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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

Atomic Apocalypse

By Wesner Fallaw

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WHEN a man is sick unto death, thoughtful persons close to him find themselves making two plans. One is in terms of the possibility of the patient's recovery and his need for care during convalescence. The other is designed for use in case of death. The first plan permits of many variations. It is subject to revision as time passes. Not so the second. It is narrow, final. Like the situation—death—for which it is designed, it is unique.

The world is sick unto death. Politicians, statesmen, nations, and international bodies are making plans for its recovery. So are the churches. But the churches, unlike all the others, may be called on to come forward with a number two plan of action. No other agency will.

I

A function of Christians is to make preparation for world's end. For generations this fundamental aspect of the Christian faith has been ignored or relegated to the subconscious. But now eschatology [the study of last things, world's end] confounds us at the very center of consciousness. Neither the mind nor the emotions of man can encompass the enormity of this fact. It will take a unique program of training and education to overcome this deficiency. Here, in bare outline, is a suggestion.

Groups of adults within the local church can begin now to analyze the eventualities. There are four: (1) complete global dissolution—a possibility to which one must give intellectual assent, in the light of what reputable scientists are saying, but a possibility which few can credit emotionally because of the boundless hope with which men are endowed; (2) atomic war within a few years, ravaging much of the earth's surface and destroying civilization as we know it, though leaving some survivors; (3) further avoidance of war, with people steeped in fear as nations strive to prolong their tenuous sovereignty; (4) a postponement of Armageddon, to allow for establishment of world government—a preliminary to earth's last throes in civil strife.

This analysis is only the beginning. When they have got so far, official church boards, men's and women's societies, Bible classes, and discussion groups can start to educate individual Christians in understanding the implications of the possibility of world's end. These educative groups, guided by preachers turned teachers, may be expected to gain more enlightenment and a greater nurture in Christian belief than if they were to rely on ministers who continue merely to announce impending doom. When people are con-

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

¶ FOR almost one hundred years the Protestant Episcopal Church in America has been developing one of the most highly specialized types of ministry known to the church—a nation-wide mission to the deaf. Back in 1852 the Rev. Thomas Gallaudet founded St. Ann's Church for Deaf-Mutes in New York, the first of its kind in this country. Later, through his Church-Mission to Deaf-Mutes, Gallaudet extended his ministry to parishes in the South, East, and Midwest. Today the Protestant Episcopal Conference of Church Workers Among the Deaf promotes the message of religion among more than 4,000 deaf communicants in 170 mission stations throughout the United States.

¶ FOR the first time in the history of the Presbyterian Church in the U.S. (Southern) missionaries of the denomination flew directly from this country to a mission field when a group of eleven left La Guardia Field for the Belgian Congo. The four-day flight cut the travel time from the usual two months previously required.

¶ ROMAN CATHOLICS in Northern Ireland are making inroads on the Protestant church, the Rev. John A. Kensit, English Protestant, declared. Mr. Kensit, who is making a lecture tour of Northern Ireland, asserted that Protestant young people are frequenting Catholic dances and Sunday shows, that mixed marriages are increasing, and that Protestant parents are allowing their children to attend Catholic schools. "There is evidence that Protestant farms are passing into Catholic hands, and mansions are being transformed into monasteries, convents, and schools, each of which is a new center of Catholic influence," Mr. Kensit said. Only in an area thirty miles around Belfast is Protestantism in a clear majority, he added.

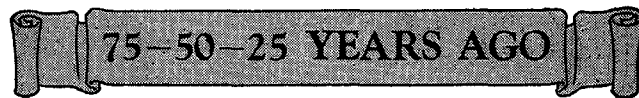
¶ THREE QUARTERS of the children of grammar school age in the Chicago area never attend church, according to a survey made by the Chicago Child Evangelism Fellowship, headed by Mrs. Philip D. Armour. The fellowship has established a program by which people invite children of their neighborhood to their homes after school for an hour of hymn singing and Bible story reading. Last year the project reached 16,000 children. An all-day public meeting is scheduled to interest Chicagoans in expansion of the program.

¶ A "CHARACTER SCHOOL," only one of its kind west of Chicago, which will take the place of the traditional Sunday school, opens September 29 at University Congregational church in Seattle, Washington. Originated by Dr. Ernest Ligon, of Schenectady, New York, ten years ago, the school was operating in four Eastern churches last year and will function in eight this year. Since the idea still is in its experimental stage, Dr. Ligon has limited the number of churches using it until 1950.

¶ Small folding organs will be installed in all Veterans Administration hospitals and homes to bring religious music to bedridden patients, it was announced in Washington, D.C., by Chaplain Crawford W. Brown, director of the VA chaplaincy service. At least 250 of the portable organs will be purchased. They will be of the same type as those used by Army chaplains in battlefield services during World War II, he said.

¶ A RESOLUTION urging President Truman to grant amnesty to all conscientious objectors now in prison and to restore their civil liberties and rights as citizens, was adopted by the 134th General Conference of the Seventh Day Baptist Church.

¶ TECHNIQUES for attracting the attention of passers-by and interesting them in the Roman Catholic faith through street preaching were studied by more than fifty national lay and clerical leaders of the Catholic Evidence Guild. The Rev. John E. Kuhn, of Cincinnati, was general chairman of the convention, which devoted major attention to effective methods of presentation in street preaching, with some demonstration talks being given in the courtyard of downtown St. Xavier church. Suggestions for improving street preaching included use of mass singing, dialogue between priests on Catholic questions, and the possible use of motion pictures, lantern slides, and other visual aids.



1871

¶ UNDER date of October 12, John Matteson writes of the great Chicago fire. Following an account of the course of the conflagration, he says: "What a pitiful sight to see more than one hundred thousand people homeless, multitudes lying in the streets and on the prairies. The west side is mercifully spared. The large churches, halls, and schools are crowded with people. The court is in the old Congregational edifice. The City Council, in the new. Here thousands of people are thronging to get a free pass on the railroad, which is given by the city to all suffering ones who wish to go into the country; there, clothes are distributed; in another place, food. Here shanties are being built on whole blocks to provide shelter. Many people are burnt to death, others crippled. Water is selling for five cents a pail. . . . Our meeting house will soon be enclosed, but how much further we can go under the present embarrassing circumstances depends on the favor of the Lord. The brethren have escaped from this destruction; only one of them lost his tools."

1896

¶ W. G. BUCKNER, of California, has reached home after spending two years on Pitcairn Island. As a result of his work there, the islanders have a good supply of fresh, pure mountain water running into their village, and a windmill that furnishes power for grinding grain and running a turning lathe.

1921

¶ As the result of a tent meeting conducted by Elder Allen Walker and Dr. B. O. James, a church has been organized at Arcadia, Florida, with a membership of thirty-two. Work has begun on the erection of a bungalow chapel.

EDITORIAL

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"Atomic Apocalypse"

Part I

UNDER the above title we reprint on the first page of this issue an article that recently appeared in *The Christian Century*. In our nearly twenty years' connection with the REVIEW, we do not recall that an article from that journal has been reprinted in the REVIEW. This is understandable. The two journals stand at opposite poles in theology. *The Christian Century*, brilliantly edited, has stood for the theology known as modernism, or liberalism. The REVIEW has stood for the most conservative theology. These two theologies are never more clearly distinguished from each other than when the subject of the future of the world is under discussion. Modernism, in brief, has pictured the world as progressing ever upward and onward, even though slowly and sometimes circuitously. Conservative theology, as represented by the classic creeds and by Seventh-day Adventists, has pictured the world as moving forward in its present state of good and evil until the great day of judgment and the consummation of all things, at the second advent of Jesus Christ.

Explosion in Theological Circles

Now something has happened. The atomic bomb exploded, not simply in New Mexico, Japan, and Bikini, but also in theological circles and seminaries. The result has been the most amazing declarations by liberal theologians. From time to time we have been quoting paragraphs in the articles and other statements of such men. This week, by special permission, we reprint a whole article written by Wesner Fallaw, a member of the faculty of Andover Newton Theological Seminary. We reprint it under the same title it carried in *The Christian Century*. We believe that this article outdoes anything that we have read thus far from the pen of a liberal minister, since the opening of the atomic era, on the grim subject of the future of the world. It is an article worth reading from the first line to the last. You may wish to do that right now before reading further our editorial comment on it.

The author declares that "the world is sick unto death." He then proceeds to "analyze the eventualities," which he considers under four heads. All four point to a doleful and disastrous end to the world. That is the first and most important point in the article. In all past years, when the skies grew dark and the signs on the international horizon augured calamity, all who were committed to the idea that the world was gradually improving, declared that the dark shadows were cast only by fleeting clouds, that soon the sun would shine bright again and all would be well. We have heard less and less of such prophesying in recent years and very little since the atomic era began. And now the writer under discussion does not include among even the possible "eventualities" any bright tomorrow.

"Face Reality"

He calls on the churches to "face reality," the reality being "the possibility of world's end." His observations in this section of his article are eminently worth reading. He thinks that meditation on the fact that the world may end someday ere long should lead us to

be absorbed in the worship of God and to discount material possessions. Well, if the normal and natural reaction of a Christian to contemplation of world's end is absorption in the worship of God and a turning from material goods, then undoubtedly what the Christian church has needed more than anything else is meditation on the world's end. Certainly all talk of world improvement and this earth's becoming a very ideal place has not led men to be more absorbed in the worship of God and to discount worldly possessions, but rather the opposite. If this is so good a world that it is going to be better very soon, why not gain possession of a larger and still larger portion of it? Evidently Christian preaching has not put its emphasis on the right doctrines.

Value of Church Schools

The author offers a second suggestion, namely, that the Christian colleges rise up to their full possibilities in the light of world crisis. He thinks that these present disastrous times provide church-sponsored schools a new and glorious reason for existence. We think he is right. We agree with his observation that "only an educational system which envisions ultimate things can motivate learning and conduct suggestive of preparation for the end of civilization."

We agree also with him when he declares that "all Christians can train their children to value spiritual attainment above material possessions." All of this counsel concerning the training of children and youth in terms of Christian principles and ideals makes a world of sense to Seventh-day Adventists, who have struggled through long years to maintain and to enlarge a church-sponsored school system from the first grade through the sixteenth. It is stimulating to think that these most disastrous times should provide the best reason for the existence of such a school system.

"Refresher Courses"

The author also feels that ministers of the Christian church need "refresher courses" in the subject of world's end and in the preparing of themselves and their churches for that climax of earth's history. Now, a refresher course is for a person who has taken a course originally in a particular subject and who wishes only to have his mind and memory refreshed on it. But is it correct to presume that the Christian ministry in general have a background of knowledge and study concerning the end of the world, that needs only to be refreshed now in these days of calamity? We think not.

And our thinking is only reinforced by what the author himself declares. Says he: "A function of Christians is to make preparation for world's end. For generations this fundamental aspect of the Christian faith has been ignored or relegated to the subconscious. But now eschatology confounds us at the very center of consciousness." Thus he speaks in opening his article. In a closing paragraph he returns to the subject with this statement: "Christians normally reckon with eschatology. It was Christian abnormality which ignored eschatology for so long."

For our nonministerial readers we should probably explain that the word *eschatology* is a theological term to describe the study of last things, that is, the study of the ultimate end and destiny of man in relation to

the divine plan of God for him. Most truly the author declares that "for generations this fundamental aspect of the Christian faith has been ignored or relegated to the subconscious." To put it bluntly, the liberal ministry, and some others not necessarily moving in the main stream of liberalism, have not only had no time for a study of last things, they have definitely viewed with supercilious air all those who did study this subject. Indeed, eschatology has been supposed to be the mark of queer sects who dwelt on the lunatic fringe of Christianity. But now it rather becomes evident that the only reason this doctrine has been found almost exclusively out on the fringe is that the great religious bodies have allowed a most vital truth to ravel out of the fabric of their doctrinal life.

For multitudes who formerly gave no attention to last things, the atomic bomb blew eschatology from the fringe into the center of doctrinal thinking. Right here, perhaps, would be an appropriate place to quote the venerable line that God works in a mysterious way His wonders to perform. Not by a religious revival, not by some new wave of Bible study, and not by some miracle of the opening heavens has God brought men to a study of that great theme of the ultimate end of all things. Instead He has used the wrath of man to praise Him by making the atomic bomb an agent for readjusting the thinking of men.

F. D. N.

Heart-to-Heart Talks

The Fruitage of Apostasy

THERE have been apostates from the truth of God throughout the long history of the church. Christ had to deal with this class of people in His day. As a result of some truths He expressed in His ministry, many of His disciples left Him. The apostle Paul had the same experience. Some in his day taught that the resurrection had already passed, and by their teaching overthrew the faith of some. "Nevertheless," added the apostle, "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity." 2 Tim. 2:19.

Against this class of people the apostle John sounded very definite warning:

"If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds." 2 John 10:11.

In our own day we see men rise up and denounce the church to which they once belonged. This has been true of the various denominations and has also been true of the Seventh-day Adventists. Some who have left us have quietly withdrawn and gone their own way without giving opposition to their former brethren. Others have felt they had a duty to renounce the cause they once espoused. We recall an instance of this kind several years ago. One of our ministers from overseas came, in his study of the Bible, to differ very widely with his brethren. When he visited this country, several met with him for Bible study in the hope that his mind might be relieved of the error that had taken possession of him. I was one of this group. The brother was a very pleasant gentleman, and while nothing was gained in the Bible study, the discussion was most kindly and Christian. As we closed our last meeting, I remarked to him, "There is one thing that pains me very greatly, because if you persist in the views you hold, there will come a time when you will

become a bitter opponent of Seventh-day Adventists." He threw up his hands in horror and said, "Brother Wilcox, that never will be! I will never fight Seventh-day Adventists." But my statement proved true, because in only a few short years he was strenuously opposing our work and his former associates.

A Personal Interview

We all know of the opposition which came to this denomination from D. M. Canright, at one time a minister in this church. He preached against the denomination and issued various publications attacking our positions and some of the personnel of our workers. However, in his private talks with individuals he seemed to be uncertain as to his position.

The Review and Herald Publishing Association held one of its constituency meetings in Battle Creek some years ago. Elder Canright was then taking treatments in the Battle Creek Sanitarium, as I recall, for cancer. He attended several of our meetings. I sat down beside him one day and reminded him of the fact that he had organized the little church in northern New York to which I first belonged. Then I said, "Brother Canright, you have left us and are now preaching against the church which you helped build up. What counsel have you to give me as a young man?"

He dropped his head in thought. I wondered whether he was reviewing the past of his long experience. He finally inquired, "Do you believe what you preach?"

I said, "I certainly do, or I wouldn't preach it."

He said, "Are you having any trouble with your brethren?"

"No," I said, "I never have any trouble with my brethren."

"Then," he answered, "I would advise you to keep on right where you are."

I was told recently by one of our brethren that several weeks before Elder Canright left us, in a series of meetings he was holding, the mother-in-law of this brother accepted the truth and was baptized by Elder Canright. When Elder Canright fell away, she wrote and asked him what counsel he would give her, whether he thought she should break away from the church with which she had recently united. His counsel to her was the same counsel that he gave to me. He advised her to remain true to the Bible expositions

Images

By ZELDA SAVILLA PARRIS

I sat in the cloistered cathedral, with its flickering candlelight,
And waited the voice of the speaker, in the service of the night.
As I cast my gaze about me, from front altar to side wall,
In each niche and secret corner stood an image, straight and tall.
Each was decked in gold and scarlet, royal blue, or purple robe,
And the people knelt before them, seeking help as though from God.

China, India, South Sea Islands—anywhere you want to go,
You will find deluded people seeking comfort here below.
And I wondered, as I pondered deep within my chambered heart,
Do I worship some choice object? fame or money? finery? art?
Someone near and dear around me? something precious, something
fine?

Is the Saviour crowded out by images in this heart of mine?

Father, cleanse this human temple, let dear Jesus own my heart,
Fill each corner with His presence, may I ne'er from Him depart.
Though it cost me fame and pleasure, art and fashion, time and
gold,

All are images of folly, and will burn, as Thou hast told.
Let me cherish no ambition, save to view Thy sacred face,
And to serve Thee more sincerely as Thou daily grant me grace.

by which she had become a Seventh-day Adventist.

It is very difficult to see how one who preaches this message for years, the message which becomes part and parcel of his very existence, can lightly leave it, can depart from the church without sometime suffering sore regret. This regret came to Elder Canright.

"Too Late"

D. W. Reavis, an old-time and very consecrated and efficient Review and Herald worker, several years before he passed to his rest wrote a book *I Remember*, in which he recounted many of the experiences of his long life. He was intimately acquainted with D. M. Canright. Brother Reavis felt that the prompting motive that led Elder Canright to break with the denomination was a feeling he had that he could become a great preacher if he did not preach an unpopular message. Elder Canright said, one Sunday night, after he had spoken in one of the largest churches of a mid-western city: "D. W., I believe I could become a great man were it not for our unpopular message."

In 1903 there was a general meeting of our workers in Battle Creek. Elder Canright was then in the city, and Brother Reavis prevailed upon him to meet many of the old workers. They received him very kindly and cordially. Brother Reavis urged him to go before the workers and confess to them his great mistake in leaving the denomination and ask their forgiveness, but the sad reply of this mistaken man was, "It's too late! I am forever gone!" I quote from page 120 of *I Remember*:

"I tried to get him to say to the workers there assembled just what he had said to me, assuring him that they would be glad to forgive all and take him back in full confidence. I never heard anyone weep and moan in such deep contrition as that once leading light in our message did. It was heartbreaking even to hear him. He said he wished he could come back to the fold as I suggested, but after long, heartbreaking moans and weeping, he said: 'I would be glad to come back, but I can't! It's too late! I am forever gone! Gone!' As he wept on my shoulder, he thanked me for all I had tried to do to save him from that sad hour. He said, 'D. W., whatever you do, don't ever fight the message.'"

It is well to consider the classification which God makes of heresy. It is no little sin indeed to depart from the truth of God and to follow a perversion of that truth. Heresy is classed with such sins as "idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions," and the apostle Paul declares that those who engage in such things "shall not inherit the kingdom of God." (Gal. 5:20, 21.)

Integrity of the Message

The following statements from the messenger of the Lord can profitably be read in this connection. We are told very definitely that God has not passed His people by and chosen others in their stead.

"God has a church upon the earth, who are His chosen people, who keep His commandments. He is leading, not stray offshoots, not one here and one there, but a people."—MRS. E. G. WHITE in *Review and Herald*, Sept. 12, 1893.

Again we are told:

"God has not passed His people by, and chosen one solitary man here and another there as the only ones worthy to be entrusted with His truth. He does not give one man new light contrary to the established faith of the body."—*Testimonies*, vol. 5, p. 291.

We are told further that the integrity of this message will be preserved even until the coming of the Lord:

"No line of our faith that has made us what we are is to be weakened."—*Ibid.*, vol. 8, p. 160.

"Our only safety is in preserving the ancient landmarks."—*Ibid.*, vol. 5, p. 199.

"Let none seek to tear away the foundations of our faith,—the foundations that were laid at the beginning of our work, by prayerful study of the Word and by revelation."—*Ibid.*, vol. 8, pp. 296, 297.

"Men and women will arise professing to have some new light or some new revelation, whose tendency is to unsettle faith in the old landmarks. Their doctrines will not bear the test of God's Word, yet souls will be deceived."—*Ibid.*, vol. 5, p. 295.

To those who would draw us away from the work that God has given us to do, we need to return the same answer which Nehemiah gave to the Sanballats and Tobiahs of his day: "I am doing a great work, so that I cannot come down: why should the work cease, whilst I leave it, and come down to you?" F. M. W.

As in Ancient Days

YOU will recall Paul's description of the endurance of children of God in days of old. He tells it in the faith chapter, the eleventh chapter of Hebrews. He says:

"They wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:) they wandered in deserts, and in mountains, and in dens and caves of the earth."

We think of this as we listen to the reports from various lands where brethren and sisters recently passed through wartime repressions, holding to their faith. For example, a Korean, Kim Sang Chil, tells in the *Far Eastern Outlook* of believers who were forbidden to meet even in two's or three's. He likens it to Waldensian times:

"Many of them fled to the mountains or to isolated regions with their families, in order to keep their faith. One group who fled from the city worked all day cutting timber and making charcoal to earn a living. As night drew its curtain over the valley, they came together to worship before the throne of the Almighty—He who had never failed His children in all ages. Thus about sixty believers associated together for three years, never failing to hold worship on the Sabbath. When found in the mountains they seemed so poor and unworthy; yet they were all safe under God's protecting wings."

In the same organ of the Far Eastern Division, the division president, V. T. Armstrong, tells what he found in the Philippines as he visited the field for the first time after the war:

"More than 7,000 baptisms were reported since the committee meeting in 1941. Surely this is a wonderful report. The workers were constantly in danger of death. Many walked thousands of miles in visiting churches and members. Often they lived for weeks in the groves and mountains, to avoid their enemies. Many lost all earthly possessions and were hungry and destitute. Still they pressed on, and God wonderfully blessed them with many converts."

In one of the smaller European countries, where the tide of battle twice swept over the land, scattering believers like dust before a storm, a genial, earnest conference president tells this experience:

"My wife and family and I took refuge in the fields in the country. We lived in potato cellars. One would keep watch at night while the others slept, giving warning of any hostile approach. Every night we prayed to God, thanking Him for protection through the day. Every morning we thanked Him we were all alive."

Ere long a way of escape was found into regions beyond the war zone, where the elder is again in evangelistic work.

"Of whom the world was not worthy," says the Scripture, but in many lands all these endured for the faith. "Wherefore God is not ashamed to be called their God."

W. A. S.

Prepare to Meet Thy God

By E. E. Andross

ANOTHER year is rapidly passing away. Its record will soon be complete. How swiftly time is passing into eternity! Each succeeding year seems to pass with increasing speed. This is an age of speed—speed on land, speed on the sea, speed in the air.

Arthur T. Pierson was one of the great apostles of modern missions. Shortly before his death he wrote of our day as follows: "One very remarkable feature of this day of God defies adequate description. We might call it acceleration, concentration, condensation, but there is no fit word for it. Centuries are practically crowded into years, and years into days."

This is "the day of His preparation"—the day when He is gathering a people out from the world and making them ready to meet Him as He comes in power and great glory. This work must be done quickly, for the hour is late. Hence we read, "He will finish the work, and cut it short in righteousness: because a short work will the Lord make upon the earth." Rom. 9:28. And again, "The final movements will be rapid ones."—*Testimonies*, vol. 9, p. 11.

To ensure the accomplishment of such a work, God has brought into existence all the material facilities necessary that the work may be quickly done. In Ezekiel's vision (chapter 1), "the bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion."—*Ibid.*, vol. 5, p. 754.

The prophecy of Isaiah 26:15 is being rapidly fulfilled. "Thou hast increased the nation, O Lord, Thou hast increased the nation: Thou art glorified: Thou hadst removed it far unto all the ends of the earth."

How inspiring it is to watch the onward flight of the angel bearing this joyful message, as he wings his way to earth's remotest bounds. Truly, this message is swelling to a "loud cry," and soon the earth will be "lightened with its glory."

Be Ye Also Ready

Time is bearing us rapidly on to the supreme moment when "in the awful presence of God our lives are to come up in review. . . . When the work of the investigative judgment closes, the destiny of all will have been decided for life or death."—*The Great Controversy*, p. 490. Are we ready? Have our sins all been confessed and forgiven? Are we, moment by moment, living as in the sight of the holy God? Have all the wounds our sins have inflicted on the hearts of others been healed? Are we at peace with God and man?

How appropriate that such thoughts as these should be very seriously considered at such a time as this. We have no time to delay in the work of preparation to meet our God. He is today speaking to us in the thrilling events that are daily taking place in the world about us. Are we giving earnest heed to His voice?

"Let no one say in his heart or by his works, 'My Lord delayeth His coming.' Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent, and flee from the wrath to come. Let us arouse them to immediate

preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields, to tell the unconcerned and indifferent to seek the Lord while He may be found."—*Testimonies*, vol. 8, pp. 252, 253.

Fathers and mothers, do not forget the children in your own homes, or possibly outside. Are they prepared to meet Jesus? Or are their hearts growing cold, and their feet slipping? Will you not begin without delay to pray most earnestly for your children and to labor personally for them? Begin by confessing your own sins to your children, your hard, unkind words, and your unsympathetic attitude toward the lambs of the fold. Shall we leave this all-important work till at last the Lord shall say to us, "Where is the flock that was given thee, thy beautiful flock?" Jer. 13:20. We must have our children with us in the kingdom!

Though in the world about us the clouds may grow darker, yet our individual Christian experience may daily grow brighter; but if so, we must constantly draw nearer and still nearer to our blessed Saviour.

"It is of the Lord's mercies that we are not consumed, because His compassions fail not. They are new every morning: great is Thy faithfulness. The Lord is my portion, saith my soul; therefore will I hope in Him. The Lord is good unto them that wait for Him, to the soul that seeketh Him. It is good that a man should both hope and quietly wait for the salvation of the Lord." Lam. 3:22-26.

We little know what these days hold in store for us. The whole world is passing through hours of the deepest trouble and distress. The end is approaching rapidly. We urgently appeal to our dear people, wherever this message may go, to prepare without delay to meet our God.

The Story

By MRS. E. P. HOYT

HAVE you heard, have you heard the sweet story
Of Jesus, the soon-coming King?
How He's building the mansions in glory,
And His angels are now on the wing

To bring to the-feast all the wretched,
The halt, and the lame, and the blind,
From the lanes and the highways and hedges—
Any sinners that e'er they can find,

Who are willing to go to that country
That never knows death or decay,
That never knows sorrow or anguish,
But life's one long beautiful day?

Have you heard of the feast that is waiting
Because of the ones who refuse?
Yet Jesus is patiently seeking,
And there's not a moment to lose.

For Satan is swiftly ensnaring
Every soul in the meshes of sin.
Oh, turn while the door is still open!
Oh, haste ye on entering in!

Arise and prepare for the wedding
In a robe of His righteousness clean;
Awake! for the Daystar is shining,
And the signs of His coming are seen.

Atomic Apocalypse

(Continued from page 1)

fused and fearful and of a mind to search after knowledge of God's will and man's destiny, they need the calm voice of a teacher as guide, not the stentorian voice of the preacher, proclaiming. The closing months of 1945 were the time for preaching, and parson, scientist, and publicist alike preached! But these passing hours of 1946 are the time for teaching professing Christians of the hope they may have in Christ, and helping them face, without faltering, every eventuality.

Adult study groups in the local church will use the report *Atomic Warfare and the Christian Faith*, by the Theologians' Commission on the Relation of the Church to the War of the Federal Council of Churches. That is indispensable. Other religious pamphlets and magazines offer helpful interpretations of Christianity in the atomic world. Nonchurch periodicals have in recent months printed scores of articles dealing with the moral and religious significance of the atomic era. Journalists, radio commentators, scientists, are plainly reaching for a religious platform on which to stand as they call on the people to accept salvation while there is time.

Bring the natural scientist and his data, the political scientist, the lecturer to the church. Indeed the church should provide these moralists with a religious platform. But the church group needs more than scientific fact and elucidation of the moral implications of man's plight. Individual Christians want desperately to pierce the irrelevancies of human custom and desire, and to reach the core of what is true about a man's relation with his God when heaven and earth are passing away. Only a spiritual communion of men and women drawn together as one in Christ can fulfill this desperate desire.

II

The early Christians had a program of action which they followed while awaiting the expected early end of the world. True, it was a spontaneous rather than a systematized program. But it was far reaching. They not only worshiped together and strengthened one another in the belief that Jesus Christ would return and care for them while all things were being finished; they also liquidated their possessions, holding earthly goods in common and serving each person, particularly the orphan and the widow, according to need. These first-century Christians were in training for life in a new world. Joy in the Lord of heaven and earth quite overcame anxiety about the cessation of one kind of life and the beginning of another.

The fact that these Christians were mistaken in their belief that some among them would still be alive when all things were finished is unimportant. What is of primary importance for us is the fact that they so strengthened each other in the faith that they could rejoice over the certainty they had that the world was about to end. And no less important for us is the cue which their conduct provides. Awaiting the end which they deemed a new beginning, they were constructively active, serving their fellows, putting human need foremost, and thrusting property far down the scale in value. Possessions were nothing more than means to an end, tools with which to enrich human life, tangible devices by which man could evidence his otherwise intangible love of God.

One might almost say categorically that there exists a sure test to determine whether or not any given person is a Christian—this: The Christian is not anxious about tomorrow—the scientist's likely day of world's

end; rather, the Christian is joyful over the prospect of God's new era wherein more justice will be realized than the most loving of men are able to achieve, no matter how they exalt the value of persons, serving them devotedly, and subordinating material values.

Only yesterday neighborhood and community groups in unbombed America were training themselves in first aid, acting as block wardens, auxiliary firemen, stretcher-bearers, and the like. Men and women were preparing for any eventuality connected with ordinary warfare. It was not merely self-protection which impelled this program of action; it was also a spirit of service, a plan designed to help one's neighbor if calamity should come.

Even so, church people would do well to inaugurate a training program whereby individuals can be conditioned spiritually and physically to render varying ministries to a society caught between two worlds. Obviously the only training adequate for global dissolution is one designed to cause men to be absorbed in worship of God and in sacrificial reapportionment of material goods, while there is time, so that Europe and Asia and all the multitudes of the world's miserable ones may have succor. Spirituality needs economic implementation. Only so will Christians attain any degree of relief—to say nothing of joy—as they contemplate the possibility of world's end. Let the local church now attend to this!

III

Should the end toward which we are whirling be somewhat less severe than planetary extinction, with the earth able to sustain some animal life, the survivors will be better fitted for the ordeal they will face if they now undergo physical conditioning. No nation and no considerable part of secular society can be counted on to develop a physical-fitness program to fortify people to survive in a racked and largely barren earth. Neither impersonal governments nor unheeding individuals can countenance such fantasy. What company of people in a populous and still verdant world can be relied upon to visualize their possible destiny in terms of rebuilding life with bare hands in a rubble-heaped globe? No government and no present organization of people can pile up enough food, medicine, clothing, and tools so that, after the debacle, all they will have to do is to unlock the stores and use their commodities until order is re-established and men can produce again.

No, it could not possibly be that simple. The job would be more elemental, more severe. But it makes sense to think that toughened athletes can endure shipwreck and existence on an unpopulated island better than can people who are sedentary, lovers of deep cushions and rich pastries. So also does it make sense to think that if youth are trained to the utmost of their physical and mental capacities, if they become skilled in working with their hands as craftsmen and tillers of the soil, as nurses and doctors, as servants of all sorts and in all degrees for the aid of their fellows, they will be more capable of survival in a devastated civilization. This is where the Christian college comes in, to complete rigorous training which should begin at home.

The churches, incidentally, have long recognized their need for discovering the unique function of their colleges in the modern era. Only an educational system which envisions ultimate things can motivate learning and conduct suggestive of preparation for the end of civilization. Only Christian theology, permeating every athletic game on the college campus, every class in first aid, every course in training mind, hand, and heart—only Christian faith, as men contemplate

the passing of life as they now know it, can cause them to believe that wisdom lies somewhere near such a program as here advocated. This is foolishness to the world. But is it foolishness to the Christian who perceives that God's purpose is being worked out in the very midst of calamity? Will this read, perhaps a year from now, as a little less foolish?

IV

In the event that the present turbulent period is prolonged by nations' successfully retaining their tenuous sovereignty, we face increasing tensions, fears, and spiritual blight until, goaded beyond endurance, men's minds snap and the world's structure collapses. If this happens, others than Christians will also begin to cry, "O Lord, come quickly!" During the Dark Ages the church held the human structure together. A similar opportunity may now be facing the church. But this time the task will be greater. Before, man possessed no means for holding a knife to every person's throat. Today he not only holds that knife but he also has the diabolical power to derange the human mind so ghastly is the scope of threat and fear. A society of deranged men, gradually and tortuously sinking into futility and frustration, threatens a plight far worse than the comparatively healthy action of an atomic war. Human society sickened on August 6, 1945. To this our mental institutions amply testify. But the sickness of mind and heart today is as nothing compared with what is ahead if the present disruptive "peace" stretches into an agony longer than the last "Long Armistices."

Let the church and its allied institutions—schools, colleges, medical schools, hospitals—assess its arduous role in a sick society and take the first healing step: that of facing reality. And reality, I submit, is not far from the possibilities here presented. Some Christians have the rich opportunity of utilizing medicine and psychology with the specific purpose of giving themselves, in religious devotion and scientific competency, to striving to counteract the increased sickness of mind and soul integral with our times. Other Christians, untrained as doctors and psychiatrists, may follow the example of those conscientious objectors to war who served in mental hospitals as orderlies dedicated to manifestations of love, instead of intimidation and force, in dealing with patients. All Christians can train their children to value spiritual attainment above material possessions, shielding them from hysterical reactions to the possibility of world's end, teaching them to regard it with health of mind equal to that of which they are capable when they are carefully taught about death. In the process, it may be said, the pica-yune teaching of home and church school will be replaced with a quality of Christian education seldom offered children.

Should there be a postponement of Armageddon, which permits the establishment of world government, the Christian must view this as at best probably only a preliminary to earth's last throes in civil strife. Whether this strife proves an intensified continuation of customary conflict between interest groups, or whether it ultimately takes the form of civil war on a global scale, makes little difference. For the Christian view of history makes inescapable a doctrine of events beyond history. God's will is to be worked out in time and beyond time. The kingdom of heaven is within you and within time; it is also beyond you, though you be a saint, and it is beyond the condition of earth as we have known earth. A new heaven and a new earth, when all things that are will have passed away and old things will have been made new—these conditions are possible only after world's end. What the nature of this end will be no man can say.

Christians normally reckon with eschatology. It was Christian abnormality which ignored eschatology for so long. But August 6, 1945, brought back normality, however much believers may lose themselves in the engulfing fear of unbelievers. The normality which the atomic blasts over Japan brought back to Christian believers consists of the rightness, the correctness, of not only contemplating but also *expecting* world's end. Here we need help.

Ministers should get back to their studies at once, either alone or, better yet, with groups in special conferences and in seminaries. If ever a professional body needed refresher courses, ministers of the Christian church do. And, since Protestantism holds to the priesthood of all believers, as many laymen as are of a mind to do so should join in these studies. Perhaps the next few summers may lengthen into a few more summers of opportunity. Again, no man can say. But let men search the Scriptures and ponder the facts of science, the vagaries of world politics, the economic, emotional, and industrial condition of the peoples—conditions pointing sharply toward *finis*, soon or a little later.

The teaching of Jesus that there is no cause for fear of powers that can destroy the body but much cause for fear of powers which can destroy the soul, the gospel of salvation, the love of God which passeth understanding, all point the way to a hope that will not be stifled—hope for new life now, which makes death a mere episode in man's immortal existence; the historic function of the religious community as a saving remnant. These and infinitely more facets of truth beckon the Christian who wills to ally himself with the little company of victorious souls moving Godward, through cosmic disturbances the measure of which only God Himself can take.

The world is sick. But there is a sickness unto life, as successful termination of crisis always attests. In this Christians find joy. But because they share the sickness of the world unto death, they must be nurtured and trained to minister uniquely as God's purposes move toward realization beyond time.

The Book of Hebrews—No. 4

Christ, the Express Image of God

By M. L. Andreasen

IN THE third verse of the first chapter of Hebrews, Christ is spoken of as "being the brightness of His [Father's] glory." The participle "being" is an expression of eternal, timeless existence and has the same sense as "was" in John 1:1: "In the beginning *was* the Word." The Word is Christ. (Verse 14.) He did not come into existence in the beginning. In the beginning He *was*. He did not *become* the brightness of the Father's glory. He always was. This constitutes the essential and eternal ground of His personality.

"Brightness" is variously translated "outshining," "outraying," "reflection." It has the same relation to God's glory as the rays of the sun have to the sun. The rays cannot be separated from the sun, nor the sun from its rays. The two are inseparable.

So with the Father and the Son. The Son reveals the Father, is the outshining of the Father. Through and in Him we see God. As, when we look at the sun, we see not the sun but its light, so we see not the Father but the Son, God Himself being invisible, "dwelling in the light which no man can approach unto; whom no man hath seen, nor can see." 1 Tim. 6:16. The glory of God is the sum total of His attributes. (See Ex. 33:18, 34:6, 7.)

Christ is the "express image" of the Father's person.

As a seal impresses an exact image of itself upon the wax, so Christ is the exact counterpart of God. "Image" is a translation of the Greek *charakter*, from which we derive our "character." Originally *charakter* meant the tool used for engraving or marking. Later it came to mean the marking itself. The same development may be noted in many English words. Thus "seal" means the instrument used for making an impression upon the receiving medium; but it also means the impression itself. "Stamp" refers to both the instrument and the mark produced.

The Greek word *hupostasis*, here translated "person," is rendered "substance" in Hebrews 11:1; while in 2 Corinthians 11:17 and Hebrews 3:14 it is translated "confidence." Its root meaning is "that which stands under," as an underplating, a substructure, a support, that which can be built upon; and hence it denotes firmness, steadfastness, assurance, confidence. It stands for reality as contrasted with imagination and fancy, and is used for the essence of things, the inmost nature of a person, that which is permanent and unchangeable, the real self. Its meaning is well expressed by "standing" in Psalms 69:2: "I sink in deep mire, where there is no standing." In Ezekiel 26:11 it is translated "ground."

When Christ therefore is said to be the express image of God's person, we attribute to Him more than mere outward likeness. He is the exact expression of the very essence and inmost nature of God; that upon which men may confidently build; that in which they may with full assurance trust. As is the Father, so is the Son—one in substance, one in character, one in mind and purpose. "He that hath seen Me hath seen the Father." John 14:9. "I and My Father are one." John 10:30.

Christ's Power and Authority

Christ is said to be "upholding all things." This is more than merely sustaining something so that it will not collapse. It means "bearing forward to a destination." While it includes the idea of sustaining, it has the added meaning of movement, of guidance.

Christ is the One who upholds the universe and keeps the heavenly bodies in their appointed paths. Paul says that "by Him all things consist." Col. 1:17. The thought in "upholding," however, is wider than that in "consist" and embraces the conception of working to a purpose, of planning, of carrying to a predetermined conclusion. The picture is that of a workman bringing to completion a planned structure.

This definition changes the concept from that of a mere power upholding the physical universe to that of an intelligent Being who has a plan and is in the process of carrying it out. If in the "all things" which Christ is said to be upholding we include things "visible and invisible, whether they be thrones, or dominions, or principalities, or powers" (Col. 1:17), we must necessarily think of Christ as doing more than carrying a dead weight. His "upholding" includes the superintendence of a million worlds with all their dominions and principalities and powers.

Christ's plan for the universe is not exhausted in creating a myriad of worlds and sending them spinning into space, nothing in particular being accomplished thereby. Paul hints of this when he speaks of "the mystery which hath been kept in silence through times eternal." Rom. 16:25, R.V. In Ephesians 1:9, 10 he says that God has "made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself: that in the dispensation of the fulness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him." We may not be

able to comprehend all that this includes. But it assures us that God has a plan and that in due time it will be revealed.

Purification of Sins

Christ "by Himself purged our sins." In these words Christ is introduced as High Priest. The word "our" is not found in the best manuscripts and is to be omitted. The reading, therefore, is that Christ "by Himself purged sins," or better, "made purification of sins." It is true that Christ purged *our* sins, but the author here takes a more inclusive view, though later he will fully discuss *our* sins. It may be remarked while the phrase "by Himself" is by some thought a questionable reading, the Greek form for "purification of sins" is such that this thought must be included. What Christ did, He did by Himself. He had no helper but God. He trod the wine press alone. (See Isa. 63:3.)

Of the phrase under consideration Westcott says that the genitive "purification of sins" "may express either (1) the cleansing of sins, i.e. the removal of the sins. Compare Matt. 8:3; Job 7:21 (Ex. 30:10), or (2) the cleansing (of the person) from sins. Comp. c. 9:15."—*Epistle to the Hebrews*, p. 15.

Christ by His atonement accomplished both the cleansing of sins, and the cleansing of the person from sin. The purging of sins was finished on the cross; the purification of sinners is still in progress and will not be finished till the last soul is saved.

On the cross Christ finished His work as sacrifice. He shed His blood, and thus provided a fountain open "for sin and for uncleanness." Zech. 13:1. But His work as intercessor was not finished on the cross, nor is it yet finished. He is still our Advocate with the Father, One who is "able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." Heb. 7:25. Those who teach that Christ is not now our Advocate, that He finished His work on the cross, have a very limited and imperfect view of the atonement.

Some questions in regard to the atonement need further consideration. If Christ made purification of sins, and sin still exists, what is meant by "purification of sins"? This question becomes still more important when we learn that Christ was not only to make purification of sins possible, but that He was to make an end of sins, and that this was to be accomplished within the prophetic period of seventy weeks. Said the angel to Daniel: "Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy." Dan. 9:24.

Christ the Sin Bearer

To make an end of sins is more than merely forgiving them. It is the eradication of sins so that they no longer exist. To the individual it means entire sanctification, the uprooting of every evil, a life completely controlled by the Holy Spirit. This was Christ's work, and this He was to do within the allotted time mentioned by the angel.

Christ on earth gave a demonstration of what God can do when humanity is fully yielded to Him. In the body given Him He was tempted as men are tempted. "He was oppressed and afflicted," bore "our griefs, and carried our sorrows," was "wounded for our transgressions," and "bruised for our iniquities." He was "despised and rejected of men," "poured out His soul unto death," and "was numbered with the transgressors." "He bare the sin of many," and made "His

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Conducted by Nora Machlan Woolley

The Teacher's Greatest Problem

By Mae Carberry Bradley

IDEAS are like children—your own are always the best." This quotation was contained in a letter which I recently received, and I have done considerable thinking about it. We are all inclined to feel that way, aren't we? I am not sure but that we are right in so thinking—especially about our children. I pity the child whose parents do not think he is the most wonderful child on earth. To them he should be. He is so wonderful that he deserves the best we can give him, regardless of what sacrifice is necessary to give it. The problem naturally arises, "What is the best that I can give him?" Many books have been written to help parents answer that question, so I shall mainly refer you to our Christian Home series of books, the lessons prepared by our General Conference workers for parents, and to our wonderful Spirit of prophecy books. I especially want to discuss your relation to the Sabbath school, the church school, and other educational facilities inside and outside the home.

At every teachers' institute I have attended I have heard varied and helpful discussions of the "problem child." He may be bright or dull, rich or poor, young or older, but his reactions to normal school life are not satisfactory. He requires much of the teacher's time and is a strain on her patience, but he may not be her greatest problem.

Another topic often discussed is the "problem parent." If you are not a teacher and have none in your family you are surprised, of course. If you are a teacher you are saying, "Now, solve that one." Yes, the teacher's greatest problem may be parents. No parent intends to be a serious problem to his child's teacher. He is merely trying his best to give that most wonderful child in the world the best that can be derived from this world, and in so endeavoring some parents unintentionally do harm.

Are You a Problem Parent?

Now, of course, you are not a problem parent—or are you? I know you do not mean to be. Let each carefully examine himself in the mirror of facts and then honestly answer the question, "Am I a problem parent to my child's teacher?"

Let us look this child of ours over a bit. We know him at home. Is he the same child the teacher deals with at school? Very likely he is, but possibly he is not. He may behave better at school, or he may be worse. The quiet, angelic little man of home may be his teacher's worst problem; the noisy little rebel of home may respond beautifully to school discipline.

Often I think of dear little Orville. I was his first teacher, and several of his acquaintances remarked to me, "I pity you. Orville is starting to school this year." It wasn't my first year of teaching, so I didn't put on armor in preparation. We had a grand time. There never was a sweeter, more co-operative little boy than Orville.



HAROLD M. LAMBERT

Are You Allowing Yourself to Become a Problem Parent by Siding With Your Children Against Their Teacher?

I think, too, of pretty, demure little Grace, who must surely have been perfect at home, but at school — That just isn't a pleasant topic to discuss. Perhaps we will mention her again.

No doubt you have at some time suddenly appeared on the scene and found your child conducting himself in a way that surprised you, possibly chagrined you. You have never seen him act that way before. If you haven't had this experience you have a very unusual child, or you are not a very observing parent. This thought is just to suggest that you might be as surprised if you could observe him at school sometimes.

I am sure we all agree that our child *could* be different at school, or that he isn't really *perfect* at home at all times. Then we are well started away from the problem-parent path. When the discovery is made that Jack or Jill has been disciplined at school, we are ready to stand by the teacher, at least long enough to make proper investigation if that seems necessary. Where shall we go to investigate? Let me tell you a story.

Reproaching the Teacher

Grace had been punished at school for repeated unkindness to Polly, who came from just as nice a home but didn't have all the mental ability possessed by the average child. The punishment was not severe, but it grew until it completely filled the mind of Grace and overflowed to her mother's mind, until soon there was no room for anything else. It even

filled part of the father's mind. Soon the telephone rang at Polly's home. Had Grace done or said anything unkind to Polly? No, Polly's mother hadn't heard of it. There! They knew the teacher was just picking on poor little Grace. Very soon the teacher was called away from important duties to receive such a tongue lashing that she decided she had missed her calling and might better stay at home and keep house as her husband wanted her to do.

Meanwhile Polly's mother called her little girl to her and inquired what Grace had been doing. Quiet little Polly had said nothing before, but now she told the entire story. Soon another caller was talking with the teacher, expressing her appreciation for the consideration given to Polly. They agreed to say nothing to Grace's mother about it, and no doubt to this day she believes that she said just the right things to a very unjust teacher. The teacher could have cleared up the situation had she been given an opportunity and had there been room for a new idea in those well-filled minds.

I wish to pause a moment to admit that there can be problem teachers, and the best of them can make mistakes. They are as human as you are. You err in dealing with your children. The teacher has many more to deal with. It would be well to compare their good work with their mistakes and mix a little praise with the criticism. Because the above-mentioned Grace was an unusually bright child, the teacher had gone to the extra trouble and work of taking her through two grades that school year, but she received not one word of commendation for that.

We have all heard of the critical shortage of teachers at the present time. Poor housing and poor pay may have discouraged some, but all too often it has been poor co-operation on the part of thoughtless parents that has caused teachers to leave the profession.

Valuable Counsel

There is a wealth of valuable instruction in the book *Counsels to Teachers, Parents, and Students*, by Mrs. E. G. White. If it isn't in your library, you are

missing a wonderful opportunity to learn how to educate your child the Lord's way. I quote at length, because some of you do not have it.

"The teacher should not be left to carry the burden of his work alone. He needs the sympathy, the kindness, the co-operation, and the love of every church member. . . . If the teacher exercises authority in requiring obedience, the children carry to their parents an exaggerated, distorted account of the way in which they have been dealt with. The teacher may have done only that which it was his painful duty to do; but the parents sympathize with their children, even though they are in the wrong. And often those parents who themselves rule in anger, are the most unreasonable when their children are restrained and disciplined in school. . . .

"Some have talked freely and bitterly concerning a teacher without clearly understanding the difficulty of which they were speaking. This should not be. The one who thinks a teacher has done wrong should follow the directions given in the Word: 'If thy brother shall trespass against thee, go and tell him his fault between thee and him alone.' Matt. 18:15. Until this has been done, no one is justified in telling others of a brother's mistakes.

"Parents, when the church school teacher tries so to train and discipline your children that they may gain eternal life, do not in their presence criticize his actions, even though you may think him too severe. If you desire them to give their hearts to the Saviour, co-operate with the teacher's efforts for their salvation. How much better it is for children, instead of hearing criticism, to hear from the lips of their mother words of commendation regarding the work of the teacher."—*Counsels to Teachers*, pp. 153-155.

"By hasty, unfounded criticism the influence of the faithful, self-sacrificing teacher is often well-nigh destroyed. Many parents whose children have been spoiled by indulgence, leave to the teacher the unpleasant task of repairing their neglect; and then by their own course they make his task almost hopeless."—*Ibid.*, p. 161.

"If ever we are to work in earnest, it is now. The enemy is pressing in on all sides, like a flood. Only the power of God can save our children from being swept away by the tide of evil. The responsibility resting upon parents, teachers, and church members, to do their part in co-operation with God, is greater than words can express."—*Ibid.*, p. 166.



LIFE'S PATTERNS

TRUST FIRST

IF ONLY we could learn to trust first and wait for an explanation of any situation or act that might be misinterpreted. But no. We hastily form our own conclusions from outward appearances. Sometimes we wrong others and ourselves too. That was what happened to Mrs. Blank.

One day the telephone rang. Someone said sweetly, "This is the ——— Furrier shop. You are to come in any time and select a mink coat. The payment is guaranteed by Mr. C. J. Blank."

Baffled, she replied, "But I purchased a fur coat only two months ago. Are you sure the name is correct?" The clerk assured her that it was.

"Well, I will have him call you. I don't know anything about it."

Mrs. Blank's young daughter happened to be sitting near, and she saw her mother hastily go to her room and noticed that she was crying.

That evening the father was questioned about it. He assured Mrs. Blank that he had not bought a mink coat for her or anyone else. But somehow she could not seem to believe that he was innocent in spite of his denials.

From then on a rift came in the home which gradually widened. Mrs. Blank became a miserable, hysterical woman who refused to listen to any explanations. The tragedy of it all was that the father died before the truth about the fur coat was learned. There WAS a



mink coat ordered by a Mr. C. J. Blank, but he lived in a town forty miles away. The clerk, in looking up the name, had not checked the address carefully and thus the mistake was made. But how much unhappiness could have been avoided if Mrs. Blank had only resolved to trust first.

It is possible to trust. We will find that it is very difficult sometimes to hold to this resolve. But it is true that often our hasty judgment is incorrect and a lot of grief could be avoided and friendships saved if we will only make this resolve. Then our experience will be like that of the man who told his business friend a confidence regarding his business. It was an important matter, and he asked him not to mention it to anyone. The friend assured him that he would not.

A day or two later, as the two were talking, they were joined by a mutual acquaintance. During the conversation this acquaintance brought up the subject of this confidence and discussed it quite in detail. The business friend was afraid he would be misjudged, but knew he had not disclosed the information. When the third person left he said, "It looks bad, but I want you to know that I did not say anything about your confidence to him or to anyone else. His friend replied, 'I knew you did not. You gave me your word that you wouldn't say anything, and I trusted you. I know that he has learned it from some other source.'" N. W.



Graduation at Antillian Junior College

By Charles R. Taylor

THE week end of August 17 was an eventful one for all who are interested in our educational work in the Antillian Union. The graduation exercises, the final programs, the baptism, and the inauguration of the new chapel at our Santa Clara training school in Cuba, not only marked the climax of another school year but, in a way, set a very significant milestone along the pathway of Christian education in this chain of island fields.

The graduating class of twenty, by far the largest contribution ever made in one year to the potential working force in this union, would not surprise a visitor from the homeland, perhaps; he is accustomed to seeing hundreds of workers pour forth from our colleges every year. But he would not have to stay long in Santa Clara to sense the thrill that filled the hearts of students, teachers, and visitors from our churches, as they watched these twenty young people take their places amid the potted palms on the platform of the newly constructed chapel.

As "Ambassadors of the Kingdom" these young people have determined to live up to their motto by bearing the Master's message to each one of the five fields they represent, namely, Puerto Rico, Dominican Republic, Haiti, East Cuba, and West Cuba. A number of the graduates are entering directly into the work, and others are remaining to finish the junior college work, which our school is now offering for the first time.

The chapel, recently finished, is forty by eighty feet, and seats four hundred and fifty people. There is also an ample shaded porch surrounding the building, which will accommodate three hundred more in an emergency, and makes for a cooler building in this tropical climate. It was built under the supervision of A. L. Christensen, head of the building program, who is now dedicating his full time to the construction of a much-needed wing on the girls' dormitory.

The spiritual climax of the school year came on Sabbath afternoon when C. G. Gordon baptized nine young people in the baptistry of the new chapel.

A welcome reinforcement was added to the faculty during this same week with the arrival of F. H. Meyer, who has come, with his family, to build up the printing industry and strengthen the practical training offered by the institution. The school is deeply indebted to the Review and Herald for releasing Brother Meyer to fill this needy place in the mission field publishing work.

The accompanying picture shows all but one of the graduates for 1946, with Professor and Mrs. J. S. Marshall, who have spent ten years building up the educational work in Cuba, after dedicating a similar period to the work in South America. The Colegio Adventista de las Antillas was located at Santa Clara only five years ago, on a fertile farm by the Ochoa River. Thanks to the faith and persevering effort of those who are responsible for the school, and to the generosity of our people, God has greatly blessed in developing the institution thus far in so short a time. There are still many needs to be filled in the

way of classrooms, equipment, and personnel, but we have faith to believe that what God has established He will prosper, and His people will respond to the needs of the hour by dedicating themselves fully to the finishing of the world-wide task.

War Experiences in Holland

[Report of a talk given at the Chicago Dorcas Federation, July 30, 1946, by Mrs. F. J. Voorthuis, of The Hague, Holland.—EDITORS.]

I WISH you could have seen the faces of our people when we received the first boxes of clothes from the General Conference. We received twenty tons of clothing. We have a little church of 118 members, and when all those big boxes came to the church, everybody had to help to unpack them. It was not easy to distribute them properly. We tried to be fair to all. The first three days of the week all came to see what they would like. They would try on a garment and then put their names on it if it was suitable. Many names might be on the same garment. We had to think of some way to solve this problem.

On the first Sunday we all came together at the church. In a large container we had black stones and one white one. We brought the names of all those on the clothes, and the one whose name was on it would try to get the white stone. You could not see this stone in with all the black ones. All those with their names on the one garment would try for the stone, and the one who got the white stone got the garment. Thus they could not say this friend or that one got all the nice clothes. The next Sabbath everybody had on something from the boxes. When our people had enough, we gave to outsiders.

When we left Holland our members said, "Tell everybody that we are so thankful."

Holland used to be rich and could always give. After the first World War we gave much help to Germany, Austria, and Hungary, and nearly every family took one child of those who were starving, into their home. But now, when we could not give, God provided for us. I thank the Lord for His goodness to us. I know that for myself it is much nicer to give than to receive. But God has been good to us, and has given in time of need.

In Search of Tulip Bulbs

The first years of the war were not quite so bad as during the last year, when we really had nothing. In our church we tried to help the old people and children. We made soup from tulip bulbs, sugar beets, and a few beans. The children and old people came three times a week for soup. We had a little fuel in



Santa Clara, Cuba, Training School Graduation, Antillian Union

the church, and the old people came three times a week to warm themselves.

But finally we had no more tulip bulbs. One man promised to give my husband some, but he lived a long way off. A brother in our church, sixty years old, said he would try to get the tulip bulbs. He took a sleigh on the snow and started about four o'clock in the morning for them. He came to our house, and said he had nothing to eat on the way. I gave him the last bread we had, and he took that along for his meal. When he came to the gentleman who had promised him the tulip bulbs, he had no more. So he searched further and finally found some. He was supposed to get 200 pounds, but received only 100 pounds. He started on his way back, and when he was about half way, he was so tired and so weary that he could not go any farther. He lay down in the snow next to his sled and fell asleep. Now you know that when you lie in the cold snow you die. While he was sleeping, two ladies came along and awakened him and said, "What are you doing?" He told them he was so weary he had to sleep. The two ladies picked him up and set him on the sled and took him to the police. He stayed there until the next morning. He returned with the tulip bulbs but was so ill that he was placed in the hospital for three weeks.

Saving a Sick Man

All men under forty years of age had to leave the country. Most of them hid, as they did not want to go. Our neighbor, who is our best friend, came to us. He said the underground had learned that on the next morning the enemy was going to look in every house for the men. He was thirty-eight years old and was very much afraid. "I do not want to go to war," he said. I told him, "Just come in our house. I shall hide you." He said, "That is impossible, because you know what it means." I said, "I know, but come in our house."

He was very sickly and weak, and my husband and he would lie down in the living room, one on the davenport and one in the big chair. We made a hole in the floor of our living room and put carpet over it, so he could crawl underneath the house when the soldiers came. At six o'clock in the morning they came with big loud-speakers on a car and said every man under forty years had to come out. If they did not come out, they would put the men in the concentration camp and blow up the house.

When the man came to my door, I opened it. He said, "You look so afraid, why are you afraid?" I said, "Are you going to come in and search the house now?" He gave me a paper and said, "Do you have men under forty in the house?" I said, "Well, will you look now in the house?" This friend of ours was under the floor already and my husband sat on a chair that covered the hole. The man went away and we waited until they would look in our house. We had to wait all day long. Never was a day so long as that day. At five o'clock they came with big guns and entered the house, and I said, "Here he is." I knew they would not take my husband, although he was not forty, he was a minister and sickly. My husband showed his papers that stated he was sick, and they said, "All right." They wanted to go upstairs and look. I said, "Only a man seventy-two years old, who is my father, is up there." He said, "You think I cannot go upstairs?" I said, "Oh, yes, the door is right here." So he turned and went outside. I was so happy.

We were bombed fourteen days. The night before the bombings started, we moved from our home into the publishing house in another part of the city. Just across from our house a big bomb fell, and all the

windows in the whole street were broken. I had my very sick father in my house, and he could not walk. We had no streetcars, no railways. My brother, who lived in the same city, heard the bombs drop and thought we would be in trouble. He is a doctor and so is allowed to ride his bicycle. He wore a badge showing that he is a doctor. He came on the bicycle, and we put my aged and ailing father on the bicycle while the bombs were still dropping in the city.

Deliverance From Bombing

We went to the church, and on the way we saw all the people walking in pajamas and night clothes. The whole city was dark and seemed to be on fire. At the church many people were crying because this was the most terrible bombing we had had in our city. My husband said, "I think this is a morning of prayer." We had a short prayer meeting, and all the while bombers came very low. We could hardly hear a word.

When we came to our house after the bombing, there was nothing left. My husband said, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord." I can tell you, of my own experience, that it is very hard to lose everything. But through this experience we have received many blessings we never would have had if this had not happened to us.

Before we were free millions of people were facing starvation. We had had absolutely no food for four days. There was no way to get food, and we all thought we would die. But on Sunday morning we were told that airplanes would bring food. I could not believe it. But it was wonderful when we saw the lights going up from the airfield and saw the food dropping down. We were very excited. But there was no way to distribute the food to the 500,000 inhabitants of our city. The Canadians came just in time and brought jeeps and trucks to help. This was a very happy day.

Twenty-four Africans

By L. A. Vixie

TWENTY-FOUR black men with clean faces and shining white teeth leaned forward eagerly to hear what Bwana Maxwell had to say to them. A colporteurs' institute was a joy to them, and they drank with eagerness each lesson taught.

The lions and leopards, with which these people became so familiar, took on a new meaning as they listened to the explanations of the book they are to sell: *Prophecies of Daniel*. Elder Maxwell drew some graphic word pictures for them which made them determine to give of their best to those in darkness.

Their instruction has to be very simple—theoretical expressions find no lodgment in their minds. Concrete illustrations and examples of things with which they are familiar are the only avenues of approach.

One day they became startled and solemn. News came to us that right near the mission at dusk a leopard stalked by, seized, killed, and partially ate a ten-year-old African girl.

These colporteurs know the dangers of snakes, leopards, lions, crocodiles, and mosquito-infested areas, but they are willing to go, to do, to dare, for the Lord. Their example inspires me.

These men of the road know what hunger means. Most Nyasaland natives are very poor, and the job of selling even "nine-penny" books to them is not altogether a remunerative one, but once the love of the

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Texico Camp Meeting

By T. L. Oswald

THE camp meeting and conference session of the Texico Conference were held in Lubbock, Texas, in the St. John's Methodist Church. The brethren in charge had made every preparation for the comfort of the people.

N. R. Dower, the newly elected president of the conference, gave efficient direction to the entire program. The reports of the president, secretary-treasurer, and departmental secretaries showed that the message of God in the Texico Conference has made good progress during the biennial period. The conference shows a good growth in membership as well as in offerings. We were deeply impressed with the fine group of workers—most of them young workers full of energy, enthusiasm, and consecration to God.

No changes were made in the conference personnel. Elder Dower and his co-workers have the interest of the work at heart and, we believe, have the confidence and wholehearted support of the people.

J. W. Turner, with his union staff, was present. Elder Turner's counsel and sermon were very inspiring, and the help rendered by the union departmental men was very much appreciated by all in attendance at this meeting.

From the very beginning to the end the meetings were deeply spiritual. Again and again the people remarked that their souls were being fed.

W. B. Higgins, from Africa, gave the people a better understanding of our work in that needy field. E. J. Lorntz and I represented the General Conference.

On Sabbath morning an offering was taken for home and foreign missions. The total in cash and pledges amounted to a little over \$4,800. On Sabbath afternoon C. A. Woodland was ordained to the gospel ministry.

The workers and laity went back to their homes full of courage and determined to do their part in the finishing of the work.

New Jersey Camp Meeting

By W. G. Gibson

NEVER was there a greater response to New Jersey's camp meeting call. The camp was held on the old Rockefeller estate. The nearly two hundred tents and many mansion rooms were insufficient to lodge the record crowd. An entire hotel in near-by Lakewood was rented by the conference and filled by our growing attendance. The publicity committee distributed an invitation circular and a copy of *After 100 Years* to every home in Lakewood and adjoining communities, and secured wonderful free publicity in all near-by newspapers. Many signal victories were won, burdens lifted, doubts and fears removed, weakness and uncertainty exchanged for new strength and assurance, as souls were born anew into the family of God.

Features of unusual interest were many and varied. Outstanding among these were the entire Voice of Prophecy radio group and returned missionaries who brought thrilling accounts of the advancing triumphs of the third angel's message. We mention Elder and Mrs. John Oss, of China; T. A. Pilar, of the Philippine

Islands; W. G. Turner and E. E. Roenfelt, of Australia; George Burnside, of New Zealand; and J. Cepl, of Europe. H. H. Votaw and F. D. Nichol, of Washington, D.C., augmented our program with appropriate messages. Leading city evangelists, A. C. Fearing, of Trenton; C. A. Reeves, of Boston; and W. A. Fagal, of New York City, presented most timely and helpful discourses. Several enthusiastic rallies focused our attention on vast fields of service offering good opportunities for soul winning. The early-morning Spirit-filled messages of Meade MacGuire will long be remembered. Mary E. Walsh, veteran Bible instructor of the Columbia Union, also rendered special service.

The first Sabbath afternoon featured the impressive ordination service of S. W. Burrows, C. R. French, J. Terzo, and R. A. Tyson. All conference business was completed very early. At this session President M. G. Conger laid down his duties to accept a call to head the homiletics department of Washington Missionary College. Loyalty and support were pledged by vote to our newly elected conference president, W. B. Hill, formerly of West Virginia. At the closing Sunday morning workers' meeting Elder Conger led in a farewell service to the conference workers.

Visiting brethren of wide experience and travel stated that they had never attended a finer camp meeting. The spirit of the entire camp was well expressed by a new believer attending for the first time, who said, "I spent the happiest days of my life on these grounds."

Wisconsin Camp Meeting

By J. Ernest Edwards

A SPIRIT of earnest intercession and renewed consecration characterized the Wisconsin camp meeting held at the conference-owned site, adjacent to Portage. This miniature city is beautifully located, overlooking a small lake.

Spiritual blessings were received and victories were gained by the hundreds in attendance. The message in sermon and song brought by the Voice of Prophecy and the King's Herald; the series of studies presented by F. D. Nichol on early Adventist history and its practical application today; the recital of mission experiences by E. M. Meleen from India, W. R. Vail from Africa, and W. W. R. Lake from Borneo; and the rededication service conducted by L. E. Lenheim, the new union president, truly made this camp meeting a great spiritual convocation.

Our camp memories include the opening address by the mayor of Portage; the symposium by servicemen now attending Emmanuel Missionary College; the Home Conference Hour, when all conference workers, church school and academy teachers, and colporteurs were introduced by the conference president; the ordination to the ministry of Gordon Heide; the studies on stewardship by C. W. Guenther; the Dorcas leaders' and lay workers' symposiums; the trip to the new academy site and farm; and the Junior Campfire Hour.

The ministry of each secretary from the Lake Union Conference made the camp meeting a blessed occasion.

The members again liberally responded to the appeal from the needy mission fields by contributing over \$5,000. Determined that the spiritual blessings of camp meeting should continue, the members purchased almost \$5,000 worth of books.

This long-to-be-remembered camp meeting marks another milestone in the progress of the Wisconsin churches, under the leadership of T. E. Unruh and his faithful corp of workers.

Christ, the Express Image of God

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soul an offering for sin." Because of this He was to "justify many; for He shall bear their iniquities." Isaiah 53.

This presents Christ as Sin Bearer. God "made Him to be sin for us, who knew no sin." 2 Cor. 5:21. "His own self bare our sins in His body on the tree." 1 Peter 2:24. He was "in all points tempted like as we are, yet without sin." Heb. 4:15. In the body prepared for Him he gained the victory over every temptation; repelled every advance of Satan, triumphed over every obstacle, until Satan at last had no more arrows in his quiver to point at Him. "The prince of this world cometh," said Christ, "and hath nothing in Me." John 14:30.

Christ voluntarily took our sins upon Him. Every temptation we have to meet, He met, until Satan's darts were exhausted. With no other help from God than we may have He demonstrated that it is possible to resist sin and have constant victory over every temptation. His body temple, which Satan had attempted to defile, was stainless.

This part of His work He finished before the cross. He annulled sin in His own body, made sin powerless and ineffective. Satan tried every device and failed. Publicly, Christ challenged Satan's emissaries, "Which of you convinceth Me of sin?" and there was no answer. John 8:46. When He came to the end of His public ministry and faced Gethsemane and Golgotha, He confidently affirmed, "I have glorified Thee on earth: I have finished the work which Thou gavest Me to do." John 17:4. Within the time allotted Him He had made "an end of sin." This work He finished in the body given Him before the cross.

The other two phases of His work we shall consider next week.

Twenty-four Africans

(Continued from page 13)

truth gets in, all fears go out, and they face their foes and win souls.

Before me lies a letter from one of our twenty-four colporteurs. It tells of how one day when very hungry he approached a chief's house, intending to ask for food. The colporteur heard cries, moans, shrieks, and the sound of mourning. About three hundred natives had gathered at the chief's house, for the chief's wife had just died. Our colporteur asked whether he might talk to the people. The chief gave his consent. The colporteur then asked, "Do you know how to sing? Do you know how to pray?"

A chorus of "No, we do not," arose. Again he asked, "Do you know why death has come?" They answered, "Through witchcraft."

He told them how sin had entered the world. In his eagerness to help them he forgot his hunger.

For the first time in their lives those three hundred or more people heard the story of Jesus and the salvation offered. As a result of that one talk at this funeral, a prayer house is now going up and thirty-two individuals are in a Bible class.

The colporteurs' institute was held at Malamulo

Mission, where we had the excellent help of Elders Pierce, Edwards, Crowder, and an African, Pastor James.

The last meeting, a testimony service, stirred my heart. One man said that as the foxes with fire in their tails went through the Philistine's cornfields, so he wanted to go out with holy fire, through the villages of Nyasaland kindling a flame of truth in the hearts of Africans.

I bow my head in prayer and ask that God make each of these twenty-four colporteurs firebrands for the Lord in heathen Africa. Will you join me in prayer?

Fulton, Kansas

By J. R. McWilliam

SEVERAL months ago we found a beautiful Presbyterian church, with stained-glass windows and made-to-order pews, unoccupied. We rented it for an effort and finally purchased it.

The Lord blessed from the first meeting, and on August 11, 1946, we organized a church and dedicated the building to the "remnant faith."

The dedicatory sermon was preached by our union conference president, M. V. Campbell, and the prayer was offered by our conference president, J. H. Roth. Several other ministers were present and took part in the services.

There are many more who should be baptized in this vicinity. Pray for the work here.

THE darkness that will then rest upon our path must not discourage us, or drive us to despair. It is the veil with which God covers His glory when He comes to impart rich blessings. We should know this by our past experience.—*Testimonies*, vol. 5, p. 215.

CHURCH CALENDAR

Oct. 19-26	<i>Our Times and Message Campaign Review Campaign</i>	Nov. 28	Thanksgiving
Nov. 1-30	Home Missionary Day	Dec. 7	Home Missionary Day
Nov. 2	Week of Prayer	Dec. 14	Sabbath School Rally
Nov. 16-23	Week of Prayer and Sacrifice Offering	Dec. 21	Famine Relief Offering
No. 23		Dec. 28	13th Sab. (Far East. Div.)

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NEWS AND NOTES

Please Read Without Fail

Do not fail to read the article on the first page, entitled "Atomic Apocalypse." We believe this to be easily the most significant article that has been written by a non-Adventist religious writer since the opening of the atomic age. The author, a professor in Andover Newton Theological Seminary, declares that ministers should prepare men and women for the solemn possibility, if not the certainty, of world's end. A hundred years ago a number of theologians wrote books against William Miller and the Adventists, declaring that the world was not approaching a calamitous end, but, rather, a glorious, steadily improving future. One of those who wrote was a professor in Andover Theological Seminary; another was a professor in Newton Theological Seminary!

The Remedy, the Book

THE whole world is sick with the deadly cancer of sin; and the people, including their leaders, seem more than ever before to be conscious of the utter hopelessness of the human race unless some hitherto untried remedy can be found.

Now, in this time when men's hearts are "failing them for fear, and for looking after those things which are coming on the earth," we should redouble our efforts to lead people to study the Bible, where alone is found an explanation for present world conditions, and which offers the only solution for world problems and the only remedy for sin.

Another great opportunity has come to Seventh-day Adventists in North America to co-operate with the American Bible Society in promoting World-wide Bible Reading. The Bible Society is sending to our conference offices quantities of a bookmark leaflet giving suggestive daily Bible readings from Thanksgiving to Christmas, and the General Conference is sending a like number of a leaflet which we have prepared on "The Book of Power." Our churches are asked to visit the homes of the people in their communities between November 1 and Thanksgiving, to distribute these two leaflets and encourage everyone to read the Word of God. This is not a campaign to distribute literature on our distinctive doctrines, but to do the basic work of promoting Bible study.

M. E. KERN.

Internees Arrive From India

ON September 18 we had the privilege of greeting eleven of our German brethren who arrived in San Francisco on the *General Gordon* from India. These brethren had been interned at Dehra Dun, but had been released by the British Government to come to America, where they have permits to remain for a period of one year, in order to give them an opportunity to endeavor to reunite their families.

Their period of internment has been a long one. Brother E. Bethmann, who was laboring in the Middle East, was interned September 4, 1939. His family are in Germany. The other brethren, comprising nine missionary workers and the son of one of these workers, were all laboring in the Netherlands East Indies. They include P. Drinhaus, F. J. J. Dittmar and Horst his son, E. Niemann, W. J. Koelling, G. Faass, F. K. Erlecke, A. H. Zimmermann, S. Horn, and A. I. Krautschick.

These brethren were taken into custody by the Dutch authorities on May 10, 1940, when the Netherlands were invaded and Germany and Holland were at war. They were taken from their homes, off trains, from the pulpits, or wherever they happened to be at the moment, and hurried into internment camps; they have not seen their families since. The brethren were eventually brought together in Sumatra. Near the close of 1941 they were taken to British India, where they have been held since early 1942. The wives of four of these brethren are in Japan; the others are still in Java.

W. P. BRADLEY.

Recent Missionary Departures

PROFESSOR and Mrs. W. L. Perry and their son, William Lloyd, of the Mount Ellis Academy, in Montana, left New Orleans, August 14, for Port-of-Spain, Trinidad, where Professor Perry is connecting with the faculty of the Caribbean Training College.

Mr. and Mrs. P. Keith Wiley, of California, sailed from New York, September 6, on the S.S. *Talisman*, for the port of Matadi on the west coast of Africa. Brother and Sister Wiley have been members of the group studying the French language at the Theological Seminary. They have now been appointed to service in the Belgian Congo.

Mr. and Mrs. Donovan W. Olson and their two children, Bruce and Dolores, of Emmanuel Missionary College, left Miami, September 15, for Santo Domingo, Brother Olson having been called to serve as evangelist in the Dominican Mission.

Dr. and Mrs. C. R. Potts and their little son, Dennis Earl, returning to Peru, South America, from furlough, left New Orleans for Lima, Peru, September 18.

T. J. MICHAEL.

Clothing to Germany

THE following cable was received from D. G. Rose, who has gone over to Switzerland to take charge of the relief work formerly carried by Brother Aitken, who has now connected with the Southern European Division as Missionary Volunteer secretary: "CLOTHING SHIPMENTS TO GERMANY GREETED WITH TEARS OF JOY NEED FOR MORE CLOTHING DESPERATE ESPECIALLY SHOES OVERCOATS MEN'S AND CHILDREN'S CLOTHING NO HEAT IN HOUSES FOR WINTER BODY RESISTANCE TO DISEASE DANGEROUSLY LOW MADE TRIP THROUGH HAMBURG BRAUNSCHWEIG KASSEL FRANKFORT LARGE NUMBERS OF ADVENTIST REFUGEES ARRIVING THINLY CLAD MANY WOMEN MOST CHILDREN BAREFOOT SHIPMENTS NEEDED BEFORE COLD WEATHER."

Brother Rose has been working with Brother Aitken the past few weeks and so is well qualified to continue the relief work. A large shipment of shoes has been dispatched from our San Francisco warehouse to New York to be sent on over to the destitute areas of Europe. American shoes are not desired in the Orient. We know that this large shipment of shoes will meet, to some extent at least, the great need among our believers in Europe. We are also sending a large quantity of winter underwear and heavy stockings and socks. Our greatest need now is for warm underwear for men, women, and children. We can use many, many tons of underwear and shoes at once if they are sent in.

W. E. NELSON.