTERNS

## MEASURED LOVE

WHEN you want to find out how much water there is in an engine boiler, you have to look at the gauge, a slender glass tube that is usually beside the boiler, and check by it. It would be impossible to take off the lid and look inside. But if the gauge is half full, then you know that the boiler is also half full, etc.

What is the measure of your love for God? You can't find any container that will actually hold all your love and judge by it. You must look at the gauge. Someone has said that our love for our fellow men is the measure of our love for God.

In spite of much propaganda, some of it true and some of it false, we find that there is often a great deal of Christian love in the hearts of our so-called enemies. There was a large Japanese troopship plying the waters of the Pacific Ocean. One night it succeeded in blowing up an American vessel. The sailors rescued a large number of the American soldiers from the churning, oily waters. These they unceremoniously herded into the hold of the ship, to



lie shivering and dirty, like so many half-drowned rats.

Later that night the tables were turned, and the Japanese ship received a blow from an American man-of-war. The order came to abandon ship. Everyone hurried to save his life, and of course no one worried about the prisoners in the hold. That is, no one except one Christian Japanese, who knew that certain death awaited the prisoners below unless they were released. He took it upon himself to open the hatch without an order. He knew none would be given. He called to the frantic men to hurry for their lives, that the ship was sinking. He also had time to tell them he was doing this in Christ's name; then he was shot by a superior officer who chanced by and didn't like what he saw.

This was sacrifice indeed and made by one who was supposedly an enemy. But in his heart the love of God had penetrated.

What is the measure of your love? It depends on how well you love your fellow men and how much you are doing for them. N.B.



## A Visit to Finland

By W. HOMER TEESDALE

SEVERAL years of disastrous war all but exhausted the material resources of Finland. Then came a bitter peace, when the land and its people were placed under tribute. When peace came, 400,000 people had to leave the homes occupied for generations by their families, and find other places to live. The government commandeered some large estates and cut them up into small farms for these impoverished unfortunates.

More than four hundred Adventists were among these displaced persons. They had to leave everything except what they could carry. Some were able to take their cattle. Many packages too heavy to be carried far were left at railroad stations with the assurance of receiving them later. The precious, personal belongings were never seen again.

Before the war, feed for dairy cattle was supplemented from abroad, but produce formerly exchanged for feed now goes in another direction as tribute. Even so, the farmer, being close to the sources of food supplies, seems best situated today. If he milks more than one cow, a certain percentage of the milk must be sold for others' use. After considering the family's needs, an inspector decides the amount. But many towns have no milk. Where it is available, children may have daily two thirds of a quart, babies a full quart, and adults one ninth of a quart. One pound of butter a month is the limit for each person, and there are no other fats.

The situation for clothes is more serious. The war continued over four years; the time of tribute lasts eight years, with but two of them past. Few people can wear suits for twelve years without replacement, and shoes last a shorter time, but the supply of either is most limited. Under the present circumstances it is next to impossible to replace cotton and woolen goods. No new clothes or materials may be imported except by special permission, which is difficult to obtain. Clothing for new families with small children is quite inadequate. Prices of many articles are said to have increased five times, shoes eight times, and clothes ten times.

Not only must one have money and coupons to buy shoes, but he must first receive a special license to obtain them. Even then it may require as much as two years before the application for the license can be considered. Many needier persons may be found and the few available shoes distributed to them. Supplied with money, coupons, and special license, a person may think it a simple matter to obtain his shoes, but the stores may have none.

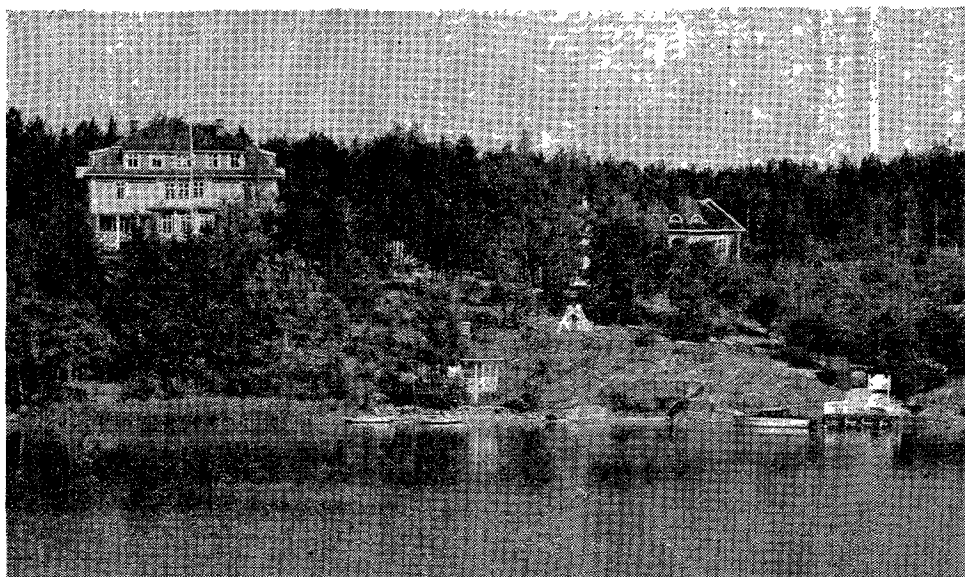
In the largest department store in Helsinki hundreds of shelves formerly crammed with beautiful and apparently essential articles are entirely bare and unlighted. The great store seems more like a dimly lighted but practically empty warehouse. Except for bright Christmas toys of wood and paper, and a few hopeful but empty-handed customers, the place would be quite deserted.

There are shoes displayed, however. They have strangely thick soles. A second glance and the prospective purchaser sees that they are of wood. The tops are not quite of standard quality. They are made of fishskin or of paper! Both materials take grotesque shapes once moisture reaches them, and they are not warm. Coupons are not necessary to buy wooden soles, to which tops may be attached by the wearer.

A visitor to this country finds no heat in railroad stations or trains, and but little, if any, in the hotel rooms. The bottom sheet on his bed may be of heavy paper. No warm water is provided in the lavatory, if there is one. The only warm water available is brought in small pitchers. There is no soap, and the guest is fortunate if he finds a towel.

As the visitor sees the people on the street they seem warmly dressed, but it was said repeatedly that many a mother remains at home when her older daughter leaves the house, wearing the only pair of shoes they have for both. At a railroad stop for lunch, those who needed spoons or forks were required to make a deposit to assure their return. The materials of which they were made were so scarce that the users were sometimes tempted to carry them away. There have been many cases of violence where people had grown desperate for better clothes or for money that the stolen articles would command on the black market.

The church in Finland has been loyal, zealous, generous. It has done what it could to relieve suffering. The Swedish conference has distributed many



Finnish School and Summer Sanitarium, Toivonlinnan, Piikkio, Finland

articles of clothing sent for refugees from the European mainland. It has received many children from Finland, placed them in the homes of church members, and provided about \$11 a month to the families who have received such children. The allowance is inadequate for their care, but the balance is found in the budget of the family that receives the child.

Finland is in need of help. Especially is that true of those who have lived on a small income and who could not build up financial or clothing reserves for such a crisis. The needs are certain to become more serious. With external supplies of new materials cut off, the clothing situation cannot improve. Gifts now will not only reveal a generous, self-sacrificing church in America, but will help to make more tolerable the life of people whom the misfortunes of war have overtaken.

In the city of Helsinki stands a man of bronze on the ruins of his boat. Hungry waves leap through the shattered deck while his wife, despairing yet hoping, clings to his knees. At his side stands his son of twelve years looking confidently into the father's face. A little girl of three years rests safely in her father's left arm. His muscular right arm raised above his head bears a fluttering signal of distress. His glittering eyes search the horizon for help. His lips are shaped into a desperate, commanding cry for help. Unless someone comes quickly, all will be lost. The bronze group accurately presents the situation for many families in Finland. They need help now.

## The Cause of Religious Liberty

By H. H. Votaw

FOR many years the attacks upon religious liberty and the American principles of the separation of church and state which alarmed and aroused Seventh-day Adventists took the form principally of civil legislation for Sunday observance. As our older members will recall, in some States our people were arrested and fined, or jailed. Attempts to protect Sunday by civil laws are still being made, but dangers of other sorts are now also frequently met.

A glance at the bills which were introduced in the United States Congress during 1945 which in one way or another, if enacted into law, would infringe upon the religious freedom of our citizens, ought both to interest and to stir those who understand the prophecies of the Bible concerning the things which are to occur in our good land.

The perennial barber bill for the District of Columbia is now on the Senate calendar. The bill introduced this year seeks to displace a law now on the statute books which provides that every barbershop in the District of Columbia must be closed twenty-four consecutive hours every seven days. This guarantees a period of rest for every barber who wants it, and prevents unfair competition on the part of those who want to work seven days a week. But advocates of Sunday legislation are not satisfied.

A new approach to Sunday exaltation was made in 1945. Senator Capper of Kansas introduced a measure to authorize the Postmaster General to spend \$50,000 for the preparation of dies with the words "Observe Sunday" on them. The bill further authorizes the Postmaster General to have these words stamped on all first-class mail posted in the larger cities in the United States "during the two weeks preceding Easter Sunday, or at such other time as he deems more convenient or advisable in each year."

A bill to authorize the change of the calendar,

which has already been approved by the legislature of Hawaii, has been introduced by the delegate from that territory. Though there has not been much public agitation about this measure, there are certain groups that are continually pressing for its passage.

### Federal Aid for Schools

Two or three measures to provide Federal aid for education in the States have received some consideration. S. 717, sponsored by Senator Mead of New York and Senator Aiken of Vermont, proposes to appropriate \$550,000,000 for allocation by a new Government division of the Federal Security Agency called a National Board of Apportionment. This national board would apportion the amounts to be given to the various States, and the Federal Treasury would disburse the funds.

Not only does this bill make provision for furnishing public monies for the operation of nonpublic schools, but there is a section covering the erection of buildings that provides that nonpublic, as well as public schools, may secure funds for buildings. Thus millions of dollars could be appropriated to Catholic parochial schools. The bill is a very dangerous one.

### Bills Against Intolerance

Mr. Dickstein, of New York, has for a number of years introduced in every session of Congress some sort of bill for circumscribing freedom of speech and freedom of the press under the guise of promoting tolerance.

Congressman Lynch has reintroduced a bill to make nonmailable "all papers, pamphlets, magazines, periodicals, books, pictures, and writings of any kind, containing any defamatory and false statements which tend to expose persons designated, identified, or characterized therein by race or religion . . . to hatred, contempt, ridicule, or obloquy or tend to cause such persons to be shunned or avoided."

The postmaster General is authorized by this bill to set up regulations for withdrawing from the mails anything that in his opinion comes under the provisions of the law, and anyone who knowingly posts such material, or anyone who "shall knowingly take the same or cause the same to be taken from the mails . . . shall be imprisoned for not more than five years or fined not more than \$5,000, or both fine and imprisonment."

While no Christian would stir up hatred or bigotry or seek to injure any of his fellows, this bill, if it should become law, would make it impossible to circulate any book that the Catholic Church might designate as being harmful to it.

### Danger From Another Direction

A recent decision of the Supreme Court of the United States seems to indicate that danger to the freedom of conscience has arisen in a new quarter. It is generally known, of course, that one function of the Supreme Court is to pass upon questions concerning constitutional matters. The founders of the nation intended that our highest court should act as a check upon the legislative and executive branches of the Government so that hasty or ill-advised or unconstitutional laws and procedures should not be allowed to take away our liberties. In some respects the Supreme Court seems to exercise more power than Congress itself. From its decision there is no appeal. Nothing can be done unless new legislation is passed by Congress to undo mistakes that the Court may make.

Some time since, a conscientious objector, who had prepared for the practice of law and was thoroughly

qualified from an educational and moral standpoint, was refused admission to the bar in the State of Illinois. The Supreme Court of that Commonwealth upheld the decision of the Committee on Character and Fitness of the Illinois Third Appellate District. The case was appealed to the United States Supreme Court. In the decision of this highest tribunal, it was said: "From the record it appears that Clyde Wilson Summers has complied with all prerequisites for admission to the bar of Illinois except that he has not obtained the certificate of the Committee on Character and Fitness." The concluding sentence of the opinion is this: "It is impossible for us to conclude that the insistence of Illinois that an officer who is charged with the administration of justice must take an oath to support the Constitution of Illinois and Illinois' interpretation of that oath to require a willingness to perform military service violates the principles of religious freedom which the Fourteenth Amendment secures against state action."

In the dissent, Mr. Justice Black said, and we agree with him: "The fact that petitioner measures up to every other requirement for admission to the bar set by the State demonstrates beyond doubt that the only reason for his rejection was his religious beliefs. . . . The conclusion seems to me inescapable that if Illinois can bar this petitioner from the practice of law it can bar every person from every public occupation solely because he believes in nonresistance rather than in force. . . . But I am not ready to say that a mere profession of belief in that gospel [Christ's] is a sufficient reason to keep otherwise well-qualified men out of the legal profession, or to drive law-abiding lawyers of that belief out of the profession, which would be the next logical development."

In this brief summary we have not attempted to refer to the dangerous bills of all sorts that have been introduced in State legislatures. It is abundantly evident to those who watch such things that dangers to our freedom are increasing. We should be ever alert not merely to save ourselves persecution and trouble,

but to warn our neighbors and friends against the evil inherent in such laws and such a court decision as we have mentioned.

It appears from the activities of those who advocate Sunday laws that during 1946 strenuous efforts will be put forth to secure civil punishment for those who fail to observe Sunday. The leaders of the Lord's Day Alliance and the National Reform Association are stressing the fact that since the war has ended the Government will not be calling for round-the-week work in factories and plants manufacturing materials for the Government. They are urging ministers everywhere to lead their churches into a fight against Sunday desecration. It is dangerous to attempt to prophesy, but we feel sure that 1946 will witness a recrudescence of the campaign to establish Sunday as the weekly day of rest by civil enactment.

## Korean Church Survives the War

*(Continued from the first page)*

Other questions were relative to foreign countries. After five months of imprisonment our former leader, Choi Tai Heun, died from torture inflicted upon him. They then arrested Pastor Kim Nei Choon, who was put in the same prison. He was released on December 28, 1943, but He died only two months later. They were our first martyrs in Korea. Our sorrow over the loss of our pioneer leaders is unspeakable.

### Church Disbanded, Property Liquidated

During the imprisonment of our leaders, Pastor Lim Chong Hai, Kwak Chong Soo, and Ko Doo Chir had charge of our church work. They, too, met with considerable trouble, finally deciding to choose a lawyer as an adviser in legal matters connected with the church. The lawyer, Shin Tai Ak, tried to have our leaders released from prison, and to save our church property, but he was not successful. Finally our church was forced to discontinue as an organization. Before closing our church the government confiscated all the books which were in stock at the publishing house (valued at over 100,000 yen), taking them away in seven wagons to be used for scrap paper. On December 28, 1943, our five leaders were released from prison.

The government declared that all our property must be offered for national defense. If offered for sale it must be sold to the government or public works, and not to church members. They also sent the following declaration to each member:

"You are no longer a member of the Seventh-day Adventist Church. Your membership reverts to your former faith. You must forfeit your Bibles."

Previous to this the members were restricted in their use of some hymns. After declaring our church closed, the government liquidated our property.

Most of our young men were drafted into the Japanese army. Some members left their homes for places unknown, in order to keep the Sabbath. Some of our young men who were employed by the sanitarium were also drafted into the army and sent to Hiroshima. While there they were injured by the bombings, but their lives were spared. We are very glad that no one who was taken into the army lost his life, but all have returned safely. More than forty members in Korea were put in prison for their faith. Pastor Myung Chuon Lee died two months after his release.

On August 15, with the news of the Japanese surrender, our whole membership came to church to worship and praise God. Members from outside came to



## In the Garden

BY GEORGE CLARENCE HOSKIN

The twilight hours had faded into night  
And taken toll of weariness and care;  
Men stout of heart, unmindful of the plight,  
Perceived no bode or potent of despair.

Tears, crimsoned by the sorrow that He knew  
In isolated grief, His visage stained,  
And favored friends among the chosen few  
Slept on unconsciously and unrestrained.

The time had come for traitors to appear,  
And momentary grief had passed away;  
The joy of gloried triumph banished fear,  
Inspired by love for those who would betray.

Those crimson tears, while in the garden weeping,  
Were shed in sweet concern while men were  
sleeping.

Seoul and joined with our members here to start planning for the reconstruction of our work. The first step taken was to request the return of all our former property to the church. We visited the director of the hospital which was formerly ours, requesting him to return it to the church also. When the director declined this, we petitioned the military government. We were also denied the possession of Sam Yuk School. We reclaimed the publishing house and the church buildings in the province but not the sanitarium and hospital, headquarters offices, and the six missionaries' homes.

Confronted with these problems, we visited the United States military government many times. Our headquarters office and the six missionary homes had been sold to Seoul Imperial University for 400,000 yen. We got in touch with Lieutenant Croffts, the present president of the university, and found him sympathetic with our requests. He visited our institution and promised us the use of the buildings.

### Reopen Sanitarium Work

I am now happy to report that on November 24 we received permission from the property custodian of the military government to reopen our work at our sanitarium and hospital. We also have received permission from Seoul Imperial University to occupy our headquarters offices and six residences.

For the success so far accomplished in our reconstruction work we owe much to Brethren Dombrosky and Hillier, who, since their arrival here, have co-operated with us, taking a willing and active part in the work.

The representatives of the reconstruction planning committee worked on our problems and prepared for a general meeting October 18-26. We announced our meetings through the radio, newspaper, and circular letter. Although transportation in Korea is very difficult, more than one hundred and fifty members responded from all parts of Korea, as delegates of their churches.

During the war we met with untold trouble. The opening of this meeting was one of solemn importance. Anxiously we prayed for guidance. We deliberated long over the choice of leadership for God's church in Korea.

Individual church pastors were not elected, salaries being not yet available. We are trusting to former workers and leaders of districts to continue with their church work until the organization is once more complete and finances are made available. They were faithful during the war, though they had to work secretly. Over fifty new members have been baptized. The young people especially have been diligent in the study of *Great Controversy* and other available books. We must train these young people.

### Apparent Trouble—Hidden Blessing

1. Central Church in Seoul. As a precaution against fire, the Japanese planned to destroy our church, which is in a crowded section in Korea. Two days were given to accomplish this. But that day an army officer came to inquire about using our church for military purposes. A way was planned by which these buildings were saved for this purpose. Hereby military methods were a blessing. Once marked, "Destroy," they were now marked, "Save." God's hand was noticeably seen in the preservation of His house. The military government used our church as a library for a near-by law college which they occupied.

2. The Publishing House. The Japanese military government occupied our headquarters office and some buildings which belonged to the Imperial University.

They requested the use of our publishing house with the presses removed. This building was at the time being used as reserve press for a daily newspaper company. The army ordered the building to be vacated in one month, if not, the presses would be destroyed. The company appealed to the military government, stating the impossibility of moving the big presses intact. They stressed the vital necessity of the daily news to Korean life. They were successful in getting a recommendation for the army to leave the presses in the building. God's hand was again in evidence in preserving our publishing work for future use. The news company moved in six new machines at a cost of 60,000 yen to carry on their work. These machines were left in the building when they ceased printing.

3. The Sanitarium and Hospital. For eighteen months our hospital was used and staffed by the general government, all workers being paid by the general government. A construction program was launched to increase the plant three times its original size. Property was purchased and three buildings planned. These three brick buildings are partially completed, as are five workers' residences. A water reservoir was constructed for the use of these added buildings. It is possible that we may be able to acquire these new additions through the present government. Many contacts have been made with the Public Health Office which have proved favorable to the re-establishment of our health work. We look forward to the acquisition and completion of the Seoul Sanitarium and Hospital, with the hope that it will become a large medical training center for doctors and nurses who will be the strong "right arm of the message" in new Korea.

Sincerely your brother,  
(Signed) RYU SIK LEE.

### A Visit to West Africa—Part 4

## Needs in West African Union

By E. D. Dick

IN consideration of the needs of the work in any field, the proposals fall into two areas—first, the strengthening of the work already in hand; and, second, the extending of the work into unentered territory. In thinking of the work in West Africa, let us approach the matter in this order:

As stated in a previous article, the African West Coast Union Mission is made up of our work in West Africa, formerly under the direction of our Northern and Southern European divisions. Under this arrangement each field stood practically alone as related to other work on the coast. One exception to this was found in Nigeria, where the work in the several local fields, the Southeast, Southwest, and Northwest, was united into the Nigerian Mission. The other fields were related to their respective divisions as local fields.

It seemed imperative, in studying ways and means of strengthening the work on the West Coast, that a union mission organization be formed. This has been done. This calls for a union staff and union headquarters. Already a partial union staff has been selected. Elder William McClements, who has served as superintendent of the Nigerian Mission and director of the Southwestern Nigerian Mission, has been appointed superintendent of the new organization.

Erection of headquarters, homes, and office will move forward just as soon as workers can be secured or released to supervise their construction.

Outstanding among the many other needs of the field are two which all agree to be of greatest impor-

tance. These are facilities for adequately training teachers and evangelists, and an increased staff to provide this training as well as to strengthen the present working force for the task already in hand.

Throughout West Africa, and particularly in British territories, there is a frenzied desire for education. The primary motive for this by the people as a whole is that they may improve their economic and social positions. Government departments of education require that teachers shall be trained and that a teacher of an elementary school should have practice teaching



in the indigenous language in which he will later teach. For this and other reasons it seems essential that we have an elementary teacher-evangelists' training course in each territory for the training of elementary-school teachers and evangelists who can carry on work in smaller cities and rural areas.

Moreover, it is imperative that we have a senior training school where teachers and evangelists may in time receive additional training. Here again the government lays down specific direction in the matter of educational workers. Teachers leading out in these schools must be certificated. This is not an unreasonable requirement. But to meet these standards we must have a place in which such training can be given. There is equal need for evangelists trained to a higher level than can be given in the elementary teacher-evangelistic courses mentioned above.

#### Evangelistic Training Center

Now, how shall this need be met? It seems that the only solution is to provide an advanced teacher-evangelistic training center. This, it is agreed, could best be developed not too far from the new union headquarters in Gold Coast. Government regulations in the matters of reciprocity of certificates are favorable, and the expressed attitude of the government educational department officials approves of the general over-all plan. Their full co-operation in the plan seems assured.

Similar provisions must be made by way of elementary and advanced training courses in the French-speaking fields of the union. This may seem to be a very comprehensive program, but anything less will not meet the requirements.

Yet one more need stands high on the list, and that is the need for training for girls. Except for a small girls' school operated at Aba, Nigeria, by Miss A. S. Nukka, we have no girls in training in any boarding school. We have some girls in the day schools, mostly under grade four, who live in their parents' homes and take the formal subjects as do the boys. But we have no place where we have girls in our boarding schools, where the greatest imprint on their lives can be made, and where instruction can be given in home-keeping, home sanitation, and hygiene, the care of children, making of simple garments, preparing of wholesome, simple food, etc. For this there is appalling need. As things now stand, our boys who complete our schools must turn and marry girls from homes—sometimes heathen—where there has been no

concept whatever of the meaning of, and ways to provide for, a clean Christian home.

The foregoing sets forth the needs of additional training school facilities. Now we turn to our need for additional workers. It seems clear that if the needed training school facilities are met, greatly increased personnel must be provided. But even this does not meet the demands for workers. The fields are not properly manned for the work already in hand. Let me recall the situation in the field at the time of my visit. In Sierra Leone we had one foreign family. They had been in the field over four years. The normal term of service is two years. They were badly in need of recuperation. They had waited months for expected relief, which had not come at the time. Then transportation suddenly became available, of which all felt they should take advantage. The field, therefore, was left without foreign leadership, which is not a strong arrangement. A new appointee has since reached the field, but is without guidance and counsel as he takes up his work.

This is a typical illustration of the pathetically thin line of workers that are bravely carrying on in West Africa. Space does not permit describing in detail the various parts of the field. "The harvest truly is great, but the laborers are few"—far too few.

#### Unentered Areas

We have dealt with the needs as regards the work already in hand. Let us now think of the needs of the work in terms of the unentered areas. Of the entire African West Coast Union Mission, with its population of around fifty million, we have entered only five countries. These are Sierra Leone, Liberia, Gold Coast, Nigeria, and the French Cameroons. The populations of these countries are scarcely more than the unentered fields. But it can in no wise be said that these entered fields are in any way compassed. Indeed, they are not. Each of these fields has many tribes and languages. Sierra Leone has twelve; we are working in four. In Liberia there are fourteen; we are working in four. The Gold Coast has seventeen, with work in hand in six. In Nigeria, the largest and most populous field, with twenty-two tribes, we are working in nine. In the Cameroons we have a score or more of languages, with work in eight. In the French Cameroons the distance between our Dogba Mission and the next closest in the Cameroons is nine hundred miles. In Nigeria we have one lone mission north of the Niger and Benue rivers. In the Gold Coast the entire northern half of the country is unentered.

But the section of the field which constitutes our greatest challenge is French West Africa, which is wholly unentered. This probably constitutes one of the largest areas and the largest population of any single, unentered country. We have several groups of believers in the Ivory Coast, which is a part of French West Africa. We have two families under appointment for that section. These will go forward just as soon as transportation to the field can be secured.

In all these fields medical workers and well-trained colporteurs are greatly needed. Africa is eager for larger educational advantages, and with this comes a challenge for us to step in and provide, at least in part, a truth-filled literature which will bring life and hope to its people.

Such are the needs of this great field briefly stated. Much more could be said. We hope that the Lord may lay upon our membership in the homeland a clearer vision of the task awaiting us in these lands teeming with millions who without the light of the third angel's message must perish.



## New Church at Port Orchard, Washington

By J. M. Nerness

THE place should be thoroughly worked, until a humble house of worship stands as a sign, a memorial of God's Sabbath, a light amid the moral darkness."—*Testimonies*, vol. 6, p. 100. Such a work was carried on in Port Orchard, Washington, and such a memorial was erected through the tireless devotion of believers here. At the outset of the war no church company existed in this place. Through the years groups met in near-by villages. It was the hope of those who thus assembled from week to week that the work would be established in a central church home at Port Orchard. A systematic plan for the raising of funds to this end was instituted by F. H. Parrish in 1940.

Providence directed in securing a large desirable lot upon which the conference placed a tabernacle. Elder Austin Butler opened evangelistic services in it in May of 1942. These meetings were fruitful, and with formerly isolated believers these new members formed the nucleus for a strong central church. God has continued to bless the little group in their growth to the present membership of eighty-five.

The tabernacle provided the framework for what has developed to be an attractive church building with a basement school. December 1 was dedication day. V. G. Anderson, president of the North Pacific Union Conference, gave the dedicatory address at this afternoon service. Other believers of the Bremerton district joined in the hour of consecration.

All the material niceties for such an occasion were provided, but the new believers added the greater cheer. Some were the fruit of special labor and prayer; others were there as trophies of our Dr. Bacon's medical missionary work. In every pleasant way December 1, 1945, will be a happy memory to the believers in the Bremerton district.

## Week of Prayer at Pacific Union College

By Don H. Spillman

THE Week of Prayer at Pacific Union College was conducted from November 30 to December 8, by Mrs. Spillman and me. It was truly an inspiring week because of many victories gained and the determination made by so many of the students in the college to find a definite place in the Lord's work, either in foreign fields or here in the homeland. From the time we stepped on the campus until the time we left there was a spirit of gracious hospitality and cordial friendliness. There is an excellent spirit of co-operation in this school, and the newly elected president, Dr. Percy W. Christian, has the confidence and co-operation of every faculty member and every student in the school.

As we interviewed many of the students day by day, endeavoring to assist them with their personal problems, we were gratified to learn what a high percentage of them were planning to be found in the service of their Master in foreign fields. The majority of the premedical students stated that they wanted to

be medical missionaries, and others are preparing for service in other lines of endeavor. We sought to present two great themes to the students during the week, one being the love of God for His children, and the other serving Christ in some capacity during these closing hours of the world's history. The little chorus songs that were used proved a great help and benefit to all, and students were heard singing them around the dormitory halls as they went about their daily tasks. Most of these choruses contain a real message. Some of them were "Roll, Roll Your Burdens Away," "Heavenly Sunshine," "I'll Be Somewhere Aworking for My Lord," "Shine on Me."

Real victories over sin were gained; wrong habits were discarded. There was an enthusiastic response on the part of the students, and Thursday morning, when an opportunity was given for all who desired to consecrate their hearts and their lives to God and especially for definite service for Him somewhere, either at home or abroad, the students began streaming down the aisles toward the altar even before the singing began, which was a signal for the call. Friday evening, when the whole evening of two hours was spent in a praise service, we rejoiced to see scores and hundreds of these young people stand and testify that they had gained a real inspiration and a new consecration and victory over sin during the week. Many of them used the words of our theme song, "Christ for Me," in their testimony and stated that from this time on "it is Christ for me."

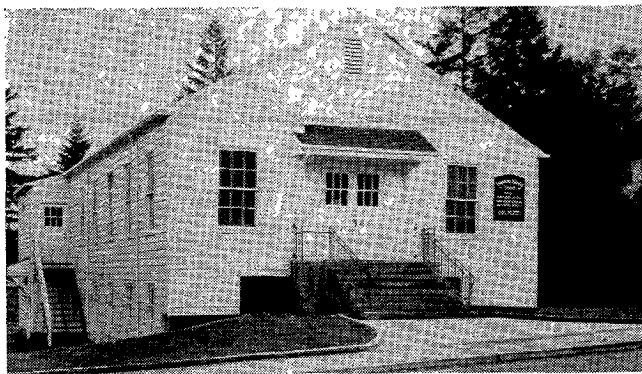
All in all it was a pleasant and profitable week, and never have I seen a better school spirit than was manifested at Pacific Union College during the eight days it was my privilege to be with them. May the Lord continue to bless and guide Dr. Christian and his associates and every student in this fine institution.

## Divine Benevolence Practiced

By Curtis Quackenbush

TO PROVIDE a bigger and better church for your neighbors and friends to enjoy, while you continue to worship in your own humble and overcrowded house of worship is truly a lesson in unselfish sacrifice.

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The New Church at Port Orchard, Washington





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## *Sheds Great Light*

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church, their own spiritual experience has been stimulated and refreshed.

On numerous occasions Rock Hall members expressed a desire to help establish a new church in the town of Chestertown, the county seat of Kent County, Maryland, thirteen miles distant. For years they had distributed literature on the advent message throughout this area without visible results. In 1942 and 1943, however, the members conducted Bible studies and cottage meetings in preparation for a series of evangelistic meetings.

This evangelistic campaign was conducted by D. S. Harris, who has since sailed as a missionary to India. During this series of meetings members from Rock Hall faithfully attended, bringing friends and helping in meeting the expense.

In the spring of 1944 a church of thirty-five was organized. The only available place for this new body to worship was in a dilapidated hall on the second floor of an abandoned firehouse. This was a critical period in the life of the newly born church. Members of the Rock Hall church, sensing the need, expressed conviction that a church building must be provided.

When asked what they intended to do, the Rock Hall members responded within two days, with gifts totaling nearly eight thousand dollars with which to begin construction on a church. This amount, larger perhaps than the value of their own crowded church in Rock Hall, made possible the building of a beautiful church for new converts in a neighboring town.

With such an encouraging start, the Chestertown group labored earnestly to complete the project. Today a mortgage-free structure valued at \$25,000 stands as a lighthouse for the truth.

These humble believers of a church established fifty-three years ago, have shown a type of divine benevolence seldom witnessed in this selfish world. Such an example, followed by other of our churches, would constitute a giant stride in advancing our message into the unentered areas. What sweetness of spiritual pleasure will be experienced by all churches who follow this noble example!

## Leather Wings

(Continued from page 14)

do not make nests or even attempt to make a comfortable place out of the crannies where they hide and the baby bats are born; two young ones seem to be the regular number in each litter, usually born in July. The voice of the bat is exceedingly high-pitched and squeaky.

Most bats hibernate during the winter months, but there is also a southward migration of some species. They are nocturnal in habit and seem to be more active early in the morning and at dusk. Just before dawn they flit about in an erratic manner, catching the last morsel of food before they retire to their dark sleeping apartment. After periods of rest they seem perfectly refreshed with their nap taken upside down.

They wash their faces and paws cat fashion. The elasticity of the wing membrane is amazing; they often wrap their head up entirely in the thin rubberlike stuff in their endeavor to clean the inside of their wings.

One naturalist says, "Bats are easily the queerest things in the world." Surely we must all agree with the schoolboy who wrote the essay: "The bat is a peculiar creature with beady black eyes, leather wings, a shoestring tail, and bites like Satan himself."

JANUARY 24, 1946

## Inspired Messages

(Continued from page 12)

a judge ready to pass sentence upon us, and forget that He is a loving Father. The whole spiritual life is molded by our conceptions of God; and if we cherish erroneous views of His character, our souls will sustain injury. We should see in God one who yearns toward the children of men, longing to do them good. He gave His only-begotten Son that whosoever believeth on Him should not perish, but have everlasting life. All through the Scriptures, God is represented as one who calls, woos by His tender love, the hearts of His erring children. No earthly parent could be as patient with the faults and mistakes of their children as is God with those He seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaty to the wanderer than does He.

O shall we not love God, and show our love by humble obedience? Let us have a care for our thoughts, our experiences, our attitude toward God; for all His promises are but the breathings of unutterable love.—*Review and Herald*, Jan. 14, 1890.

In seasons of distress and grief  
My soul has often found relief,  
And oft escaped the tempter's snare  
By thy return, sweet hour of prayer.

## CHURCH CALENDAR

Jan. 5-26	Liberty Campaign	Aug. 3	Home Missionary Day
Jan. 26	Religious Liberty Day	Sept. 7	Missions Extension Rally
Feb. 2	Christian Home Day	Sept. 14	Missions Ext. Offering
Feb. 23-March 2	Signs Campaign	Sept. 21	Temperance
March 2	Voice of Prophecy	Sept. 28	13th Sab. (S. Afr. Div.)
March 2	Home-Foreign Day	Oct. 5	Colporteur Rally
March 9	Missionary Volunteer Day	Oct. 12	Voice of Prophecy
March 9	Riverside San. (Colored)	Oct. 19-26	Our Times and
March 9-16	M.V. Week of Prayer		Message Campaign
March 30	13th Sab. (China Div.)	Nov. 2	Home Missionary Day
April 6	Ingathering Rally	Nov. 1-30	Review Campaign
April 6-May 18	Ingath. Campaign	Nov. 16-23	Week of Prayer
May 4	Medical Missionary Day	Nov. 23	Week of Prayer and
June 1	Home Missionary Day		Sacrifice Offering
June 29	13th Sab. (S. Eur. Div.)	Nov. 28	Thanksgiving
July 6	Home Missionary Day	Dec. 7	Home Missionary Day
July 13	Educational Day	Dec. 14	Sabbath School Rally
July 27	Midsummer and Reha- bilitation Offering	Dec. 28	Sabbath School Rally

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# NEWS AND NOTES

**Direct Contacts Being Restored** ONCE again direct contacts with our far-flung work are being restored. Letters detailing experiences of our people during the war are coming in. They reveal the mighty keeping power of God over His church in all lands, and they testify to the staunch stand for the truth our workers and people took in the face of persecution and danger.

Last week we published the first detailed report of our work in Southern Europe. A. V. Olson presented a wonderful story of faithfulness. This week, beginning on the first page, we publish a thrilling report of the church in Korea. We had grave fears for the survival of the work in that greatly afflicted country. But this letter, sent to us by a Korean worker, direct from Seoul, reveals a faithful ministry even in the face of martyrdom.

Next week the war story of the church in Japan will be presented. It is written by A. N. Nelson, a former missionary in Japan, who was able to fly to Japan soon after the cessation of hostilities and make contact with our people. It will be read with great interest.

This week we have a report regarding Finland, written by W. H. Teesdale, who returned recently from a visit to Northern Europe. Other letters are in hand. These will be published as soon as possible—one from a conference president in Yugoslavia, and another from a conference president in Czechoslovakia. All these reports tell of severe trials, but they also tell of progress in spite of war, and they strike a note of courage for the future.

**Recent Missionary Departures** Mr. and Mrs. Jesse O. Gibson and their two daughters, Fern Mae and Bonnie Lee, of Atlantic Union College, sailed from New York, January 8, on the S.S. *Gripsholm*, booked to Nigeria, West Africa, via Cairo, Egypt. Brother Gibson is to serve as secretary-treasurer of the Yorubi Mission in Nigeria, also as departmental secretary of the African West Coast Union Mission.

Elder and Mrs. Adam Rudy and their two children, John Leonard and Barbara Annette, of Union Springs Academy, sailed from New York, January 8, on the S.S. *Gripsholm*, booked also to Nigeria, West Africa. Elder Rudy has been appointed to the principalship of the Ibadan school, in Nigeria, and to serve also as educational secretary of the Nigerian field.

T. J. MICHAEL.

**Books Win Souls in Puerto Rico** A CERTAIN man in Puerto Rico secured a copy of *Esta Hora Decisiva* (*This Decisive Hour*). He was a lay preacher who had won thirty people to his church. In fact, he was so successful in his soul-winning efforts that the leaders of his church invited him to become a regular minister. He told them about the new light that he had recently found, and showed them the book that brought the Sabbath truth to him. His church leaders accused him of permitting the Adventists to lead him astray. He had never heard of Adventists, however, and continued to study his book.

It was not long until several others joined him in the study of the book. In December of 1944, twenty-four people were baptized into the Seventh-day Adventist church in that community, ten of whom were converted as a result of reading the book. The other twelve were won through the efforts of the first ten.

D. A. McADAMS.

**A Recent Baptism in Rome** NINE years ago Professor Pollastri, a professor of literature in Rome, was talking with the pastors of Rome Protestant churches about the Sabbath. None of the pastors told Professor Pollastri that there was an Adventist church in Rome. However, he continued to study the Holy Bible, but did not join with any Protestant church, because he did not find the one which followed the truth and had the Biblical characteristics that he discovered by studying the Bible himself. He fasted every Sabbath, which he had been keeping for many years; he ceased smoking and became a vegetarian. Eight years passed like this before he knew about the Adventist people.

In 1944, when the Allies entered Rome, Brother Pipping, a Seventh-day Adventist civilian German, was put in prison, where he met Professor Pollastri, who had been arrested for political reasons (he was an anti-Fascist). Their meeting was very touching. The two men, being in the same cell, studied the Bible and prayed.

When Mr. Pollastri came out of prison, he went to see Brother Cupertino, in order to continue the Bible studies. Six months after that, on September 8, our church in Rome, instead of gathering as usual in the Baptist chapel in Via Urbana, met on the bank of Albano's Lake, to have the Sabbath school and the worship service. After examination, Brother Pollastri and Brother Genna were baptized by Elder Cupertino under the shadows of Castel Gandolfo, the Pope's summer residence.

G. FERRARO.

**Inter-American Baptisms** GLENN CALKINS, president of the Inter-American Division, sends this heartening news concerning the growth of the work in that part of the field:

"From every indication we shall now have somewhere between 6,000 and 6,500 baptisms for 1945, and our brethren have set as a goal 10,000 baptisms for 1946. Under the blessings of God, and with the enthusiasm and courage displayed on the part of our leaders who were present at the recent meeting, I am confident that this objective can be accomplished."

**General Conference Session** OFFICIAL notice is hereby given that the forty-fifth session of the General Conference of Seventh-day Adventists will be held May 28 to June 9, 1946, in the Municipal Auditorium at St. Louis, Missouri, U.S.A. The first meeting will be held at 7:30 P.M., May 28, 1946.  
J. L. McELHANY, *President*.  
E. D. DICK, *Secretary*.