

Forth to the Ripening Harvest Fields

Missionary Sailings in 1945

By E. D. DICK

Secretary of the General Conference

I SHALL return!" were the well-nigh prophetic words of General Douglas MacArthur, when, because of greatly outnumbered enemy forces and rapidly diminishing supplies, it became necessary for him to withdraw from the Philippines in the early months of the Battle of the Pacific. The war moved on. Death and destruction reigned. The island fell before the onslaught of the advancing forces. Food supplies dwindled. Many, particularly those in internment camps, faced starvation. Abuse and persecution were rife. All looked for the time of deliverance. Only the hope generated by the promise—"I shall return!"—buoyed up the spirits of nationals and foreigners, soldiers and civilians alike. In this was their hope of liberation, and to many their only hope of life itself.

Long they waited. Finally the glad news rang out. Carried first by radio and then from village to village by runner all up and down the mountains and valleys—"I have returned." What thrilling news! MacArthur, with his victorious forces, had landed on Leyte, and the liberation of the people of the Philippines from tyranny and oppression was assured.

Paralleling this experience is the record of our missionaries in Burma, Singapore, Malaya, China, Japan, and a host of island missions in the South Pacific. In the early days of the war it became necessary, for the safety of our missionaries and our national believers, that they withdraw. To remain meant certain imprisonment as well as jeopardizing the safety of the national believers for fellowship with the foreigner.

So they left, but with the consecrated determination—The Lord willing, "I shall return." This decision grew out of their deep love for the people for whom they labored, and who, too, longed for the day of their return.

The year 1945 is full of interest for Seventh-day Adventist missions. This is more than the year of victory for conquering armies. It is also a year of release of our interned missionaries, of re-entry into mission fields, and the reorganizing and re-establishing of the work in many of the war-devastated lands. We offer tribute to God for His protection and care and deliverance of our missionaries who suffered internment in prison camps in China and the Philippines. The marvelous providence wrought in their deliverance has already been told, but we pause to remind ourselves once again of His loving care. This article is written to tell of the progress in returning and of our missionary sailings in 1945.

Cheering indeed is the record. We might write at length of the obstacles encountered in our efforts to get our missionaries to their fields; of the delays in securing entrance permits and visas; of the disappointments in securing transportation; of the long and tedious waiting at the ports of embarkation and en route. Yes, there is much which might be told; some waiting six months, others eight, and some over a year before reaching their fields. But in spite of these there is so much for which to be grateful, for we, too, are returning—returning to establish our work on a stronger base, to undertake much more than has been done hitherto.

(Continued on page 15)

In This Issue

FRONT COVER—Forth to the Ripening Harvest Fields

EDITORIAL - - - - - Page 3
Heart-to-Heart Talks—Do We Really Believe?—Meeting Present-Day Revivals of Ancient Error—World Trends.

GENERAL ARTICLES - - - - - Page 7
The Need of Simplicity—The Question of Wages—O Taste—Making the Church an Evangelizing Agency—Inspired Messages

THE ADVENTIST HOME CIRCLE - - - - - Page 12
Intelligent Handling of Backwardness—Self-restraint—News of Food—Life's Patterns

REPORTS FROM ALL LANDS - - - - - Page 14
Former Persecutor Desires Baptism—Seen and Heard in Northern Europe

NORTH AMERICAN DIVISION - - - - - Page 19
Chicago Youth Adventure for Christ—The Atlanta, Georgia, Church—Best Year in History of the Pacific Press—In Brief

POETRY
I Wish He Would Come Tonight, p. 11—Tribute to a Swallow, p. 18

ITEMS OF INTEREST

[The REVIEW subscribes to Religious News Service, the well-known inter-denominational news gathering organization. Many of the items below are taken directly from this service.]

¶ PLEDGES of continued Vatican aid to war needy in Italy were made by Pope Pius XII at an audience granted to Marquis Pasquale Diana, newly accredited Italian ambassador to the Holy See.

¶ THE almost complete absence of a religious note at the meetings of the United Nations General Assembly has been commented upon by churchmen, although not critically, in view of the divergent beliefs among the delegates.

¶ A RUSSIAN edition of the full Bible, the first printed in twenty years, will soon be ready for distribution in the Soviet through limited channels, the Reverend Thomas T. Holloway, field secretary of the American Bible Society, told Southern Baptist editors in their annual meeting.

¶ A RECORD number of radio outlets—768 stations in the U. S. and Canada, and 26 in Europe—are now broadcasting the Lutheran Hour messages of Dr. Walter A. Maier, it was announced in New York. The sponsors are also hopeful of obtaining stations in Germany, Italy, and the Scandinavian countries. The program is broadcast under the auspices of the Lutheran Laymen's League of the Missouri Synod.

¶ COMPULSORY military training was branded by directors of the South Dakota Council of Churches and Christian Education as "distinctly prejudicial to the development of confidence and trust among the nations," in an appeal to South Dakota congressmen to work against such legislation.

¶ THE Earl of Athlone, who will soon end his term as governor general of Canada, has affixed his signature to the historic Queen Anne Bible, which belongs to the Six Nations Indians of the Grand River Reserve near Brantford, and contains the names of all his predecessors. The Queen Anne Bible was inscribed "for Her Majesty's Church of the Mohawk," and was presented in 1712 to the Iroquois Nations—the Mohawk, Seneca, Onondaga, Cayuga, Oneida, and Tuscarora—when they lived along the banks of the Mohawk River in what is now the State of

New York. With the Bible came an engraved set of communion plate, bearing the royal coat of arms, for use in the Mohawk chapel.

¶ THIRTY-FIVE THOUSAND Rome children who are being cared for by the United Nations Relief and Rehabilitation Administration sang hymns and acclaimed Pope Pius XII as he raised his hand in benediction at the largest mass audience of its kind in Vatican history. The children filled the spacious nave of St. Peter's basilica, where the Pontiff spoke from the Altar of the Confession for fifteen minutes.

¶ APPOINTMENT of thirty-two new cardinals by Pope Pius XII was criticized by *Izvestia*, official Soviet publication, as "apparently part of a great political maneuver intended to improve the Vatican's position in the international arena, and to spread 'reactionary' policies throughout the world." The appointment of the four United States cardinals, *Izvestia* said, "shows the Vatican's efforts to spread its tentacles to the American continent."

¶ THE General Board of Education of the Methodist Church has donated \$1,000 to help defray expenses incurred by the Champaign, Illinois, school board in its court defense of the local religious education program. The school board won the verdict in a suit brought by Mrs. Vashti McCollum, an avowed atheist, who sought to have religious education barred from the schools during school hours.

¶ AN expanded program of weekday religious instruction for public school children has been instituted under the direction of the Board of Weekday Religious Education of Indianapolis and Marion County, Indiana. The program, underwritten by an annual budget of \$36,000 contributed by 200 churches, will make weekday religious education classes available to more than 7,000 public school children, according to the Reverend F. A. Pfeiderer, administrative director of the board.

75-50-25 YEARS AGO

1871

¶ CONCERNING woman's place in the cause, a note in the REVIEW states that "of the thirty-one persons now employed in this office [the publishing house], twenty are women, filling positions with eminent ability, as editors, book-keepers, mailing clerks, compositors, proofreaders, and book-binders. Let women work in public, and in private, in whatever position her varied capacities may render her efficient."

1896

¶ G. B. TRIPP writes from the Solusi Mission, Matabeleland, our first station in Africa: "We have built houses, so we are reasonably comfortable—as nearly as we can be with buildings made of grass, mud, and crooked poles. . . . When we think of the wilderness that we moved into, July 26, 1895, and then look at the green field now waving with growing corn, we cannot but praise the Lord for His mercies. . . . I do not think one of our company would wish to leave the work here and return to America."

1921

¶ AN INTERESTING report comes from G. B. Youngberg concerning a five weeks' itinerary through British North Borneo. He went by boat to Kudat and Jesselton, where he was joined by L. B. Mershon and two native workers. The four proceeded by bicycle through the tidewater region of the Inonim River. Mud, rain, and various tumbles into paddy field ditches made the trip most difficult, but the Lord greatly blessed in the meetings held at Inonim and Mengattal. Visits were made to hill families eighty miles up the railroad. On the return to Jesselton a ten-day workers' institute was held, which brought encouragement to all present.

Heart-to-Heart Talks

Questions From Our Readers

Should funerals be held or marriages contracted on the Sabbath?

As relates to funerals, we cannot state an unvarying rule of procedure. In tropical lands it is sometimes necessary for health reasons to inter the dead on the Sabbath. There might be circumstances and conditions in temperate zones when Sabbath funerals might be very desirable if not absolutely necessary. In either case, just as far as possible all business arrangements should be made prior to the day of the funeral.

But as a general rule, funeral services should be held on some other day. The Lord places a high and holy regard upon the day He has sanctified and set apart for sacred use. This regard was manifested by Christ's intimate associates and disciples, who refrained from anointing the body of Jesus on the Sabbath, but "rested the Sabbath day according to the commandment," and went to the tomb on the morning of the first day to render for the beloved Teacher a service from which they had refrained the preceding day. (Luke 23:55, 56; 24:1.) We may well study the lesson enjoined by their example.

The question of marriages on the Sabbath does not fall in the same category of reasoning. We believe that marriages should not be celebrated on the Sabbath. This is an event marked as a general rule with merriment and laughter. It is often attended with display, receptions, and the singing of worldly songs, all of which is quite inappropriate on a sacred day.

But whenever marriage is contracted, the service should be one of dignity and simplicity, befitting the sacredness of the relationship. Only sacred music should be employed. I received from one of our leading musicians, now heading the music department of a senior college, the following comment on this angle of the marriage ceremony:

A Letter Regarding Church Weddings

"There is a matter which I wish you could take up in an editorial sometime in regard to church weddings. I have noticed a number of weddings in our churches, and I regret the show that is put on. Especially am I concerned about the type of music that is used.

"It seems to me that a church wedding should be classed along with a baptism, a communion service, or a church service which is characterized by dignity, simplicity, beauty, and the use of religious music only. It offends good taste to hear all kinds of popular love songs, sentimental songs of every description, used at church weddings. Then the organ is frequently played in a most theatrical manner, pulsating with sentimentalism and the effects of popular music. There is a distinctly church style of music, and it seems to me that wedding music should be sacred in character. I believe the sentimental and sensuous side of love and marriage should not be emphasized in a wedding ceremony. The church ceremony is the place where the sacredness of marriage is emphasized and the place of divine love dwelt upon.

"Our ministry surely should educate our young people in these things. I think that often inexperienced young people have too little guidance in these matters, and every minister should be able to give them wise counsel in making a church wedding a sacred affair. I wish that steps might be taken to place all church weddings, whether conducted in our churches or in college chapels, on a higher plane, excluding the use of all secular music and sentimental love songs. I have seen some weddings which were very beautiful in their simplicity and religious atmosphere. Our people do these things thoughtlessly in many cases, not realizing they are showing poor taste."

We unqualifiedly approve this fine statement and wish the counsel given could be followed by all our young men and women.

When Husband and Wife Differ

My wife and I often disagree about money matters and the operation of the home. Should she not subordinate her judgment to mine in all such things? Does not the Bible teach that the husband is head of the wife?

Yes, the Bible teaches this (Eph. 5:23), and it also teaches that "so ought men to love their wives as their own bodies." Verse 28. And when such love as this exists in the home there will be no quarrels and but few final differences. I say final differences, because there will inevitably be differences of opinion between the husband and the wife. Each possesses a separate and distinct personality. Each came from a different home and environment, and naturally will view some questions from different angles. Sometimes the wife is a better financier than the husband, and sometimes the husband has better judgment about the appointments of the home than the wife. They need to strike an even balance.

But none of this need prevent an amicable adjustment of every difference. A few days ago I heard one of our brethren remark that he and his wife had never quarreled, but they had differed many times. How did they adjust their differences? They sat down and kindly and courteously discussed the question at issue. The merits of both sides were seriously considered. More often, this brother said, his wife had brought him to her viewpoint than he had led her to see his.

This is the way we settle differences with our brethren and in the business world; why should we not settle questions in this manner in the home? Then, too, in the Christian home divine guidance may be sought of the Holy Spirit.

Both husband and wife must learn to bear and forbear, to give and take, to compromise when by so doing no principle of right is violated. And both should remember that if they are not Christians in the home they are not Christians anywhere or at all. It is when we are shut within four walls, with no one to see or hear but the home folks, that we are most inclined to act out our own natural selves. Therefore the home life, above any other relationship, is the test of our religion.

If the father and mother view questions of family discipline from different angles, these questions should be settled when alone by themselves, and not before

their children. Otherwise the home will become divided. The children naturally will side with the more liberal and indulgent parent. The parents should be prepared always to uphold each other in disciplinary matters. Sad to say, family discipline in many, many homes today is almost a negligible factor. Children are allowed to do much as they please. This explains in large measure the appalling increase of juvenile delinquency and crime. Many parents will have a fearful account to render in the hour of judgment.

The admonition is to us who are preparing for a home in God's kingdom. May we be faithful in the care and safeguarding of the flock committed to our keeping. When it is asked us, "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13:20) may we be able to respond with joy and gladness, "Here they are, trained for a home in Thy kingdom."

F. M. W.

Do We Really Believe?—Part 52

Do We Believe in a Distinctive, Prophetic Movement?—Part 1

WE SAY we believe all the doctrines taught by Seventh-day Adventists. But we need to go a step further. It is one thing to believe the doctrines, considered simply as a group of religious teachings. It is quite another thing to believe these doctrines in the setting of a distinctive movement. This is the final and greatest test of whether we really are genuine Seventh-day Adventists.

We are not merely another religious sect in the world, not one more denomination among many. This is a fact we must never forget. It is very easy for us to fall into the idea that our uniqueness lies in the fact that we keep a different weekly holy day from the rest of the world, or that we believe that the end of all things is at hand. Now, it is true that one who believes doctrines such as these will be in a sense unique in relation to the great body of Christian people. But in the last analysis our distinction does not lie in our views on the Sabbath or in our views on the advent or any other specific views. Many have held the doctrine of the personal return of our Lord, and some through the years have been believers in the speedy advent of Christ. While there have not been many, there have been a definite group for centuries who have believed the doctrine of the Seventh-day Sabbath. The same comment might be offered with regard to most of the other teachings that we regard as more or less distinctive. Besides this, we hold many doctrines in common with Protestantism.

Unique Setting

Unquestionably, when we put together all our doctrines, with their strong overtone of prophecy, the result is a unique melody in the midst of a medley of discordant theological sounds in the religious world. But we sound forth this melody, this doctrinal harmony, in a certain distinctive setting. In this fact is found the real uniqueness of the advent movement and the real justification for our existence as a separate religious body. And what is this distinctive setting? Briefly this: We believe that the movement called Seventh-day Adventist was foretold in prophecy,

that it arose, therefore, in fulfillment of prophecy, and that the most prominent features of its message to the world were likewise foretold in prophecy. Not only do we believe that this movement arose at a certain time in fulfillment of prophecy, but we also believe that it is God's last movement in the world, commissioned to preach the final message to all men to make ready for the day of the Lord.

Significance of Joining Movement

We hold that the prophecy of Daniel 8:13, 14, coupled with the prophecy of Revelation 14:6, 7 and related passages, provides the basis for the belief we hold regarding the prophetic character of the advent movement. We believe that these prophecies came into focus and fulfillment in connection with certain historical events of the early nineteenth century, particularly the year 1844. This advent movement is anchored to history and finds proof for its distinctive claims in the blending of prophecy and history.

It is no small thing to believe this, no small thing to view this advent movement as an expression of the will and the mind and the purposes of God. But as surely as we believe that God foretold and brought into existence this advent movement to proclaim a certain last message to the world, to that extent we view membership in this movement as something much more significant than merely having our names on the records of some church. We enter this movement, not as we would enter a lodge or a society, or even as we would enter one of the numerous religious bodies, but with the solemn realization that we are becoming a part of God's last movement in the world and for all the world.

Do we really believe this is a distinctive movement? Then we shall view ourselves as related, not only to those who sit in the pews with us locally, but to all who have accepted the call in every land to make ready for the day of God. And because we thus feel related, we shall live above national interests and prejudices in our religious life. Our spiritual interests and loyalties will be as wide as the message we preach, which is to every nation, kindred, tongue, and people. It is no mere accident that this advent movement is unified over the earth, something rare in the religious world. How could it be otherwise, seeing that this is the movement God raised up to preach a final message in all the world. For the movement to break up into separate parts, each going its own way, would be a denial of that unity, which is implicit in the very idea that Seventh-day Adventism has one divine source and one last work to accomplish.

A Curb on Leaving Church

If we really believe that this advent movement is distinctive in the way here described, we shall not speak casually, as some do, of dropping out of the church because we are disturbed or annoyed by what other members may be doing or not doing in the church. We did not join the movement—at least we certainly ought not to have joined it—simply because we liked the preacher or thought that the folk in the Adventist church were rather more agreeable than some other people. The only basis on which to join this movement is the prophetic, historical one, which is another way of saying that we join because we wish to be a part of God's last great work in the world.

When we view the matter in this light we are lifted

above all the petty earthy aspects of religious living. We see the movement as something larger than the individuals in it. We see a great work going forward under the hand of God, even though some individuals allied with it may be far from perfection and may even be spiritually dyspeptic. Nothing will serve more to keep our vision clear and our sense of proportion correct in regard to church membership than to remember that we are a part of God's final work in the world. The work is always something greater than the workman. The movement is always something larger than the individuals who seek to keep it moving.

F. D. N.

Meeting Present-Day Revivals of Ancient Error—No. 3

Error Knocking at Our Gates

TO THE General Conference session of 1899, as before remarked, came messages by the Spirit of prophecy from far off Australia, urging us to keep clear from misleading teaching concerning God and nature. We were told:

"We cannot consent, at this period of time, to expose our youth to the consequences of learning a mixture of truth with error." "Satan, in a deceptive garb, still lurks in the tree of knowledge."—*General Conference Bulletin*, 1899, pp. 159, 158.

The messages repeatedly stressed the person of the Father in heaven, and the person of Jesus there, and that this personal Saviour will come again.

I was living in India when these messages were sent to the 1899 General Conference. We in India read these things in the *Bulletin*, somewhat wondering that it should be necessary to so insistently stress this fact that God in person reigns from heaven over His creation. In India, with its pantheistic doctrine of deity in everything, we were naturally all the time stressing the truth of the Creator enthroned in heaven. For all about in the heathenism of India we saw signs of the worship of sun and plant and tree. The deity was supposed to be in the vegetation and in animal life, an "imaginary personality," as some more modern writers on the philosophy have described it. In India? Yes; there, of course, we had to resist the refined pantheistic ideas all about, with all the unrefined and ugly forms of superstition that had grown up as the fruit of the philosophy.

But we had little thought that in Christendom these things would present real issues. How was it that a sister, away across the Pacific, burdened with close contact with a growing work in the new lands of Australasia, should turn aside to pen such instruction regarding this matter of God and nature? We well knew that it was the Spirit of prophecy moving the human agent; but what was the issue now, to bring forth such earnest warnings?

Three years later the reason for these forewarnings was made plain around the General Conference headquarters in Battle Creek, Michigan. The General Conference Committee had planned to promote the sale of a health book, for the benefit of sanitarium finance and for the good of the public. The book was being written by one of our physicians, a veteran in our work. The officers of the General Conference only the year before had been urged by instruction of the Spirit of prophecy to co-operate heartily with this brother in our medical work. The officers were told of the good and the strong work he had done, and they were to help in every possible way. This

was in 1901 and early 1902. (I am writing of issues as I personally saw them develop, for in the meantime I had come from India to act as foreign mission secretary at headquarters.)

Just then came printed proofs of the chapters for the new book we were to sell. As these proofs were looked over, older and wiser men than I questioned some things. As I heard portions read from the proofs, I thought some of the teaching sounded a bit like the ideas we were meeting in old India, and that some of these phrases should be corrected or omitted. I said as much to one of the author's medical associates who was urging that the book be hurried out. I wrote the associate a letter about this, from which I quote, as it is the only thing in written form that I know of that represents the informal discussion going on at the time. Two paragraphs from my letter (dated June 5, 1902) will show how little some of us then knew of what was really involved. I wrote to my young medical friend (who is not now living):

"I certainly would not ask the author to take out any vital portion of the book, for I do not consider the objectionable chapters vital. In fact, I think they weaken the book very much. There is no necessity for getting into the region of speculative philosophy, . . . where the language is not the language of Scripture but of science. . . .

"I believe the author means better than he says. . . . It is easy to give people the impression that reason and philosophy are sound guides. We must pull the other way. I know the author is the other way, but the use of terms necessary to discuss the philosophic side of the nature of mind and matter are very liable to misinterpretation. I like the advice given the old Bralmans (of India), who gave their time to threshing out questions concerning mind and matter—

"Seek not with words to measure the immeasurable,
Drop not the line of thought into the unfathomable;
Who asks doth err; who answers errs.
Say naught."

Counsels of Warning

In the meantime, while things were waiting, a brief message came to the officers of the General Conference from the pen of the agent of the gift of the Spirit of prophecy (Mrs. White now having returned to America and made her residence in California). She wrote that the brethren in the General Conference office should be on guard at this time and not accept every suggestion that might come from our medical brother. I remember that I murmured a bit, quietly, about this warning. In my heart I said, "How about this? A year ago we were instructed to co-operate and stand by our associate worker. We were told of the good work and strong work he was doing. And now we are asked to be on guard. How is that?"

Later I found how it was. In a long personal interview with the brother himself I found that the language I had thought merely loosely put, perhaps inadvertently phrased in a way open to misinterpretation, was really understandingly written down by intent and with definite purpose. The language was intended to teach the very ideas I had objected to. I was told that the early pantheists were quite right. "Where is heaven?" I was asked. And I was told that heaven is wherever God is, and God is everywhere—in the grass, in the trees. The sanctuary to be cleansed is in man, I was told. There is the sin, and there, in man's heart, is the cleansing of the sanctuary.

When I had spent some hours listening to, and arguing about, many ideas definitely out of harmony with Seventh-day Adventist views of Bible doctrine, I went home disillusioned and fearing what might come. I knew well then why the message "Be on guard" had come.

(Continued on page 23)

"Planned Economy" the New Savior

THE great issue today is how to save the world. Every thinking man recognizes that something must be done, and that quickly, to turn the present disastrous trend of recurring world conflict. All the isms so dominant in our day—fascism, communism, socialism, statism—are put forth as saviors of mankind. They usually are offered in the place of religion. In each of these political isms the idea of a "planned economy" is a fundamental feature. The basic thought seems to be "Give men sufficient food and suitable shelter, and they will all want to be good," and the only way to bring this about is to turn from a free-enterprise system to a socialist-planned-economy system. That this idea is growing in favor throughout the world is one of the signs of the times.

Frederick L. Schuman, professor of political science of Williams College, writing in *Current History* (December, 1945) has the following to say regarding this revolutionary issue that is now being presented to mankind:

"All but the most blind of businessmen in the Western democracies now admit the need of public action to promote economic stability and maximum production and employment. All but the most blind of 'Left deviationists' in the Soviet Union now concede the desirability of private property in homes and garden plots and rich rewards for individual achievement. . . .

"If America, Britain, and Russia, united in the pursuit of common purposes, can assure some reasonable measure of peace and plenty to their peoples and to the world during the coming decade, it may confidently be predicted that Soviet socialism will be progressively democratized and that Western democracy will be progressively socialized. . . . The ultimate alternative to such a sequence of change is World War III, in which democracy and socialism alike, along with all foundations of civilized living, will be annihilated in an atomic holocaust of death."

How to Renovate a Dying Civilization

AN editorial in *Life* (January 1), in discussing the meaning of "liberalism" today, refers to certain words recently uttered by Mr. Harold Laski, well-known political scientist and chairman of the British Labor party, which is now in power. Mr. Laski insists that only from the principle of planned production for community consumption will "there flow the ethical values which can renovate and refresh this dying civilization." In stating his position Mr. Laski says:

"Free enterprise and the market economy mean war; socialism and planned economy mean peace. All attempts to find a compromise are satanic illusion. We must plan our civilization, or we must perish."

We are glad to note that *Life* editors put a hole in this argument by stating that ethical values will not flow automatically from a planned economy. "They flow only from the hearts of men who believe in something greater than any political or economic system." This is sound doctrine, and should not be overlooked by those who are laying plans for a better world.

Men seem to forget that no human system, no matter how well devised, will suffice to save humanity. A change must first be wrought in the very nature of man himself before any system will work for the good of all. There are many today who recognize this important fact. Only the spiritual change that Christ can bring about can truly solve our problems. Christ alone is the hope of the world.

Catholics Sponsor Interfaith Scheme

USUALLY it has been Protestants who have inaugurated schemes for church unity, while Roman Catholics generally have held aloof from such movements. Now Catholics are sponsoring an interfaith association called Unitas. It is being inaugurated in Rome, and is endorsed by Pope Pius XII. According to the Religious News Service the goal of this organization is "uniting Christians of all denominations throughout the world with Catholics in promoting international good will and combating anti-Christian influences." At least one third of the members of its committees must come from non-Roman confessions.

Interfaith Co-operation in England

A NEW interfaith organization has been launched in England. A committee has been formed which is called A Standing Committee for Common Action for the Social Regeneration of England. Its chairman is the Archbishop of Canterbury of the Anglican Church, its co-chairmen are the Roman Catholic archbishop of Westminster and the moderator of the British (Protestant) Free Church Council. The committee's statement of aims, as quoted in an article in *The Atlantic Monthly* (January) on "What About Church Unity?" reads in part:

"We agree that a compelling obligation rests upon all Christian people to maintain the Christian tradition in the handling of social, economic, and civil problems in the critical postwar period. . . . Our purpose is to unite informed and convinced Christians in common action on broad lines of social and international policy."

This is about as far as Protestants and Catholics dare go in declaring their intentions of co-operation. But that is sufficient to bring about common action regarding significant political and social reforms that will hasten the fulfillment of prophecy.

Roman Catholic Brand of Unity

It seems that every time Roman Catholics make some gesture of co-operation toward Protestants, something appears in print explaining the Catholic view of unity, and the explanation is always the same: Protestants broke Christian unity by leaving the Roman church; therefore, if they want unity as much as they profess to want it, they had better admit their mistake and return to the Roman fold.

In a recent issue of *America* (January 12), prominent Catholic journal, we find an article entitled "Road Blocks to Christian Unity." The author states the issue as follows:

"Protestants who are sincerely interested in Christian union . . . should consider three things. 1. It is they, not we, who broke that remarkable unity which for centuries existed in the Western world. Therefore upon their shoulders lies the burden of proving that this sad schism was justified. . . . 2. The reasons put forward by the Reformers in justification of their schism are in whole or in part rejected by most present-day Protestants [largely true]. . . . 3. The Catholic theory of union works in practice. By basing union, under God, upon the authority of the Church, and especially its Chief Pastor and center of unity, the Catholic Church preserves in its fold half or more than half the professing Christians of the world. . . . Not only does the Catholic way of securing unity work, it is the only one that does work."

The unity here held out to Protestants is like the unity between the lion and the lamb, with the lamb inside the lion. The only unity that Catholics can conceive of is that brought about by the swallowing up of all denominations and sects in the bosom of a universal Roman church.

F. L.

The Need of Simplicity

By H. B. LUNDQUIST

THE greatest characters of both sacred and profane history have ever been men with one purpose. Moses' one consuming passion was to deliver his people from Egyptian slavery, while that of Jesus was to deliver men from the slavery of sin. "The Son of man is come to seek and to save that which was lost." Luke 19:10. Paul, the great apostle to the Gentiles declared, "This *one* thing I do." And in this same connection, he admonished, "Let us therefore, as many as be perfect [mature believers," Weymouth] be thus minded." Phil. 3:13, 15.

"Simplicity" is defined as "plain, not luxurious, unadorned; sincere, straightforward; ingenuous, having a taste for the plain, natural methods of living." Paul, living as he did only a few years this side of Christ, foresaw the danger of the church's straying from the unadorned simplicity of the primitive doctrine of Christ, and warned his and succeeding generations of the same.

James, in his epistle, chapter 1, verse 8, observes, "A double minded man is unstable in all his ways," or, as stated in the Weymouth version, he is "a man of two minds, undecided in every step he takes." In other words, when the Christian is deceived and led away from simplicity, he becomes guilty of double-mindedness.

When John was shown the remnant people of God in vision, they were represented to him as follows: "In their mouth was found no guile: for they are without fault before the throne of God." Rev. 14:5. So evidently before the end of time God will have a people on earth who observe the primitive simplicity of the gospel both by word and by action.

The great prophet Isaiah foretold two and a half millenniums ago the mission of this remnant as follows: "They that shall be of thee shall build the old waste places: thou shalt raise up the foundations

of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

In the face of universal apostasy, God has called the advent people for the avowed purpose of making "ready a people prepared for the Lord."

The message to be given at this time is a challenge to return to the primitive piety and fervor of the early church. The greatest message of all time must be matched by the greatest fervor and piety likewise of any other century of the church's history. In other words, if we as a people are to stand as God's messengers in this age of universal apostasy, we must do so in the simplicity of the apostles of Christ who first proclaimed the gospel of salvation in its power and purity.

The messenger of the Lord admonishes us in this respect:

"Men who should be standing as faithful guardians of God's law have argued, till policy has taken the place of faithfulness, and sin is allowed to go unproved. When will the voice of faithful rebuke be heard once more in the church?"

"Thou art the man." Words as unmistakably plain as these spoken by Nathan to David are seldom heard in the pulpits of today, seldom seen in the public press. If they were not so rare, we should see more of the power of God revealed among men."—*Prophets and Kings*, p. 141.

It is plainly stated in another place:

"Your success is in your simplicity. As soon as you depart from this, and fashion your testimony to meet the minds of any, your power is gone. Almost everything in this age is glossed and unreal. . . . Your testimony is of a different character."—*Testimonies*, vol. 2, p. 608.

The home life is a good criterion of the kind of life we are living. Is your home preaching the simplicity of the gospel? We are told:

"Upon the walls of our homes, the pictures, the furnishings, we are to read, 'Bring the poor that are cast out to thy house.' On our wardrobes we are to see written, as with the finger of God, 'Clothe the naked.' In the dining room, on the table laden with abundant food, we should see traced, 'Is it not to deal thy bread to the hungry?' "—*Ministry of Healing*, p. 206.

Are we teaching simplicity by our daily food and drink? Read the following:

"Our habits of eating and drinking show whether we are of the world or among the number whom the Lord by His mighty cleaver of truth has separated from the world."—*Testimonies*, vol. 6, p. 372.

And how about our speech? Is it a simple yea, yea, and nay, nay?



The Life of John the Baptist, Who Lived in the Wilderness, Was One of Marked Simplicity. His Food, Drink, and Clothing All Bespoke the Strictest Economy

"Closely allied to gossip is the covert insinuation, the sly innuendo, by which the unclean in heart seek to insinuate the evil they dare not openly express. . . . In one moment, by the hasty, passionate, careless tongue, may be wrought evil that a whole lifetime's repentance cannot undo. Oh, the hearts that are broken, the friends estranged, the lives wrecked, by the harsh, hasty words of those who might have brought help and healing!

"There is that speaketh like the piercings of a sword; but the tongue of the wise is health."—*Education*, pp. 236, 237.

Does the world see the character of Christ in your dress? Is your modest apparel comparable to Christ's immaculate, seamless garment? We are told:

"A person's character is judged by his style of dress. A refined taste, a cultivated mind, will be revealed in the choice of simple and appropriate attire. Chaste simplicity in dress, when united with modesty of demeanor, will go far toward surrounding a young woman with that atmosphere of sacred reserve which will be to her a shield from a thousand perils."—*Ibid.*, p. 248.

And what about your ornaments? Are they those of the Christian? In *The Great Controversy*, page 491, God's messenger tells us:

"Perilous is the condition of those who, growing weary of their watch, turn to the attractions of the world. While the man of business is absorbed in the pursuit of gain, while the pleasure lover is seeking indulgence, while the daughter of fashion is arranging her adornments,—it may be in that hour the Judge of all the earth will pronounce the sentence, 'Thou art weighed in the balances, and art found wanting.'"

Is wordliness creeping into our midst? Listen to this warning:

"When the professed people of God are uniting with the world, living as they live, and joining with them in forbidden pleasure; when the luxury of the world becomes the luxury of the church; when the marriage bells are chiming, and all are looking forward to many years of worldly prosperity,—then, suddenly as the lightning flashes from the heavens, will come the end of their bright visions and delusive hopes."—*Ibid.*, pp. 338, 339.

May God help us all in these days of unparalleled apostasy to return to simplicity in faith and works, consecrating our all to the proclamation of the gospel in all the world, and thus hastening the return of the blessed Redeemer.

The Question of Wages

By G. A. ROBERTS

WORKING for wages and the paying of wages involve high and holy principles. There have been those who were true and faithful in rendering service for remuneration, and there have been those who were untrue and unfaithful. There have been those who were liberal in paying for labor, and those who were penurious.

These two spirits pervade the situation today, and much unrest is manifested in the seeking of larger wages on the part of those employed and the desire to secure labor at the lowest possible rate on the part of those who are employers.

When Solomon built the temple, instead of wholly depending upon God to send him a leader for those who worked upon the temple, he sent to the king of Tyre for such a man, and the king sent Hiram, who was the son of a man to whom God had given special building skill and wisdom for the construction of the tabernacle in the wilderness. This man Hiram did not have the spirit of self-sacrifice, and the far-reaching results of the temporal fleeting advantages he and his fellow laborers obtained were most serious. The story of this experience is told in *Prophets and Kings*, pages 61-65. Excerpts from that story are as follows:

The Experience of Solomon

"Prominent among the primary causes that led Solomon into extravagance and oppression, was his failure to maintain and foster the spirit of self-sacrifice.

"At the foot of Sinai, Moses told the people of the divine command, 'Let them make Me a sanctuary; that I may dwell among them.' . . . 'They came, every one whose heart stirred him up, and every one whom his spirit made willing,' . . . but the Lord accepted only freewill offerings. 'Of every man that giveth it willingly with his heart ye shall take My offering,' was the command repeated by Moses to the congregation. Devotion to God and a spirit of sacrifice were the first requisites in preparing a dwelling place for the Most High.

"A similar call to self-sacrifice was made when David turned over to Solomon the responsibility of building the temple. . . .

"At the head of Solomon's company of workmen there was placed a man whose efforts were not prompted by an unselfish desire to render service to God. He served the god

of this world,—mammon. The very fibers of his being were inwrought with the principles of selfishness.

"Because of his unusual skill, Hiram demanded large wages. Gradually the wrong principles that he cherished came to be accepted by his associates. As they labored with him day after day, they yielded to the inclination to compare his wages with their own, and they began to lose sight of the holy character of their work. The spirit of self-denial left them, and in its place came the spirit of covetousness. The result was a demand for higher wages, which was granted. . . .

"The sharp contrast between the spirit and motives of the people building the wilderness tabernacle, and of those engaged in erecting Solomon's temple, has a lesson of deep significance. The self-seeking that characterized the workers on the temple finds its counterpart today in the selfish-

O Taste

By BERT RHOADS

BACK on the old farm in central Iowa, in the late seventies of the past century, there came to our home one evening, seeking lodging, a stranger from the far South. While we sat about the evening fire, the conversation turned to the subject of apples. What was my boyish astonishment to find that this stranger knew very little about apples—had never even tasted one! While some of the home folks were explaining to him the flavor of the apple, and not succeeding very well, an older brother of mine jumped to his feet, seized a milkpan from the kitchen table, and, hurrying to the cellar, returned with a pan of apples from our bountiful supply. The apples had begun to mellow and develop their luscious winter flavor. They were placed before the stranger.

I never read that text "O taste and see that the Lord is good," without recalling this incident. And didn't God give us all the five senses of tasting, seeing, hearing, smelling, and feeling for the primary purpose of causing us to know that the Lord is good?

There are some other senses that were given the human family at the gates of Eden. In that promise of heaven to put enmity between the children of Adam and the powers of evil there was given the sense of desire for the presence of the Lord. In response to that desire men built altars of sacrifice. "Let them make Me a sanctuary; that I may dwell among them."

And lest man should be content to eat the bread of ashes and sorrows here, there was given him the hunger sense that he might long for the fruit of the tree of life. There was put into the heart of man that sense of loneliness that the bride, the waiting church, feels when the Groom is absent. It will take the consummation of the blessed hope to satisfy that loneliness.

These blessed physical and Edenic senses all tell us constantly day and night how precious good the Lord is.

REVIEW AND HERALD

ness that rules in the world. The spirit of covetousness, of seeking for the highest position and the highest wage, is rife. The willing service and joyous self-denial of the tabernacle workers is seldom met with. But this is the only spirit that should actuate the followers of Jesus. Our divine Master has given an example of how His disciples are to work. To those whom He bade, 'Follow Me, and I will make you fishers of men,' He offered no stated sum as a reward for their services. They were to share with Him in self-denial and sacrifice.

"Not for the wages we receive are we to labor. The motive that prompts us to work for God should have in it nothing akin to self-serving. Unselfish devotion and a spirit of sacrifice have always been and always will be the first requisite of acceptable service. Our Lord and Master designs that not one thread of selfishness shall be woven into His work. Into our efforts we are to bring the tact and skill, the exactitude and wisdom, that the God of perfection required of the builders of the earthly tabernacle; yet in all our labors we are to remember that the greatest talents or the most splendid services are acceptable only when self is laid upon the altar, a living, consuming sacrifice."

In the work of the third angel's message there are many institutions and many skilled and unskilled laborers. There are those of various professions and callings, also. The service all these render is of varying financial value to the cause. The matter of wages is controlled by committees and boards, some of whose members are definitely affected by any wage adjustments made, so that all adjustments are representatively made. It is recognized that "the laborer is worthy of his hire." Also it should be recognized that "all ye are brethren" and that one should not live in comparative luxury while others just as talented and just as faithful should suffer for the actual necessities of life.

There is a very strong temptation in times of brief world prosperity to leave the sacred work of God

and seek higher wages from the world. This is true in ordinary lines of labor and also in the higher professions. There may be special circumstances where a worker must of necessity make such a change and where he can be spared from his position in the cause. When the cause of God is in need of one's service, however, no change should be made by a worker for increase of wages alone, except under the most exceptional circumstances. Our institutions were established to save souls, and there should be no shortage in any of them on account of higher wages to be obtained elsewhere.

Always in times of unnatural prosperity there is a sudden rise in wages that makes a very noticeable difference between the wage of those who have been long employed in an institution and the prevailing wage of the world. There is a sacredness about the work of God that more than compensates the consecrated worker for any sacrifice of larger wages that might be obtained elsewhere. The man who is faithful to God with his tithe has assurance that the nine tenths with the blessing of God will go farther than the ten tenths without it. This has been proved to the satisfaction of thousands. In like manner a smaller wage for service in the cause of God will have the same blessing. It will be found to go as far in meeting the needs of life as larger wages rendered for service to commercial interests alone. It is true that larger wages do bring more tithes and offerings to the cause, but that principle alone accepted and acted upon would soon deplete the ranks of workers in any branch of the cause of God.

Continued faithfulness and sacrifice at this time when man power and woman power is so much needed in the cause of God will be rewarded by rich blessings.

Making the Church an Evangelizing Agency

By J. L. SHULER

IN THE last words which Jesus spoke just before He ascended to sit with the Father upon His throne, He outlined the work of the church. He said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world." Matt. 28:19, 20.

This great gospel commission or evangelistic charter may be summed up in four words: "Go, teach, make disciples." This is the mission of the church. The main business of the church is to win people to Christ.

An automobile factory is established for the one purpose of making motorcars. So the church is established to make disciples for the Lord. To the extent that the church ceases to be evangelistic, just to that extent it is a failure.

This evangelistic objective does not pertain to the ministers only. It includes the entire membership.

"The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, vol. 6, p. 29. (Italics mine.)

Every element of power in the life and organization of the church ought to be fixed on soul winning. The evangelistic objective is to dominate every department. All the organizations within the church—

the Sabbath school, the Missionary Volunteer Society, the missionary bands, the Dorcas Society, and the church school—should be mastered by the evangelistic spirit and passion. In fact, all these departments should constitute an effective, ever-active, co-ordinated evangelism.

Necessary to Spirituality

The evangelistic spirit and soul-winning activity is imperative for keeping the church members alive spiritually. This is necessary if the church is to thrive spiritually. There is an unseparable relation between evangelistic activity by the church members and soul building on their behalf.

Notice these striking sentences from the Spirit of prophecy:

"Where there is no active labor for others, love wanes, and faith grows dim."—*The Desire of Ages*, p. 825.

"No one who professes to love Jesus can long retain the favor of God if he feels no interest for sinners around him."—*Sowing Beside All Waters*, p. 21.

"If you feel no burden of soul for those who are ready to perish, . . . there will be no room for you in the kingdom of God."—*Testimonies*, vol. 9, p. 103.

Unselfish effort for the good of others is necessary in order for Christians to reach the highest stage of mental and moral development.

"The purest and most elevated devotion to God is that which is manifested in the most earnest desires and efforts to win souls to Christ."—*Testimonies*, vol. 3, p. 187.

"The spirit of unselfish labor for others gives depth, stability, and Christlike loveliness to the character, and brings peace and happiness to its possessor."—*Steps to Christ*, p. 84.

If we as Adventists attain success, we must recognize first wherein lies the secret of our success, and build our program in keeping with it. The real secret of success in church work is the harmonious, concentrated action of the members in evangelism.

"The secret of our success in the work of God will be found in the harmonious working of our people. There must be concentrated action. Every member of the body of Christ must act his part in the cause of God, according to the ability that God has given him."—Mrs. E. G. White in *Review and Herald*, Dec. 2, 1890.

Meeting the Need for Workers

God expects the ministers to teach the church members how to win souls, so that the church will be an all-the-year-round soul-winning church.

"Let him seek to keep the church alive by teaching its members how to labor with him for the conversion of sinners. This is good generalship; and the result will be found far better than if he should seek to perform the work alone."—*Ibid.*, April 23, 1908.

"The best medicine you can give the church is not preaching or sermonizing, but planning work for them. If set to work, the despondent would soon forget their despondency, the weak would become strong, the ignorant intelligent, and all would be prepared to present the truth as it is in Jesus."—*Ibid.*, June 25, 1895, p. 402.

We deplore our lack of workers who can go out and win people to God's message. But do we recognize that this shortage of workers is largely our own fault? If every member had been encouraged and trained to work for souls, there would be one hundred workers for Christ where there is only one.

"If men in humble life were encouraged to do all the good they could do, if restraining hands were not laid upon them to repress their zeal, there would be a hundred workers for Christ where now there is one."—*The Desire of Ages*, p. 251.

It is God's plan that each member of the church should evangelize his neighborhood by communicating God's message to those around him. Every church should take on itself the task of evangelizing its own city, town, or community.

"They [the church members] should co-operate actively with the minister in his labors, making the section of country around them their field of missionary effort."—*Notebook Leaflets*, vol. 1, no. 10, p. 1.

The potential results of the enlistment of the rank and file of the church in evangelism are tremendous. Under such a plan the laity will actually do the greatest part of the work of sowing the seeds of truth.

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbors, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him by doing house-to-house work. Sitting by the fireside, they can—if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister."—*Testimonies*, vol. 7, p. 21.

When the church becomes a real evangelizing agency, wonderful revivals will follow, and many will be added to the church.



Repentance the Gift of God

By Mrs. E. G. White

THERE are many who have erroneous ideas in regard to the nature of repentance. They think that they cannot come to Christ unless they first repent, and that repentance prepares them for the forgiveness of their sins. It is true that repentance does precede the forgiveness of sins; for it is only the broken and contrite heart that will feel the need of a Saviour. But must the sinner wait until he has repented before he can come to Jesus? Is repentance to be made an obstacle between the sinner and the Saviour?

Jesus has said, "And I, if I be lifted up from the earth, will draw all men unto Me." Christ is constantly drawing men to Himself, while Satan is as diligently seeking by every imaginable device, to draw men away from their Redeemer. Christ must be revealed to the sinner as the Saviour dying for the sins of the world; and as he beholds the Lamb of God on the cross of Calvary, the mysteries of redemption begin to unfold to his mind, and the goodness of God leads him to repentance. . . .

Called to Repentance

The living oracles do not teach that the sinner must repent before he can heed the invitation of Christ: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." Men must come to Christ because they see Him as their Saviour, their only helper, that they may be enabled to repent; for if they could repent without coming to Christ, they could also be saved without Christ. It is the virtue that goes forth from Christ that leads to genuine repentance.

Peter makes the matter clear in his statement to the Israelites, when he says, "Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Repentance is as much the gift of Christ as is forgiveness, and it cannot be found in the heart where Jesus has not been at work. We can no more repent without the Spirit of Christ to awaken the conscience, than we can be pardoned without Christ. Christ draws the sinner by the exhibition of His love upon the cross, and this softens the heart, impresses the mind, and inspires contrition and repentance in the soul. . . .

Men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are aroused to manifestly come to Christ; but it is the power of the gospel, the grace of Christ, that is drawing them to make reformation in their conduct. An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended.

And as Christ draws them to look upon His cross, to look upon Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of Christ, and exclaim, "Was all this love, all this suffering, all this humiliation demanded that we might not perish, but have everlasting life?" They then understand that it is the goodness of God that leadeth to repentance.

A repentance such as this lies beyond the reach of our own powers to accomplish; it is obtained only

from Christ, who ascended up on high, and has given gifts unto men. Christ is the source of every right impulse. He is the only one who can arouse in the natural heart enmity against sin. He is the source of our power if we would be saved.

No soul can repent without the grace of Christ. The sinner may pray that he may know how to repent. God reveals Christ to the sinner, and when he sees the purity of the Son of God, he is not ignorant of the character of sin. By faith in the work and power of Christ, enmity against sin and Satan is created in his heart. Those whom God pardons are first made penitent.

Not a Passive Experience

The pleasing fable that all there is to do is to believe, has destroyed thousands and tens of thousands, because many have called that faith which is not faith, but simply a dogma. Man is an intelligent, accountable being; he is not to be carried as a passive burden by the Lord, but is to work in harmony with Christ. Man is to take up his appointed work in striving for glory, honor, and immortality. God calls upon men for the use of every talent He has lent them, the exercise of every power He has given; for man can never be saved in disobedience and indolence. Christ wrestled in earnest prayer; He offered up His supplications to the Father with strong crying and tears in behalf of those for whose salvation He had left heaven, and had come to this earth. Then how proper, yea, how essential that men should pray and not faint! How important

that they should be instant in prayer, petitioning for the help that can come only from Christ our Lord! If you will find voice and time to pray, God will find time and voice to answer.

Some of our brethren have expressed fears that we shall dwell too much upon the subject of justification by faith, but I hope and pray that none will be needlessly alarmed; for there is no danger in presenting this doctrine as it is set forth in the Scriptures. If there had not been a remissness in the past to properly instruct the people of God, there would not now be a necessity of calling especial attention to it. . . .

Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, "It is the third angel's message in verity." The prophet declares, "And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory." Brightness, glory, and power are to be connected with the third angel's message, and conviction will follow wherever it is preached in demonstration of the Spirit. How will any of our brethren know when this light shall come to the people of God? As yet, we certainly have not seen the light that answers to this description. God has light for His people, and all who will accept it will see the sinfulness of remaining in a lukewarm condition; they will heed the counsel of the True Witness when He says, "Be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."

The church is represented as standing in a self-satisfied, pleased, proud, independent position, ignorant of her destitution and wretchedness. By her attitude she says, "I am rich, and increased with goods, and have need of nothing." How many who claim to be keeping the commandments of God are in this position today! The charge against the church is, "Thou art lukewarm, and neither cold nor hot." But while many may be satisfied with their lukewarm condition, the Lord is far from pleased, and declares that unless you are zealous and repent, He will spue you out of His mouth. But He warns you, He entreats you. He says, "Thou . . . knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see."

The gold that Jesus would have us buy of Him is gold tried in the fire; it is the gold of faith and love, that has no defiling substance mingled with it. The white raiment is the righteousness of Christ, the wedding garment which Christ alone can give. The eyesalve is the true spiritual discernment that is so wanting among us, for spiritual things must be spiritually discerned. . . .

Jesus desires us to have a personal knowledge of the truth, and we should search the heart carefully, critically, cease to do evil, and learn to do well. Jesus says, "As many as I love, I rebuke and chasten: be zealous therefore, and repent." No one should feel like rebelling, like standing in defiance of God, because He rebukes you on account of your lukewarm condition and spiritual pride. God condescends to entreat you that He may talk with you, and invites you to open the door of the heart, that He may come in and sup with you, and you with Him. He declares, "To him that overcometh will I grant to sit with Me in My throne, even as I also overcame, and am set down with My Father in His throne."—*Review*, April 1, 1890.



I Wish He Would Come Tonight

By MARJORIE LEWIS LLOYD

I LOOK about
At the storm without
That breaks on a weary world;
And I think, as I watch the winds that blow,
'Tis time for the Master to come, I know—
I wish He would come tonight!

For the road is long;
It has lost its song,
And its last dim lights burn low;
But I think of the Master's promise to come,
And I know that the waiting is almost done—
Oh, I wish He would come tonight!

But I see a task,
And I do not ask
Why the Master so long delays;
For the work that I see is not yet done,
And I know that the Master cannot come—
He cannot come tonight!

Long years ago
It was time to go
To that promised country of light;
'Tis a task—not time—that keeps Him away,
And it may be that I have caused the delay—
Though I wish He could come tonight!

So I find a place,
And I set my face
To the work that is mine to do;
For I'm weary of colors that always fade,
And I want to go home to the land He has made—
I wish He would come tonight!

Conducted by Nora Machlan Buckman

Intelligent Handling of Backwardness

By HILDA RICHMOND

RELATIVES and neighbors had considered Jimmy Carter a very backward child, and his mother had wept many and bitter tears over that fact. Now Jimmy was showing definite improvement, and those who had shaken their heads and said that the boy really ought to be put into a school for backward children, began to say they had always known that in time Jimmy would outgrow his slowness and timidity. But as a matter of fact, his mother had confessed to intimate friends that as soon as she had determined to shed fewer tears and really to assist her boy intelligently, encouraging things began to happen.

Her own changed attitude had come about from watching a new neighbor who also had a backward child. "I noticed," said Mrs. Carter, "that Mrs. Long always sent her Bobby alone to the corner store, and without a list of the things to buy. She afterward told me she had commenced with one article, like soap or crackers. Then Bobby had to remember what that article was, had to speak to the grocer, had to pay him, and take the parcel home. If he forgot, she told him again, and back he went. We had been in the habit of sending one of the older children with Jimmy to remind him when necessary. Naturally Jimmy did not make much effort to remember."

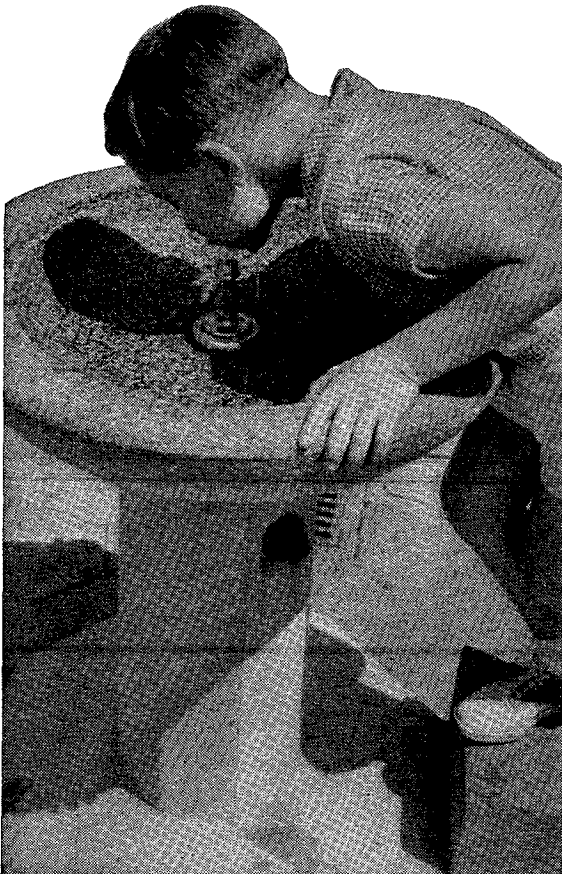
Mrs. Carter observed, too, that the other children in the Long family were not allowed to prompt their younger brother at any time, were not allowed to interrupt him when he was slow, and were not permitted to make remarks about his slowness. However hesitant of speech Bobby might be, he was given a respectful hearing and not prodded. No one said, "My, Bobby! Say what you want to say, and be done with it." If the other children had little patience with him, they did not mention that fact. When Bobby had things to say, even though he spoke slowly, they always listened as politely as he did to them. Mrs. Carter wondered how this had come about, and determined to have a heart-to-heart talk with her older children. She found them co-operative, and Mrs. Long's method was put into practice immediately.

The plan was found to work with Jimmy as well as it had with Bobby. It was nerve-racking for any busy mother to listen to facts about a grocery trip dribbled out over precious minutes, but Mrs. Carter soon felt assured that her child would gain fluency if he were not discouraged. She also discovered that if allowed to take his time and use his own method, Jimmy would tell about the big friendly dog he had seen, that the grocer had given him a stick of chewing gum, or that the piece of candy he had bought cost only one cent. Not all at once, but little by little, as he gained confidence, more facts were forthcoming. It developed that the big dog belonged to Mrs. Jones in the corner house and that he—Jimmy—had told a man, whom he had met in the store, his name and how old he was, and that the man had said he knew Jimmy's mother when she was a little girl. After one such recital Mrs. Carter was obliged to retire to her room to cry, but the tears were those of remorse because she had not tried harder before, and of joy because she was learning how to help her son.

"What has happened to Jimmy?" asked Jimmy's father when he returned from a business trip. "Actually he seems like a different child. He can carry on a nice little conversation, and he notices things worth telling about. And by the way, the other children are different, too. They never interrupt Jimmy now, and they listen respectfully to what he has to say. I am perfectly delighted. Perhaps you've not noticed this because you've been with the children right along, but it is very apparent to me, and Jimmy is certainly greatly improved in every way."

"Yes, I've noticed it, and so have your folks and my folks and his Sunday school teacher and the playground worker," said Mrs. Carter. And then she told him how it had come about.

"I'm very happy about this," Mr. Carter said when she had finished. "You see, I had feared Jimmy was feeble-minded. If he really had been, it would have been for his highest good to send him to a special school. But you see he isn't. All he needed was understanding and patience. Under the circumstances such a move would have been tragic. We shall all be grateful as long as we live."—National Kindergarten Association.



LIONEL GREEN

Everyone Thought Jimmy Carter Was a Backward Boy. Most of Them Didn't Believe He Would Ever Change

Self-restraint

A PROMINENT businessman of the South once told this story:

"My father was an invalid, and it fell upon me to manage a good many of his affairs. One day I had an unusual amount of hard work to do, and I asked my father, who was able to be about a little, if he would do the chores around home that day while I finished up the work on the lower farm.

"He assented, but when I returned that evening, tired and worn, he told me that he had not done that which he had promised to do. The hot words were just ready to leap from my lips, for I felt that he might have done that little when I was doing so much for him. But I choked them back, being really unable to reproach him in his old age and feebleness, and only said, 'It's all right, Father, I'm not so very tired after all.'

"I had turned away to do the chores myself when father called me back, and laying his hand upon my head, he said, 'George, you are the best son a father every had. God bless you.'

"I went to my work and finished it. Almost exhausted, I returned to the house, but my father had spoken his last words to me. He was done with all earthly tasks. His benediction had been a farewell. And from that day to this, whenever the temptation to speak an angry word has come, I have felt the pressure of his hand upon my head, and heard the tender tones of his dear voice."

In his weariness and ignorance of his father's mortal weakness, this self-restraint must have cost that devoted son an effort. He did not know how many joys or sorrows depended on those few words. But he spoke as affectionately to his father as if he had known all that was to come—and he made no mistake. Those words, by the coming of swift death, leaped into strange importance, for they were with him vividly through the years.

There is no act of self-restraint, there is no prompting kindness, that may not prove of equal importance in our lives. And if it should not, it will still bring its due reward.—*Classmate.*

News of Food

A JELLIED mixed-fruit dessert is one of the new possibilities among canned foods which one day may be selling in grocery stores for serving on American dinner tables, as a result of wartime research for the Army by chemists at the Western Regional Research Laboratory of the U. S. Department of Agriculture at Albany, California. The Army wanted a fruit dessert for field rations to satisfy the soldiers' appetite for fruit and also to contribute vitamin C to their diet. What was needed was a product that would keep well, both in cold climates and in tropical heat, would be easy to carry, to open, and to eat out of the hand with no dripping juice to stain uniforms and attract insects.

A canned jellied pineapple dessert was made by the chemists, also a jellied fruit mixture of diced peaches, pears, cherries, pineapple, white grapes, and apricots. The jelly was stiff enough to come out whole and hold its shape when eaten out of the hand. It held its flavor, color, and texture in both cold and hot climates. Ten million cans were used by the Army in the first three months of 1945.

People in the large cities of France, who have been the chief sufferers from food shortages in that country, are now getting soya-enriched bread to furnish more protein and calcium, in which their diets are low. Soya products have not been popular in France, partly because the French are not familiar with their use and partly because the Germans overpromoted them during the occupation. However, the French people were so happy to be able to buy bread without ration tickets that they did not complain about the addition of soya flour.—UNITED STATES DEPARTMENT OF AGRICULTURE.

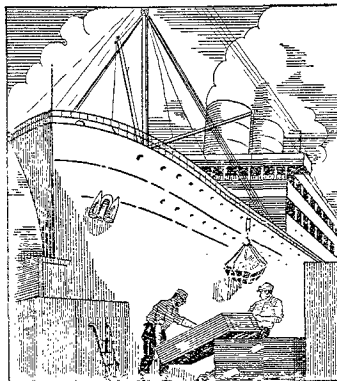
LIFE'S PATTERNS

WILL IT FLOAT?

ONE summer several of us canvassed in a town that was largely supported by its ship-building. During the first World War it had built up tremendously. Money had flowed freely, and crude, hastily constructed buildings dotted the streets. Nobody ever bothered to tear them down, and people still lived in them. Or perhaps I should say, existed, for that was the way it appeared to us. Of course, the depression, which was on at the time we were there, only made matters worse. On every street corner men loafed who could have been building ships, but there were no ships to build.

As we all wanted to visit the shipyard, we decided to go one Sunday morning. The regular crews were not working, but we found one man, a Frenchman on a Canadian boat that was in dry dock for repairs, who was very friendly and graciously consented to show us his boat. He also took us around to see others that were in the process of construction. He pointed out several times how carefully the ships had to be built. Every measurement must be accurate, for even a few inches off might mean that the ship would founder. We found our trip very fascinating and felt that our time had been profitably spent when we bade our French friend good-by and left the yard.

You have probably heard the story about the Japanese who saw a



majestic British ship and, after visiting the country, asked for the plans. This was an outrageous request, but the British consented to give them to him. Only, when the Japanese received them, they had been altered ever so slightly.

The Japanese were overjoyed and immediately went to work to build a ship just like the one the British had. When it was finished, they had an elaborate launching ceremony, but were horrified when their beautiful ship listed, lurched, and flopped over on its side. It never got to sea. It looked all right, but there was something wrong with the building.

This reminds me of a nonsensical story I heard when I was a child about a queer man who built a ship that he thought was going to be wonderful. For some reason it didn't turn out very well, and he kept saying that there was "one drawback, only one," which was—it would not float.

No matter how beautiful a ship may look, no matter how graceful and trim its lines, if it cannot float or does not prove seaworthy, it is useless. We will find that it is the same way with our lives. Our building of life may be ever so elaborate and expensive and beautiful to look at, but if our characters do not stand the storms of life, we are a failure. When we launch out into the deep we must be able to float.

N. B.

Former Persecutor Desires Baptism

By R. H. Hartwell

GOD'S hand has been over our dear believers in Tsingtao, China, during the days of occupation. Especially were our Russian brethren and sisters tested and tried, but they remained faithful even though placed in prison for meeting together and teaching the third angel's message to friends and neighbors.

Co-operating with the leader of their church in this city, they were able to do so much active missionary work that some from the Orthodox Catholic (Russian) Church began attending Bible studies and Sabbath services. This enraged the leaders in that group so much that they reported the matter to the police and urged that they be forbidden to meet. One member of the Orthodox Church held a prominent position in the police headquarters. Of course, he took great pleasure in arresting our members as they met together to worship the Lord.

At first the authorities took a large group to the police station, but they sent most of them home, retaining only about ten in the jail. They tried to send one of our sisters home, but she said, "That is not fair to me. You keep my brothers and sisters here because of their faith, and I have the same faith. Why should you make me go home?"

They said, "All right. If you want to stay in jail you can stay longer than the rest." So they made her happy by locking her in with the others.

Among those who were locked up was the pastor, who was in too poor health for such treatment. One of the lay brethren who was not arrested came and begged that they release the sick pastor, and offered to take his place in the prison. So they released the pastor after one night in jail, but he lived only about a month after that.

The believers were arrested for meeting together in a building, but as it was the first offense, they were all released after two or three days; however, they were forbidden to meet together any more. For several weeks they worshiped separately in their own homes. Then they decided that they would hold their meetings out of doors. Again their meeting was interrupted. This time they were scolded severely, and one of the younger sisters was slapped by the officers.

The police said, "We told you that you could not meet in a building, and meeting out of doors is even worse." So they took the deacon, because the pastor was dead, and locked him behind the prison bars for over a week. For four weeks after that the believers did not try to gather together for public worship, but then they met again in their regular meeting place, and have continued to do so ever since. Now they are not being molested.

The police officer who arrested them the first time has since studied the message and is now keeping the Sabbath. Since there are not enough Russian Sabbath school *Quarterlies* to meet their needs, they make carbon copies on a Russian typewriter. The wife of this police officer has been translating *The Desire of Ages* into Russian, and her husband has been making carbon copies for the church members. So far they have more than thirty chapters translated, and now

this man is desirous of being baptized and uniting with the church.

The brethren and sisters here have had hard times in other ways, but we thank the Lord that they do have food to eat. It would do your souls good to see these dear people smile and thank God for His protection and care over them. Pastor L. E. Reed and I have greatly enjoyed the privilege of visiting in their homes and worshiping with them for a few days while waiting for passage to Shanghai.

Seen and Heard in Northern Europe—III

By L. H. Christian

WE LABORED thirteen days in Denmark, visiting Skodsborg, Copenhagen, the Vejle fjord school, and Aarhus. In Copenhagen the brethren had rented a big hall for the Sabbath meetings. It seated some six hundred, and it was crowded. The membership in Copenhagen and vicinity has greatly increased these past years, and the Lord has indeed blessed the earnest labor of Elder Axel Varmer and his associates. We spent another Sabbath over there at the West Denmark headquarters in Aarhus. There, too, the people had come from all around to attend the meetings which lasted all day. One could hardly help having good meetings with people so interested and godly and hungry to hear of God's work in other lands.

In Denmark

Elder H. Muderspach, the president of the conference, had called the committee and most of his workers together. It was also a great joy to see the Danish school again and to speak twice to the students. They have a good group of young people, and they are, as are all our young people in Scandinavia, deeply interested in missions, especially missions overseas. Both board members and school family delighted to show us the orchard planted by H. M. Johnson and helpers about fifteen years ago. Last year the school sold fruit for 45,000 kroner, some \$9,000.

The Skodsborg Sanitarium has always meant much to God's work in Northern Europe. Hundreds of patients have come there not only from Denmark but from many surrounding countries. When the Germans began to occupy Skodsborg in 1941, our people sought God with much prayer to save the institution. The Lord greatly blessed in this matter. The Germans at one time had as many as eight hundred soldiers and officers in Skodsborg, and they tried hard to take over the whole institution. In fact, as we have heard since, Himmler had given orders that the entire sanitarium should be occupied, and the German commander in Denmark declared that he would take it all in a few days. The German doctor at the institution, however, protested that he had promised Dr. Andersen that they would lay claim to only half of the institution.

Our people prayed, and the rumor was spread around that the underground in Denmark had said, "After the Germans take Skodsborg we will see to it that either the English bomb the 'White City,' as Skodsborg is called, or we will blow it 5,000 feet into the air." When the Germans learned of this, they apparently

decided to let us alone. But the story of Skodsborg is so unique and faith inspiring that it should be told by someone with more time and space.

Our young people in Skodsborg, both nurses and other laborers, showed great loyalty to the truth and our standards of purity in spite of the influence that the Germans tried to exert. In fact, as far as we know, there wasn't a single Adventist anywhere in these northern countries that was disloyal to his country or in any way had improper connections with the forces of occupation. We found Skodsborg now crowded with patients. However, at least one third of the institution has been taken by the Danish Government for Polish refugees.

In Sweden

It was most fortunate for all Northern Europe as well as for that country itself that Sweden kept out of the war. Seldom, if ever, in history has a nation thus situated been so generous and helpful to other lands. What Sweden has done to assist Finland and Norway, as well as Denmark, the Baltics, and other countries, would fill a book. It cared for thousands of Finnish children and even more thousands of poor starving refugees from across the Baltic, especially Estonians.

There were no signs of harvest when you cast the seeds into the ground; but you believed it would come; your belief helped you to work and wait, and you have the fruit of it. So will it be with every word of God that is cast into the heart of men.—F. D. Maurice.

Nearly 50,000 fugitives fled from the terrors and torture in Norway and Denmark into Sweden. And not one was sent back. We consider this the brightest chapter of modern history. One Swedish Christian gentleman, Count Bernadotte, rescued many thousands of Norwegian and Danish prisoners from a death of horrors in the German concentration camps.

In Sweden our work has made substantial progress during the years of the war. They have a fine attendance of about eighty-five students at the school. Brother C. Gidlund, the principal, and a very efficient faculty are doing a thorough work in educating ministers. There were fifteen in their seminar class who hope soon to enter the work as preachers or Bible instructors. The Hultafors Sanitarium has recently erected a large new additional building as well as a chapel. The institution is crowded with patients and has an excellent name all over Sweden. The financial situation of the institution is most promising. Dr. I. Unhall and his associate physicians and nurses are certainly greatly blessed of God in the fine work which this sanitarium is doing for the third angel's message. The two conferences in Sweden have efficient leaders, and a strong evangelistic program is being carried on. There is a real desire in Sweden at this time to hear the advent message.

Europe Grateful to America

Before I report further about the Adventist work in those northern lands, certain other factors should be mentioned, as they vitally concern our coming great work of reconstruction overseas. We have been told in the press that our soldiers are hated in Europe and that there is growing up a very strong anti-American feeling. I found no evidence of this in Northern Europe. In fact, there has never been a time in Europe when there has been such admiration for America and such a friendly feeling. Really, if our soldiers in Norway were what they said they were—and we know they

were—we ought to be proud of them. When the American troops left Norway, early in October, there were long editorials written expressing appreciation for the influence, initiative, and courage of the American boys. Of these we can give only one in part as follows:

"Welcome Back

"You are leaving. You came with the spring, we gave you the best summer within our recollection, and now, in October, the weather gods are attempting to retain the warmth which symbolizes what our sentiments toward you are and have been.

"Perhaps the weather is about the best thing we have been able to give. We had not much else to give after five years of occupation. That drained so many of our resources in so many ways—and not only in the material sense—so that your stay here has not been marked by the Norwegian hospitality as we would wish to display it and as we always did display it in the good old days. We apologize for this and express the hope that despite this shortcoming you understand our affection for you after these four or five months. We feel we are friends of yours and the country you have represented in such remarkable fashion. Many of you were literally related to us; we are happy that you have been able to refresh this relationship.

"You have given us much. . . . It wasn't so much that your uniform was of excellent material, but that it suited your easy manner; not only that you conducted yourselves correctly, but the way in which you did it.

"You gave us a fresh breath from without which we needed and liked. You were proud of your country as we are proud of ours. Perhaps you spoke a little more about it than we do, but here too in an easier way. It wasn't that you were so much richer than we are, but that you are so much greater because you are broader. This broadness was displayed in many ways, not least in the relations between your officers and men. You are aware that in our times people have advanced beyond the need for corporeal discipline. Even the lowliest GI is sufficiently aware of his status as a human being that he must be treated accordingly.

"We were happy when you came. You will be welcome when you return."

This friendly feeling of Europeans toward Americans will greatly help us as we build up the Adventist Church in the years to come. The closer Adventists in Europe and America work together, the stronger will the advent cause be in all the earth.

Forth to the Ripening Harvest Fields

Missionary Sailings in 1945

(Continued from page 1)

The record of sailings for the past year shows that in spite of troubled conditions in the world and greatly disturbed transportation facilities, 186 new appointees have gone and 99 missionaries have returned to their fields from furlough. This makes a total of 285—a really remarkable achievement when viewed against the background of prevailing unfavorable conditions.

In reporting missionary sailings, as above, we list new appointees and those returning from furlough separately. It will be surprising to many to note that this number of new appointees sent out in 1945 has been exceeded in three previous years only. In 1920, the all-time high, we sent out 310; in 1921, 212; and in 1926, 216. Surely this is reason for gratitude. Probably this is more than many would dare to hope—the year in which the war closed, to send out our fourth largest number of new appointees! Yes, we "shall return."

The listing of the entire year's sailings, the divisions whence they come, and the fields to which they proceeded are given below:

From Australasian Division

January

Elder and Mrs. C. J. Boulting, of Victoria, to Norfolk Island.

February

Elder and Mrs. C. S. Palmer and their daughter, of North New Zealand, to Fiji.

Mr. and Mrs. W. E. Zanotti, of West Australia, to Monamona Mission, North Queensland.

March

Elder and Mrs. G. M. Masters and their son, of Sydney, to Fiji.
Mr. and Mrs. D. Lane and their child, of West Australia, to Fiji.

Mr. and Mrs. Nelson Palmer, of New Zealand, to Cook Islands.
Mr. and Mrs. I. R. Harvey, of Queensland, to the New Hebrides.

Elder D. A. Ferris, to the Solomon Islands (returning).
Mr. J. C. Gosling, to the Solomon Islands (returning).
Elder and Mrs. R. N. Heggie, of North New Zealand, to the Society Islands.

Elder and Mrs. R. Reye and family, to Samoa (returning).

April

Elder E. A. Boehm, to Papua (returning).

Mr. and Mrs. B. Blanch, to Monamona Mission, North Queensland.

May

Elder A. J. Campbell, to New Guinea (returning).

Elder Cyril Pascoe, to New Guinea (returning).

June

Elder N. A. Ferris, to the Solomon Islands (returning).

Mr. and Mrs. A. Tilley, of Sydney, to Papua.

September

Mr. F. Maberly, to New Guinea.

October

Elder M. H. Pascoe, of New South Wales, to Papua.

Mr. A. H. Rose, of Sydney, to Papua.

Mr. and Mrs. S. A. Stocken, of Adelaide, to Papua.

Mr. K. Mitchell, of New South Wales, to the New Hebrides.

November

Mrs. E. A. Boehm and her three children, to Papua (returning).

Elder and Mrs. H. White and their two daughters, of Sydney, to the Solomon Islands.

Elder and Mrs. A. R. Barrett, to Solomon Islands (returning).

Mr. L. Thrift, of Sydney, to Solomon Islands.

Mr. and Mrs. R. L. Aveling and their two children, of New South Wales, to Solomon Islands.

Mrs. J. C. Gosling and her two children, to Solomon Islands (returning).

Mr. and Mrs. C. Sawyer and their child, of New Zealand, to Fiji.

Elder L. C. Maxwell, to New Guinea (returning).

December

Mr. and Mrs. K. D. L. Brook and their child, of Brisbane, to Fiji.

Mrs. C. E. Mitchell and her two daughters, to Papua (returning).

Mrs. A. H. Rose and her two children, of Sydney to Papua.

From the Southern African Division

January

Miss Grace Bristow, to Southern Rhodesia.

Miss J. Raubenheimer, to Southern Rhodesia.

Miss B. van Rensburg, to Southern Rhodesia.

Elder and Mrs. B. A. Walton and their daughter, to West Africa (returning).

Elder and Mrs. C. A. Bartlett, to West Africa (returning).

Dr. E. Sparrow, to Nyasaland.

February

Miss J. J. Clarkson, to Southern Rhodesia.

Miss W. Fourie, to Bechuanaland (returning).

Dr. and Mrs. F. L. Visser, to the Congo.

March

Mr. and Mrs. T. F. Duke and their family, to Kenya, East Africa.

Miss P. Muller, to Southern Rhodesia (returning).

Mrs. J. McKee, to Kenya, East Africa.

Mrs. Rais Marx, to Kenya, East Africa.

Miss Evadne Tarr, to Southern Rhodesia (returning).

April

Mr. and Mrs. A. Cosendai and family, to West Africa (returning).

Mr. and Mrs. C. T. Bannister, to Kenya, East Africa (returning).

Elder and Mrs. I. B. Burton, to Bechuanaland (returning).

Mr. and Mrs. B. Searle and their family, to Northern Rhodesia (returning).

Mr. and Mrs. R. E. Eva and their family, to Southern Rhodesia (returning).

May

Mr. and Mrs. W. Bastiaans and their family, to Southern Rhodesia (returning).

Elder and Mrs. H. Robson, to Tanganyika (returning).

Elder and Mrs. M. M. Webster, to Portuguese East Africa (returning).

Mr. and Mrs. C. A. Bradley and their family, to Northern Rhodesia (returning).

June

Mr. and Mrs. R. L. Garber and their family, to Rhodesia (returning).

Mr. and Mrs. D. K. Short and their family, to Tanganyika (returning).

July

Elder and Mrs. P. Stevenson, to Angola (returning).

August

Mr. and Mrs. J. S. Le Roux and their family, to the Congo.

December

Mr. and Mrs. Rodney Lindup, to Tanganyika.

From the South American Division

March

Mr. and Mrs. Amaro Peverini, from Argentina, to Ecuador.

Mrs. G. Cammarata and her two children, from Argentina, to Bolivia.

From the Southern European Division

March

Mr. and Mrs. Henri A. Drouault and their two children, of France, to Madagascar.

NOTE.—Brother and Sister Drouault were placed under appointment in 1940, but, being unable to reach their field because of the war, spent the intervening time in work in Canada and the United States.

October

Mr. and Mrs. Charles Monnier and their child, of Switzerland, to Mauritius, Indian Ocean.

Mr. and Mrs. Hans Salzmann, to the Seychelles Islands, Indian Ocean.

Mr. and Mrs. Henri Jaquenod and their two children, to Algeria, North Africa (returning).

December

Mr. and Mrs. A. Miranda and their child, from Portugal, to Cape Verde Islands.

Mr. A. Lams, from France, to Madagascar, Indian Ocean.

Mr. E. Fayard, from France, to Madagascar, Indian Ocean.

From the Northern European Division

April

Mrs. Stanley Bull and her two children, from England, to Jamaica, British West Indies.

From the North American Division

January

Mr. and Mrs. W. E. Kuester, of Tennessee, to Cuba, West Indies.

Miss Alberta A. Hodde, of Colorado, to Brazil, South America.

Miss Lillian R. Wentz, of Colorado, to Brazil, South America.

February

Elder and Mrs. W. E. Baxter, to Colombia, South America (returning).

March

Elder and Mrs. F. M. Larsen and their son, of New York, to Jamaica, British West Indies.

Mr. and Mrs. H. J. Bennett and their two children, of Florida, to the Belgian Congo, Africa.

Elder E. R. Osmunson, to India (returning).

Elder and Mrs. A. J. Sargent and their son, to India and Burma (returning).

Professor and Mrs. J. R. Seibenlist and their daughter, of Iowa, to Rhodesia, South Africa.

Elder and Mrs. Hollis T. Terry and their daughter, of Takoma Park, to India.

Professor and Mrs. A. L. Watt, of Indiana, to South Africa.

Dr. and Mrs. Clifford R. Anderson and their son, of Takoma Park, to Jamaica, British West Indies.

Mr. and Mrs. Enok Anderson and their son, of New Jersey, to Nigeria, West Africa.

April

Mr. and Mrs. C. O. Franz and their two children, of Iowa, to Jamaica, British West Indies.
Mrs. Lelia Crawford, to Jamaica (returning).
Mr. and Mrs. Robert E. Gibson and their two children, of Maryland, to Jamaica, British West Indies.

May

Elder and Mrs. R. L. Kimble, to India (returning).
Elder and Mrs. R. M. Milne, of Nebraska, to India.
Elder and Mrs. W. K. Mansker, of Rhode Island, to Kenya, East Africa.

June

Elder and Mrs. O. A. Skau, to India (returning).
Mr. and Mrs. Milton T. Reiber and their daughter, of Georgia, to Sierra Leone, West Africa.
Mr. and Mrs. Marvin L. Sanford and their daughter, of Arizona, to Southern Rhodesia, Africa.
Mr. and Mrs. Robert J. Wieland, and their son, of Florida, to Uganda, East Africa.
Mr. and Mrs. H. A. B. Robinson, to Mexico (returning).
Mr. and Mrs. R. T. Minesinger and their son, of New York, to Costa Rica, Central America.
Mr. and Mrs. Arthur L. Edeburn and their daughter, to Santo Domingo, West Indies (returning).
Miss Ruth M. Ingram, of Minnesota, to Costa Rica, Central America.
Elder and Mrs. Vernon Flory and their two children, of Virginia, to Barbados, British West Indies.
Mr. and Mrs. Stanley L. Folkenberg, to Puerto Rico (returning).
Mr. and Mrs. J. J. Ewing, of California, to Mexico.

July

Elder and Mrs. I. M. Vacquer and their two children, to Argentina, South America (returning).
Elder and Mrs. Walton J. Brown, to South America (returning).
Elder and Mrs. Orley Ford and their daughter, to Costa Rica, Central America (returning).
Elder and Mrs. L. B. Halliwell, to Brazil, South America (returning).
Elder and Mrs. R. A. Hayden and their three children, to Peru, South America (returning).
Professor and Mrs. H. A. Habenicht and their children, of Virginia, to Mexico.

August

Elder E. L. Branson, to Egypt (returning).
Elder and Mrs. H. B. Lundquist and their daughter, of Georgia, to Cuba.
Mr. and Mrs. P. C. Boynton and their two children, of North Carolina, to Iran.
Elder and Mrs. F. E. J. Harder and their two children, of Georgia, to Iran.
Mr. and Mrs. M. V. Jacobsen and their son, of Minnesota, to Iran.
Mr. and Mrs. M. F. Seitz and their daughter, of Mississippi, to Iran.
Mr. and Mrs. G. C. Winslow and their son, of Massachusetts, to Iran.
Mr. and Mrs. Donald L. West, of North Carolina, to Egypt.
Mr. and Mrs. Phillip E. Giddings, of Illinois, to Liberia, West Africa.
Mr. Gordon M. Premier, of Takoma Park, to Jamaica, British West Indies.
Elder J. C. Culpepper, to Argentina, South America (returning).

September

Miss Frances G. Geraty, of California, to South Africa.
Mrs. Gordon M. Premier and her three children, of Takoma Park, to Jamaica, British West Indies.
Dr. and Mrs. Winslow K. Williams, and their son, to Jamaica (Dr. Williams returning).
Miss Edna L. York, of Massachusetts, to India.
Miss Lela H. Pierce and her mother, Mrs. Lulu C. Anderson, of Indiana, to Colombia, South America.

October

Mr. and Mrs. David R. Miller and their daughter, of Alabama, to Colombia, South America.
Mr. and Mrs. Leslie J. Norris and their daughter, of Oregon, to Syria.
Prof. and Mrs. E. C. Wines, of Nebraska, to Ethiopia.
Elder and Mrs. G. N. Banks and their two children, of California, to Liberia, West Africa.
Mr. and Mrs. C. D. Henri, of Indiana, to Liberia, West Africa.
Mr. and Mrs. Herman E. Davis, of Mississippi, to Ethiopia.
Dr. Joseph I. Saaty, to Iraq (returning).
Miss Lucille Henderson, of California, to Iraq.
Miss Joyce Henderson, of California, to Iraq.

Dr. and Mrs. S. D. Karmy and their child, to Palestine (Dr. Karmy returning).

Elder and Mrs. C. A. Boykin and their three children, to India (returning).

Mr. and Mrs. Daniel S. Harris and their two children, of Maryland, to India.

Mr. and Mrs. Winston H. McHenry and their son, of California, to India.

Miss Rose A. Meister, of California, to India.

Mr. and Mrs. Philip A. Parker and their two children, of Massachusetts, to Burma.

Elder H. M. Peak, to India (returning).

Mr. and Mrs. Floyd J. Strunk and their two children, of Pennsylvania, to India.

Elder and Mrs. Ramon R. Cronk, of Kansas, to Brazil, South America.

Mrs. P. K. Simpson and her two daughters, to India (returning).

Elder and Mrs. W. A. Dunn and their daughter, of California, to Ceylon.

Miss Freda Trefz, to Brazil, South America (returning).

Mr. and Mrs. Ivor C. Woodward, of Colorado, to India.

Mr. and Mrs. Melvin L. Hale and their son, of New Jersey, to Cuba.

Miss Myrtle I. Sather, of Minnesota, to Bechuanaland, Africa.

November

Mr. and Mrs. Carl W. Shafer, of Virginia, to South Africa.
Elder and Mrs. F. Brock Wells, of Michigan, to Uganda, East Africa.

Elder R. H. Hartwell, to China (returning).

Elder L. E. Reed, to China (returning).

Elder A. R. Boynton, to China (returning).

Professor and Mrs. L. A. Horning and their mother, Mrs. Josephine Horning, of California, to Jamaica, British West Indies.

Mr. and Mrs. V. C. Brown, of Takoma Park, to Gold Coast, West Africa.

Mr. and Mrs. J. D. Meade, of Takoma Park, to Nigeria, West Africa.

Mr. and Mrs. J. G. Conmack, of Georgia, to Southern Rhodesia, Africa.

Mr. and Mrs. L. A. Edwards, of Iowa, to Nyasaland, Africa.

Mr. and Mrs. C. L. Powers and their son, to Colombia, South America (returning).

December

Elder and Mrs. V. T. Armstrong, to Far Eastern Division (returning).

Mr. and Mrs. P. L. Williams, to Far Eastern Division (returning).

L. F. Bohner, to Malaya (returning).

Elder and Mrs. Ralph E. Cash, to Trinidad, British West Indies (returning).

Mr. and Mrs. Daniel V. Kubrock and their two children, of Takoma Park, to Iran.

Mr. and Mrs. Robert H. Shepard and their baby girl, of California, to India.

Elder and Mrs. L. H. Gardiner, to Curaçao, Netherlands West Indies (returning).

Mr. and Mrs. D. A. Cone and their son, of California, to Costa Rica, Central America.

Mr. and Mrs. Frank Baer and their son, of Nebraska, to Argentina, South America.

Miss Mildred Dumas, formerly of the China Division, to Argentina, South America.

Elder and Mrs. L. H. Olson, to Colombia, South America (returning).

Professor and Mrs. B. G. Butherus and their two children, of Nebraska, to Jamaica, British West Indies.

It is interesting to note, too, the increasing contributions of missionary personnel made by our overseas divisions. The time was, and not too long ago, when our appointees were drawn largely from the cradle of the message, North America. With increasing strength other fields are making strong and effective contributions. The record by supplying fields is as follows:

From	To Mission Fields	Returning From Furlough
Australasia	36	14
South Africa	15	31
South America	3	—
Southern Europe	10	2
Northern Europe	1	—
North America	121	52
Total	186	99

Yes, indeed, we are on our way back. Already we have sent leaders of our work into the war-devastated areas and lands isolated from contact during the war years in an effort to re-establish and extend the work. The long list of sailings from our Australian field evidences this progress. Note the receiving island fields: Norfolk, Fiji, Monamona, Cook, New Hebrides, Solomon, Society, Samoa, New Guinea, Papua—names prominent in headlines in the beginnings of the war in the Pacific.

A. N. Nelson and F. R. Millard, now in Japan in military capacity, are doing much to reclaim, reorganize, and re-establish the work there. R. S. Watts is on his way to Korea to help in a similar way. R. H. Hartwell, L. E. Reed, A. R. Boynton, whose names are listed above, are in China, as is N. F. Brewer, who with E. L. Longway will join our Chinese brethren in the study of plans for re-establishing and extending the work there.

V. T. Armstrong, F. A. Mote, P. L. Williams, G. A. Campbell, and L. F. Bohner are back in the Philippines, joining in the study of the rebuilding of our institutions and reorganizing the work throughout the Far Eastern Division. From Manila they will go to Hong Kong, French Indo-China, Malaya, and Singapore for similar work. Over in Burma, H. T. Terry and O. A. Skau have made contact with our work, and A. J. Sargent has already arrived in Rangoon to pioneer the re-establishing of our work in Burma. Others are in Calcutta, ready to join him as soon as entrance permits and transportation can be worked out. But these are only the beginning of the procession.

Calls for New Workers

At the close of 1945 we had in hand 237 calls for new appointees, including those studying language in preparation for service abroad, most of which were in the process of being worked out. These will be going forward as early as necessary travel documents can be secured and transportation arranged. As this is written, available transportation is at an all-time low. We had fervently hoped that ere this the travel situation might have improved, but such is not the case. This is particularly true of travel to Africa. Because of being off the main line of war traffic, it is at present almost isolated.

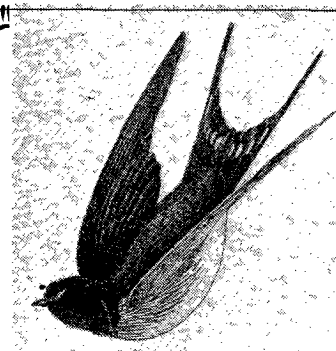
Provided the transportation situation improves, the present year promises to be another record year in missionary sailings. We trust this will be true, for every field is greatly in need of reinforcements. During the war the working force in most of our overseas fields has become sorely depleted. Their greatest need at present is for additional workers to remain their stations and institutions.

This must be done at the earliest possible moment. Every hour takes its toll in lost souls, many of whom would gladly have accepted the message of salvation if they had but known it. Even a brief contact with these fields makes plain the picture given in *Testimonies*, volume 6, page 71: "All over the world, men and women are looking wistfully to heaven. Prayers and tears and inquiries go up from souls longing for light, for grace, for the Holy Spirit. Many are on the very verge of the kingdom, waiting only to be gathered in." And thousands of these—yes, perhaps millions—are to hear the good news and be saved. They shall not have looked in vain. Of these trophies we read:

"Among earth's inhabitants, scattered in every land, there are those who have not bowed the knee to Baal. Like the stars of heaven, which appear only at night, these faithful ones will shine forth when darkness covers the earth and gross darkness the people. In heathen Africa, in the Cath-

olic lands of Europe and of South America, in China, in India, in the islands of the sea, and in all the dark corners of the earth, God has in reserve a firmament of chosen ones that will yet shine forth amidst the darkness, revealing clearly to an apostate world the transforming power of obedience to His law."—*Prophets and Kings*, pp. 188, 189.

Surely this is earth's darkest hour. Surely this is the time of earth's largest harvest. As these our representatives go forth to their appointed fields of service, let us support them with our means and our prayers, that they may be used of God in hastening on the good news of salvation until it shall have been proclaimed to every kindred, nation, tongue, and people when Christ shall come to receive us unto Himself. May God speed that happy day.



Tribute to a Swallow

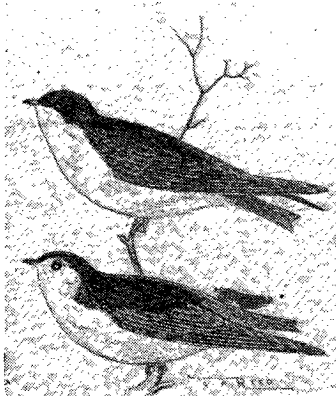
By FLORENCE R. WADSWORTH

'Tis lovely to watch a swallow work.
E'en though like a gentleman dressed,
He gathers whatever is close at hand,
And shapes himself a nest.

And what if the clay be soft or hard,
Or the grass a bit too dry;
If the feathers he finds are large or small
Or a bit too wide or high?

He only works and doesn't complain;
There is never a fret nor a sigh.
His only song is a glad refrain,
And he swoops and skims through the sky.

Let us envy a swallow his self-respect
And the peace within his breast,
For he used the things at his command,
And he knows that he did his best.



Chicago Youth Adventure for Christ

By Rollin A. Nesmith

CHICAGO is the birthplace of the great movement started by Torey Johnson, called Youth for Christ. It has received enthusiastic support throughout the nation and is now taking on international proportions.

In view of the fact that there is a wave of evangelism for youth sweeping the nation, it seemed expedient to do something unique for our own youth in Chicagoland. The Missionary Volunteers of this area have a federated society with strong leadership and have been working in close harmony with the Seventh-day Adventist Ministerial Association of Greater Chicago.

After careful study and planning a special week of inspiration and blessing was developed for the S.D.A. youth of Chicagoland. We shall let Miss Adeline Kleist, president of the M.V. Federation, tell of this special feature in her own words.

"The week of November 25 to December 1 was dedicated as a week of inspiration for the youth of the Chicago area. The purpose of the week was to en-

If a man could see his God in his troubles, and take sorrow to be the lore of inspiration, the light of interpretation, the sweet discipline of a bitter medicine that brings health though the taste is not agreeable—if one could so look upon his God—how would sorrows make him strong!—Henry Ward Beecher.

courage all to endeavor, with God's help, to conquer evil and prepare for a life devoted to the cause of God.

"Each evening the meeting was held in a different church, and many young people faithfully followed to the different locations from night to night. Despite many miles of travel, the meetings were well attended.

Elder Theodore Lucas, young people's secretary of the Lake Union, gave the message each evening.

"On Sabbath morning, at nine-thirty, the young people gathered at the Broadview auditorium for Sabbath school. It was indeed encouraging to see more than one thousand gathered together for the Sabbath services. A youth forum, conducted by Elders R. A. Nesmith and T. E. Lucas, proved to be interesting as those taking part told of their personal experiences in serving God in their various places of employment.

"The vesper hour was dedicated to those who are planning to engage in foreign mission service, and was presented to encourage young people to make definite plans to serve God as missionaries to those lands where the people are not acquainted with the God we serve. As Elder and Mrs. Christensen, who served in Mongolia; Mrs. Ferguson, who labored in the Lake Titicaca Mission; and Mrs. Carter, missionary to India, told of their experiences in the work in the various fields, the call of God, 'Go ye into all the world' resounded in the hearts of all present.

"The motto of the week, 'Christ Is Our Adventure,' is one which will ever remain in the minds and hearts of the young people as they go forward with the great Captain to battle the evils of the day."

Some of our evangelists in their public meetings are making Friday night Youth Night, and the results

are very gratifying. Our youth are catching the meaning of such statements as "God wants the youth to be a help to one another."—*Counsels to Teachers*, p. 552. "Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Messages to Young People*, p. 204.

The youth are interested in just such fast-moving programs as the above, and large plans have already been formulated for 1946.

The Atlanta, Georgia, Church

By A. E. Lickey

IN ATLANTA, Georgia, Gateway of the South, is located one of the most unusual church buildings and one of the most progressive congregations that we have in North America.

The Beverly Road church, located at the corner of the famed Peachtree Street and Beverly Road, is built of Georgia limestone. Someone has said that it is "simply beautiful and beautifully simple." It really is a twin building united at the rear. The Sabbath school departments all operate apart from the regular auditorium. This fact, together with other considerations, makes the congregation one of the best listening audiences to be found anywhere.

During our two-year stay with this church the following advancement was noted in comparing this period with the previous two years:

1. Baptisms increased more than sevenfold.
2. Tithe increased 57 per cent.
3. Missions offerings increased 141 per cent, or two and one half times as much as the tithe increase.

This remarkable increase in missions is different from the trend which has been observed in our work the past few years. It is for this reason that I thank God for the example of this faithful congregation of His people who have grasped in a distinctive way the meaning of life's stewardship.

As we go on to our new field of labor in Oklahoma City, where we are to carry on radio evangelism, we pray that God will continue to bless the work in this place.

Best Year in History of the Pacific Press

By Ernest Lloyd

IN FORMER years the Pacific Press Publishing Association, of Mountain View, California, held its constituency meetings in the assembly hall located on the grounds of the publishing house. The reconstruction work now in progress at the Pacific Press plant necessitated the removal of the old hall, and the biennial meeting this year was held, January 28, in the San Jose civic auditorium, some twelve miles distant.

The two days following the biennial session were given to a very profitable council of the union publishing and home missionary secretaries of the Northern, Central, North Pacific, and Pacific unions, which comprise the territory served by the Pacific Press.

Although recent war conditions brought the overseas business of the Pacific Press to a standstill, yet in 1945 the institution had the largest volume of production and sales of any year in its history. Its total retail

sales for the year amounted to \$3,177,856. The sales for 1944 also went over the three million mark.

H. G. Childs, the general manager, reporting to the constituency meeting, stated that during the past two years the home plant in Mountain View and its factory branches at Brookfield, Illinois, and Cristobal, Canal Zone, had been so pressed with work as to require the assistance of several outside printing establishments to help us supply the demand for our message-filled literature. What a change from the old days when the Pacific Press took in commercial work "to make ends meet"!

Figures given by the factory superintendent, J. L. Jones, showed that during the past two years the factory and bindery had produced 661,492 hard-bound books, averaging 1,056 books for every working day. He stated that the total number of periodicals, tracts, and books for the two-year period came to 39,772,549.

Among those taking a leading part in the biennial meeting of the Pacific Press were Elder J. L. McElhany, W. H. Branson, L. K. Dickson, H. M. Blunden, and George Huse, an associate secretary in the General Conference Publishing Department. Elder Frederick Griggs, chairman of the Pacific Press board, presided at the meeting.

The following brethren constitute the newly elected board: Frederick Griggs, H. G. Childs, I. J. Woodman, W. B. Ochs, Glenn Calkins, R. P. Rowe, E. W. Everest, H. K. Christman, A. S. Maxwell, M. L. Neff, and J. L. Jones.



Atlantic Union

The Staten Island church was dedicated on January 5. It was first organized in 1915 by J. L. McElhany.

J. Branson Chrispens is planning on his first baptism from his Auburn, Maine, effort during January.

The formal opening of Greater Boston Academy was held on Monday morning, January 21.

The roof of the new Corning, New York, church has just been completed. This new church will seat 180 people.

Seven persons were baptized in the New York Spanish church on January 12.

Central Union

Mrs. Kathryn Randolph, of Colorado, has accepted a call to connect with the Nebraska Conference as assistant publishing department secretary.

L. G. Beans reports unusually good attendance at the series of meetings he is holding in Lander, Wyoming.

Dr. R. T. Smith is the new medical superintendent at the Boulder-Colorado Sanitarium. He replaces Dr. Waddell, who has returned to mission service.

H. A. Young is the new business manager at the Boulder-Colorado Sanitarium, in place of L. F. Bohner, who also returned to mission service. Major Donald Page and Dr. Mabel Page have returned to the sanitarium to swell the staff.

Columbia Union

Eight persons were baptized on December 29 by W. B. Hill, at the Parkersburg, West Virginia, church. Four of these were juniors.

On Sabbath, January 19, G. S. Rapp baptized three persons at the Capital Memorial Church in downtown Washington.

Marvin Reeder and his family have come from the Colorado Conference to the West Pennsylvania Conference. Brother Reeder will be the new publishing department secretary.

Lake Union

M. D. Howard and his wife have responded to a call to return to mission service in Haiti. They have been working in the Indiana Conference recently.

Seven more persons were baptized as a result of the Jeffersonville, Indiana, effort. This makes a total of forty-five who have been added to the Jeffersonville church.

The colored believers in Chicago Heights, Illinois, have banded together, and a church was organized on January 12, 1946. Thirty were included in the number.

North Pacific

The Missionary Volunteer Societies of College Place, Walla Walla, Milton, and Touchet, Washington, have recently organized under the sponsorship of G. W. Chambers, into one central group with George E. Jenkins, of College Place, president.

Brother and Sister T. O. Willey have accepted a call from the Idaho Conference. Brother Willey will be the Missionary Volunteer and educational secretary. He was formerly in the Montana Conference.

Sunday night, January 13, marked the opening of a series of meetings in Seldovia, Alaska, under the direction of Merle Smith.

A new church is to be erected at Toppenish, Washington.

Several new improvements have been added to the Auburn Academy; among these are a new electric cook-stove, a dish-washing machine, a new boiler plant, and a pasteurization plant.

Northern Union

W. Roger Holley baptized three persons at Mason City, Iowa, on December 29, 1945, and one person at Cedar Falls, Iowa, on January 12.

Elder and Mrs. Calvin Smith, who have resided at Custer, South Dakota, have accepted a call to connect with the Wyoming Conference.

Pacific Union

The Voice of Prophecy Radio Bible Correspondence School is now heard over 512 stations every Sunday.

Recently four individuals were baptized as a result of their studies with the Bible school.

Seven new members have been added to the Glendale, Arizona, church, as a result of the evangelistic meetings held by Brother and Sister Robert Rieger.

Southern Union

The Georgia-Cumberland Conference heads the list of all conferences in the United States in mission giving per capita during 1945.

Sixty-five colporteurs from the South Atlantic Conference gathered in Atlanta, Georgia, for their first institute. Their goal for 1946 is \$150,000.

The first complete all-Spanish Sabbath school in the history of the Collegedale church was organized Sabbath, January 19, in South Hall, under the leadership of Mrs. Mary Dietel and Mr. I. M. Gish.

Southwestern Union

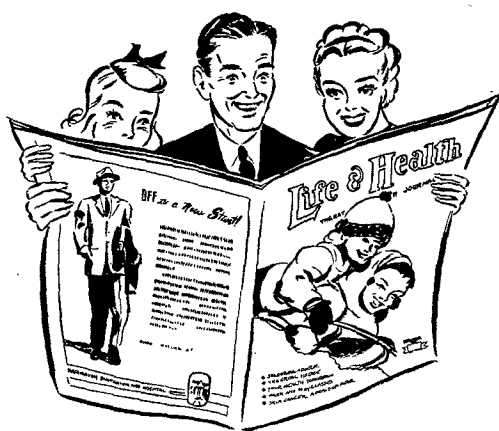
The believers in Lubbock, Texas, have purchased a new lot for their prospective church.

W. J. Hackett has been holding evangelistic meetings in Alexandria, Louisiana, and reports a baptism of five as a result.

J. H. Williams, former pastor of the colored church in New Orleans, has accepted a call to Texas.

The Albuquerque, New Mexico, Spanish church was dedicated free of debt, Sabbath, January 26.

N. B.



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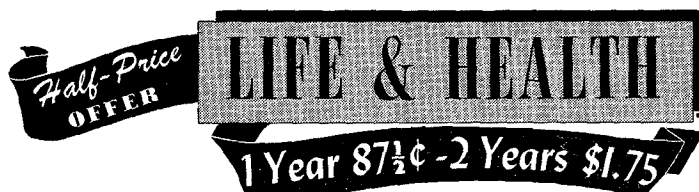
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Revivals of Ancient Error

(Continued from page 5)

And then I wondered a bit about those messages to the General Conference officers sent the year before, as they were newly coming into office. The messages were speaking of this medical brother's strong work, and telling us to stand by it. How could the messages then have spoken so earnestly in this wise, when at the very time, as I had learned in my interview, these erroneous ideas were held? How could one explain a thing like that?

Later all this was made as clear as the sunlight. When matters had fully developed, Mrs. White sent to the General Conference office copies of messages she had sent to that brother over a period of years. There it was made plain. At the very time messages were sent to General Conference men telling of strong work and good work that they were to co-operate with, the agent of the gift was sending the brother personal messages telling of weak things and wrong tendencies that were to be corrected.

How plain it was. If copies of these personal messages had been sent to the brethren it would surely have weakened them in giving the close and full co-operation needed. So they were told the good side, with which they were to co-operate, while to the brother were pointed out the wrong things to be corrected by God's help. Every one of us has strong points of character to be encouraged and weak points that we must overcome. And all the time the Lord works to help and save. It was all made plain in that sheaf of copies of messages sent to the brother through the years.

Our leaders, the president of the General Conference and other of our general men, who in the meantime had come in personal contact with our medical brother over these things, had very definite convictions as to the issue faced. It was something each one had to know for himself. Naturally, all felt the only thing to do was to cry aloud in warning.

MARCH 7, 1946

Then the message came from the agent of the Spirit of prophecy: Wait; hold still! It was not yet the time. That was hard doctrine to take. As for myself I felt, How can we keep still? Friends of ours were being influenced by the teaching. How could we wait?

Then came a message—I have never seen it in print—referring to the original development of error in heaven. It told us how the Lord then had to wait and the loyal angels had to wait, before the issue between truth and error was openly joined. The fruitage of error springing up in heaven had to develop further in the controversy, so that the angels could see and understand what was involved. This, I can assure you, was a timely message for some hearts that had to be told to wait and keep still. We could see it all clearly then. What a relief this message brought! We could await the time.

One more article will tell how matters developed as the time came.

W. A. S.

Notice

NOTICE is hereby given that the biennial meeting of the constituents of the Washington (D.C.) Sanitarium Association will be held March 25, 1946, at 9:30 A.M., in the sanitarium assembly hall, Takoma Park, Maryland, for the purpose of electing a board of trustees and for such other business as may rightfully come before the constituency. The constituents are the members of the Executive Committee of the General Conference of Seventh-day Adventists, the Board of Trustees of the Washington (D.C.) Sanitarium Association, the faculty and heads of departments of the Washington (D.C.) Sanitarium, the president and treasurer and medical secretary of the Columbia Union Conference, the presidents of the local conferences within the Columbia Union, the president and manager of the Review and Herald Publishing Association, and the president and manager of Washington Missionary College.

(Signed) W. E. NELSON, President.
J. H. NIES, Secretary.

CHURCH CALENDAR

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

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NEWS AND NOTES

Pacific Press Sales for 1945

IN this issue will be found a report from Ernest Lloyd of a recent constituency meeting of the Pacific Press Publishing Association. He writes that 1945 saw the largest production and sale of literature of any year in the history of the institution. We are glad to see this good report from a sister publishing house. The following comparative statistics show sales of books and periodicals in the home office and branches for the years 1944 and 1945.

	1944	1945
Books and tracts, English and foreign	\$2,261,502	\$2,230,314
English periodicals	636,345	726,219
Foreign periodicals	167,689	203,464
Miscellaneous printing	60,550	17,859
Total retail sales	\$3,126,086	\$3,177,856
1944 and 1945 total sales	\$6,303,942	

Recent Missionary Departures

Mr. and Mrs. Werber Johnson and their son James, of Oregon, sailed from Los Angeles for Manila, February 2, on the S.S. *Klipfontein*. Brother Johnson has accepted appointment to serve as business manager of the Philippine Union College, and acting treasurer of the Philippine Union Mission.

Mr. and Mrs. L. R. Dickinson and their two children, Lloyce Ferne and Doris Hope, of La Sierra College, sailed from New Orleans for Callao, February 15. Brother Dickinson has been called to connect with the new training school in Lima, Peru, to serve as farm manager.

Elder Joseph D. Replogle, returning to Argentina, South America, from furlough, sailed from New Orleans for Buenos Aires, February 15.

Elder and Mrs. Ralph Combes and their two children, Della Verne and Deanne Jean, of Oregon, sailed from New Orleans, February 19, for Martinique. Brother and Sister Combes have been members of the French language class at the Seminary, and Brother Combes has now been appointed superintendent of the French West Indies Mission, with headquarters in Martinique.

A. W. CORMACK.

A Tailor Wins Souls for Christ

BROTHER GALAHAB, a young man twenty-two years of age, was converted a few years ago. He was a tailor, and always sought for opportunities to do missionary work for the Master. His smiling face at the missionary meetings was always in evidence when reports were being rendered.

The outbreak of war brought hard times to Galahab, for his clients dropped off one after another. There was little or no money with which to pay for new suits, and cloth material no longer was being imported. For some weeks he pondered the question. "What shall I do now?" he asked himself. "I know the truth, but my parents do not. I am a tailor, but have no work. If I go home I can help care for the farm, and at the same time teach the truth to my parents."

So he locked up the shop and set out for his father's farm and home. His parents were opposed to any new teachings. "Was not the Catholic Church good enough?" they queried. But the young man kept on farming and teaching. Nor was he disappointed in

the results of his earnest labors. After several months of witnessing for the truth he had twenty-one persons in the little Sabbath school which he organized at his father's home.

A. H. LINZAU.

Special Notice to Colored S.D.A.

SABBATH, March 9, is the official date for the Riverside Day Offering in all our colored conferences and churches. The recent Autumn Council voted: "That the colored constituency of the North American Division be asked to raise fifty thousand dollars for furnishing and equipping the Riverside Sanitarium."

The General Conference has been very liberal in appropriations to this institution. During the last two years it has contributed, outside of the regular annual budget, \$250,000 for the erection of a modern sanitarium and hospital unit, and for the installation of city water.

The completing and equipping of this institution will enable more of our young people to train for nursing. May the Lord direct your giving and richly bless as we take this offering for the only institution devoted entirely to our health needs.

GEORGE E. PETERS, Secretary,
North American Colored Department.

Progress in East Brazil

THE following excerpts are taken from a letter written by C. E. Lambeth, superintendent, East Brazil Union Mission, to the General Conference Medical Department.

"Our annual round of committee meetings is in the past, and our field leaders have returned to their respective stations full of courage and hope that the year 1946 will be by far the biggest ever. The field presidents brought some fine notes of progress and very interesting experiences to our attention. It is really marvelous how the work goes ahead with so many handicaps. Our total baptisms for the union for 1945 reached 762. We earnestly hope to go over the thousand mark this year."

Referring to the new sanitarium now being built in Rio de Janeiro, Brother Lambeth says: "You should see the sanitarium building now. The forms for the fourth floor are being set, and in spite of many difficulties with labor, material shortage, and soaring prices, we hope to bring the building to completion before the end of this year."

Church Membership Gains

SEVENTH-DAY ADVENTIST church membership in the United States and Canada has shown a net increase of 5,606 members during 1945, and at the close of that year stood at 212,514. The membership growth for the past five years was 26,726, or almost 14½ new accessions for every 100 members on the church rolls at the beginning of 1941. The church memberships and yearly increases for five years are here noted:

1940	185,788	
1941	191,333	5,545
1942	197,215	5,882
1943	201,111	3,896
1944	206,908	5,797
1945	212,514	5,606

Membership increase in five years 26,726