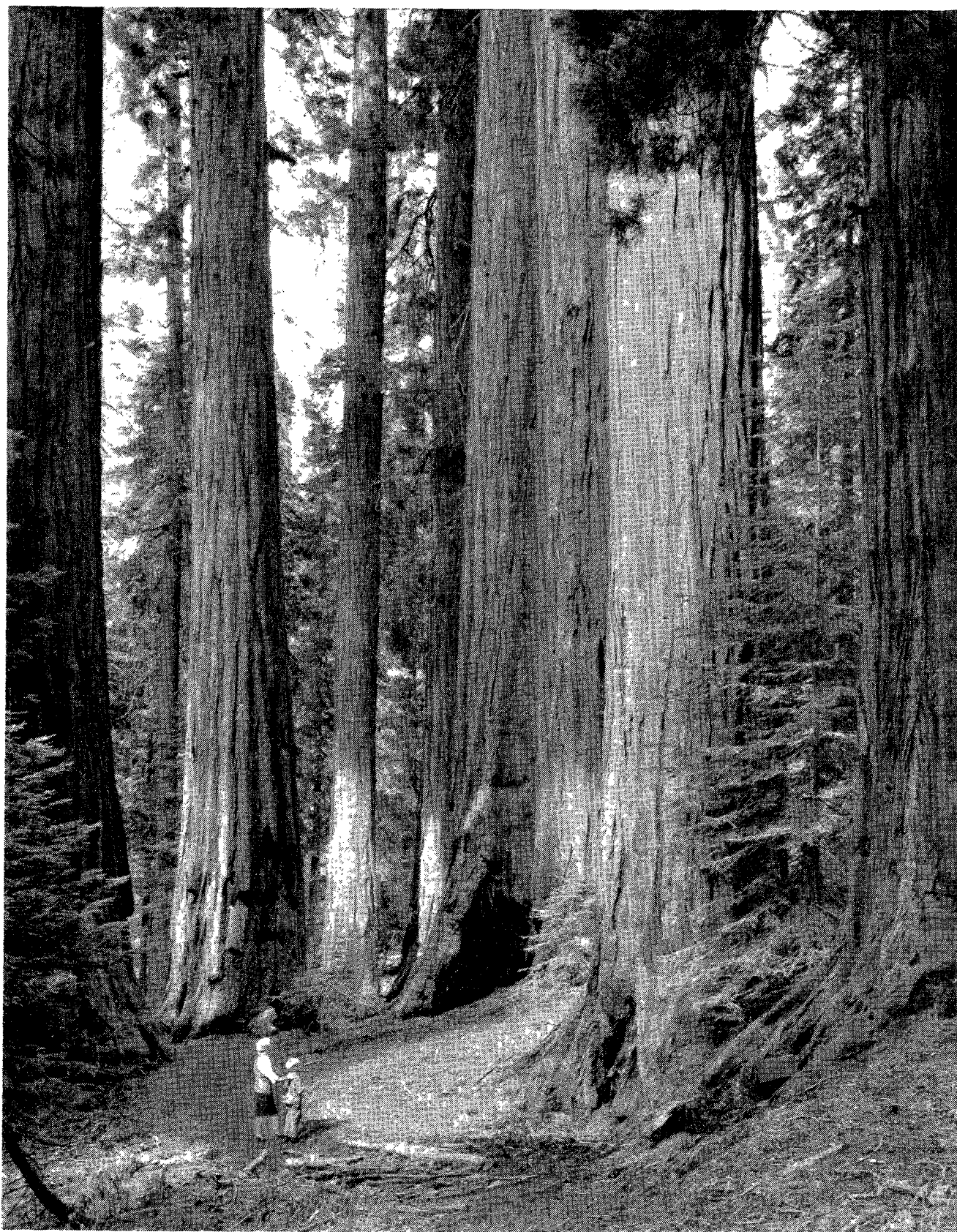


The Advent REVIEW AND SABBATH HERALD

»»»» GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS «»»»



JOSEPH MUENCH

Giant Redwoods in the Congress Group, Sequoia National Park, California

SEPTEMBER 26, 1946

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ITEMS OF INTEREST

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

¶ A PROPOSAL that a specific plan be drawn up for organic union between the Disciples of Christ and the Northern Baptist Convention was approved at the Disciples' International Convention.

¶ THE first novitiate for Negro nurses in the United States has been opened by the Sisters of St. Mary at the Old St. Mary's Infirmary in St. Louis, Missouri. Two registered nurses and one student nurse have entered the order as postulants.

¶ A YEAR-LONG "honeymoon" between German Protestant churches appears to be ending. Observers report growing tension between churchmen with strong denominational beliefs and the Confessional group, which united members of various denominations in a struggle against Nazism.

¶ THE City Council in Philadelphia passed an ordinance providing fines up to \$100 or jail sentences up to thirty days for the printing and distribution of "hate literature" under anonymous names. The measure provides the penalties for those who do not use their "true name" on signs, pamphlets, or periodicals attacking racial or religious groups.

¶ A CANADIAN Anglican clergyman believes the time has come for the Church of England to change its name. His suggestion: "The Protestant Catholic Episcopal Church." Sponsor of the new name is the Rev. H. R. Rokeby-Thomas, B.Sc., L.Th., F.R.S.A., F.R.G.S., rector in the Ontario village of Wyoming. He maintains that the Church of England name is too confusing, geographically speaking. "It is time," explains Rector Rokeby-Thomas, "that we had a universal name, without territorial designation, which would express in mighty witness to the whole world the unity of faith in the Anglican communion."

¶ MORE than 3,000 German youth organizations have been formed in the American zone of Germany to replace the Hitler Youth groups, according to Hayes Beall, director of youth activities and education of the religious-affairs branch of the American military government.

¶ PLANS to establish a \$2,500,000 corporation which will produce motion pictures "with a Christian background" were announced by the board of governors of the National Federation of Lutheran Clubs. Financing of the motion-picture venture will be done through popular subscription of stocks and bonds, according to the board's announcement. Films produced by the corporation, probably in its own studios, would include pictures of general interest and educational films as well as those aimed at advancing Lutheran and other Christian institutions. Immediate objective is to release pictures designed to prevent juvenile delinquency. The National Federation of Lutheran Clubs is composed of businessmen and clergy from all bodies of the Lutheran Church.

¶ BUYERS at an auction of English and foreign Bibles and New Testaments paid \$4,200 for a first edition of John Eliot's Indian Bible, which was printed in 1663 at Cambridge, Massachusetts. The Bibles and Testaments formed part of the library of the late Sir R. Leicester Harmsworth and included a defective copy of Miles Coverdale's version. Printed in 1535, the Coverdale edition, of which no perfect copy exists, was sold for \$8,000. The same buyer also gave \$5,200 for the first edition of Thomas Cromwell's "Great Bible," printed in 1539. An unpressed impression of the first issue of the first edition of the King James Version of 1611 with "he" instead of "she" reading in Ruth 3:15 (commonly known as the "He" Bible) also brought \$8,000.

¶ RELIGIOUS leaders will join with representatives of Federal, State, and local agencies in a National Conference on the Control of Juvenile Delinquency October 21-23, it was announced by Attorney General Tom C. Clark. Clark disclosed that preconference panels already have been organized. The Attorney General estimated that 500 delegates from all 48 States will participate in the conference. "We are attempting to approach the problem (of juvenile delinquency) from every angle—starting from the top and working our way through to the crux of the situation," Clark said.

75-50-25 YEARS AGO

1871

¶ GEORGE I. BUTLER reports that there is a good interest in the tent meetings at Osceola, Iowa. Thirty-five have signified their intention of keeping the Sabbath. A subscription of \$1,500 has been raised toward building a meeting-house, and work has begun on the foundation of the building.

1896

¶ THE camp meeting for the believers in Kansas was held at Council Grove. It was the first gathering of this kind ever held in the vicinity. Many of the people came long distances with teams and covered wagons. The last Sabbath of the meeting was a day of fasting and prayer for a deeper work of grace, and a wonderful blessing was manifest throughout the camp.

1921

¶ FOLLOWING the Latin Union colporteurs' institute at Gland, Switzerland, twenty-two students went to southern France to begin their first effort to earn a scholarship. They went out in companies of two and five, going over the same ground covered by the faithful Waldensian colporteurs of old.

EDITORIAL

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Heart-to-Heart Talks

The Accuser of the Brethren

SATAN was the great and original accuser of the brethren. He began this nefarious work in heaven itself, criticizing the all-wise and loving Creator and Ruler of the universe. Cast out of heaven, and leading our first parents into sin, he injected this spirit of accusation and criticism into the hearts of the human family. This spirit is rampant in the world around us. In the social, industrial, political, and even the religious world it exists in a marked degree.

Sad indeed that this spirit should actuate the lives of Christian believers, that it should cause enmity and discord in the church and unhappiness in the home. The exercise of the spirit of accusation and criticism not only injures those who are objects of attack, but reacts even more disastrously against those who engage in it. It coarsens, narrows, and distorts the mind, and sears and hardens the heart.

"We cannot afford to live on the husks of others' faults or failings. Evil-speaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife, reaps in his own soul the deadly fruits. The very act of looking for evil in others develops evil in those who look. By dwelling upon the faults of others, we are changed into the same image."
—*Ministry of Healing*, p. 492.

The spirit of unkind criticism is a great evil existing in the church today. We are glad to believe that it is not cherished or exercised by many, but if by only a few, this is to be deplored. It is the very opposite of the principle enunciated by Christ: "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love one to another." John 13:34, 35.

Commenting upon this divine principle, the apostle Peter adds:

"Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it." 1 Peter 3:8-11.

A Personal Experience

Some years ago I witnessed an exhibition of the evil of criticism and accusation in the home life. I was attending a general meeting in one of our conferences. At the close of a service a sister of the church solicited my help in behalf of her husband and children, who were unconverted.

She lived in a fine home. Her husband was pleasant and affable. Her children were bright and beautiful. The great thing lacking to ensure happiness in this environment was the Spirit of Christ the Lord. This was needed by father and husband, by the children, and we may well add, by the wife and mother. In my visit to this home I did my best to turn the conversation into religious channels, but found it impossible. The wife and mother took occasion to point out to me the weaknesses and failures of leading

brethren. In her estimation the president of the conference was incompetent in his administration. The pastor of her church was a total misfit. The Sabbath school superintendent was greatly lacking in his work. She concluded, "Oh, Brother Wilcox, I wish you were our pastor; what glorious times we would have here." In my heart I heartily thanked the Lord that I was not her pastor, for if I had been, I too would soon have been the object of her wicked criticism.

And I asked myself, and deeply regretted I had no opportunity to ask this poor, misguided woman, how in faith she could ask God to convert her husband and children when she was holding up to scorn the very men whom Heaven might have used to lead her loved ones to Christ.

And now I put this question to you who read these words: Have you unconverted relatives or friends whose conversion you desire? Do you criticize in your home your pastor or church elder, your Sabbath school superintendent or teacher, not realizing that one of these might be used of God to reach those for whom you are praying? If you do this, may God give to you a new conversion.

It is for us to believe the best of others. Perhaps when they fail, we might have done much worse in the same position. Possibly they are combating in their lives inherited or cultivated tendencies of which we know nothing. When they give way to weakness, we do not know how hard they tried before yielding.

"When we see errors in others, let us remember that we have faults graver, perhaps, in the sight of God, than the fault we condemn in our brother. Instead of publishing his defects, ask God to bless him, and to help him to overcome his error. Christ will approve of this spirit and action, and will open the way for you to speak a word of wisdom that will impart strength and help to him who is weak in the faith."
—Mrs. E. G. WHITE in the *Review and Herald*, June 5, 1888.

And so let us judge ourselves ever so carefully, but be kind and charitable toward our fellow men. In the consciousness of this attitude of heart and mind we shall find joy and peace in our own experience.

F. M. W.

Keep Distinctive—Keep Spiritual Part I

MANY dangers beset God's remnant people, but none are so great as the threats to our distinctiveness and our spirituality. In different ages God has chosen a special people to do a special work. These people have started out with great zeal to proclaim their message. But as time continued on and their expectations were delayed, they have stopped short of what God would have them do. First they lost their sense of difference, and then their spirituality, and God had to look for others to do His work. Now in this last hour of earth's history God cannot wait to do that. He is depending on us to keep distinctive and keep spiritual.

Let us read again that familiar text 1 Peter 2:9. "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of Him who hath called you out of darkness into His marvelous light."

If this was ever true of any people in other ages it is particularly true of the remnant church. Now for the last time God has chosen a special people to do a special work. The words "a peculiar people" mean a people chosen to do a distinctive work. Like a towering light, they are to shine amid the darkness of these last days. Should the light be dimmed by neglect or indifference, or should it be hidden by compromise or expediency, then would we cease to conform to God's purpose and be unworthy of His favor.

"Like People, Like Priest"

Israel was called out to do a special work for God, but after many years they sought to be like the nations around them. They lost their distinctiveness and became useless so far as God's purpose was concerned. The apostolic church compromised with worldly minded men who knew not Christ, and although the church outwardly prospered and increased in numbers, it became as spiritually dark as the world around it. The leaders of the Reformation sought to rekindle the light of truth. One after another, they discovered long-lost treasures of the Word of God and went forth to proclaim them with great urgency. But after many years the churches thus founded began to fear exclusiveness, and changed color to suit the environment of changing times. Church leaders forgot the distinctive truths they once emphasized, as they sought to be like the people around them. Then was fulfilled the words of Scripture, "And there shall be, like people, like priest." Hosea 4:9.

This compromising attitude has been proceeding, until today ministers of the gospel in general have lost their distinctive messages. All too often people go to church for a certain word of hope, only to learn that the preacher has no such word. Only a few years ago *Fortune* magazine in a bold editorial challenged the churches to sound forth a distinctive note and stop being but the echo of those whom they serve. The editorial said in part:

"We are asked to turn to the church for our enlightenment, but when we do so we find that the voice of the church is not inspired. The voice of the church today, we find, is the echo of our own voices. And the result of this experience, already manifest, is disillusionment. . . . The way out is the sound of a voice, not our voice, but a voice coming from something not ourselves, in the existence of which we cannot disbelieve."—*Fortune*, January, 1940.

Compromising Trends

Never was the danger of God's people losing their identity so great as it is in this day when the general tendency in the world is to pour everyone into one mold. The words *federation*, *co-operation*, *union*, *colaboration* are being repeated over and over. We are called upon to lay aside our differences, to give up our peculiarities, and to merge our ideas. We are pressed on every side to conform, to concur, and to combine. If we hesitate to give up what we consider essential truth for the sake of unity, we are looked upon as offenders.

It is not easy to stand apart these days and remain distinctive. However, if we forget the way God has led us, lose confidence in the special purpose of the advent movement, permit present trends to neutralize our work and message, and become afraid to stand alone on important issues, we shall find ourselves going the way of other movements that, because of

failure to keep distinctive, no longer have a place in the purpose of God.

Our safety is not in compromise or in yielding to pressure from without. It is not found in following worldly practices or currying public favor. It is found only in doing the will of God for us. The enemy of Israel sought to divide and destroy them, and sent an apostate prophet to curse them, but so long as they dwelt alone and separate, remaining a distinctive people, the blandishments of the enemy had no effect on them. The prophet who came to curse had to declare, "How shall I curse, whom God hath not cursed? or how shall I defy, whom the Lord hath not defied?" "Behold I have received commandment to bless; and He hath blessed; and I cannot reverse it. . . . Surely there is no enchantment against Jacob, neither is there any divination against Israel." Num. 23:8, 20, 23.

Here is a lesson for us. We need not fear the encroachments and demands of the world so long as we believe in the special purpose for our existence as a people and hold true to that purpose. Only as we keep distinctive can we lay claim to God's care and blessing.

F. L.

Methodist Comment on Adventists

Part I

THE *Christian Advocate*, widely circulated and well-edited weekly of the Methodist Church in America, is running a series of articles in which the author tells what he likes about various religious bodies. One of these articles is entitled "What I Like About Seventh-day Adventists." The writer states that "the closest contact" he ever had with us was when he attended one of our churches on a Sabbath day. What impressed him was the size of the offering that the "poor folks" gave.

He immediately follows this introductory incident with the statement: "Personally, I cannot accept Adventist teachings nor the doctrines of the seventh day. Anybody with Adventist leanings should read William P. King's little book *Adventism*." It seems that the writer wishes to make himself very clear at the outset as having no part in, or sympathy for, our teachings. Well, let us thank God that we live in a free country where everyone can hold what views he desires and can express his likes and dislikes with the utmost freedom. But we do think it strange that he should offer as an apparently satisfactory answer to our teachings on the advent the book that he mentions. That particular book, in common with others written by liberal preachers, ridicules the whole Adventist idea as a distortion of Scripture, as a reading into Scripture of what is not there. He would have us believe that a great portion, if not all, of a book like the Revelation, ought to be understood as applying to local conditions in the Roman Empire, in the time of the early Christians.

Ancient View Held

Now that view of prophecy, though held by some, is certainly not the historic view that has been held by great theologians through the long centuries. Adventists have invented no new principle of interpretation. They have built upon age-old principles. Even the most vigorous theological opponents of William Miller and the early Adventists of one hundred years ago freely admitted that the Adventists had the most

venerable support for their principles of interpretation and for the specific interpretation that they gave to most of the prophecies.

We do not mean by this that the truth or falsity of the Adventist interpretation of the prophecies is to be measured by the weight or the number of venerable volumes that have been written in similar vein through the centuries. We simply present the fact of our harmony with those views in order to establish the one point that Adventists are not the inventors of strange new interpretations of prophecy. That one point is important because it provides the proper setting in which to examine Adventist prophetic teaching. And we believe that when the teaching is examined in that setting and free from the prejudicial charge of being a strange new idea, the honesthearted investigator will discover that our teachings are not only ancient but also Scriptural. Indeed, the investigator will discover that our teachings on the advent are so ancient they are rooted in the apostles and the early Christian church.

Adventist Feature Admired

The writer of this *Christian Advocate* article goes on to say, "I find certain important things to admire in this sect." He mentions immediately two of them and declares that they are closely related. One is the fact that we do not drink alcoholic beverages or use tobacco, and the other is our belief in tithing. He sees a connection between these two—a person who does not squander money on beer or tobacco is able to pay tithe and yet "not feel he is headed for the poorhouse."

The writer then presents certain figures about Adventist giving, both in tithes and offerings. That brings him to a discussion of foreign missions. In fact, he declares that there must be a connection between tithing, abstinence, and foreign missions. It seems evident that he believes the connection is to be found in the fact that our foreign missions are made possible by our large giving, which in turn is made possible, at least in part, by our abstinence from harmful habits.

Obviously there is a certain logic to the sequence he employs. We think our abstinence does explain in part the fact that we can give so substantially and still not feel that we are headed for the poorhouse. Our liberality also explains in part why we can carry on such an extensive foreign mission work, for, certainly, while the gospel is free, steamship fare to mission lands and mission establishments cost money. The sacrificial liberality of our members at the home base is very closely related to the ever-increasing expansion of our foreign mission work.

"There Must Be a Reason"

But, of course, the real explanation of the spirit, genius, and driving vitality of the advent movement, which "has been doubling its membership every decade since 1845," cannot be fully explained on so simple a formula as tithing and abstinence with resulting large funds for foreign missions. After the author comments on the fact that we have been doubling our membership every decade, he adds this in the next paragraph:

"There must be a reason. Deliver me from the teachings of Ellen G. White. The Adventists' literal approach to the Bible is ill-advised. But I am forced to admit that they have something when it comes to financing their work." Then, adding on an exclamatory sentence about what would happen if Methodists were abstainers and tithers, as we are, he closes his article.

Very Strong Reasons

He is correct in saying "there must be a reason" for our amazing growth. Yes, there must be a very strong reason. For we have grown despite the exceedingly rigid standards we have set up for the membership. We have grown in spite of the fact that we have called upon our members to abstain from much more than liquor and tobacco. We have called on them to give up their job, if need be, in order to keep God's holy Sabbath day. We have called on them to join the movement despite opposition and ridicule. And they have joined in such numbers as to multiply the movement in an amazing way. The "reason" for all this must lie behind abstinence, tithing, and missions. Something must happen to the hearts of men that will cause them to become abstinent. And something must happen to the hearts of men that will cause them to give with a liberality so distinctive of Adventists, and to give, not for some local church interest or civic improvement, but for far-off missions. What is it that Adventism generates in men's hearts that leads them to all this? Many denominations have a greater percentage of rich members who could easily afford to give ten per cent of their income and still drink and smoke without any fear of going to the poorhouse. But those churches do not succeed in persuading the members to do this.

It is too bad that the writer of the article did not seek to discover the real "reason," or perhaps we should say, reasons. He seems intrigued and even impressed at the thought of what would happen in Methodism if the members could be persuaded to abstain, to give as Adventists give, and to give for foreign missions. Now, here is something strange indeed, that a religious writer would be so deeply impressed with the phenomenon of Adventist liberality and expansion, and admit that "there must be a reason," and yet stop short in his article at this very point.

Misses Real Reasons

Surely he knows as well as anyone that the reason is not to be found simply in the fact of our giving to the church, or that our giving to the church is to be explained simply in terms of the fact that we have more money to give because of abstinence. It is one of the sorry but undebatable facts in church life in all denominations that church members do not have a habit of giving more liberally as they become richer. In fact, in many churches of different denominations pastors freely admit that their best giving comes from that part of their membership which is in the relatively low economic brackets. Indeed, it is one of the tragic paradoxes that the more money a person has, the more selfish he tends to become and the more ways he finds in which to spend the money on himself.

Adventists could easily find ways to spend on their own interests all the money they save on liquor and tobacco. But the fact is that they do not. Why? "There must be a reason." Adventists might easily insist that if other church people drink and smoke, they ought to be allowed to also. But they do not thus insist. Why? "There must be a reason." Adventists might easily contend that there are so many important places close at home where all their available funds could properly be spent, that they ought not to be asked to give heavily for foreign missions. They could easily cite the example of other Christian bodies about them who spend most of their offerings on their own local interests. But Adventists do not do this. Why? "There must be a reason."

Next week we shall discuss some of the reasons.

F. D. N.

Beware of Spiritual Blindness

By A. W. Staples

EXPERIMENTS conducted in the city of London a number of years ago indicated that children are born with eyes fashioned for distant sight; that, of one thousand babies traced, ten lost the power to see distant objects clearly by the time they attained the age of four years; and that with the years an increasing number developed myopia, or nearsightedness, until at the age of twenty about one hundred fifty of them had lost the power to see distant objects clearly. We have all seen shortsighted individuals who suffer from physical myopia, little sensing, perhaps, that spiritual shortsightedness is infinitely more prevalent.

Spiritual Myopia

The Lord Jesus introduces Himself to the church of Laodicea as "the faithful and true witness." Is this because the Lord's people during this time of investigative judgment are in danger of doubting and neglecting the very last message the Lord sends to those within the church? We believe that the messages of the "three angels" constitute the last warning of God to the world and a call separating a people by the great cleaver of truth from "Babylon," but do we always sense that the message of Laodicea is the Lord's last message to the church? Upon its acceptance or rejection depends the destiny of each soul. For, to the "overcomer" alone is the promise made of eternal fellowship with Jesus upon the "throne." Let us note one chastening yet loving "rebuke" with the prayer that the Lord may grant us the heart attitude of the "ear" to "hear."

"Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, . . . I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see." Rev. 3:17, 18. Is it possible to be blind and yet not know it? This can only be true in a spiritual sense. We believe that Nicodemus was an able, intellectual, cultured, religious, and exemplary man; yet, Jesus said to him, "Except a man be born again, he cannot see the kingdom of God." He alone, who is "born of the Spirit," discerns good from evil, for it is the new birth, the birth "from above," which enables one to "see the kingdom of God." The things of the kingdom are "spiritually discerned"; therefore "the natural man receiveth not the things of the Spirit of God." The natural man is blind to spiritual things. Culture, education, wealth, and a sense of honesty cannot give spiritual sight. As we read the message to Laodicea, like Nicodemus of old we exclaim, "How?" Yes, how can church members be blind and not know that they are blind?

The key is found in 2 Peter 1:9, where we read, "But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins." Here is the description of the Christian who since his new birth has lost his spiritual power to "see afar off." In other words, he is blind to distant objects, or has myopia. Just as with

many a newborn babe, the passage of years has brought shortsightedness, so those once "born from above" are in danger of losing their spiritual sight, their ability to discern between good and evil and to see those spiritual values of the kingdom of God.

A Present Danger

It is therefore evident that the Laodicean can see the things of time, of earth, and of self so well that he knows not that he is growing blind to the things of eternity, of the kingdom, and of others—souls that know not the message of God for these solemn times. The things that are near shut out the things afar!

Is it possible that we manage and administer our affairs so well that we no longer sense the need of divine guidance and so neglect the study of the Word and personal prayer? Is it possible to be so occupied with the material things of the church, so engrossed in the machinery, that we might neglect the spiritual life? Is there not a danger that we may become engrossed in accumulating earthly things to the extent that we begin to love the world to the neglect of the spiritual preparation for the council of the Lord? Is there not a real danger that "self" will motivate our lives to the sad extent that we serve to fulfill personal ambitions rather than to lift up Jesus? Can self be so blind that we shall be unable to see a soul to help, to win, across the street? Yes, dear friend, it is possible that this "self" and this "world" so near, so real, so large, will so fill the horizon of life as to crowd Jesus and the truth out of sight—that we become blind and know it not!

Look for a moment at Abraham and Lot. Called of God, both entered upon the life of pilgrimage and witness for the Lord. Then a crisis came with a startling revelation! Abraham, with uplifted eyes fashioned for distant sight, continued to live and witness as one that "looked for a city which hath foundations, whose builder and maker is God." Lot, on the other hand, with lowered vision and worldly purpose, "pitched his tent toward Sodom," and finally abandoned the tent of pilgrimage for the home in Sodom. The Lot family knew not that the things of time, of earth, and of self were crowding out with blinding certainty the things of eternity, of the kingdom, and of souls. Could we visit them, I am sure we would hear Mrs. Lot, with flashing eye and animated enthusiasm, proving that Abraham was narrow-minded, and justifying their broad and liberal way of life. But God erected a monument upon that plain. Later Jesus wrote upon that monument, "Remember Lot's wife," in the setting of the great truth of the second coming of the Lord.

Jesus yearns over us in this solemn hour of investigative judgment. "I counsel thee to . . . anoint thine eyes with eyesalve, that thou mayest see."

Jesus, the healer divine, holds out the remedy for our repenting souls. Of the remedy we read in the Spirit of prophecy:

"The eyesalve is that wisdom and grace which enables us to discern between the evil and the good, and to detect

sin under any guise. God has given His church eyes which He requires them to anoint with wisdom, that they may see clearly; but many would put out the eyes of the church if they could; for they would not have their deeds come to the light, lest they should be reproved. The divine eyesalve will impart clearness to the understanding. Christ is the depository of all graces. He says, 'Buy of Me.'—*Testimonies*, vol. 4, pp. 88, 89.

"Christ promised the gift of the Holy Spirit to His church, and the promise belongs as much to us as to the first disciples. . . . Only to those who wait humbly upon God, who watch for His guidance and grace, is the Spirit given. This promised blessing, claimed by faith, brings all other blessings in its train. . . . The impartation of the Spirit is the impartation of the life of Christ. Those only who

are thus taught of God, those only who possess the inward working of the Spirit, and in whose life the Christ life is manifested, can stand as true representatives of the Saviour."—*Gospel Workers*, pp. 284, 285.

The solemnity of the times challenges our self-complacency. Shall we not now search our hearts and surrender our needy souls anew at the throne of grace in an all-embracing consecration to the Lord? Shall we not daily seek and by faith claim this promised blessing? Then, and then only, can we go forth as strangers in an earthly society, as pilgrims on earth, striving to win souls for Christ; confessing that we seek a better, a heavenly country.

The Book of Hebrews—No. 2

The Author of Hebrews

By M. L. Andreasen

IN STATING our belief that Paul is the author of Hebrews, we well know that in the eyes of the critics we disqualify ourselves. One may hold that Hebrews was written by Clement or Barnabas or Apollos and still retain some standing with them; but whoever advances the theory of Pauline authorship closes his eyes to evidence which they consider final, and is either willfully blind or lacks intelligence. The Bible critics themselves are not agreed upon the author, but practically all are agreed that it is not Paul. Having decided this, whoever disagrees with them is considered sadly lacking in the critical faculties in which they excel. With Origen, most of them conclude that God only knows who the author is.

We are convinced that too much weight has been given to internal evidence, to grammatical construction, to the use of phrases that are said to be un-Pauline, to the arguments used by the author, and the form of their presentation. To us it seems precarious to assert that this or that phrase or word could not be Pauline for no other reason than that it does not occur in his other books. At best such arguments are negative.

Paul knew about the adherence of "thousands of Jews" to the Levitical system. (Acts 21:20.) He knew that to get the elders as well as the people to turn from the now useless ceremonies, it was necessary that the provisional and temporary nature of the temple and its services be set forth. The one who wrote Hebrews knew exactly what was needed, and felt the urge of presenting to the church the true meaning of that which was passing away as well as that which was to take its place. We believe Paul was that man.

Bear the Stamp of Paul

That the arguments and thoughts of the book of Hebrews bear the stamp of Paul is admitted even by those who do not believe Paul to be its author. Indeed, when we consider the history of the early Christian church; when we consider the attitude of the church in Jerusalem; when we know that Paul was in the midst of a controversy about the very questions with which the book of Hebrews deals; when we know that he was an experienced writer; when we know that Paul, being in prison, could not meet these problems in person; when we know that he was the one apostle who could and did stand against Judaizing teachings and was not afraid to withstand to the face even Peter—how can anyone under these circumstances fail to

believe that Paul would desire to express himself on a subject that loomed so large to him and which was so important?

Indeed, it would be most unlikely that Paul should repress the desire to write. He saw, as no one else saw, the typical nature of the ceremonial system. He knew, as no one else knew, the true nature of Christ's mediatorial work in heaven above. He understood, as no one else understood, the nature of the power that should exalt itself until its representative should at last sit in the temple of God, showing himself that he is God. With this in view he, above all men, would feel the need of laying a firm foundation for the mediatorial work of Christ which would at once show the uselessness of the Jewish sacrifices and also constitute the greatest defense against the false mediatorial system soon to be advocated by the one who should declare himself Christ's representative on earth. To us it seems that the only man who could write such a document was Paul. He knew the problem. He was the man best fitted to do it.

The Historical Background

The critics appear to have given too little weight to the historical background, which to our minds tips the scale in this instance. Clement, Barnabas, Luke, Apollos, might have written some kind of treatise dealing with the subject; but none of them had the experience which Paul had, nor could they have felt the need which Paul felt, especially after his last visit to Jerusalem. It must have grieved Paul that he yielded to the demand of the church to observe an obsolete, though harmless, ordinance. As he sat in the lonely prison meditating upon the work he might be doing for the churches, he must have felt that he owed something to his Jewish brethren.

Paul had the needed insight into the Mosaic ordinances and ceremonies rightly to evaluate them and give them their proper setting in the plan of salvation. He knew their transitory nature and that the time was past due for their abrogation. None of the apostles sensed as Paul did the crisis that would confront the church when the city and the temple should be destroyed. And that was only a short time in the future. It was high time that the church not only be warned but that it also receive positive instruction in the deeper things of God regarding the ministration of their High Priest in heaven.

When Paul made his last visit to Jerusalem, the time was nearing when, according to Jesus' prophecy,

the city and temple would be destroyed. (Matthew 24.) It was in October, A.D. 66, that the siege of Jerusalem began. Though this was only a few years in the future, the church seemed unaware of the calamities about to befall them. They still kept the feasts; they still sacrificed as in former years; they were still zealous for the ceremonial law. (Acts 21:20-24.) They had but a faint conception of Christ's work in the sanctuary above; they knew little of His ministry; they did not realize that their sacrifices were useless in view of the great sacrifice on Calvary.

It was high time that their eyes were opened to heavenly realities. In a very short time their temple would be laid in ruins, and it would be needful for them to have their faith anchored to something sure and steadfast that would not fail them when their beloved temple should be no more. If their minds could be turned to the heavenly sanctuary and to better sacrifices than those of bulls and goats, they would not be dismayed when a mere earthly structure should be destroyed. But if they had not such hope, if they had no vision of the sanctuary in heaven, they would be bewildered and perplexed as they should see the destruction of that in which they had trusted.

All this Paul understood better than anyone else. He knew the uselessness of sacrifices, and he also knew that the believers in Jerusalem were wedded to them. He trembled as he thought of what would happen to the church when sudden destruction should come to the city and the temple. And he trembled even more at the thought of what would happen to *his* churches when the Jerusalem believers should be scattered to the ends of the earth holding the views they then held in regard to ceremonial observances. He had just had a demonstration of how tenaciously they clung to circumcision and the Mosaic ordinances. When they were scattered by persecution, these believers would enter every church he had established and teach the people that unless they were circumcised and kept the law of Moses, they could not be saved.

Light for a Dismal Hour

This was a most dismal outlook. It looked as if the Christian church would divide upon the question of the Mosaic law. The Jerusalem teachers and believers, as they should disperse, would tend to create division in every church in Christendom. The situation was critical. Paul was the only one who understood fully the issues involved. But he was helpless in prison. Can any doubt that he was anxious to communicate in some way the light God had given him, and thus save the church from division?

Paul was the one apostle who saw the urgent need of such a document. He was best fitted to write it. The motives of saving the church in Jerusalem would be sufficient to impel him to write; but the added danger that would come to his churches as the believers were scattered at the destruction of Jerusalem, would be an even stronger reason why he should write such an epistle. If the believers in Jerusalem once saw and understood Christ's work in the sanctuary above; if they understood that there was something better in store for them; if they understood that Christ was now serving as their High Priest in the heavenly sanctuary, they would have a hope both sure and steadfast, and instead of being disheartened by the fall of their city, would see in it a fulfillment of Christ's prophecy; and as they were scattered to the provinces they would join with the believers in Paul's churches, would meet others of like precious faith, and rejoice in their common hope. Instead of creating dissension, they would be a strength to the churches.

It is not easy for us to appreciate the crisis that faced the early church. The only thing that could save the people from bewilderment and discouragement when the Roman armies should lay their beautiful temple in ruins was a clear conception of the true sanctuary and its service in heaven. That, and that only, could explain the experience they were to pass through. As verily as the people of God in 1844 could understand their disappointment and their future work only in the light of the sanctuary truth, so was this also the only hope of the apostolic church. An understanding of the sanctuary was their salvation. Light on this vital subject must come to them if they were to triumph victoriously.

And light did come. The book of Hebrews appeared in this crisis hour, containing the blessed truth of the sanctuary, of the greater and more perfect tabernacle, of Christ the High Priest, of the new covenant, of the blood "that speaketh better things than that of Abel"; of the rest that remains for the people of God; and of the blessed hope that is as an anchor of the soul, both sure and steadfast, and that enters into that within the veil.

"GIVE THYSELF WHOLLY TO THEM"

By LOUIS K. DICKSON

PAUL'S admonition to the young evangelist, Timothy, "Give thyself wholly to them," was not one which applied only to the ministry but to the whole church. The failure to follow this supremely important principle is retarding the work of God in and through His church.

The great final triumph is delayed not so much by the consciously wicked who definitely are opposed to the truth, as it is by the many well-meaning members of the church who are merely nominal Christians, who are doing little about it.

Indifference is one of the most helpful allies of the enemy of the plan of God to bring about a new earth, "wherein dwelleth righteousness." Not until we give ourselves wholly to our profession of faith and service for God will our lives be acceptable in His sight.

A demonstration of this same deadly indifference is seen in secular lines. In general, our record in government is not a credit to the democracy we stand for. The corruption in county, city, State, and national circles is notorious. Millions of dollars of the taxpayers' money have been wasted through various and subtle methods of graft. The people at large are well acquainted with this fact. Why are such conditions tolerated or allowed to continue?

Because of the indifference of the people who count themselves as good citizens, there are many thousands who fail to vote at all. The great majority have not the vision or the courage or the spirit to face a difficult matter. Periodically reform administrations are elected, only to be soon defeated because of the inertia of the people.

It was Dean Hodge who wrote, "The task of the church is to make indifferent people different." A great reformation is due in the remnant church, which will make our indifferent members different. Here is one of the greatest fields for evangelistic endeavor. What a pity! What a shame, when what God intended to be a great force for evangelism becomes a great field for evangelism—when a church with a message of reform for the world becomes a church in need of a great reformation!

Did the average member really care, the finishing of the work would be immeasurably hastened.

Where Are the Dead?

By Taylor G. Bunch

ONE of the ancient patriarchs said that "man dieth, and wasteth away: yea, man giveth up the ghost, and where is he?" Job 14:10. This question, although uttered long ago, as far as the wisdom of the world is concerned, has not yet been answered. Since the fall of man and the entrance of sin and death, life on this earth has been filled with puzzling questions that from a human viewpoint are unanswerable, one of the oldest being, "Where are the dead?"

The ancient Greeks believed that their dead were in the Elysian fields, the Scandinavians in Valhalla, the Buddhists in nirvana, the Indians in the happy hunting grounds, the Catholics in hell or heaven or purgatory, the Protestants in heaven or hell, the Hebrews in the grave, and the infidels in eternal annihilation. Scientists have grappled with the question, but with all their marvelous discoveries and boasted achievements they have never been able to give a satisfactory explanation of the origin of life or the meaning of death.

The confusion of beliefs concerning the state and place of the dead has developed another question, Does man really die? Are the dead really dead? Or, is what we call death a mere passing on, a change of existence, the beginning of a new and larger life and experience? Dr. Lyman Abbott, while editor of the *Outlook*, declared that he found it difficult to believe that the body is buried, decays, and at some future time is resurrected to a new life. He said that when he was asked the question, "If a man die shall he live again?" his answer was, "No. It does not live again. What I believe is, Man never dies. I believe the spirit immediately passes into its possession of the treasures of the other world." Evangeline Booth said, "Although man seems to perish as the leaves, man cannot die—man is immortal. O world, thou art fooled! There is no death!"—*War Cry*, March 27, 1931.

Origin of the Doctrine of Immortality

The belief that man cannot die is based on the doctrine of the immortality of the soul. Immortality means "not subject even to the liability to die." Of course, if man is in possession of a "never-dying soul," both the righteous and the wicked would be indestructible, even by God Himself. With this belief, all have eternal life which must be spent either in heaven or in hell. It is either eternity in the joys of heaven, or eternity in the torments of hell. There is no alternative with those who believe in the immortality of the soul.

When and with whom did this belief have its origin? The first recorded dispute between God and Satan was over the question of death. The Lord had told Adam and Eve that death would be the certain result of disobedience. Satan contradicted God's word and said to Eve, "Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." (Gen. 3:1-5.) The two statements cannot be harmonized. They represent contradictory beliefs that have come down through the ages to the present time.

The statement that death is the sure reward of sin is many times repeated in the Scriptures. "The soul that sinneth, it shall die" is the clear-cut statement of Ezekiel 18:20. The apostle Paul said, "Wherefore,

as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. "For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. How can these statements be misunderstood? The rewards of the righteous and the wicked are declared to be just the opposite: one everlasting life, and the other everlasting death. The Lord has never changed His decree. The penalty for sin still is death.

But can we depend on the word of God? Does the Lord have a good reputation for telling the truth? He said, "I am . . . the truth." We are told that it is "impossible for God to lie." "Let God be true, but every man a liar," declared the apostle. The Scriptures constitute the most dependable source of information available in this world of confusion and uncertainty. Yes, man does die. No fact is more apparent than that death is a grim reality. This is true in both the vegetable and animal kingdoms.

The Word of Satan

But in the Garden of Eden, Satan contradicted God's statement concerning death and told the transgressor that he would not surely die. Who told the truth? Is Satan's word dependable? What about his reputation for truthfulness? No person in the universe is better qualified to answer these questions than the Son of God, who knew Lucifer from the day he was created. Michael was intimately acquainted with the cause of Lucifer's downfall. This background of knowledge led Him to say of Satan: "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it." Jesus then said to the unbelieving Jews, "And because I tell you the truth, ye believe Me not." John 8:44, 45.

The Lord declared that the world would believe the lie of the author of lies rather than the truth enunciated by the Author of truth. The devil was the first to declare that man does not surely die, or is not surely dead, and virtually the entire world, professed Christian as well as pagan, have believed him instead of God. When death entered the world in fulfillment of God's word and Satan was proved to be a liar, he cunningly tried to dodge the issue by saying that man was not surely dead. It was to perpetuate this falsehood that the great deceiver invented the doctrine of the immortality of the soul. Spiritism is an attempt on the part of the devil and his angels to impersonate the dead and thus demonstrate what cannot be proved from the Scriptures—the immortality of the soul and the conscious state of the dead. Out of Satan's lie has grown a whole multitude of erroneous teachings, including eternal conscious torment, spiritism, purgatory, no second advent, no resurrection, no future judgment, etc.

"Shall mortal man be more just than God?" asked Job. In the Bible man is declared to be mortal many times. The apostle Paul speaks of God as being eternal, immortal, and invisible, and says that He "only hath immortality." (See 1 Tim. 1:17; 6:16.) He also declares that only those who "seek for glory and honour and immortality" will receive "eternal life." Rom. 2:7. Surely man would not be asked to seek for what he already possessed. If man has

immortality it could not be truthfully said that God only has immortality. Man is not left in darkness as to where he should seek for this precious boon and when it will be bestowed. We are told definitely that God "hath brought life and immortality to light through the gospel," and that the righteous will come into possession of the gift of immortality on the resurrection morning when, "in a moment, in the twinkling of an eye" they will be changed from corruptible to incorruption, and from mortal to immortality. (See 2 Tim. 1:10; 1 Cor. 15:51-55.)

There is not one text in all the Scriptures in which man is said to be immortal or to possess immortality. But notwithstanding this great array of evidence that God rather than Satan told the truth in the dispute in the Garden of Eden, the world has preferred to believe the lie. This is a fulfillment of the divine prediction that many would refuse to receive "the love of the truth, that they might be saved," but would instead be carried away by "strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness." 2 Thess. 2:10-12. "Lying wonders" or false miracles will be used to persuade the world to believe the lie rather than the truth.

State of the Dead

Where are the dead and what is the condition of man in death? This age-old question of such vital importance to the human family is clearly answered in the Scriptures. Those who take God at His word are not confused on this subject. Job used a tree to symbolize the life of man. He declared that a tree may be cut down and the trunk and stump decay, but the roots may sprout again so that life does not cease, but it is different with man in death. "But man dieth, and wasteth away: yea, man giveth up the ghost, and where is he? As the waters fail from the sea, and the flood decayeth and drieth up: so man lieth down, and riseth not: till the heavens be no more, they shall not awake, nor be raised out of their sleep." Job 14:10-12.

With a knowledge of the long and cruel reign of sin climaxing in the day of God's wrath and indignation to be immediately followed by the resurrection, Job exclaimed:

"O that Thou wouldest hide me in the grave, that Thou wouldest keep me secret, until Thy wrath be past, that Thou wouldest appoint me a set time, and remember me! If a man die, shall he live again? all the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer Thee: Thou wilt have a desire to the work of Thine hands." "His sons come to honour, and he knoweth it not; and they are brought low, but he perceiveth it not of them." See Job 14:13-21.

Here we are told that when man lies down in death he is hidden in the grave and is not awakened till the resurrection morning, the set time for God to remember His sleeping saints and to call them to life and immortality. Later Job said, "If I wait, the grave is mine house: I have made my bed in the darkness." Job 17:13. The patriarch said he would come forth from the grave at the call of the Life-giver and then he would be changed. Jesus said, "Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5:28, 29. Paul declared that "we shall be changed" at the time of the resurrection "in a moment, in the twinkling of an eye," from death to life, from mortality to immortality.

The psalmist said, "Put not your trust in princes, nor in the son of man, in whom there is no help.

"WHY ARE YE TROUBLED?"

By ERNEST LLOYD

AND why do thoughts arise in your hearts?" Luke 24:38. The disciples were troubled because of their unbelief—the distressing state of mind in which even many professing Christians find themselves today. The minds of the disciples were disturbed by "reasonings"—intellectual doubts as to the reality of Christ's resurrection and the fulfillment of His promise. And that disturbance brought only distressing unrest. Happily, their subsequent testimony reveals the fact that they wisely left their doubts behind and entered a state of "great joy." Verse 52.

It is doubt that destroys the peace of the soul. "We walk by faith, not by sight." Yet he who believes is certainly more likely to see than he who does not believe. My friend, it is faith in God, faith in the truths of the gospel, faith in His promises, and faith in His overruling providences that brings rest and peace. God lives and reigns! All nature gives evidence of it. "In Him we live, and move, and have our being." Not a sparrow falls to the ground without Him. The spiritual forces are at work no less than the natural.

In the midst of the darkest experiences that come to us God will manifest Himself in the spirit of the Comforter. He is the mighty Helper always waiting to help. In every Garden of Gethsemane is an angel of comfort ready to minister! In every lonely room is the risen Saviour! He comes with balm for the aching heart, joy for the sorrowing, peace for the troubled, and rest for all. Do not question, but trust. Be not troubled; only believe. "All things are possible to him that believeth."

Mark 9:23

Scripture Reading:
Romans 9:33

1 Peter 2:6

His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." And again, "The dead praise not the Lord, neither any that go down into silence." Ps. 146:3, 4; 115:17. How can the dead be conscious if they can neither think nor praise? A still stronger statement is found in Ecclesiastes 9:5-10:

"For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten. Also their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun. . . . Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest."

If the Lord wanted to say that the dead are really dead and remain unconscious in their graves till the resurrection, what better language and stronger terms could He have used than He did use to convey the truth in contradiction of Satan's lie? Many other texts set forth the same facts. Let us remember that the Lord never contradicts Himself. The truth is revealed in the plain texts which cannot be misunderstood, and with them all other texts that may not be so clear must be harmonized.

Life Only in Christ

Is it any wonder that those who believe in the immortality of the soul do not believe in a resurrection? If men and women go immediately to their reward at death, what is the necessity of a resurrection? The Scriptures teach that there are only two ways to go from this life to the next. It must be by means of either a translation or a resurrection. There is nothing in the Bible, in profane history, or in human ex-

perience to indicate that man has life in himself so that he cannot die.

The only hope of life beyond this life is through Christ the Life-giver. This fundamental fact is clearly stated: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. "And this is the record, that God hath given to us eternal life, and this life is in His Son. He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:11, 12. There is only one source of life. Jesus said, "I am come that they might have life, and that they might have it more abundantly." John 10:10.

For this reason there can be no hope of life beyond the tomb except through a resurrection. Paul makes this logically clear in the fifteenth chapter of First Corinthians. He declares that the resurrection of Christ makes possible and assures the resurrection of the dead and that those who disbelieve one event must also deny the other. He says that if there is to be no general resurrection it is undeniable evidence that Christ never came out of the tomb, and that if this be true, those who preach the gospel bear false witness and their faith is vain. According to his argument the truth or falsity of the Christian religion hinges upon the doctrine of the resurrection.

Paul then declares positively that Christ was raised from the dead and therefore became the first fruits of all the righteous dead who will be raised in the resurrection. The first fruits always indicate the first of a great harvest to follow. Through the transgression of the first Adam death came into the world, but through the obedience of the second Adam life and immortality were made available to mankind. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order: Christ

the firstfruits; afterward they that are Christ's at His coming."

Those who persist in clinging to a doctrine that makes of no effect or necessity a resurrection are virtually denying one of the most important of the Christian fundamentals, one so vital that disbelief nullifies all others. It is no trifling matter to teach that man is immortal and that he goes to heaven or hell at death. It is serious because God's immutable word is at stake. It is a question of believing God or Satan, the truth or a lie. On this decision depends our eternal destiny.

Freedom of Worship in Peace Treaties

By Carlyle B. Haynes

IN THE peace treaties drafted for Italy, Hungary, Rumania, Bulgaria, and Finland, and now under discussion in Paris, there is a provision, worded similarly in each, as follows:

"Hungary shall take all measures necessary to secure to all persons under Hungarian jurisdiction, without distinction of race, sex, language, or religion, the enjoyment of human rights and of the fundamental freedoms, including freedom of expression, of press and publication, of religious worship, of political opinion, and of public meeting."

There will be many who will rejoice because of what seems a great advance in basic freedoms in the territories of these countries. We would like to rejoice with them. We will defer our rejoicing, however, because of the very strong likelihood that what is made to appear good only *appears* so.

Provision is made for "freedom of religious worship," in Italy, Bulgaria, Rumania, Hungary, and Finland, if these treaties are ratified.

Many will think that guarantees religious liberty. That is a mistake. Freedom of worship is not religious liberty. The Roman church professes to believe in freedom of worship. It makes no such claim to believe in or uphold full religious liberty.

The differing definitions and understandings of these terms need clarification. Some of these countries, if and when they agree to these treaties of peace, will not understand that they are agreeing to grant all churches and individuals what Americans consider religious liberty.

To guarantee freedom of worship to them will mean to tolerate schismatic sects, granting permission for their members to assemble in their chapels and hold services of worship—but only in their chapels. This is freedom of worship.

This will carry no permission to propagate their religion, to proclaim their faith publicly to other people, to hold evangelistic meetings, to circulate their religious literature. It will not include the right of people to change their religion, to leave the established church to join a tolerated church. In some countries it will not mean the right to bring up children by their parents in the faith of the heretical sects.

Freedom of worship—yes; but carefully safeguarded from spreading outside a sectarian chapel. Religious liberty—no. Religious liberty is far more than freedom of worship. That is only a small part of religious liberty. And it is religious liberty, full, complete, which we would have rejoiced to see in these treaties of peace. Certainly the experience of those nations and peoples where complete religious liberty has been made part of the basic law provides ample demonstration that true religion does not suffer, and just and durable peace is advanced, when individuals possess and exercise liberty of choice in matters of conscience.

"Surely I Come Quickly, . . . Even So, Come, Lord Jesus"

By MRS. T. BUCHMAN

I am longing, yes, longing to see Him;
O how I long for my home.
I'm a pilgrim here and a stranger;
Jesus, Jesus, come, quickly come.

Those pearly gates, walls of jasper,
Shining streets, I am longing to see;
Loved ones, too, I long to behold them;
But this will not satisfy me.

No, 'tis Jesus; I long to see Jesus!
The Jesus who died on the tree,
That He might purchase salvation,
Just to save a poor sinner like me.

I think, O yes, of the mansion
My Saviour has promised to me.
But first of all I want to see Jesus;
His face I am longing to see.

Come, Lord Jesus, O come quickly;
Make an end of all sorrow and pain.
Thy people long have been waiting;
Come. Take up the scepter and reign.

Give grace, dear Lord; make me ready,
When Thou shalt in glory appear;
May I be found faithful and watching,
For I see that the day draweth near.

Spiritual Weakness Inexcusable

By Mrs. E. G. White

JESUS said, "Whatsoever ye shall ask in My name, that will I do." Is this promise true, or is it false? If it is false, then our lack of spiritual strength is excusable. But is it not true? Is it not the word of God? And is not our present condition wholly without reason? If there were greater humility, greater simplicity, and unflinching confidence in the name that is above every name, if we imitate the divine Pattern that has been given us, would we not receive the blessings promised?

It is our privilege to tell the Lord, with the simplicity of a little child, exactly what we want. We may state to Him our temporal matters, asking Him for bread and raiment, as well as for the bread of life and the robe of Christ's righteousness. Your heavenly Father knows that you have need of all these things; and you are invited to ask Him concerning them. It is through the name of Jesus that every favor is received. God will honor that name, and will supply your necessities from the riches of His liberality.

The Lord is our helper. It is not His good pleasure that any should perish, but rather that all should come to a knowledge of the truth and be saved. God will not withhold from man the fulfillment of the only real hope He can have in the world. Jesus says, "Without Me ye can do nothing"; but in Him, and through His righteousness imputed unto us, we may do all things. The work of the Spirit of God will stand forever, but the works of men will perish. Spiritual things are spiritually discerned. . . .

The world seeks the things of the world,—business, worldly honor, display, selfish gratification. Christ seeks to break this spell which holds men away from Him. He seeks to call men's attention to the world to come, that Satan has managed to eclipse by his own shadow. Christ brings the eternal world within the range of men's vision, He presents its attractions before them, tells them that He will prepare mansions for them, and will come again and receive them unto Himself. It is the design of Satan so to fill the mind with inordinate love of sensual things, that the love of God and the desire for heaven shall be expelled from the heart.

At the Saviour's advent, men had become thoroughly absorbed in earthly things. They did not with spiritual vision penetrate to the glories of the world to come. A view of heavenly things would have balanced the mind and engrossed the affections, so that they would have borne the image of the heavenly instead of the image of the earthly. Jesus sought to correct this evil. He gave lesson upon lesson to break the spell of infatuation that bound men to the earth. He asked, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

Christ presented the momentous claims of eternity to inspire the efforts of man to reach heavenly things. He presented before them the grandeur of the future in contrast with the insignificance of the present. He assigned to worldly enterprises a place subordinate to the interests of spiritual things. He opened before the minds of men the fact that every moment of life is weighty with eternal consequences. He showed them that the vanities of the world that bind men in a tyrannical bondage are superfluous and worthless. . . .

Our Saviour is constantly working to save men from

the devices of Satan, that they may not cheat themselves out of eternal happiness by setting their hearts upon earthly gain. He whose heart is centered upon the treasures of eternal interest, will have a right hold from above, and will appreciate every earthly good as a gift from God, and will enjoy earthly blessings with a superior relish. The only safe place to deposit our treasures is in the bank of heaven. Every deposit made in this bank will accumulate abundant interest; you will be laying up in store for yourselves against the time to come. . . .

The world's Redeemer would not have man in ignorance of Satan's devices. The vast confederacy of evil is arrayed against those who would overcome; but Christ would have us look to the things that are not seen, to the armies of heaven that encamp round about those who love God, to deliver them. The angels of heaven are interested in behalf of men. The power of Omnipotence is at the service of those who trust in God. The Father accepts the righteousness of Christ in behalf of His followers, and they are surrounded with light and holiness which Satan cannot penetrate. The voice of the Captain of our salvation speaks to His followers, saying, "Be of good cheer; I have overcome the world." I am your defense; advance to victory."

Through Christ, restoration as well as reconciliation is provided for man. The gulf that was made by sin has been spanned by the cross of Calvary. A full, complete ransom has been paid by Jesus, by virtue of which the sinner is pardoned, and the justice of the law is maintained. All who believe that Christ is the atoning sacrifice may come and receive pardon for their sins; for through the merit of Christ, communication has been opened between God and man. God can accept me as His child, and I can claim Him and rejoice in Him as my loving Father. We must center our hopes of heaven upon Christ alone, because He is our substitute and surety.

Appropriating the Righteousness of Christ

We have transgressed the law of God, and by the deeds of the law shall no flesh be justified. The best efforts that man in his own strength can make, are valueless to meet the holy and just law that he has transgressed; but through faith in Christ he may claim the righteousness of the Son of God as all-sufficient. Christ satisfied the demands of the law in His human nature. He bore the curse of the law for the sinner, made an atonement for him, that whosoever believeth in Him should not perish, but have everlasting life. Genuine faith appropriates the righteousness of Christ, and the sinner is made an overcomer with Christ; for he is made a partaker of the divine nature, and thus divinity and humanity are combined.

He who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. Man cannot be saved without obedience, but his works should not be of himself; Christ should work in him to will and to do of His good pleasure. If a man could save himself by his own works, he might have something in himself in which to rejoice. The effort that man makes in his own strength to obtain salvation, is represented by the offering of Cain. All that man can do without Christ is polluted with selfishness and sin; but that which is wrought through faith is acceptable to God. When we seek to gain heaven through the merits of Christ, the soul makes progress. Looking unto Jesus, the author and finisher of our faith, we may go on from strength to strength, from victory to victory; for through Christ the grace of God has worked out our complete salvation.—*Review and Herald*, July 1, 1890.

Conducted by Nora Machlan Woolley

The Truth About Consequences

By Margaretta Harmon

[NOTE.—This article, with the problem it discusses, is another in the series prepared especially for the REVIEW by the Parent and Home Education section of the General Conference Department of Education.]

I JUST can't make Junior take an afternoon nap!" complained Mrs. Johnson of her three-year-old. "Whatever shall I do?"

Junior heard and made a mental note of the admission. "So she can't make me, eh?" he probably told himself. "I'll remember that." And his next refusal was all the firmer because it was based on known fact.

Mrs. Johnson shouldn't have admitted that she couldn't make Junior do anything. Instead, she should have warned him at naptime that if he didn't try to sleep he couldn't play with the other children afterward.

Then if Junior refused to obey, Mrs. Johnson should have kept her word and *not* permitted him to go out and play. This is the important step in any disciplinary action. Every disobedience must have an inevitable consequence that follows naturally from the child's disobedience.

"My Susan does the most exasperating things," says irritable Mrs. Miller. "I do believe she actually *tries* to annoy me!"

Mrs. Miller is undoubtedly right. Little Susan is never noticed when she is good. The attention she craves she gets as the consequence of being naughty, so she behaves accordingly. Another reason is that her mother *expects* bad behavior from her. Children instinctively try to live up to their established reputations.

"Betty dresses all by herself if I give her a nickel," another mother once told us. "She has two piggy banks almost full, all for dressing herself."

Betty's mother offers the wrong sort of consequence. Betty should not be paid for performing the ordinary routine tasks of helping herself. She is learning not

to obey unless she gets a bribe. That is an unwholesome kind of obedience.

Teddy went fishing with his hands in the goldfish bowl the afternoon Mrs. Adams had us over to tea. Several of the women squealed, "How cute!" Teddy's mother giggled with the rest; yet only the day before she had spanked Teddy for the very same trick.

Punishment as a consequence yesterday; approval today. Do you blame Teddy for being confused? Discipline *must* be consistent. Punishment is not a pitched and continuous battle between parent and child; it is the inevitable consequence of any disobedience.

The good parent performs his or her job so that punishment is seldom necessary. The child should be kept active and busy at harmless things. And the parent shouldn't nag, scold, or threaten punishment that cannot be carried out.—*The Family Circle*, Feb. 15, 1946. Used by permission.

How to Make the Worship Hour Interesting and Vital

By Mrs. L. L. Rockwell

THE precious years of childhood slip by all too quickly, but the memories of the worship hour, if rightly conducted, will never leave the minds of our children. But this hour can never be rightly conducted unless the parents believe in the vital importance of worship, prayer, song, and Bible study.

We are told that Abraham, morning and evening, gathered his household for worship. The Lord said of him, "I know him that he will command his children and his household after him." How can this be done, you ask? There is a joy that comes with Bible study which will teach the parent how to lead in the worship hour. The parent who loves the things of God's kingdom will love to teach them to his child.

From earliest childhood worship should be conducted. Orderliness and quietness should emphasize the sacredness of the occasion. No work or pleasure should ever interfere with the worship hour. The young mind is learning to determine values. He will soon learn whether the press of work is of more importance than a talk with the Creator.

The worship hour should not be long and tiresome. A few verses and words of comment, and then prayers by all who are able to talk. The children's names should always be mentioned before the throne. A child's name in his mother's prayer he will never forget. As all rise from their knees and join in a song of praise, little ones will be carried well on the road to heaven.

The child who is able to make his wants known to his parents should be taught to pray to his Saviour. Suggestions from the parent at first will soon lead the child to offer his own prayer in his own words. The saddest testimony I ever heard was from a man raised in an Adventist family where they had morning and evening worship. He was asked whether he ever

PRACTICAL HOME PROBLEMS ADULTS!

Sometimes it is a relative, while again it may be a friend or neighbor, who creates problems in connection with child training; but it is a sadder plight when the child's parents themselves are the problem. "How can that be?" you ask.

Far too few people stop to realize how closely they are watched by the children of their acquaintance, or how the actions of these children are largely determined by observation.

Do you ever find yourself doing any of these things:

1. Discussing a child's faults within his hearing?
2. Expressing before the child your inability to get him to do as you wish?
3. Yielding to continued coaxing, begging, or crying?
4. Promising rewards—or punishments—and then forgetting all about them?
5. Laughing at the child's seemingly clever words or acts?
6. Requiring one thing today and ignoring it tomorrow?

These are but a few of the things which make adults real problems to children. Their inexperience does not help meet such irregularities; yet everyone knows of their ability to imitate. As an adult, are you setting the example which you will be happy to have a child follow?

prayed. "No," he answered, "my parents did the praying but never asked me to take part." If those parents had heard that confession what a heartache they would have had.

A little boy had lost a toy. He had learned that Jesus hears a little boy's prayer. So he came to his mother, and they knelt in prayer. The mother said it was with earnestness that she pleaded that God would not disappoint her child's faith. Before evening a neighbor called to ask whether the toy she had belonged to this boy. Making Jesus real to our children is of vital importance, but He must first be real to the parents. It has been said, "If Christ is in the life, the words will tell of Him." The growing child is an empty vessel which will be filled by the parents.

A singing mother will have children who will never forget her and her songs. Leaves of an old songbook pasted over the sink ensure correct words in the song. Once when a stanza was omitted, a child called out quickly, "Mother, you left out some," and he began to sing the words.

It was our custom to allow our little boys to choose the hymn for worship. Their favorite ones were "Lift Up the Trumpet" and "Happy Day." Recently both boys were home from the Army. It was for only a brief visit, but what a song fest was had. They chose the same songs they used to choose, and sang them with the same fervor. "When I Survey the Wondrous Cross," "Majestic Sweetness Sits Enthroned," and "O for a Faith That Will Not Shrink."

The memory the longest to be cherished of the happy years when the boys were young is that of the Friday evening worship at the going down of the sun. There was a song, "Welcome, Welcome, Day of Rest" and a season of prayer. Then the time was spent in a testimony meeting, telling of hopes and desires and faith in Jesus.

Parents who are neglecting family worship with their children are depriving them of the most stabilizing influence they surely need, and they are cheating themselves of the fondest memories life can hold.

The Influence of the Christian Home

By Donald F. Haynes

THE Christian home is the light that hangs in the belfry of the community. Every member is a window. Here is a continuous exhibition. There are no intermissions. There are no vacations. There are no moratoriums. There are no breathing spells. There is no release.

The home life of the Christian tells the community a running story of faithfulness or neglect in every field of influence.

Life in the Christian home is frequently on public display as mother or Johnny or Susie goes to the corner grocery. For only a moment or two, perhaps, the very atmosphere of the home is projected into the store, and other lives are touched.

When the family car drives up to the gasoline pump there is an opportunity for an impact for Christianity or a new barrier erected against it. The very appearance of the car itself, the conversation of the occupants, their attitude toward one another, their manner with the filling-station operator—all these bear a vital, though perhaps a silent, testimony.

On the occasion of the presentation of a tract or handbill the proprietor may determine the nature of its reception on the basis of a sale of gas and oil six weeks previously.

The glow of the Christian fireside is felt for good or ill at every point of contact in the neighborhood.

When Johnny plays with Willie across the street, the process of influence is continued. Many times a day Johnny's language and manners amplify or exaggerate the best, or the worst, qualities of the only home life he really knows.

The neighbors take at least involuntary notice of the family relationships obtaining when the members are working together in the garden, mowing the lawn, washing the car, or hanging out the laundry.

External appearances are important. When the house and grounds are run down, when the lawn is

Roads

By A. TURNER EATON

I saw a road that rolled along
Past the fields in the countryside,
Among the trees that served as a place
For the four-footed creatures to hide.

Then I saw a road on the mountain high,
That led through hill and dale.
It stretched along by a dusty plain,
And again to the mountain scale.

But the prettiest road I've ever seen,
Although I often roam,
Is the dusty road down a little hill—
The road that leads back home.

disordered and unkept, when the children use cheap language, disregard property rights, and can't get along with the neighbors, the community has a right to draw conclusions.

The newsboy knows something about the Christian home on his route. Recently a lad called at the home of new Adventist arrivals on his street, to collect for the delivery of the daily newspaper. The day was the Sabbath. The Christian housewife kindly told the boy that inasmuch as the family observed the Sabbath it would be impossible to pay the bill on the day, but that he might call on Fridays instead. He said, "Hmph! That's the way it is over there and down the street," pointing to the homes of two other Adventist families. It may develop someday that a newsboy's first impressions for the Sabbath were obtained on his paper route.

The milkman may know nothing more about the Christian home than the story of the milk bottles on the doorstep.

The cashiers at the telephone, water, light, gas, and fuel offices know something of the atmosphere of the Christian homes among their customers.

The whiteness of the laundry flapping in the breeze regularly every week reflects the care and thoroughness of the home program.

Even the garbage man could tell his story.

Every move, every word, every appearance, by any member of the Christian household is a potential testimony to the depth and sincerity of the experience enjoyed in the home.

The Christian home is the light that hangs in the belfry of the community. This light never goes out. Every member of the family is a window.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

The Triumphs of Gospel Radio Broadcasting

By Arthur Delafield

GREATER than the world's tragic need of salvation is heaven's great storehouse of blessing and hope! Jesus is more than able to bring relief to sin-burdened humanity. "He is the propitiation for . . . the sins of the whole world." 1 John 2:2. And "He by the grace of God" has tasted "death for every man." Heb. 2:9. Therefore, "Whosoever will" may come and "take the water of life freely." Rev. 22:17.

Heaven's supply of the water of salvation would be worthless were it not for the urgent demands of a thirsty world. But poor man, lost in sin, cannot tell why his soul is thirsty, nor for whom, until the preacher comes and preaches Christ to him. This work is so large that the church is staggered as it contemplates its task. The world's birth rate for a single day is greater than the witness of the church for the same period of time. Unusual methods and uncommon power must unite in proclaiming the gospel. Aside from the united testimonies of church members, no other voices are speaking so loud for Christ as the Adventist press and radio.

The readers of the REVIEW will be thrilled to know that the international broadcast of the gospel by the Voice of Prophecy is daily registering fresh and glorious triumphs for the cause of Christ. Heard every Sunday by a listening audience ten times the size of our world membership, conducting Bible schools with correspondence classes rapidly approaching one million enrollees, reaching the multitudes with millions of tracts and books distributed annually, the Voice of Prophecy program is truly the strongest single soldier in the great army of the Lord!

Like the stone from David's sling, the voices of God's messengers fly through the air straight to the target, and the voices of many modern Goliaths have been halted by the well-aimed and well-timed missiles of truth thrown out from the great mechanical sling of 512 Voice of Prophecy radio outlets. Thus prejudice is stilled, and the pure waters of salvation are allowed to flow freely to the millions.

Among the High and Low

In Georgetown, British Guiana, five East Indians tuned in to the program and were so impressed by the sermon "Seven Pillars of Wisdom" that they requested 500 printed copies by mail. One of these men has been a prominent leader in a local Protestant church for twenty years. He now wants to join the Adventist Church.

In Mexico three generals are studying the Bible correspondence lessons. One of these high-ranking officers is attending our church in the city where he lives.

The Voice of Prophecy program is not permitted on the air in one Latin-American country because of government prohibitions; yet the manager of a radio station in one of the states is so enthusiastic about the broadcast that he plays our transcription free of charge and charges another Protestant body twice as much for their program to compensate for what he loses on ours. We can do nothing about this financial

arrangement, and so we are satisfied to leave it the way it is.

Our native workers of East Africa have heard our English program, and they were amazed to discover that the Voice of Prophecy is sponsored by the General Conference of Seventh-day Adventists. One night about a campfire, in company with H. M. Sparrow, they heard the program and begged the superintendent of the mission to permit them to provide translators for African natives who hear the program but cannot understand English.

What a wonderful blessing the radio can be to the people of every tongue! We hope soon to broadcast from Western Europe in Spanish, German, French, and Dutch. Why cannot a Chinese and Japanese program be heard in the Orient from Shanghai and Tokyo? We must pray that our plans for the realization of these dreams will soon materialize.

Here in North America story after story of God's providence and grace comes through the mails to our headquarters in Los Angeles, California:

There is the experience of the eleven-year-old mountain boy of eastern Tennessee who discarded his tobacco after studying the Junior Bible Course, and now attends a Sabbath school seven miles from his home with his mother and five brothers and sisters.

There is the case of a man and his wife in Minnesota who took the senior Bible lessons, accepted the truth, and organized a branch Sabbath school with twenty people interested in the message.

Our ministers in Alberta, Canada, recently reported the baptism of a large class of juniors—twenty of whom were graduates of the Junior Bible Correspondence Course.

Thousands of Juniors Study the Truth

Nearly eight thousand youth have requested baptism as a direct result of their study of the Bible lessons. The hearts of children are turning to their parents and the hearts of parents to their children as the Elijah message reaches family groups and unites them in Christian love.

Young people of more mature years complete the junior Bible lessons and join the church. "I have completed the Junior Bible Course," states a young man, "and I was baptized in December. After leaving the University of Texas I went to Union College. At that time none of my family were Adventists, but now I am happy to report that four members of my family are preparing for baptism. The Voice of Prophecy, with the blessing of Jesus Christ, is responsible for these five victories. I want to express my gratitude to your staff for the wonderful work you are doing in hastening the coming of Jesus."

A Christian woman from the State of Washington tells of her perplexity in finding a substitute for the worldly pleasures which she had renounced when she and her husband accepted Christ. "We didn't know what to substitute in our leisure time," she states in a letter, "until we discovered your Bible lessons. Now we wish we had a lesson every night and that there

were not only thirty-six lessons, but that they would go on forever. One night my husband came in from camp early and met me as I was coming home from work. The first thing he said to me was, 'Let's hurry home and see if there are some more lessons for us.' We just couldn't get ourselves started in reading the Bible, but now that we have the Voice of Prophecy Bible lessons I cannot even get my husband to write to his mother."

Learn of the True Sabbath

The position which the Voice of Prophecy occupies in our denominational program of evangelism, preparing the way for prejudiced people to accept Christ, is sometimes amusing as well as providential. "I have a great worry," writes one of our listeners in Missouri. "My two daughters and their families have attended a series of meetings and joined the Seventh-day Adventist Church. It worries me so that I am not able to explain to them where they are wrong. They have taken their children out of Sunday school, and they say they have been shown where Saturday is the day for Christians to keep. Can you help me show them the truth about the Christian Sabbath? I am not able to explain it to them."

Another honest correspondent in a Midwestern State has a brother and sister-in-law who are Seventh-day Adventists. He states that "they argue with me a lot and seem to think that I am just stubborn about the Sabbath. Now I know that the Sabbath came to an end at the cross, but I can't answer their arguments. I need help. I want to do the right thing and be straight myself, but I want them to be straightened out."

The reader can imagine the surprise of these correspondents when we write and tell them that the Voice of Prophecy supports the position of these "de-luded" relatives.

We may be proud of the message that we preach and be certain that it is the truth. Thank God that the miracle of radio broadcasting gives wings to the warning cry and points for its triumphs to the truthfulness of its proclamation and the attending power of the Holy Spirit.

From Indiana a diligent student of Bible prophecy remarks he has "the names of over one thousand ancient histories telling the things the prophets said would come to pass. But in my fifty years of Bible study, I like the Seventh-day Adventists best."

An ordained minister in the State of Maine remarks that even though he has attended three colleges, he must confess, after reading lessons 21 and 22 of our Bible Correspondence Course, that he is a sinner in God's sight. "I have broken His commandments, and that is sin, and in the end sin brings forth death. I thank God tonight, June 17, 1946, that he has revealed to me, through the Voice of Prophecy Bible Correspondence Course, by the Holy Spirit, the truth concerning the fourth commandment. Please pray for me, as I am going to be very much alone in the stand that I am taking, but I know that I am right."

Bible Lessons Greatly Treasured

It is little wonder that people remark concerning the truth taught in our Bible lessons, "May I say that your Bible course is one of the most treasured things that I have in my possession. I wouldn't trade it for a million dollars! Now as I read the Bible the scriptures just seem to explain themselves. For the first time in my life I know what real peace is. I have joy that excels any joy I have ever known before. I know what it means to be washed clean in the blood of the Lamb. Oh, what a wonderful thing it is to be born

again! My purpose is to make the proclamation of the truth concerning the new birth my lifework."

Every Seventh-day Adventist should rejoice that God has given the truth wings and a voice that millions can hear. Surely it is true that the Voice of Prophecy is itself a fulfillment of prophecy. The prayers and the gifts of our loyal people will swell the message into a loud cry. Let us all do our part!

A new consciousness of the place that radio is to play in the finishing of the work is gripping the ministers and people. The experience of one of our conference home missionary secretaries is being repeated nearly everywhere today. "I was in our capital city the other day," he remarked. "As I came into the lobby of the Central Hotel I heard a familiar voice. Soon I recognized it as the voice of Elder Richards. What a sermon! It was sublime! Everyone in the lobby had dropped his newspaper and was listening to the message on 'The Blessed Hope.' Then came the King's Heralds, and the music was followed by an earnest appeal to the listeners to give their hearts to God, accept the Bible as their guide, and find that peace that can only come by the blessed hope of the return of Jesus. As I looked about, there were more people in the lobby than I have seen in many public meetings. There is no way of measuring the amount of good that is being done by the Voice of Prophecy!"

Colporteur-Evangelists in Brazil

By H. E. McClure

A FEW days ago I received a letter from Saturnino M. de Oliveira, secretary of the home missionary and publishing departments of the Goiáz-Minas Mission field, a rather small field in membership, there being only about three hundred baptized, according to the latest report, but a tremendous one in territory, as the state of Goiáz is among the larger states of Brazil. Much of the northern half of the state of Goiáz is wild, frontier territory, with a population composed largely of Indians in certain sections. The lower half, however, is much more developed, and here are located several cities.

Judging by the tone of the letter from Brother Oliveira, the work in this large mission field is on the go, and there are better days ahead. Brother Oliveira had just completed an extensive trip, visiting colporteurs and churches, and devoting some time to training the laymen for service. It is clear that these colporteurs are not out merely to sell books on a commercial basis, but are watching for souls, and the Lord is blessing their efforts with sales and souls. The laymen, too, are active in soul winning. The letter says, in part:

"I went to Toribaté. In this place, through the work of the colporteur-evangelist F. Miranda, there has been organized a Sabbath school with more than sixty members, and because of this large interest, Pastor Oscar dos Reis has moved there to direct the work. The Lord has blessed, and seven persons have already been baptized, and others are preparing for baptism.

"In Canapolis also, where the work was started by Colporteur Miranda, we have nineteen persons keeping the Sabbath, and a number of others ready for baptism. In Cruzeiro, near Uberlandia, through the work of a student-colporteur we have already organized a Sabbath school with forty-five members, and every member of this Sabbath school is faithfully reporting missionary work.

"I went with Colporteur Miranda, to Ituiutaba

and started him with the book *Medical Counselor* and the magazine *Atalaia* (the *Watchman*), combination plan. He had wonderful success. In eighteen days of work this young man took orders for \$1,117.50 worth of books.

"From Ituiutaba I went to Rio Verde, where we have two resident colporteurs. I began work in this city with Colporteur Lazaro Bueno, using *March of Civilization* and the combination plan, and the Lord blessed us with good success. We ordered from the publishing house \$575 worth of books for Rio Verde, and for Colporteur Duplanil Bueno, we ordered to go to the city of Caiaponia \$600 worth. In Rio Verde we have a group of believers and a Sabbath school.

"Duplanil Bueno has in Caiaponia, Jataai, and other places the following interests: thirty-two persons interested, ten keeping the Sabbath, and nine in the baptismal class. I authorized this young man, Duplanil, to move to Caiaponia and live there, so that he could follow up the interests there. He has already made this move. Lazaro Bueno has fifteen persons interested in the truth in Quirinopolis, Rio Verde, and Jataai.

"Next I went from Rio Verde to Santa Helena, where we have a church and a church school, begun by a colporteur ten years ago. There we had meetings every night as well as on Sabbath and Sunday. These meetings were held in a cottage, and the people attended well, there being fifty-five visitors regularly present, and including our own members, there were more than one hundred persons who listened with great interest to the Word of God. There we also instructed our people to work for Christ.

"I returned to the office in Goiânia, having traveled more than three hundred miles on this trip. When I arrived home, I found several letters, from colporteurs telling of many new interests and of people waiting for baptism."

Surely, the Lord is watching over His work and blessing the earnest efforts of those who put souls above all other interests.

Rehabilitation in the Philippine Islands

By George A. Campbell

SINCE our believers in the North American Division are giving so liberally to rehabilitate our work in all the war-torn lands of the world, it appears quite proper and fitting to render a short report of what is being accomplished in the Philippine Islands toward rehabilitation.

The war left the Philippine Islands practically devastated. Everywhere one travels, there is the tell-tale evidence of a fierce struggle of contending armies. In addition to the actual fighting between American and Japanese forces there was the long guerrilla warfare with its destruction of civilian life and property. Most of our buildings, such as union and local mission office headquarters, institutions, and missionary dwellings, suffered the ravages of war. Two of the seven local mission office buildings, one in Manila, the other in Lucena, together with the buildings of the Philippine Union College, escaped destruction, and for this we are thankful indeed.

However, the union office building, five local mission office buildings, publishing house and equipment, fourteen foreign missionary dwellings, and scores of chapels were demolished completely. The new sanitarium building, while not destroyed, was very badly wrecked and will cost considerably more to re-

pair than the original cost of the building, and the equipment was a complete loss. Add to this other buildings and chapels that were partially damaged, and you can appreciate our terrible loss here.

The actual loss in dollars for buildings and equipment amounts to \$358,675 (U.S.). To rebuild at the present time, with the excessive high prices of building materials and labor, would cost us at least one million dollars (U.S.). Because of the tremendous demand for building materials and labor, prices and wages have soared. This has caused the black market to flourish and made it very difficult to obtain materials even at the exorbitant prices. As a result of the scarcity of building materials one must be constantly on the go from store to store, searching for a few nails here and a little cement there, and return with either nothing or a mere dribble of what was expected.

The situation that faced us when we began to lay plans for reorganizing and rebuilding appeared hopeless indeed; yet something had to be done. Several American missionary families would be arriving soon, and houses had to be provided. The scarcity of houses sent rents soaring beyond all reason.

Quonset Huts Are Temporary Quarters

After considerable searching about for quarters to rent, without success, it was discovered that several quonset huts located at Subic Bay, nearly one hundred miles away, could be purchased from the Navy. A bid was made on the entire thirty-one huts, large and small, and providentially the bid was accepted.

These huts had to be dismantled and moved by trucks to Manila, and this proved to be a gigantic task indeed, for every load of material had to be watched and protected from thievery that was rampant everywhere. It required a day-and-night vigil to haul and protect the materials at loading and unloading points. Unscrupulous drivers would, if not watched, stop along the way and sell sheet iron, lumber, or plywood floors to people who were willing to pay unbelievable prices for such building materials. Then there were armed bands in certain places that would hold up a truck and drive it away, taking the entire load, so all truck drivers were warned not to stop if challenged along the way. Usually, these trucks were run in convoys for protection, and watched the entire way.

The dismantling and moving was successfully completed with but very little loss. There were, however, many sleepless nights and days of toil, and a constant vigilance to protect and transport this valuable material, not unlike Nehemiah's experience in rebuilding Jerusalem, when every man worked with one hand while holding a spear in the other.

Two twenty-foot by one-hundred-foot huts have been erected for use as dormitories for the Northern Luzon Academy. Two double huts at this writing are being erected on the campus of the Philippine Union College to house four American missionary families who will soon arrive. In addition to this, extensive repairs are now being made on the college buildings, which have greatly deteriorated during the war years.

At Cebu two dormitories are being erected for the East Visayan Academy. At Iloilo a building was available to rent to accommodate temporarily the West Visayan Academy. So the building program is going onward in troublous times, even if only temporary quarters. How fortunate we feel to have these buildings to accommodate and shelter us, especially now that the rainy season is here with its drenching torrential rains.

While there remain many problems too numerous

to mention, yet we can begin to see our way considerably clearer. Our next task is the rebuilding of our publishing house. The United States Army occupied the land where we are to build, and it has taken all this time to secure its clearance. At this writing the grounds are being cleared preparatory to building.

The courage of the brethren here is good, and we look forward with faith to the future of our work in the Philippine Islands. We do appreciate the tangible help that you have so kindly sent to us.

Visit to the French West Indies

By R. E. Cash

FOR a number of years the workers in the French West Indian Mission have labored under many handicaps, but the work has been blessed in a wonderful way.

Four years ago A. O. Dunn, the mission superintendent, was called to the work in Trinidad. Since that time the brethren have worked together without foreign leadership. Nevertheless, the reports have indicated a remarkable spirit of devotion and sacrifice. The tithes and mission offerings have steadily increased, and the per capita of both have been considerably above that of the other fields in that union. This reveals a faithfulness that is a great example to the believers. These people love the message and will do everything possible for the cause. One sister gave her entire supply of cooking fat to supply oil for the church, knowing that she could not get any more for the month.

One of the sisters in Trinity, on the island of Martinique, started to hold Bible studies with a family about eight kilometers in the country. She found it necessary to remain overnight because of the interest, and a Sabbath school of twenty-one members now meet from week to week as a result of her work. The meetings are held in a little home, as there is no place where public services can be held on account of the antagonism to the truth in the vicinity. The members in these islands are so eager to spread the truth that some will often rent a new piece of land in the country so that they can carry the truth to the people of that locality while they are working it. One brother moved twenty-three miles into the country, although his tailoring business was in town. For a long time he went home only for week ends, and now a company is organized in that place.

New Plans Being Made

R. Combes, with his family, is now located in Fort-de-France as superintendent of the field. Progressive plans are being made, and we have the assurance that the work will move forward under his direction.

At the recent union council, it was voted that Brother F. E. Vansickle and I should visit these islands to study the economic conditions, with a view to making certain adjustments in the matters of salaries for workers, book prices, and so forth. During this recent visit we had a very pleasant time together with the believers. The present economic condition of the island makes it very difficult for our members, as well as for the general population. The brethren are of good courage, however, and are determined to do all they can to help in the hastening of the proclamation of the message.

Several changes were made in the staff of workers. One of our faithful colporteurs, Brother Minal, was called as field secretary for the mission. A. H. Linzau, who has faithfully carried on departmental work for many years, has been asked to take some district re-

sponsibility, and therefore has had to relinquish two departments. Elder Combes, the superintendent, will also serve as home missionary secretary for the field, and Guiscard Sablier, the secretary-treasurer, will add the Sabbath school responsibilities to his previous duties. We look forward to the time when new workers can be added to the staff, so that the present corps of workers will not have to carry such heavy responsibility.

We found several young people who have suffered much because of their faith. Two young women especially are not able to go home; but are living together in a little room near one of our Adventist families. They are earning their living by embroidering and other sewing. Their courage is good, and they are looking forward to the time when the persecution and antagonism will be replaced by an interest in the truth on the part of their families.

Joy in Service in British Guiana

By O. P. Reid

THERE is no greater joy that can come to a worker for God than to see men and women giving up their sins and turning to God with all their hearts. This has been demonstrated in a recent series of meetings conducted in one of the densely populated districts of Georgetown, British Guiana.

Many that had been living in sin, after listening to the presentation of the advent call, have straightened up their lives and are now rejoicing in the blessed hope. Miracles have been wrought in the lives of many. The gospel surely is the power of God unto salvation.

These meetings started on the third of March in a secondary school hall which seats more than five hundred. It was packed to capacity every night for almost two months. Then the meetings were transferred to the Georgetown church for two weeks more. A baptismal class was organized with more than one hundred persons enrolled. With the help of the members of the church and lay workers, seventy-one souls were buried with their Lord in baptism, fifty-three on June 15, and eighteen on July 20. The Bible class continues with a large number getting ready for the rite in the near future.

The writer, who conducted the effort, was assisted by Mr. William Simmons, a graduate of the Caribbean Training College; Miss Ivy Bridgewater of Georgetown, Bible instructor; Miss May Hazel, organist; and Mrs. O. P. Reid, general assistant.

The apostle Paul sounded a note of hope and courage to all the workers for the Master in 1 Thessalonians 2:19, 20: "What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy."

WE must cherish carefully the words of our God lest we be contaminated by the deceptive workings of those who have left the faith. We are to resist their spirit and influence with the same weapon our Master used when assailed by the prince of darkness—"It is written." We should learn to use the Word of God skillfully. The exhortation is, "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There must be diligent work and earnest prayer and faith to meet the winding error of false teachers and seducers; for "in the last days perilous times shall come."—*Review and Herald*, Jan. 10, 1888.

Ohio Camp Meeting

By Merle L. Mills

THE Ohio camp meeting, which terminated August 4, proved to be a signal blessing to all in attendance. Situated in the grove contiguous to the campus of Mount Vernon Academy on the one side, and the beautiful Hiawatha Lake on the other, the campgrounds seemed to exhale the very breath of heaven.

All rooms in the boys' and girls' dormitories were filled, besides the two-hundred family tents which had been pitched. It was also necessary to rent a hotel from a near-by campground of another denomination as well as many rooms from residences in the community.

This was Ohio's eighty-third annual camp meeting and its fifteenth biennial session. Three thousand or more attended the services over the week end.

W. M. Robbins was re-elected president; C. C. Morris, of West Pennsylvania, was elected to serve as secretary-treasurer, to fill the vacancy made by a call to E. F. Willett, who accepted the secretary-treasurership of the Michigan conference. All departmental secretaries were re-elected.

During the first Sabbath an impressive ordination service was witnessed, at which time seven were ordained to the gospel ministry, the largest number ever to be ordained at one time in this conference, according to the records. They were: Ralph H. Dinsbier, F. E. Thumwood, H. R. Nelson, Earl H. Robbins, Leonard R. Holst, Harold L. Gray, and E. H. Schneider, Jr.

We were privileged to have with us the following visiting brethren: From the General Conference: F. D. Nichol, L. L. Moffitt, H. H. Votaw, H. F. Brown, Roy L. Benton, and R. S. Watts. From the Columbia Union: F. H. Robbins, J. P. Neff, J. C. Holland, C. P. Sorensen, J. F. Kent, Mrs. Lloyd Holbert, and Miss Mary Walsh.

B. G. Wilkinson and F. E. Wall represented Washington Missionary College. Representing the Review and Herald Publishing Association, were J. D. Snider, J. M. Jackson, and D. A. Bailey. R. E. Crawford, from the Southern Publishing Association, also spent some time with us. The messages given and services rendered by these visiting workers brought great strength and courage to our people.

The Sabbath school offerings during the camp meeting amounted to \$2,762.20 and all mission offerings aggregated \$7,610.13, which included both cash and pledges. Sales receipts from the Book and Bible House reached the all-time record of \$11,000.

Some of the high lights of the president's report to the constituency were as follows: Fifty efforts, including radio broadcasts and Bible Correspondence Schools, were held during the last biennium. There were 903 baptisms reported during the last two years, which made a total of 4,036 baptisms in the conference during the last eight years. The tithe for the biennial period was \$899,839.28, which was an increase of 37 per cent. The mission offerings totaled \$353,602.11, which was also a gain of 25 per cent. Elder Robbins informed the session that, with the exception of the buildings which are now under construction, there was not a dollar of indebtedness on any of our church edifices. He further reported that

Mount Vernon Academy was free of debt, and since the last session a number of major improvements have been made. It was also noted that the Ohio Book and Bible House was operating on a sound financial basis and had made a substantial gain in its operation.

Throughout the entire encampment a sweet and wholesome atmosphere prevailed. Many expressed the conviction that this was the best camp meeting they had ever attended. This is as the Lord would have it, for the nearer we approach the brink of the eternal shore the deeper should be our faith and the more spiritual and edifying our gatherings.

Emergency Offering for Riverside Sanitarium

By George E. Peters

Secretary, North American Colored Department

IT IS now generally known that the General Conference is providing a sanitarium and school of nursing five miles from Nashville, Tennessee, for the colored constituency of the North American Division. The desire of our General Conference brethren to see this long-felt need become a reality has been demonstrated by recent large financial appropriations totaling \$300,000. The institution will be a seventy-five-bed unit, modern in every detail. The builder and architect is endeavoring to have the structure completed and ready for occupancy by January or February of 1947. Fifty workmen are laboring daily to bring about this accomplishment. At present the building stage has gone beyond the second floor.

It was voted at the 1945 Autumn Council that the colored membership provide the funds for equipping and furnishing this new institution. The amount needed is about \$75,000. Recently the General Conference Committee voted that there be assigned to the five colored conferences and each colored union department in North America a goal equivalent to three dollars a member. It was also voted that this offering be taken October 5. In launching this campaign we realize that in all our congregations are the aged and infirm, also children who cannot meet this requirement. Therefore, we are asking those who can give quite liberally to do so. Some will doubtless give from ten to one hundred dollars, as was done in answering the call of the European Famine Relief. If this procedure is followed, we shall be able to strike an average of three dollars a member.

We have waited long for a sanitarium and hospital. There must be delay no longer. Many of our young women are anxiously waiting to take nurses' training. Then we must think of the souls from the various classes and vocations of life who will receive spiritual and physical help through this institution. Let each church of colored believers, every friend, and every well-wisher of this cause rise up valiantly and provide the needed funds.

The need as it concerns the new sanitarium project is as urgent as any need that has ever come before us. We recall the record of the Jews in Bible days under the leadership of Mordecai: "Upon one day in all the provinces of King Ahasuerus, namely, upon the thirteenth day of the twelfth month, . . . the Jews should be ready against that day." Esther 8:12, 13. That one day brought phenomenal accomplishments.

May God help each of us to be ready Sabbath, October 5, to do great things for God and for our own cause. All funds should be distinctly marked "Riverside Sanitarium." They will be remitted by local church treasurers to the local conferences and then passed on to the General Conference.

Maritime Conference Meetings

By W. A. Scharffenberg

THE Maritime Conference, which includes the provinces of Nova Scotia, New Brunswick, and Prince Edward Island, met in two sections. The members residing in the eastern part of the conference—Nova Scotia and Prince Edward Island—met at Halifax, August 15-18, while the members residing in the western part of the conference, namely, New Brunswick, met at St. John, August 22-25.

The conference session was held in connection with the Halifax meeting. R. W. Numbers was re-elected president. J. W. Bothe, of the Newfoundland Mission, was elected secretary and treasurer. George M. MacLean was re-elected educational and Young People's Missionary Volunteer secretary, while Carl Wessman was re-elected publishing department secretary.

The membership of the Maritime Conference shows a slow but nevertheless steady gain. The membership at the close of 1945 stood at 752—a gain of seventy-five members during the last biennial period. Thus far this year fifty-three persons have been baptized. In addition to these, twelve followed their Lord in baptism at the Halifax meeting, and nine at the St. John meeting, which makes a total of seventy-four to date. But the workers are not satisfied with present attainments, for they have pledged to win more this year than were won during the last three years.

While the working force in the Maritimes has never been very large, yet, as tithe has increased, more workers have been added. The tithe for 1942 was \$21,555.64; for 1945 it climbed to \$34,790.56, a gain of \$13,234.92. The tithe per capita has increased from \$32.12 to \$48.18, or a gain of \$16.06 per capita.

Mission offerings have also increased proportionately from \$11,404.77 in 1942 to \$18,343.01 in 1945.

The increasing receipts have increased from \$5,312.77 in 1942 to \$8,970.92 in 1945, and it is expected that the \$10,000 mark will be passed before the close of 1946.

In addition to the tithe and mission offerings thousands of dollars have been raised for local building purposes. The St. John believers alone raised over a thousand dollars for the renovation of their church. The ladies of the north Sydney church raised over \$2,000 for their new church building. The Moncton church recently purchased an ideal site on one of the main streets of the city for \$5,100, on which to construct a new church and school building. The Carlingford church, without a pastor, has raised enough money to build a new school building, while the church is raising \$7,000 for the remodeling of the church building.

In addition to these various offerings, \$2,429.21 was raised during 1945 for the Rehabilitation Offering. This year an additional \$2,136.57 was raised for famine relief. The mission per capita has increased from \$203.36 in 1942 to \$441.92 in 1945.

We are confident that the meetings held in the Maritime Conference have greatly strengthened the faith of our believers in the third angel's message and have caused all to renew their vows and to reconsecrate themselves and all that they have for the speedy finishing of the work.

OBITUARIES

GILBERT.—Frederick Carnes Gilbert was born in London, England, Sept. 30, 1867. Coming to this country, he experienced conversion on April 16, 1889, and the following month was baptized by O. O. Farnsworth. Shortly after his baptism he entered the field as a colporteur. Later, feeling the need of a better preparation for the Lord's work, he attended South Lancaster Academy for four years, 1890 to 1894. He labored in the New York Conference during the summer of 1893, and the year following entered the employ of the New England Conference as a minister of the gospel. Two years later he was married to Ella M. Graham, of South Lancaster, Mass., who faithfully shared his joys and sorrows through the years.

Elder Gilbert was ordained to the gospel ministry in 1898 at the camp meeting at West Newton, Mass. He carried on his ministry in the Atlantic Union Conference until 1911. That year he entered the employ of the North American Division Conference, with headquarters at Washington, D.C. From the time of his conversion from Judaism, Elder Gilbert had a great burden on his heart for his own people, and labored unceasingly to bring the knowledge of Christ and the third angel's message to them. In 1918 he became secretary of the Jewish Department, under the direction of the General Conference, and in 1922 he became one of the field secretaries of the General Conference.

Brother Gilbert was a great lover of foreign missions. In his public ministry he raised many thousands of dollars for the advancement of the third angel's message.

His evangelistic labors were world wide. In 1923 he visited the Far East, spending nine months in China and Japan. In 1931 Elder and Mrs. Gilbert spent about one year in the Near East and Europe, including two months in the Holy Land. In 1939 he went to India, visiting our churches in practically all the provinces. His last trip abroad was made early in 1943. He attended meetings in Central America, Venezuela, and Colombia. This trip, although made largely by air, seemed to take a heavy toll of his strength, and he suffered a severe illness. Not realizing his worn condition, he attended the spring meeting of the General Conference Committee, held in New York City, and while there became ill. On the advice of his physician he returned to Takoma Park, and soon after his arrival had a severe stroke.

The sudden death of his wife in January, 1944, was a source of much grief to Elder Gilbert, but his deep faith and his knowledge that God doeth all things well enabled him to find the needed comfort.

In January, 1946, he suffered another stroke, and since that time has been confined to his bed at home with constant nursing care. Interest in God's work and its advancement in every land was foremost in his mind until his death, which occurred in Takoma Park, Md., Sabbath, August 31.

He leaves to mourn four children—Dr. William P. Gilbert, of San Francisco; Louis B. Gilbert, of Los Angeles; Mrs. Edward W. Miller, of Indianapolis; Mrs. S. W. Tymeson, of Takoma Park—and two grandchildren, beside a host of friends and acquaintances around the world.

GARDNER.—Elmer E. Gardner was born at Osceola, Iowa, Jan. 22, 1861. He fell asleep in Jesus at Loma Linda, Calif., June 27, 1946. He graduated from Battle Creek College at an early age and entered the ministry in the Iowa Conference, where he labored about ten years and served one year as president. After this he was sent to Nova Scotia, where he served several years as principal of the Williamsdale Academy. Later, being called back to the United States, he continued in educational work for several years, being connected with our academies at South Lancaster, Mass.; Bethel, Wis.; and Lodi and San Fernando, Calif., until failing health compelled his retirement from active labors. He is survived by his wife and two sons.

UCHTMAN.—Weet Reemt Uchtman was born at Leer, Holland, on April 28, 1855; and died at Clinton, Mass., Aug. 19, 1946. He came to this country when sixteen years of age, having begun his life as a sailor two years previously, which occupation he continued for about twenty years. In 1892 he married Harriott Burnton. They had two children. His wife died in 1927. Later he married Mrs. Lizzie Richardson. For many years Elder Uchtman served as a minister in the Baptist Church, but in 1900 he became convinced of the truth of the doctrines held by Seventh-day Adventists and, joining this faith soon afterward, served the cause as a minister until about 1926, when he retired. He is survived by his wife, one son, one granddaughter, and four great-grandchildren. He was laid to rest at Townsend, Mass.

MOORE.—Francis Martin Moore was born March 16, 1891, at Chicago, Ill.; and died April 25, 1946, at Los Angeles, Calif. He was a member of the Seventh-day Adventist Church for many years. He is survived by his sisters, Mary H. and Julia M. Moore.

REDMAN.—Hazel Spear Redman was born April 16, 1899, at Battle Creek, Mich.; and died Aug. 14, 1946, near Baltimore, Md. She was a member of the Seventh-day Adventist Church for thirty-three years. She is survived by her husband, her son, and father and mother.

SOUCEY.—Nellie Soucey was born Feb. 11, 1863; and died June 18, 1946, at Modesto, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by one son, two daughters, six grandchildren, and four great-grandchildren.

HODGE.—Leonard Marion Hodge was born Sept. 4, 1867, in Indiana; and died June 3, 1946, at Modesto, Calif. He was a member of the Seventh-day Adventist Church for fifty-two years. He is survived by his wife, one daughter, and one son.

BAILEY.—Viola Reed Bailey was born Dec. 22, 1899, at Alvin, Texas; and died March 1, 1946, at Modesto, Calif. She was a member of the Seventh-day Adventist Church for thirty years. She is survived by her husband, one son, four daughters, and two grandchildren.

PALMER.—Hattie M. Palmer was born Oct. 17, 1865, in Wisconsin; and died May 17, 1946, at Modesto, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by three sons, one daughter; three grandsons, and one granddaughter.

FRISBY.—Carl Leonard Frisby was born March 29, 1891, in Rushville, Ill.; and died at San Diego, Calif. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife, one daughter, a sister, and two brothers.

THOMPSON.—Cecil Amos Thompson was born Feb. 13, 1887, at Warsaw, N.Y.; and died July 6, 1946, at Perry, N.Y. He was a member of the Seventh-day Adventist Church for nineteen years. He is survived by his wife, two daughters, and a son.

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JONES.—George A. Jones was born July 4, 1884, in Indianapolis, Ind.; and died there, Aug. 12, 1946. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife, a daughter, a son, two brothers, and three sisters.

MAYER.—Marie Schlenker Mayer was born Sept. 14, 1898, at Manfred, N. Dak.; and died July 21, 1946, at Lodi, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by her husband, two sons, one daughter, her father, seven brothers, and one sister.

WEIS.—John Frederick Weis was born March 10, 1874, in Morgentaw, Russia; and died July 9, 1946, in Alberta, Canada. He was a member of the Seventh-day Adventist Church for thirty-six years. He is survived by his wife, three sons, three daughters, and grandchildren, brothers, and sisters.

MICHAELIS.—Minnie Bethel Michaelis was born July 24, 1872, at Columbus, Ohio; and died there June 22, 1946. She was a member of the Seventh-day Adventist Church for fifty-two years. She is survived by three children, two grandchildren, and one sister.

RIFFEL.—Mary Myer Riffel was born Dec. 19, 1872, in Russia; and died June 23, 1946, at College Place, Wash. She was a member of the Seventh-day Adventist Church for many years. She is survived by her husband, Elder Jacob Riffel, four sons, and three daughters.

JOHNSON.—Kimber Peter Johnson was born May 25, 1868, at Marshalltown, Iowa; and died July 31, 1946, at Wadena, Minn. He was a member of the Seventh-day Adventist Church for sixty-four years. He is survived by his wife, two sons, one brother, two sisters, and five grandchildren.

THURSTON.—Alice Atwood Thurston was born Dec. 19, 1866, in Maine; and died July 20, 1946, at Fresno, Calif. She was a member of the Seventh-day Adventist Church for many years. She is survived by her husband, Elder H. G. Thurston; a daughter; and a son, Elder D. S. Thurston.

GARDNER.—Elmer Gardner was born in 1868 and died July 30, 1946, at Columbus, Ohio. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife, a daughter, and a sister.

BRANDSTETTER.—Mae Brandstetter died July 8, 1946, at Cincinnati, Ohio. She was a member of the Walnut Hills Seventh-day Adventist church, serving in various capacities. She is survived by her husband, one son, and one daughter.

ALEXANDER.—Elmer C. Alexander was born Dec. 2, 1876, at Cheery Fork, Ohio; and died July 14, 1946, at Cincinnati, Ohio. He was a member of the Seventh-day Adventist Church for thirty-two years. He is survived by his wife and many friends.

BROWN.—Mardell Smith Brown was born June 12, 1916, at Blue Earth, Minn.; and died July 18, 1946, at Waseca, Minn. She was a member of the Seventh-day Adventist Church for five years. She is survived by her husband, her parents, one brother, and two sisters.

TINSLEY.—Harry C. Tinsley was born Aug. 16, 1865, in Missouri; and died Sept. 21, 1945, at Granger, Wash. He was a member of the Seventh-day Adventist Church for many years. He is survived by his wife and one daughter.

How a Family Was Won

By Mrs. Lloyd Holbert

THE first Sabbath of the General Conference session I was making my way into the large auditorium where seven thousand other people were trying to find seats, when I noticed one of the magazine workers motioning for me to come over her way. As I sat down close by her she said, "Do you remember the woman we canvassed the last day you worked with me?"

I had spent a very pleasant day with this magazine colporteur, selling five-year subscriptions to *Life and Health*. And one of the last canvasses we gave was to a woman who seemed very much interested in the magazine and placed her order without even making an objection. She paid cash. Before leaving the home I commented on the fact that the woman must be a devoted Christian, because I noticed she had read her Bible until the back had come loose. She informed me that the black leather-bound book on the table which I had mistaken for the Bible was the dictionary, and that she had spent very little time reading her Bible, because she didn't understand it when she did read it.

I suggested that she secure a good commentary that would help her in her study of the Bible, to which she replied, "What could one get?"

I described *Bible Readings* to her, telling her that we had a copy in our home and found it a wonderful help in our Bible study. Immediately she said, "Where could I get one?" to which I replied that we would be happy to secure a copy for her if she so desired.

She seemed very much pleased, and as I continued

talking with her about the Bible she expressed her regrets that we had to leave, and inquired whether we could call back and visit with her again. I smiled and said, "Would you like to have us come back some evening and spend the entire evening talking about the Bible?"

"Nothing would suit me better," she said.

Immediately arrangements were made for the magazine worker and the Bible instructor to call at this home, and after three Bible studies had been given, the woman inquired whether it would be all right to invite a neighbor woman in to enjoy the studies with them.

That first Sabbath of the General Conference session, as this colporteur talked with me, she told me the good news that this woman and her husband, the daughter and her husband, the granddaughter, and the neighbor woman had all embraced the truth and been baptized.

Maybe you wonder why colporteurs always seem so happy and enthusiastic about their work. Experiences such as this cause them to realize the true value of their work and give them such a feeling of satisfaction and joy.

Notices

Request for Prayer

A SISTER in Quebec, Canada, is facing a grave problem and needs special help. She asks the readers of the *Review* to pray for her.

Camp Meetings for 1946

Central Union

Colorado Pueblo (Regional) September 28

Southern Union

Alabama-Mississippi Jackson, Mississippi (Regional) October 4, 5

CHURCH CALENDAR

Sept. 28	13th Sab. (S. Afr. Div.)	Nov. 16-23	Week of Prayer
Oct. 5	Colporteur Rally	Nov. 23	Week of Prayer and Sacrifice Offering
Oct. 12	Voice of Prophecy		Thanksgiving
Oct. 19-26	Our Times and Message Campaign	Nov. 28	Home Missionary Day
Nov. 1-30	Review Campaign	Dec. 7	Sabbath School Rally
Nov. 2	Home Missionary Day	Dec. 14	Sabbath School Rally
		Dec. 28	13th Sab. (Far East. Div.)

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NEWS AND NOTES

In the Dominican Republic

ELDER and Mrs. A. R. Sherman recently moved to Ciudad Trujillo, Dominican Republic, from Venezuela, where he has been laboring in medical evangelistic work for many years. Elder Sherman has now taken up duties as superintendent of the Dominican Mission. He writes of his introduction to the field the last of July and of the earthquake that followed soon after on August 4. The loss of lives and the damage to property was much larger than estimated at first. While no lives were lost among our people, the damage to church property will run to \$5,000. Elder Sherman says further:

"We have had a good welcome here and I am sure we are going to enjoy our work. I have already made several trips into the interior. Meetings in the main city of Ciudad Trujillo, where we have our headquarters, are well attended. We have our own church building in this city. Our committee has just voted to start a ten-grade academy here. This will mean much for this country. We have just completed a teacher's institute. We are hoping to start six additional church schools this year. We are of good courage and feel confident that the dear Lord will bless the work in this field as never before.

Recent Missionary Departures

ELDER and Mrs. K. S. Crofoot and their three children, Malcolm, Ellen, and Kathleen, of the Potomac Conference, left Miami for Kingston, Jamaica, August 14, en route to the Cayman Islands, Brother Crofoot having been appointed superintendent of the Cayman Islands Mission.

Mr. and Mrs. C. H. Mackett and their daughter, Betty Jean, returning to the Middle East Union from furlough, sailed from New York for Alexandria, Egypt, August 22, on the S.S. *Washington*.

Elder and Mrs. E. L. Branson and their son, Roy, returning to the Middle East Union from furlough, sailed from New York for Alexandria, Egypt, August 27, on the S.S. *Vulcania*.

Elder and Mrs. James S. Russell and their daughter, Janet, of New York, sailed from New York for Alexandria, Egypt, August 27, on the S.S. *Vulcania*. The Russell family were aboard the *Zamzam*, on their way to the Middle East, when that boat was sunk in 1941, and Brother Russell was interned in Germany during the whole period of the war. His appointment now is to the superintendency of the Palestine-Trans-Jordan Mission, with headquarters in Jerusalem.

Mr. and Mrs. A. B. King and their two children, Roger Symon and Sarah Jane, of Michigan, sailed from New York for Alexandria, August 30, on the S.S. *Marine Carp*. Brother King has been called to serve as cashier in the Middle East Union Mission office.

Miss Ruth Mitchell, of Pacific Union College, left Miami September 5 or 6, for Kingston, Jamaica, to connect with the new hospital in Kingston, as director of nurses.

Elder and Mrs. George Keough sailed from New York for London, September 6,

on the S.S. *Argentina*. Elder Keough, formerly superintendent of the Arabic Union Mission, has been more recently teaching the Arabic language to a group of missionary appointees at the Theological Seminary. He has now been called to pastoral service in England.

Elder Arthur G. Keough, returning to the Middle East Union from furlough, sailed from New York, September 6, for London, en route to Alexandria. Mrs. Keough and the two children, Lillian Anne and Graham Arthur, left for London in March.

Elder and Mrs. T. N. Ketola and their three children, Anneli, Pauli, and Liisi, sailed from New York September 7, on the S.S. *Gripsholm*, for Göteborg, Sweden, en route to Finland. Brother and Sister Ketola, who were missionaries in Liberia from Finland, have been having their furlough in America. They are now returning to Finland, where Brother Ketola will teach Bible and English in the Toivonlinna school.

T. J. MICHAEL.

Cartoon Points to Prophecy

WE are not in the habit of reproducing newspaper cartoons on the back page of the REVIEW, or anywhere in the journal, for that matter. But the accompanying cartoon from one of America's leading newspapers presents so striking a sermon on the signs of the times that we have made an exception. Comment is hardly needed, unless it be the question: Who ever expected that cartoonists would be borrowing the much-used Adventist text on the end of the world in connection with military plans for the future? The cartoonist has sought to convey in bold strokes the ominous thought that over the heads of statesmen and military leaders, like a handwriting on the wall, may be seen the prophet's forecast of world destruction.



REPRODUCED BY SPECIAL PERMISSION

The above cartoon appeared on the front page of the September 9, 1946, issue of the *Evening Star*, leading evening paper of Washington, D.C.