

## Public Evangelism in Stuttgart, Germany

By D. G. Rose

**A**MID the ruins of Stuttgart one can already see signs of reconstruction. Carpenters are building scaffolds around damaged buildings, and wagons and trucks are unloading the necessary building materials for the workers who are filling in the gaping holes in the walls. There is, however, another reconstruction that is going forward in Stuttgart that is even more important. Isaiah describes it in terms of physical reconstruction: "And they that shall be of thee shall build the old waste places: thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in." Isa. 58:12.

Albert Ansel, under the direction of Edward Mayer, the conference president, began as described by the prophet to fill in some of the century-old breaches that had been made in the law of God. Using their only remaining chapel in Stuttgart, they opened a series of public meetings in the early part of the winter. The members rallied to their aid; yet the work was not carried on without great difficulties. Parallel to the experience of Nehemiah, there were enemies who did not want to see the breaches in God's law repaired, and when they "heard that the walls . . . were made up, and that the breaches began to be stopped, then they were very wroth."

As there was no coal to heat the hall, the evangelist urged each of the members to bring a stick of wood to the meeting so that they could at least take the chill off the air. Workers and members were undernourished; yet the work prospered. The interest, which was light at first, increased as the meetings progressed. The field secretary had no books to sell, so he helped to visit the interested people in their homes. At first the people who attended the lectures seemed to be in a daze. Hitler had, up until the very last minute, held out the false hope that some mysterious weapon would win the war for Germany. The surrender shattered their hopes and dreams as thoroughly as the bombs had blasted their cities.

As the meetings progressed, the confusion in people's minds began to be dispelled. They saw a new ray of hope for the future. Already forty have taken their stand for the truth and have been built into the living temple of God, and the interest is still growing. The time is ripe for a revival.

If our people can procure halls in which to hold their meetings, and can continue to receive food from their brethren across the seas, and—what is even more important—Bibles and literature to distribute to those who are experiencing a famine of the Word of God, then there could be such a revival in Germany as has not been seen since the Reformation.

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## ITEMS OF INTEREST

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

¶ TRANSLATIONS of the New Testament from the original Greek into Chinese has been completed by Lu Chen-chung, former research fellow at the Yenching University School of Religion, who recently arrived in New York to study at Union Theological Seminary.

¶ DR. EVERETT R. CLINCHY, president of the National Conference of Christians and Jews, appealed to newspaper editors for a new and more responsible attitude in handling religious news. He spoke at the religious news coverage seminar of the American Press Institute convened at Columbia University. The chief need, Dr. Clinchy said, is for the newspaper "to do the same kind of competent job on religion as it does on sports or politics or society. He declared that while most newspapers have sports editors, there are "only 284 church editors in a total of nearly 2,000 newspapers" in the United States.

¶ Six Protestant denominations have to date signified their willingness to participate in the formation of a National Council of the Churches of Christ in America.

¶ BRAZIL has a black market in Bibles, according to Dr. Everett Gill, Jr., who told the Foreign Mission Board of the Southern Baptist Convention that the demand for Bibles in the northern part of the South American republic is so great that three-dollar Bibles sell for \$7.50.

¶ REPORTS that the Russian Orthodox Church is considering plans to join the World Council of Churches, international Protestant agency in Geneva, were confirmed by Patriarch Alexei in an interview with Religious News Service.

¶ CHAPLAINS and needy war veterans desiring to enter the ministry will be aided by \$35,000 remaining in the \$50,000 "Chaplain fund" allocated by the American Lutheran Church during the war, it was announced at the denomination's annual convention.

¶ USE of orchestras as a means of adding "variety" to church worship services was suggested at the annual convention of the Dauphin County of Christian Education. It was one of several innovations proposed by various speakers to improve church attendance and Sunday school programs. Dr. Horace C. Geisel, local high school principal, said the orchestras could be used "with inspiring song leaders" as part of the church services.

¶ THE Immanuel Baptist Church of Norman, Oklahoma, started a free bus service, chartered for the purpose, to bring to Sunday school and church any person who wants to attend the services and has no means of transportation. The bus covers a specified route. This is the third bus to be established in Norman to take persons to services.

¶ SHAKEN by loss of votes in the recent national referendum, leaders of the largely Roman Catholic Popular Republican Movement are revamping policies in anticipation of the November general elections. The party is seeking to obtain the support once again of General Charles de Gaulle, whose influence helped them to power, and whose attitude before the last general election had a striking effect on the national vote. PRM leaders have announced they also want to "get away from tripartism."

¶ IN an effort to stem the rising tide of divorce, the executive committee of the Federal Council of Churches adopted a statement calling upon church groups and local communities throughout the country to set up expert marriage counseling services. In 1945, according to the statement, there was one divorce for every three marriages, compared with one to six before World War II and one to nine before World War I.

## 75-50-25 YEARS AGO

1871

¶ FROM Maro, Maine, J. B. Goodrich sends this word: "A number have commenced to keep the Sabbath and walk in the ways of the Lord. We have organized a Bible class, and established a Sabbath meeting and chosen a leader. Seventeen are now trying to keep all the commandments of God in this place."

1896

¶ THIS item of interest from Australia comes from the pen of Elder W. C. White: "October 1 was a day to be remembered at Avondale. It marked the close of a very successful evening school, which Brother H. C. Lacey and Mrs. Lacey had conducted for three months for those who are waiting for our permanent school. On the evening of the same day, just as the regular work of the day closed, a company gathered at the site of our boarding house, and Mrs. E. G. White laid the first brick in the foundation of our boarding house. The laying of the brick was followed by short but earnest speeches from Mrs. White, whose faith in the usefulness and ultimate success of our Australasian school had never wavered during the period of our greatest discouragements, Professor H. C. Lacey, and Metcalfe Hare, the chairman and treasurer of the school board."

1921

¶ WRITING from China, Elder I. H. Evans tells of experiences encountered while en route through the war-stricken regions to the general meeting at Chungking: "We had a difficult trip, the boats we were on being shot at several times. On the way from Ichang, one bullet entered our cabin, passing through Mrs. Evans' handbag and on to my toilet case, breaking the glass into a thousand bits, then passing into a new Bible of hers. The bullet stopped in the Bible. We were fired upon three times from Hankow to Ichang, and twice from Ichang to this place."

# EDITORIAL

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"Atomic Apocalypse"—Part 4

## A New Opportunity for Adventists

WE HAVE been considering the changed attitude of men in relation to the doctrine of world's end, as particularly illustrated by an article in *The Christian Century* entitled "Atomic Apocalypse." This changed attitude brings us to a consideration of a new challenge and a new opportunity that opens before the Seventh-day Adventist movement.

We have believed for a hundred years that God raised up this movement to do a certain work in the world in what we have described as the last days of earth's history. We went out to preach our doctrine at a time when scarcely anyone would believe it. We declared that the end was drawing on apace—we could not say how soon, for we did not believe that the date of the end of the world could be known. But we taught that when that day came, God would bring an end to earth's history and would fulfill His promise to create a new heavens and a new earth wherein dwelleth righteousness. This is another way of saying that we forecast that the future held, not betterment for the world, but rather, more evil. We declared that not peace but war lay ahead, warfare of increasing dimensions, warfare so terrible that it would lay waste the earth and bring man's history to a final climax in Armageddon.

Only those of us whose memories run back before the days of the first World War can understand fully how great was the ridicule and the mocking laughter of those around us. They compared our teachings with the well-nigh universally held belief that all was well in the world, that advances being made in every realm of life, spiritual as well as material, would ere-long transform this earth into an Eden. And then they laughed again.

True, there were thousands, tens of thousands, who joined the advent movement despite the ridicule. Having accepted the premise that the Bible is the guide of the Christian and that Bible prophecy can

be understood in part, even if some portions must be seen through a glass darkly, they were persuaded that Seventh-day Adventists had made out a good case for the position they took concerning the future of the world.

### A New Age

Following the decades of scoffing laughter came the first World War, then the economic upheaval, then the second World War, with its atomic climax. The effects on men's minds, of those world-shaking events, we have already considered. Yes, we are in a new age. That much is clear and undebatable. We are in a time when, as the author of this article we are discussing declares, "Individual Christians want desperately to pierce the irrelevancies of human custom and desire to reach the core of what is true about a man's relation with his God when heaven and earth are passing away."

If that statement of need does not describe for Seventh-day Adventists the essential character of their task, then we do not know what it means to be a Seventh-day Adventist. The very fact that we are a distinctive movement has led us, unfortunately, to feel at times, that we have some rather unusual theological views to propound and a formula for living wholly different from what has ever been set forth by any religious body. What we need to do today is to sense most sharply and clearly that our task in the world is a rather simple and elementary one and that it does not partake of the new or unusual or eccentric in Christian theology.

### Not Preachers of New Doctrine

First of all we need to refresh our own minds with the solemn truth that we are not the preachers of a new doctrine when we go out to proclaim to men the supernatural appearing of our Lord and Saviour Jesus Christ to bring an end to this world and to usher in a new world. We are preachers of a most ancient doctrine, a doctrine that has been sadly obscured in these latter days. We are the preachers of elementary Biblical truth concerning the destiny of mankind.

Again, we need to remind ourselves that our belief that we are in the last days of earth's history is a belief that rests on the most venerable testimony of learned theologians from Reformation times onward. A long line of such prophetic students have discerned from their study that some eighteen hundred years of the Christian Era must pass before the world is to enter what the Bible describes as "the time of the end." This belief is not an Adventist invention of the 1840's, at which time the present Seventh-day Adventist movement in its distinctiveness began to develop. That fact is sufficient in itself to neutralize the common charge that Seventh-day Adventists, in looking for Christ's soon coming, are merely following a will-o'-the-wisp that has lured men for nineteen hundred years. Of course, such critics always close their eyes to the explicit declaration of our Lord that while we cannot know the day or the hour of the advent, we can know when "it is near, even at the door."

As Seventh-day Adventists we need to sense anew that our task in the world is not simply to proclaim the fact of the impending world's end, but, by the grace of God, to lead others along with us to be ready to

## Call to Patience

By NEVILLE N. JONES

Fret not for secret truth;

'Tis not for you.

If you but study well

All your life through,

All that has been revealed

You cannot learn.

These things that you so need,

Why will you spurn?

To us and to our heirs

God gives a trust.

It is His Holy Word,

Truthful and just.

Guard now this treasure well,

Deep in the heart,

And then His Spirit will

Never depart.

meet God face to face. The very heart of the whole plan of salvation is to bring back to God those who have been alienated from Him through evil works. The task of the disciple of Christ is ever to call on men to be reconciled to God. That reconciliation, of course, is first and foremost a reconciliation of heart and spirit, which takes place here and now. But the reconciliation comes to its glorious climax by the appearing of Christ and the gathering up to Him, literally, of those who are His followers here in this earth. From that point onward the reconciliation to God will be so complete, so literal, that "they shall see His face," because He will dwell with them and be their God and they shall be His people.

In a world shaken and shattered as this one is, filled with men and women who raise the question: "If there is a God in heaven why doesn't He do something about the world?" Seventh-day Adventists have a mission to fulfill, an answer to give to all men. That answer is the presentation of the doctrine of the second advent as set forth in the Scriptures. This doctrine helps men to sense above all else the great truth of the sovereignty of God, who doeth all things according to His good pleasure. It helps men to see that while evil and chaos now prevail, there is a God standing in the shadows about to declare, "It is finished," about to end that long period during which creatures endowed with free will have been given an opportunity to work out what was in them.

The doctrine of the second advent makes clear that the universe truly is built on justice and equity, and that the long deferring of judgment provides no warrant for believing that judgment will not come. The advent doctrine enables men to see that the wicked will finally receive their just deserts and that, of all incredible teachings, there will literally be fulfilled the declaration of our Lord that the meek shall inherit the earth.

F. D. N.

## Ancient Dietetic Law Vindicated

OVER three thousand years ago, as the Lord was leading the people of Israel toward the land of Canaan, He spoke through Moses and Aaron, their leaders, giving instruction as to what animals might be eaten, as clean, and what kind of animals and fowl and fish were unclean and unfit for food.

The lists, as given in the eleventh chapter of Leviticus, do not mention every animal but name the classes of creatures. For instance, three thousand years ago the swine, the vulture, the mouse, and creatures of these classes were pronounced unclean; and to this day so they are.

In his interesting book *Light Bearer to the Amazon*, Leo B. Halliwell, a medical missionary, tells of mooring his power launch, the *Luzeiro* (Light Bearer), alongside plantations to treat workers on the estates for ulcers and sores, all very common infirmities in those tropical regions. While he was working for patients on one plantation, the proprietor of an adjoining estate came across the river to watch the medical ministry. The author tells us:

"While the owner of the other estate was there by my side, I asked him about his men and if they needed treatment also. To my surprise he responded, 'My men are not sick. They don't have these ulcers. I do not allow them to eat unclean food.'

"This man was not a Seventh-day Adventist, but he had been a subscriber to our health magazine,

*Vida e Saude* (Life and Health), for many years, and thus he had learned the difference between clean and unclean foods. Then he explained that his men did not eat the tapir, which is a three-toed animal that divides its time between the water and the land. Neither did they eat the wild hogs, nor the monkeys, nor the alligators, nor the skinkfish and many other unclean creatures which other men ate. There was a striking example of the results of obeying the Lord by not eating those unclean foods which He had said are unfit for food. On one side of the river those who ate such things were full of horrible, painful sores, and on the other side those who did not eat such things were enjoying perfect health."—Pages 83, 84.

The record of Leviticus, eleventh chapter, makes it plain that the distinction between clean and unclean food was no mere ceremonial prescription. It was based on physical grounds. Some things were clean and some unclean, by physical nature. It was on this basis that the Lord declared, "This is the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth: to make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten." Lev. 11:46, 47.

W. A. S.

### Heart-to-Heart Talks

## Retaining the Blessing

### In Two Parts—Part Two

PURSUING our study of how to retain the blessing which may have been received at the camp meeting, I wish to make further concrete suggestions.

5. Let us carefully guard our conversation. The words we speak may prove a savor of life or a savor of death to someone who listens. Every soul in this world has an influence for good or for evil. His position may be ever so humble. He may be even in his youthful days, but someone will take note of what he says and will be influenced thereby. "But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment." Matt. 12:36.

6. Use discrimination in the choice of reading. The bookstores and newsstands are flooded with books, magazines, and papers of every description today, and this is true of the public libraries. Many books of real value may be found, such as books relating to science or travel, autobiographies, and books of history, but the large proportion of the books deal with fiction. Almost every story in current magazines today carries with it the sex appeal.

I attended a camp meeting some years ago. At the end of the Sabbath service there was a call for those who needed any special help. I saw an old, gray-headed man stumble down the aisle, and learned in the aftermeeting his difficulty. He confessed that he had spent, for the most part, all his spare time for years in reading novels, and these had created so great a love for fiction that he had lost all desire for the study of the Word of God and other sensible books. There are many others who have had a similar experience. Let us seek the better and more profitable course.

7. Guard your hours of leisure. In the experience of many the hours of a day to be most carefully

guarded are from 5 to 10 P.M. The labors of the day are over. The evening hours are hours of relaxation. How shall they be spent? Profitably, or idly whiled away? Many who are working at manual labor can use the evening hour most profitably in following some line of study. If they wish to increase their technical education, then they can avail themselves of the opportunities afforded by our correspondence school, the Home Study Institute. This school provides lessons in many, many subjects, and thousands of our readers have profited by the studies they have pursued under the direction of the teachers of this school.

8. Direct our social activities carefully. It is unthinkable that any who read these words are regular or even occasional attendants at the theater or the movies. Surely no Seventh-day Adventist would wish to be found in a place like this when his probation would close or when the Lord might come. We should never attend any place of entertainment unless we could ask the Lord, by His Holy Spirit, to accompany us. We feel that our homemakers should give careful thought to social gatherings in their own homes. I would not say that every party, every social gathering, should be opened and closed with prayer, but I do say that every social gathering should be of such a character that prayer at the beginning or close would not be inappropriate.

9. Maintain honesty in business. The word of every Christian believer should be as good as his bond. We should not willingly run in debt unless we have excellent reasons to believe that we can pay that debt. I recognize, of course, that sickness may arise in a home, or affliction come in other ways, where it is necessary to incur indebtedness, but of course this is an exception. Thousands of homes during the last few years have been led to purchase on credit things which they could well get along without, because many department stores have enabled them to follow this

method of purchase. Far better for us before we purchase a radio or a piano or dispose of old furniture and buy new, to wait until we have earned the money for its payment, than to buy such articles on time. As a rule we can purchase more cheaply for cash than we can on credit.

10. Strive for religion in the home. The home is the best place in all the world to prove the genuineness of our religion. We are there shut up within four walls. We act out our own natural selves. If we are cross and crabbed and disagreeable, the members of the home are ashamed to report that to others, but we must recognize that the eye of God is upon us. He sees in the dark as well as in the light.

I was asked some time ago to arrange a prayer season for one of our sisters who was sick. She indicated the ones she wanted to take part in the prayer season, and she said, "I want my husband there, because I have confidence in his religion." This was a great compliment which this woman paid her husband. We as husbands who read these words may well ask ourselves, "Do our wives have confidence in our religion?" As parents, we may well ask ourselves, "Do our children have confidence in our religion?" If they do, well and good, but if not, there is something wrong with our Christian experience and we should right ourselves with God and with the members of our family.

11. Support our church. We should support the church by attendance at its services, and in a financial way. We should be faithful in the payment of tithes and offerings. The Lord, through the prophet Malachi, pronounced a curse upon Israel because they failed to render to Him His own, and He promised that a blessing would attend those who were faithful in giving back to the Lord an expression of their love and gratitude by the payment of the tithe and their offerings. We may give without loving, but we cannot love without giving. It is unfortunate when we have to render to God His own from a stern sense of duty, but if we love, then we will give and give gladly to the One who has done so much for us.

12. If we are careful of our words, as we have already suggested, we will avoid unkind criticism of others. There is nothing that so dries up one's very soul as to be continually looking out for the faults and failures of others. When we look at our own hearts and recognize how weak we ourselves are, how far short we come from meeting the perfect standard, it will make us very charitable toward our brethren and sisters.

13. Let us be missionaries. God has entrusted us with a great gospel message to give to the world. We should be faithful in giving that message to others. I do not mean by this that every time we meet one of our friends or neighbors we should talk to him about the Sabbath. The spirit of the true missionary will lead us to kindly deeds, to neighborly acts. In some of these seemingly small avenues of approach the way may open for us to speak of the message of Christ's coming and kindred truths we hold dear.

14. Take Christ for our example. "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2:6. We should ask in every relationship of life, "What would Jesus do if He were in my place?" We are not to take any person in the church, regardless of the position he occupies, as our example. If we do this we shall copy his defects as well as his virtues. There is only one perfect being, and that is the Lord Jesus Christ. It is only as our life tallies with His, and by faith we accept His righteousness, that we shall be saved in the kingdom of heaven.

F. M. W.

## What I Love Most

By J. B. THAYER

I LOVE dear nature, and I love her flowers;  
I love the sunshine, and I love the showers;  
I love the birds, and I love the bees;  
I love the shrubs, and I love the trees;  
I love God's creatures, one and all,  
But I love my Saviour best of all.

I love to view the setting sun,  
Which tells me that the day is done.  
I love to watch the stars above,  
Which tell me of the God of love.  
I love to hear God's gospel call,  
But I love my Saviour best of all.

I love the glorious light of day;  
I love to see little children play;  
I love to view the mountains grand;  
I love the seas and the verdant land.  
I love to see God's creatures all,  
But I love their Maker best of all.

I love God's promises so true;  
I love His Bible, both old and new.  
I love God's law, so holy and good,  
Which has all power of evil withstood.  
I love God's people, one and all,  
But I love my Saviour best of all.

I love to hear God's songbirds sing,  
For it doth to my soul great joy bring.  
I love to meet on Sabbath days  
With God's people, God's name to praise.  
I love to give the gospel call,  
But I love my Saviour best of all.

## WORLD TRENDS

### Confusion Worse Confounded

It appears that the building of a better world is about to cease because of a confusion of tongues.

Was there ever a time when men were talking so loudly and so freely and yet so incoherently? The people on the right, the people on the left, and those a little left and a little right of center—all expressing their ideas and demanding that they be heard. Political parties seem to be splitting apart, former alliances disintegrating, and agreements are made only to be shouted down by groups who say they will not accept them. Orders are issued by one branch of the government only to be countermanded by another branch. Executives announce one plan today, and by tomorrow the plan is changed.

And everyone seems to be striking against one thing or another. There are big strikes involving hundreds of thousands that do not affect us too much, then only a comparatively few men strike, and a great metropolis is put off balance. We have teachers' strikes, students' strikes, and parents' strikes. One never knows at each new day's dawn who will be striking to better themselves. But no matter who strikes, life is so interwoven today that large groups who have nothing to do with the right or wrong of the strike are hurt and disturbed.

What a whirlpool of confusing elements the world has become. This is bringing to millions a feeling of bewilderment and despair. When faith is lost, then all is lost. It is dangerous for large numbers of people to grow cynical and begin to feel that they cannot gain justice except through violence. But all over the world millions are beginning to feel that way.

Reviewing the confused international situation, Dorothy Thompson declares that the popular mood is becoming "skeptical where it is not cynical. This is particularly noticeable among veterans. The mood is anarchical: there is distrust of all systems and all governments and all speeches, and even stark truths are regarded as lies and propaganda. . . . Governments, having lost confidence, are losing actual control, and having, by their deeds, robbed of all meaning words that once represented lofty human hopes, the words bounce back like echoes and are nowhere absorbed in human minds and hearts."—*Washington Star*, Sept. 2, 1946.

### Present Religious Confusion

Not the least of the voices that add to the confusion of this day are those that issue from uncertainty in religious matters.

Once the church had great faith. It believed in a system of doctrine that was rooted in the infallible Word of God. But in recent years churchmen have grown skeptical of that in which they once believed, having discarded the Bible as their certain guide. Thus, instead of having one guide, the flock of Christ is confounded by many guides. We find a timely editorial in *The Watchman-Examiner* (September 19) on "Present-Day Religious Confusion."

After discussing the general avoidance of the facts of Christian faith on the part of preachers in general, such as Christ's "virgin birth, sinless life, performance and miracles; His resurrection; His atoning death for a sinful world; the significance of His sufferings to accomplish our justification, sanctification, and glorification; His pre-existence, His eternal glory with God, and His ultimate dominion over a new earth," the editorial declares:

"The avoidance of our Christian facts, under the anti-creedal propaganda, has been widespread enough to create vast uncertainty with regard to those facts. This is the cause of religious confusion within Christianity, turning fellowship into malicious units of division and presenting to the world the tragedy of schism instead of the unity of a reasonable faith."

### Decrease in Church Giving

A RECENT report of the Golden Rule Foundation and the National Stewardship Institute of

New York City on "A Quarter of a Century of Church Giving," makes some startling as well as interesting revelations. The report says in part:

"Instead of increasing at the bewildering pace set by science, industry, military, and other secular activities, the church and related agencies during the past seventeen years have actually suffered a serious decrease in total contributions for their support. This is in spite of the fact that during this period, *the membership of religious organizations has increased more rapidly than the population*, and the per capita income has approximately doubled; but contributions to church and character-building agencies have declined both in total of dollars and in percentage of income contributed.

"The statistics of 25 national religious bodies from 1920 to 1945 revealed that during the 13-year period from 1920 to 1932 inclusive, the total gifts (\$5,534,906,178 for the 13-year period) was more than a billion dollars (\$1,055,345,483) greater than the amount (\$4,479,560,695) contributed during the more recent 13-year period, from 1933 to 1945 inclusive.

"This 19% decrease, totaling more than a billion dollars, was in spite of the fact that the number of members reported increased from 12,359,545 in 1920 to 30,628,673 in 1945; our national income increased from \$69.8 billion in 1920 to \$160.2 billion in 1945; our per capita income increased from \$665 to \$1,194. But during this period the average per centum of income contributed to churches and related charities decreased from 3.49% for the earlier 13-year period to 2.01% for the recent 13-year period, and the per centum of income contributed in 1945 struck an all-time low of 1.35%.

"The highest percentage of giving was reached in the depression year of 1932 when the financial support of churches amounted to 5.25%.

### Result of the Rule of Gold

THE National Stewardship Institute, reporting on gifts to churches, character-building and

peace-making agencies, says further:

"The total cost of global war is estimated around the trillion-dollar mark which is the tribute man must 'render unto Caesar.' The leaders of the Institute feel that if thoughtful citizens had faithfully and consistently in decades and centuries past 'rendered unto God' one tithe of income, the present world catastrophe . . . could have been averted."

The same report states that while giving to church and related benevolence, as reported by the 25 largest religious bodies in the United States, amounted to a total of about four and one-half billion dollars for the years 1933-45, the amount spent on luxuries for those years totaled \$58,000,000,000.

Here we have the measure of our civilization today, a trillion for war in six years, fifty-eight billion dollars for articles that appeal to our lusts in thirteen years, and less than five billion in the same time for agencies that have as their purpose the reformation of the world and the bringing in of a new and peaceful order. Surely what is needed to correct the ills of the world is something more than humanitarian works. Only a soul-stirring message, heralding the coming of Christ to judge the world, will awaken men to the need of moral reformation. The atom bomb scare will not do it. Only the convicting power of the Holy Spirit will lead men to repentance.

F. L.



## Roman Catholic Attitude Toward Protestants

By C. S. Longacre

**A**N ASSOCIATED PRESS report in the *New York Times* of August 4 stated that "Protestant leaders of eight nations today disclosed that they favored joint action on world problems by Protestants and Roman Catholics, based on 'some kind of satisfactory understanding at the highest level, presumably between the World Council of Churches and the Vatican,'" and that the plan being studied seeks "collaboration with the Roman Catholic Church in putting a world Christian point of view on peace problems before the statesmen of the world."

*Time* magazine of July 29, 1946, pointed out some of the difficulties that exist between Protestant bodies and the Catholic Church that bar co-operation. Says *Time* magazine: "Nothing about Catholicism so confuses—and often dismays—U.S. Protestants as the stand of the [Catholic] Church on freedom of worship. Does Catholicism support the first article of the Bill of Rights? In U.S. practice, yes; in principle, no." *Time* magazine then proceeds to quote a question-and-answer analysis of the Catholic position, from the *Christian Herald*, which publishes its answers verbatim from the pamphlet entitled "Freedom of Worship," published by the Paulist Fathers with the imprimatur of Cardinal Spellman, as follows:

### No Basis for Collaboration

"What is the position of the Roman Catholic Church toward other creeds? . . . The very existence of any other church is opposed to the command of Christ that all men should join His one church."

"Does the Roman Catholic Church ever tolerate other religions? . . . Pope Leo XIII explained this point tersely when . . . he wrote: 'The Church indeed deems it unlawful to place the various forms of divine worship on the same footing . . . but does not on that account condemn those rulers who, for the sake of securing some great good or of hindering some great evil patiently allow custom or usage to be a kind of sanction for each form of religion having its place in the state.'"

"What is the attitude of the Catholic Church in non-Catholic countries? 'In a country like the United States, where the religious affiliations of the citizens are so numerous and so diverse . . . complete equality for all religions is undoubtedly the most commendable policy.'"

It is very apparent that the Catholic Church believes only in religious liberty for herself wherever she is dominant, and believes in equality of religions where she is in the minority. The Catholic Church never subscribes to religious liberty in those countries where she is dominant. There she controls the state and wields her power against all dissenters and non-conformists.

As long as the Catholic hierarchy takes the position as stated in the quoted booklet *Freedom of Worship* (pages 4 and 5), "that the Catholic Church is the only organization authorized by God to teach religious truth and to conduct public religious worship" and that "no one has a real right to accept any religion save the Catholic religion, or to be a member of any other church save the Catholic Church, or to practice any form of divine worship save that commanded or

sanctioned by the Catholic Church," and that, "it is a sin to participate in the religious rites of any other denomination," how can Protestants find any basis for unity and collaboration with the Catholic Church without absolute submission to her dictates?

This pamphlet says further:

"The Catholic, convinced that the Catholic religion is the only true religion, is intolerant toward other creeds."—*Ibid.*, p. 8. In Catholic countries "the civil rulers can consider themselves justified in restricting or preventing denominational activities hostile to the Catholic religion."—*Ibid.*, p. 10.

Every religion that differs from the creed of the Catholic Church is considered hostile to that religion, and therefore should not be tolerated or permitted to propagate its creed. We are told that "in a distinctively Catholic country, the government quite reasonably may repress religious propaganda detrimental to the belief of the rulers, and of most of the people."—*Ibid.*, p. 11.

The only factor that keeps the Catholic hierarchy from influencing public officials against Protestant public meetings held for the purpose of propagating the Protestant religion, as it frequently does in dominantly Catholic countries, is that Catholics are in the minority and would lose in the application of force against Protestant propaganda.

In discussing the proposal as to the feasibility of having "complete religious toleration throughout the whole world," the pamphlet *Freedom of Worship* says: "But it must ever be remembered that a Catholic cannot advocate such a plan on the basis that all religions have a genuine, God-given right to exist. Such a right belongs only to the one religion founded by Jesus Christ for all men."—*Ibid.*, p. 13. Surely these statements rule out any real possibility of collaboration between Protestants and Catholics.

### Apostasy Prophesied

There is one factor in the history of the Christian church that must not be overlooked. That is the great apostasy that was to occur in the church founded by Christ. The New Testament teaches over and over again that there was to "come a falling away" from "the faith which was once delivered unto the saints." The apostle Paul told the Christians of his day: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them." Acts 20:29, 30.

There was to "come a falling away" not alone in matters of faith, but leading men were to arise "to draw away disciples after them." This clearly indicates that a separate church organization would come into existence, composed of those who departed from the faith.

In Paul's second epistle to the Thessalonian church he refers to this apostasy, and that a "man" was to arise within the Christian church "who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God. Remember

ye not, that, when I was yet with you, I told you these things. . . . For the mystery of iniquity doth already work." 2 Thess. 2:3-7. Likewise the apostle John writes: "Ye have heard that antichrist shall come, even now are there many antichrists. . . . They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us." 1 John 2:18, 19. Here we have a clear statement from the apostles that this apostasy began even in their day and that a separate church organization was formed of those who departed from the faith, and these were called antichrists by the apostle John.

When we examine the doctrines of the Catholic Church we discover that nearly all the truths taught by Christ and His apostles have been altered and perverted. We also discover that he who claims to be the viceregent of God and claims to speak and act for God on earth, "sitteth in the temple of God, shewing himself that he is God." "The pope," said Innocent III (in a passage which is now a part of the Catholic canon law) "represents not a mere man, but a true God upon earth." The Roman hierarchy has repeatedly addressed the pope as "another God upon earth," and as one to whom all power was given in heaven and in earth, without any repudiation of this blasphemous title on the part of the popes.

#### Seeks Power and Influence

The Catholic hierarchy always has sought power. The pope has exalted himself above all emperors, kings, magistrates, and potentates on earth, and also above all that pertains to God and His worship. When the pope is crowned with the triple crown, he is told by the Roman hierarchy "never to forget" that he is "the father of princes, and kings, and the Supreme

Judge of the Universe, and on earth the Vicar of Jesus Christ our Saviour," and "the Governor of the world." "Hence the Pope is crowned with a triple crown, as King of heaven, and of earth, and of the lower regions."—FERRARIS, *Ecclesiastical Dictionary*, art. "Pope."

Catholicism is far more than a church. It is also a political entity, purporting to have divine sanction to exercise authority over all kings, rulers, and people in all things both temporal and spiritual. In order to ultimately realize this objective the Catholic hierarchy encourages its members to fill public offices, and positions of political trust and responsibility as much as possible. Already Catholics possess public positions of trust and responsibility far beyond their proportion of membership as compared to Protestant adult membership. The political activities of Catholicism have outgeneraled the Protestants and have gained special privileges, such as having a representative at the Vatican to work in behalf of Catholic interest. The Protestants throughout the world are not awake to the dangers which are threatening their liberties, nor are the American citizens conscious of the aggressions the Catholic political action organizations are making on the civil prerogatives of the Government.

*The Christian Century* recently published an extended editorial exposition of this subject which concluded with these significant words: "If American citizens of every faith do not make the welkin ring with their indignation, they will deserve to lose the religious liberty they are too supine to defend."

Long ago we were warned, "Men are closing their eyes to the real character of Romanism, and the dangers to be apprehended from her supremacy. The people need to be aroused to resist the advances of this most dangerous foe to civil and religious liberty." —*The Great Controversy*, p. 566.

## Nicodemus, One Who Served Alone

By W. H. Bergherm

NICODEMUS was well known in Jerusalem. When men passed him on the streets of the city, he was greeted with honorable respect, as he was a member of the Sanhedrin. But it is not Nicodemus in this capacity or Nicodemus the university professor or bishop in his church that I wish to emphasize here. He was all these. But it is in another aspect of his life that Nicodemus means most to me today.

For he who came to Jesus that dark night, inquiring concerning the way into life, later rendered his most valuable service, not because of the honorable position that he occupied, but because as a silent partner of his Master he served, without benefit of association with others like-minded in that service, among those who hated his Lord and sought to kill Him, even among these he served—alone. In this respect Nicodemus, once and for all time, pointed the way for the many thousands of other disciples who, coming after, also witnessed for their Master, alone.

Let us look at his life from this angle for a moment. The honorable body of which he was a member was the highest authority on law in the land. For six days a week these seventy-one jurists and priests sat in judgment on their fellow men, with the high priest as chairman. It was made up at this time largely of Pharisees. Obviously it was no easy matter for a disciple of Christ to belong here. He would be plainly out of his environment. These men hated Christ. His

was therefore no pleasant assignment. It would almost seem that Nicodemus should ask for a transfer or in some way resign from all connections here. On the other hand he remained where he was during the entire three years of Jesus' ministry, listening to priestly plottings, to the selfish scheming and wicked conniving of men, associating with the unbelieving Pharisees, and working along with an unfriendly Sanhedrin.

As time went on, Nicodemus remained firm and unmovable, the only witness for Christ in that group of wicked men, who publicly stood up in His defense. This he did at the time of the Feast of Tabernacles, when the Sanhedrin, enraged because Jesus had called Himself the "living water," sent officers to arrest Him. (John 7:50, 51.) Of Joseph, the other member of the Sanhedrin mentioned in the Scriptures as one of Christ's disciples, we read that he kept these things secret "for fear of the Jews." (John 19:38.)

So here is a man, one of the world's truly great. Only John records him for us. But his tribe still lives, and there are Nicodemuses today who serve in the lonely places. Their labors are seldom noticed; their good works hardly known, even by those for whom they have placed their lives in jeopardy; yet, quietly at work in their little spheres of duty, surrounded by evil men who know not their Lord, compelled to listen to their oaths and cursings, they nevertheless press on, their souls unsoiled by the corruption about them, their praises unsung, their voices unheard.



I am thinking of Dominy, "the preacher." Dominy was an able-bodied seaman aboard a smelly Liberty ship when I first met him in the South Pacific. I had boarded the vessel in quest of newspapers and magazines from the States. The crew of the ship was small, numbering about forty or fifty men, but they told me that one of their number was a "preacher." "Never smokes, drinks, or swears," said one. "He's a 'good Joe' all right—always praying, reading his Bible, and preaching somewhere whenever we are in port. Captain lets him preach to us on Sundays," added another. "There he is now, washing the decks," said a third. And that was my introduction to Dominy, whom the fellows called "the preacher." As I shook his hand on that crowded freighter, I said to myself, Another Nicodemus, shining for Christ—alone.

### Influence of a Godly Life

I am thinking, too, of those ship's doctors, graduates of our medical school, who made those long trans-Pacific cruises on slow freighters or on crowded Army transports or perhaps on tenders that lay in distant harbors for weeks on end. We heard little of them, but many bore a mighty testimony for the present truth. I remember the ship's doctor on a certain transport in the North Pacific. He was a roommate of mine for three months on that voyage. A man of the world—drinking and swearing were his common faults. Yet he had a tender heart and a big place in it for Seventh-day Adventists. I often marveled at the reverence he manifested for religious things and the respect for Adventists in particular. One day the explanation came. He had roomed the trip before with a Colonel H., one of our own medical officers and a man of exceptionally fine Christian character. The trip was long and perilous. Several times the ship encountered enemy air attack. At those times the quiet confidence and godly trust which the colonel showed, even in danger, had impressed this young man and had convinced him that there was something in Christianity which he did not possess. Many a long evening we had Bible studies together because of the desire in his heart to know about our faith, a desire created by one who had quietly served. Colonel H. has brightened the lives of many others during this past war, as he has moved quietly along in his spheres of duties from one place to another. The full story will never be told in this earth, but, like Nicodemus, his reward was found in that he had yielded to that inner urge to serve Him under all conditions.

Then there was that larger number of our men who were encamped alone, perhaps on some overseas base far from home, where they found themselves surrounded by men unsympathetic with their religious convictions, perhaps under the command of men unfriendly and prejudiced toward them. Yet they served there and faithfully represented Him whom their fellows cursed. Many hundreds there were in that class. Alas, how little we shall ever know about them.

I think of one who was facing a court-martial the night I first met him. As far as he knew he was the only Adventist on that entire island. His captain was unfriendly and often persecuted him in a number of ways. His situation was hard. Orders had been given him on this occasion to report for duty Sabbath morning. He failed to report, and his arrest had followed. When I met him, he was already in a New Guinea stockade. After a conference with the judge, however, we were able to have his case dismissed. I was then invited by the now-liberated brother to conduct meetings in his camp. We had a large attendance, for many of the men sympathized with our brother in his patient endurance of persecution. Some took their stand for the message because of his faithfulness. From one

## This Work Requires Haste

By John Oss

AS I was looking over some clippings on the beginnings of our work in China, I found a portion of a letter printed in that old publication "The Missionary Magazine," which attracted my attention. It was written in the year 1901 by Abram La Rue, our pioneer worker who labored for so many years in Hong Kong.

There apparently were strife and war back in those days, too, for Brother La Rue referred to this fact in his letter. However, war did not dampen his ardor or dim his vision. He wrote, "The missionary war must go right along, war or no war." It has done just that. Yes, ever since La Rue's day down to the present this has been so. Even during the trying days of the Pacific war with all its perplexities and problems, the grand work of winning souls and of building God's kingdom in China went forward.

The news from China these days, seen from a human point of view, is not too reassuring, and some may feel that we should wait awhile before putting into execution the plans formulated at the General Conference session and at the meetings of the China Division committee which followed. No, we must not let conditions, be what they may, deter us. Our commission, "Go ye into all the world, and preach the gospel to every creature," rings out in clarion tones over the tumult of this present hour. God's work cannot and will not be delayed by apparent obstacles and difficulties.

We believe that the admonition given by Brother La Rue forty-five years ago should be our battle cry today as we plan to go forth to give the message of Christ's soon coming to the many millions who do not know the saving truths of the gospel.

Not only must this message be given in spite of obstacles, but, as our old pioneer also noted in his letter, "this work requires haste." Yes, this work must go on, and go rapidly, war or no war. It indeed requires haste. Let us not lull ourselves into complacency by imagining that now may not be the most propitious time to go forward with the rehabilitation and the extension of our work. Let us not think that now may not be the most opportune time to do exploits for God. Who knows but that these better days that some are looking for may never come?

Let us heed this timely instruction from the Spirit of prophecy: "The work which the church has failed to do in time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances."—"Testimonies," vol. 5, p. 463.

Let us hasten on with the task while we may.

in that company who began the observance of the Sabbath right there, but who has since returned home, comes this word, "I have been elected leader of the young people here. Brother F., who also attended our meetings in New Guinea, writes me he is attending the church in ———. Another one of that group writes me he is also keeping the Sabbath in his home town." So the work has gone on, all because one man was true, though he had to serve alone.

As in the case of Nicodemus, if the Lord has our heart, and we are born again, after that little else matters.

## Prayer for the Sick

By N. P. Neilsen

SORROW, sickness, and death are the lot of the human family. Through disobedience the floodgates of sin were opened, and a veritable tidal wave swept over the world. The earth itself was cursed because of man's transgression. No part has been exempt and no race has been immune to the ravages of sin. Yes, "the whole creation groaneth and travaileth in pain together until now." Rom. 8:22.

But God is full of compassion. He loves His children, and "He doth not afflict willingly nor grieve the children of men." Lam. 3:33. Concerning those who trust in Him, the psalmist said, "The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Ps. 41:3. Sickness and affliction may be permitted by God, to draw us nearer to Him. The psalmist said, "Before I was afflicted I went astray; but now have I kept Thy word." "It is good for me that I have been afflicted; that I might learn Thy statutes." Ps. 119:67, 71.

## Abide in Me

By MRS. T. BUCHMAN

ABIDE in me, most holy, righteous One.  
And all the riches of Thy grace impart;  
Fill with Thy presence; then, O Lord, abide,  
Fill every chamber of this longing heart.

Abide in me, dear Lord, I need Thee so;  
Tis only thus can I abide in Thee.  
I would, great Master, in Thee ever dwell;  
So then, I pray Thee, Lord, abide in me.

Abide in me, my Lord, possess me whole;  
I'll ask no other help, if Thou art near.  
E'en when the night is dark and shadows fall,  
If Thou abide in me, I shall not fear.

Nought shall alarm me, no, not death's cold wave,  
If Thou art in me, Lord, and I in Thee.  
I shall be safe, Thy grace meets every need;  
O hear, again I pray, abide in me.

There are some things we would be unable to see were it not for the darkness. When the twilight deepens and darkness begins to envelop the earth, new glories are seen in the heavens. One by one the stars appear, until the whole heaven is filled with shining lights. These could not be seen were it always day. The darkness opens, as it were, the windows of heaven and gives us another view of the mighty works of God.

Thus it is in our Christian experience. The promises of God are like the stars. But we would never know the sweetness of some of these promises were it not for the afflictions which the Lord permits to come upon us. He has not promised to keep us from the waters of trouble; but He has promised to keep us from being overwhelmed in them. He has not promised to always keep our loved ones from the hand of death, but He has promised to be with us in the hour of sorrow. So let us thank the Lord for the darkness as for the sunshine, for it enables us to get new glimpses of the wondrous love of our Father, "who hath done all things well."

### "Is Any Sick Among You?"

Blessed is the man who, when sickness comes, will turn his face and heart toward God. The apostle James says: "Is any among you afflicted? let him pray. . . . Is any sick among you? let him call for the elders of the church; and let them pray over him." James 5:13, 14.

"To those who desire prayer for restoration to health, it should be made plain that the violation of God's law, either natural or spiritual, is sin, and that in order for them to receive His blessing, sin must be confessed and forsaken. . . . When wrongs have been righted, we may present the needs of the sick to the Lord in calm faith, as His Spirit may indicate. He knows each individual by name, and cares for each as if there were not another upon the earth for whom He gave His beloved Son. Because God's love is so great and so unfailing, the sick should be encouraged to trust in Him and be cheerful. To be anxious about themselves tends to cause weakness and disease. If they will rise above depression and gloom, their prospect of recovery will be better; for 'the eye of the Lord is upon them' 'that hope in His mercy.' . . .

"God knows the end from the beginning. He is acquainted with the hearts of all men. He reads every secret of the soul. He knows whether those for whom prayer is offered would or would not be able to endure the trials that would come upon them should they live. He knows whether their lives would be a blessing or a curse to themselves and to the world. This is one reason why, while pre-

senting our petitions with earnestness, we should say, 'Nevertheless not my will, but Thine; be done.' . . . The consistent course is to commit our desires to our all-wise heavenly Father, and then, in perfect confidence, trust all to Him. We know that God hears us if we ask according to His will. But to press our petitions without a submissive spirit is not right; our prayers must take the form, not of command, but of intercession."—*Ministry of Healing*, pp. 228-230.

While living in a world of sin and sickness, we may not always be able to escape the diseases so prevalent about us. We may also have inherited some feebleness of body which may make us susceptible to disease. But we should seek to live in accordance with the natural laws of health, and be "temperate in all things." (1 Cor. 9:25.)

### Restoration to Health

We should heed the instruction, given in the Word of God: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." 1 Cor. 10:31. With this as our guiding principle we may in confidence and faith ask the Lord for physical strength of body and mind, and He will hear us. He is the One "who forgiveth all thine iniquities; who healeth all thy diseases." Ps. 103:3. John, the aged apostle, wrote: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." 3 John 2. Indeed, such is God's desire for us.

"Those who seek healing by prayer should not neglect to make use of the remedial agencies within their reach. It is not a denial of faith to use such remedies as God has provided to alleviate pain and to aid nature in her work of restoration. It is no denial of faith to co-operate with God, and to place themselves in the condition most favorable to recovery. God has put it in our power to obtain a knowledge of the laws of life. This knowledge has been placed within our reach for use. We should employ every facility for the restoration of health, taking every advantage possible, working in harmony with natural laws. When we have prayed for the recovery of the sick, we can work with all the more energy, thanking God that we have the privilege of co-operating with Him, and asking His blessing on the means which He Himself has provided."—*Ibid.*, pp. 231, 232.

Come out with me to the secret place,  
Where no human being is near,  
But where the soul is alone with God,  
Where heaven bends low to hear.  
Away from the din and noise of the world,  
Away from its care and strife—  
In this secret place, shut in with God,  
The soul can renew its life.

In this secret place you commune with God  
As a friend doth talk with a friend;  
We may scale the ladder that reaches to heaven,  
And to the topmost round ascend.  
With the key of faith we have access free  
To the bountiful storehouse above;  
From Him who is life we may ever draw  
A fresh infilling of love.

Then come, dear soul, to this secret place,  
To meet with your truest Friend.  
Unburden your heart, tell Him all your care,  
For He fully understands.  
'Tis the only way we live day by day  
The sweet victorious life;  
An infilling of grace is in this place  
To conquer all sin and strife.

TRUTH is only truth to you when you live it in the daily life, showing the world what those people must be who are at last saved.—MRS. E. G. WHITE in *General Conference Bulletin*, 1901, p. 24.

## First-Day Texts of the Fathers Examined

By Frank H. Yost

THE phraseology of the text Revelation 1:10 has been bandied about, used and misused, in the Sabbath-Sunday controversy for over 1700 years. The expression *Lord's day* was deliberately taken over and applied to the resurrection day by writers in the Christian church as early as A.D. 190. Then efforts were made in the succeeding centuries to prove that the phrase was applied to Sunday within only a few years of the death of the apostle John. These endeavors took the form of misquotation, mistranslation, wrong dating of sources, and even of interpolation. That much of this was done, and is still being done, purposefully, in conscious defiance of ethical principles, is too evident.

Sundaykeeping is first described for us in a straightforward, ungarbled statement, in an apology of Justin Martyr, written in Rome about the year A.D. 155, and intended for the eye of the pagan Roman emperor, Antoninus Pius. In describing Christian worship to the emperor, Justin says:

"On the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like manner offers prayers and thanksgivings, according to his ability, and the people assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons."—*First Apology*, chap. 67.

Here is no attempt to call Sunday the Lord's day. Indeed, this is one of the earliest uses of the expression *day of the sun* that occurs in any record, pagan or Christian. There is no suggestion of cessation of labor on this day. The reason assigned for the meeting is that it is the resurrection day, but no divine commandment or authorization of Scripture is claimed for the meeting.

### Christian Meeting Described

There is also extant a pagan description of a Christian meeting, but it speaks only of meeting on a "fixed day." It is contained in a letter written by the junior Pliny, governor of Pontus, to the pagan emperor Trajan, about the year A.D. 110 or 112.

"They were accustomed on a certain fixed day to assemble before light, and sing responsively together a hymn to Christ as to a God, and by an oath they bound themselves not (to engage) in any wickedness, that they would commit no deceit, nor robbery, nor adultery, that they would not violate their word nor deny a trust when called upon. When these were accomplished it was their custom to depart and then assemble again to partake of food, (which was) in common, however, and harmless."—*Letters*, book x, Ep. 96.

The day is given no name, for at this early date there was as yet no official way among pagan Romans for designating the days of the week. They were still officially identified only by number within a month. Therefore it is impossible now to identify what day of the week was meant. Every evidence available to unbiased inspection indicates that at this date Christians were observing the Sabbath.

There is a second-century statement dealing with Sunday as a festival in the fifteenth chapter of a letter by a so-called Barnabas. The author cannot be the

Barnabas who accompanied Paul: there is too much anti-Judaism in the epistle for that. It is evidently postapostolic, written probably between A.D. 150 and 175, by an unknown author. He says:

"Furthermore he says to them, 'Your new moons and sabbaths I cannot endure.' You see what he means? Not the present sabbaths are acceptable to me, but that which I have made, in which having rested from all things I shall make a beginning of the eighth day, which is the beginning of another world. Wherefore we also keep the eighth day for festivity on which also Jesus rose from the dead, and was made manifest, and ascended into heaven."

No Scriptural authority is claimed for first-day sacredness, and the expression *Lord's day* is not used.

### Second-Century Documents

There are, however, a number of documents written in the second century which, it has been claimed, use the actual expression *Lord's day*, and these we must examine.

The supposedly earliest one of these, and the one for which most is claimed, is in a letter attributed to one Ignatius, a bishop of Antioch in Syria, who was martyred perhaps, sometime between A.D. 110 and 115. Little is known of this man, and his letters have been so grossly interpolated, with additional ones forged in his name, that all careful scholars agree it is unsafe to place dependence on them. In the shortest extant version of his *Epistle to the Magnesians*, chapter 9, there occurs a statement, which in the earliest Greek versions reads:

"Therefore if those who have gone about in the old ways, have come to a newness of hope; no longer Sabbatizing, but living according to the Lord's life, in which also our life arose through Him, and through His death."

Although the text as we have it is evidently somewhat garbled, the meaning is clear enough: Having

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## "I Will Never Forsake You"

By Ernest Lloyd

WHEN Jesus was arrested and His cause seemed lost, all His disciples "forsook" Him and fled. When men and women are in trouble, or in distress through their own wrongdoing, they often find the way hard because so few hands are stretched out to help. It is in just these circumstances that God's help is readiest and nearest. He stands by men in the struggle. He comes to them when they are in the "lurch," and He says, "I will never forsake you." This is really the meaning of our Lord's great promise to His disciples of "another Comforter." The word means "Advocate," one who stands by you and takes up your case when all seems hopeless.

The disciples were going out to face a hostile world, with all men against them. But they were to have One at their side who would fight with them and for them in what seemed to human eyes a hopelessly losing battle. The disciples in the first century won in the great controversy through Christ who strengthened them. The disciples in the twentieth century will win through Him who is "the same yesterday, today, and forever."

"I will never forsake you." God is at the side of every man and every woman who is battling for victory over besetting evil, and He is there to bring help and recovery and redemption. Every earnest desire for better things, every prayer from the depths, every cry for help, God will use to lift men out of defeat. No man need fight his battle alone, and none need ever give up. Whatever else we may lose, let us hold fast to this great promise of our heavenly Father—"I will never forsake you."

Scripture Reading:

Deuteronomy 31:6-8 Joshua 1:5 Hebrews 13:5, 6.

accepted the new hope in Christ, one should avoid sabbatizing but should live after the example of the life of Christ, which was His again at the resurrection, and therefore ours.

There is here no mention of any day: not the day, but the life, of the resurrection, is referred to. But some able modern scholars leave out the word *life* from recent editions of the Greek text, and then in the English translation supply instead the word *day*, so that to the ordinary reader there emerges a strong "Lord's day" text reading: "No longer living for the Sabbath, but for the Lord's day."

Thus by mistranslation and misinterpretation there is patched up a quotation which Sundaykeeping scholars use to link up Sunday with the "Lord's day" of Revelation 1:10. Yet it is no Lord's day text at all, as was clearly perceived by the English Biblical scholar Kitto. He says:

"On this view the passage does not refer at all to the Lord's day; but even on the opposite supposition, it cannot be regarded as affording any positive evidence to the early use of the term 'Lord's day' (for which it is often cited), since the material word *hemera* [day] is purely conjectural."—*Cyclopaedia of Biblical Literature*, art. "Lord's Day," ed. of 1846, vol. 2, p. 270.

### More Questionable References

There are a few more statements to consider. About the year A.D. 175 Melito, bishop of Sardis, produced a work, according to Eusebius, *Ecclesiastical History*, book iv, chapter 26, entitled *Concerning the Lord's*. It was assumed as early as Jerome's day, about 385, and by later commentators, that it was named *Concerning the Lord's Day*. Nothing is known of the contents, and the title is, as we see, vague.

Again Eusebius, book iv, chapter 23, paragraph 11, quotes Dionysius, bishop of Corinth, about the same time, as saying:

"Today we have passed the Lord's holy day, in which we have read your epistle. From it wherever we read it, we shall always be able to draw advice, as also from the former epistle, which was written to us from Clement."

There is no way to know what day is meant, as there is no reference either to the Sabbath commandment or to the resurrection. It is only an assumption that the resurrection day, Sunday, is to be understood.

There is a strange little document which was discovered only about seventy-five years ago, but which is early, and is falsely attributed to the apostles, under the title *Teaching of the Twelve Apostles*. Its author is unknown, but it is apparently of Syrian origin, written doubtless sometime between the years A.D. 125 and 175. It teaches unscriptural practices, for instance pouring in baptism. In chapter 14 the Greek says literally: "According to the Lord's of the Lord [*kata kyriaken de kuriou*] coming together, break bread and hold eucharist."

Clearly the text is garbled. What the expression "Lord's of the Lord" means it is impossible to determine. Sundaykeepers interpret it, "On the Lord's day of the Lord," but one can make just as good sense reading "According to the the Lord's commandment [*entole*] of the Lord." It is certainly not a clear or reliable source, and, as most scholars admit, not a sufficient foundation upon which to base a historic church practice.

Clement of Alexandria, writing about the year A.D. 190, is the first author of an ungarbled text (*Miscellanies*, bk. v, chap. 14) who applies the Lord's day to the first day of the week. It is a fanciful interpretation of a statement of Plato, but it does apply the term *Lord's day* to the "eighth day." This is written a full century after Revelation 1:10, and indicates that the term *Lord's day* has been, in one hundred

years, completely changed in its application from the seventh to the first day. Clement's famous pupil Origen, although he recognizes the Sabbath, makes the same use as Clement of *Lord's day*.

Irenaeus, older contemporary to Clement, is quoted in *Fragment vii* as saying about the year 190: "Upon which [Easter or Pentecost] we do not bend the knee, because it is of equal significance with the Lord's day." But as this statement comes to us only through a later writer's quotation, we cannot be sure of the wording.

There remains only one other "Lord's day" quotation of the second century to be considered. In a forged gospel, falsely entitled the *Gospel of Peter*, written about the year A.D. 190, the resurrection day is definitely and clearly called the Lord's day in the account given of the resurrection. Later pseudo gospels and epistles repeat this use of the term.

It is evident that by the year A.D. 190 Sunday is being called the Lord's day. It can be proved that about A.D. 155 Christians around the city of Rome were meeting for worship on Sunday. But there is no reliable chain of evidence connecting the term *Lord's day*, applied to the first day of the week, with the Lord's day of Revelation 1:10. The whole list of quotations used by Sundaykeepers to build a historical argument is dependent upon interpolated, garbled, and worse than anonymous sources. The situation as it is demonstrates to Biblical Christians, however, that they must insist upon the Bible and the Bible only as their rule of faith and practice in religion.

## NEW TESTAMENT WORDS

### The Old Things of the New Testament

By R. E. Loasby

THERE are two words in the Greek New Testament that are always translated "old" in the English Bible. One is *palaios*, used nineteen times, and the other is *archaios*, used twelve times. In some senses these words are interchangeable in their use. Yet there is a fine distinction which we cannot afford to ignore.

The word *palaios* carries with it the sense of old in that it is worn out or inadequate from much usage or rough usage, as well as from age: "No man putteth a piece of new cloth unto an old garment, for that which is put in to fill it up taketh from the garment, and the rent is made worse." Matt. 9:16.

Here Jesus is laying stress on the disastrous effects which His teaching would produce on Judaism, a system which was outworn and inadequate. The age of the system is not here considered, but that it was rotten and could not combine with the robe of Christ's righteousness by faith. Worn-out types, ceremonies, sacrifices, are all to be superseded.

In contrast we give an example of *archaios*, which so often carries the connotation of age in the sense of the original, primeval:

"And the great dragon was cast out, that old serpent, called the Devil and Satan." Rev. 12:9, 20:2.

Here the emphasis is on Satan as the old serpent in the sense that he is the *original* one, reaching back to the earliest history of man, even his creation (Gen. 3:1), with no reference to number of days. This is further indicated by the adjective being added with a second article: "the serpent, the original one."

These fine distinctions are well worth noticing. They were not given us by the Spirit to be ignored; we must value their lessons.

Conducted by Nora Machlan Woolley

## Into the Blue

By Gladys Scott Wakefield

"I heard a lark  
Begin his happy lay  
Of joy and cheer  
To greet the newborn day."

**O**H THAT I had wings like a dove! for then would I fly away, and be at rest," yearned the king, who amid the glamorous atmosphere of court life must often have relived in memory his boyhood spent in the gentle hill country. All values tasted and tested, it seemed to him that the ultimate of all desires centered in the deep blue of the unattainable heavens. It is pleasant to contemplate a city with walls of precious stones and streets of pure gold. It will be a wonderful city, but it is when I read of the redeemed, "Unfettered by mortality, they wing their tireless flight to worlds afar," that I am lost in the meditation of desire. When standing earthbound to gaze into the blue depths of the constellation of Orion all physical hindrances seem as nothing, and my soul enters into earnest longing for a home in that great blue beyond. That was the goal which caused men of old to spurn earth's transient honor, and led millions through the Dark Ages to count this life as secondary indeed. But God has given us a fresh foretaste of that glory divine. Upon every flower and leaf He has written His compelling message, "God is love." In the beauty of the woods and meadows, the sky and

sea, we see myriads of things that are of solace to us in our pilgrimage toward a longed-for land. The created world is full of aesthetic beauty and amazing true life stories that fill us with pleasurable emotions.

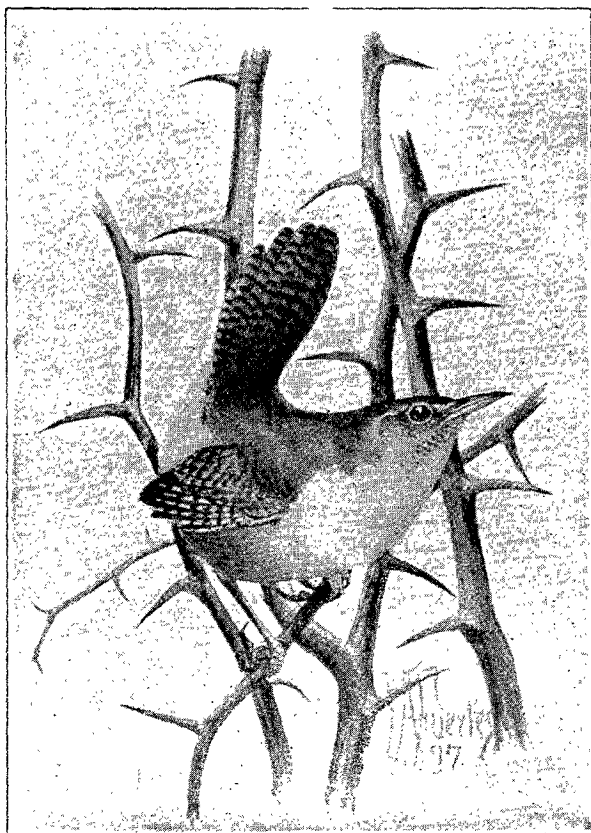
Of all the little creatures that man most admires and strives most to simulate the winged ones take priority. How many airmen must have at some time watched with envious fascination a wide-winged hawk ride the unseen air currents with effortless grace and perfected technique.

And how earnestly airmen long for a silent motor. Most man-made machines are nerve-rackingly noisy, but how still are the ways of God. The great snowy owl, with a wingspread of five feet, flies so noiselessly that only his moonlit shadow warns of his approach.

The snowy owl lives in the Far North, and only once, as a child, did I see one in the Mississippi Valley. A neighbor found one in his hayloft and brought it over to our house. All the boys in the vicinity came to wonder at the great beautiful bird, and even grown men stood in admiration. The owl's eyes, so round and golden, were striking, and his ear tufts made him look very owlish indeed. His coat of feathers, with insulation of softest down, invited caressing fingers. But it was his neck trick that caused the most astonishment. We would stand directly in front of him and then slowly edge toward his back, watching his eyes every second. His eyes in turn kept watching us, and then somehow he would be looking at us from the other side. The secret is that the owl's eyes do not move in their sockets, but his neck can be turned quicker than the eye can follow, which unseen movement appears uncanny. Another secret that bird carried was why he wandered as far south as Illinois.

We arrived at Carlsbad, New Mexico, too late in the evening to see the famous caverns, so after settling in an overnight cabin, we decided to explore across the river. As we stepped along the cooling sands, we were startled now and then to see a little tan snake bury itself quickly in the sand at our approach. As twilight deepened we began to be a bit cautious, for in the shadowy depths of each cactus we imagined there might be a giant rattlesnake. Far off on the rim two coyotes silhouetted for an instant, loped a few yards, then disappeared. A bright full moon turned the desert into an eerie land of silver, and the hush of dusk caused us to stop and strain our ears. Drinking deeply of the magic of the desert twilight, we were startled to hear a bird break forth into clear, full melody. It was a western mockingbird sitting on the limb of a low osage orange tree. The rapture of its song captivated us.

Here was a master artist singing for us alone, and our handclasp tightened as we followed the emotions of the song. A burst of wild, gay music, soft cadences, a sweet, clear warble, a rhapsody of intensity. One followed another. My companion turned to his watch and timed the sweet singer—thirty-two distinct themes in almost that many seconds. How could he make such amazingly rapid changes in pitch and tone and melody?



In a Few Minutes We Saw Them on the Floor Again, and What Was Worse, the Parent Wrens Were Pecking the Bleeding Heads of Their Own Little Birdlings



Suddenly a small dark shadow passed over our heads and lodged low in a fork of the osage tree. It was another bird, so we watched with mounting interest as it stealthily hopped spirally up the tree until it reached the same limb whereon perched our lovely singer. Then the newcomer boldly sidled out on the limb. The mockingbird kept giving ground until it was at the end of the branch. Then the intruder took his left wing and pushed the mocker off into space. The mockingbird took flight directly toward the moon and flew into the depths of the blue-and-silver sky, but not once did he stop pouring forth his sweet wild music.

But this new bird? Well, he preened his feathers a moment, then started singing. The song was indeed beautiful and varied, but we resented his discourteous behavior, and suddenly, as if sensing the disapproval of his audience, he stopped and gave a derisive call. He was a catbird.

When I was a little girl we lived in a very big house with deep eaves, and wide porches rambling almost around it. Bluebirds, doves, and wrens regularly built about those porches. One particular spring a strange thing happened. We found five tiny naked wrens on the porch floor. Greatly concerned, my mother hastily and gently replaced the fledglings in the nest. In a few minutes we saw them on the floor again, and what was worse, the parent wrens were pecking the bleeding heads of their own little birdlings. My mother was horrified and for days we talked indignantly of the unnatural parent wrens.

Many years later I read that birds will kill their nestlings if the nest becomes unbearably infested with lice. I think that solved the wren mystery, for the wrens carried feathers from the chicken lot. I remember definitely that thereafter the chicken house went through a delousing process regularly. It was an interesting occasion when all the reluctant hens were shooed off the nests (I did that). I can still smell the disinfectant that went into the great pails of whitewash that left the walls and roosting ladders gleaming, and then it was my happy task to remake the nests with fresh fragrant straw.

Sensing how terribly their babies suffer from the lice, parent birds will mercifully still their little bodies! Following the same principle, worker wasps who tenderly nurse, bathe, and feed the grubs during the summer, will, upon the approach of cold weather, retract their guardian instincts and eat the grubs remaining in the nest. The grubs would not live anyway, so why not have one grand banquet!

We stopped our driving through the unfenced open spaces of North Dakota to admire the flax fields stretching far on each side of the highway. The blooms—thousands upon thousands of them—rivalled the deep blue of the sky above. Then we began to hear songs of bubbling music, sweet and varied, from the throats of scores of male bobolinks. Each bird had staked himself a claim of flax wherein was hidden his nest; and woe to any snooping rival.

In full dress suit of shining black, gold, and white, the birds would fly into the air, singing on the wing, true lark style. Sometimes there were a dozen minstrels at one time in the air, each over his own residential area while others swayingly balanced themselves on the slender flax stems. The melodies seemed to effervesce from their little throats with such ease and gladness! I have never heard either Mr. Gorst or Mr. Hutchinson, noted imitators, attempt the song of the bobolink. The bubbling song baffles description or reproduction. Thoreau wrote of the bobolink: "This flashing, tinkling meteor bursts through the expectant meadow air, leaving a train of tinkling notes behind." One auditor, after an outburst of spontaneous music, stated that he feared every second that the bird was going to explode outright and vanish in a cloud of feathers.

We shall never forget the charm of those North Dakota moments—the colorful singers, their sweet pulsing music, the fields of blue flax—but what a contrasting scene when we met those birds in the Southland. It was early September and the late blackberries had been left unpicked. The bobolinks had laid aside their sleek wedding suits and donned suits of dull brown. Laid aside also were their gal-

(Continued on page 23)

LIFE'S PATTERNS

FREEDOM

YEARS ago a wee Negro boy lived in the South with his elder sister. They were both the property of a plantation owner, wealthy but kind. He allowed the girl to work for neighboring planters when she had extra time. She was thus able to save some money. One day she counted and recounted her money. With a joyful heart she went to her master and sought to buy her freedom. Because of his kindness he accepted the price. But she stayed on. She wanted to work longer so that she might free her little brother too.

Months and years went by and still the sister labored faithfully, living on a meager sum, so she could save larger amounts. One day after the boy had grown to be a man, the master was taken seriously ill and after a short time passed away. His property was put up for sale, and the slave boy was included with it. Men came to look over the goods and praised or criticized the slave boy's merits the same as they did the equipment and cattle. Item after item was sold as the onlookers continued to bid. Finally there was nothing left for sale but the slave boy. The auctioneer was loud in his praise of strength and value to be received by the purchaser. The bids rose higher and higher, and the words, "Going . . . going . . . go—" were heard, when a voice rang out



far above the others. Whose could it be? A woman's? Yes, the slave boy's sister. Her bid was so high that the others did not care to raise it.

Do you suppose the boy ever forgot that sister's voice and her bid which freed him? It had taken years, but both agreed that it was worth it. Now he was able to go out into the world and earn his own living and support the sister who had done so much for him.

The people who were interned in an enemy country during the war had one consuming desire. They wanted most of all to have their freedom. They dreamed of it, talked of it, and planned for it day and night. It seemed the dearest possession, far dearer than when they had had it. They wanted it more than anything else. Even now in many countries where living is difficult the people are content to go without many of the necessities of life just for the happiness of freedom from their oppressors.

Freedom! All-desirable freedom! We can have it too. We have been bought with a price which cannot be equaled by anyone. Our Saviour gave His life for us because He loved us and wanted us to be free. Can we afford to forget the voice that said, "And you are not your own, you have been bought with a price"? N. W.



## Pioneering in Bolivia

By H. T. Pitman, M.D.

THE sky is aglow, a crimson red. Above, a hundred clouds reflect the fading rays as the sun slowly drops into the dark forest below. It is a typical night in the Amazon region of Bolivia. A little village is hewn out of the jungle which forms an unpenetrable wall some fifty feet high and extending a thousand miles in every direction. At our feet, less than a hundred yards away, passes the great Mamoré River, which is a quarter of a mile wide. It has come a month's journey from the interior, passing from distant Cochabamba, the second city of Bolivia, moving on into the jungle to the capital of Beni. From there it creeps across miles of wilderness to enter Brazil and help form the Amazon, which winds its way to the Atlantic coast.

This appears to be just another little native village, of which there are many in these parts, with only a thousand inhabitants. There is nothing unusual about its houses. All are of the same tropical architecture. A steep, overhanging, thatched roof of palm leaves protects from the intense heat of the sun. The windows and doors are of boards, to protect from petty thieving. On the corner is a newly opened hotel with real beds and clean white linen, which is unusual in these parts. Near by stands the church recently erected by the American Catholic Mission. A little farther down the slope on the water front are half a dozen partly abandoned warehouses, the machine shops, and the "Rancho," the home of the Rubber Development Corporation.

This was the scene of great activity during the war. From here thousands of natives disappeared into the jungle in search of the precious juice. Now all is quiet. A dozen hollow log canoes lie anchored on the beach. A large flat-bottomed river launch loaded with bleating cattle, tugging a raft covered with firewood for hungry boilers, slowly pulls to shore. Yes, this is Guayaramerin, the farthest extremity of Bolivia, and at the extremity of civilization. Perhaps you are wondering with me why the American Co-operative Service selected this desperate little village, out in the heart of the jungle, as the site for the most beautiful little hospital any doctor could desire.

Tonight, far past midnight, as a tropical torrent drenches down, I exhaustedly cast myself on an inviting Simmons mattress. I have my answer. Shortly past seven this morning I was aroused by a man groaning with a toothache, his face distorted by an alveolar abscess. After relieving the poor man's suffering I found nearly fifty patients waiting consultation. The word was out. The Adventist doctor from Chulumani had come. All must take advantage of the occasion. One had traveled a week by boat from the interior of Brazil to have a tumor removed. Another had come ten days by river launch from Trinidad. His hand had nearly sloughed away. One of the crew of the launch was attacked by a steer and his eye was badly lacerated. This meant an enucleation. One by one I could tell you the story of each who had come from far and near. With the aid of a national nurse and five girls between fourteen and sixteen years of age gathered from the village, I performed forty operations and delivered three babies.

Tonight I sent a telegram to the nursing school at Chulumani to send a student to help in surgery, and wished the *doctors* were here. Tonight, in less than two weeks after arriving, I have my answer. The hospital's twenty-bed capacity has doubled. Patients line the halls and fill the X-ray room. Tonight I am happy! My faith is greater than ever that the Lord leads and directs, and we should not be fearful to do His bidding. This institution represents an advance in our work. It is at a strategic point. This is the port linking us to the Atlantic in one direction and the interior in the other. This country is rich in rubber of high quality, Brazil nuts, and cattle. This hospital serves not only local needs but 40,000 Brazilians across the border.

Because of the many tropical diseases, patients are never lacking. Hardly has the building been completed before another project has begun to double its capacity. The departments of the interior represent one half to two thirds of the area of Bolivia still untouched by our work. This institution is in the heart of this area.

This hospital just described is only one answer to the many calls that come practically daily to our mission to operate hospitals and lead out in missionary programs as has been done at Chulumani. We must go forward. The institution at Chulumani is known to the remotest corner of Bolivia. In two and a half short years I have become acquainted with most of the leading people, including the president. It is hard for you to make a comparison with the United States, for the needs are so great here. The most humble service and the smallest hospital are more appreciated and better known than are the largest at home. May I ask what other way can we have such influence as with medical missionary work? Never in a lifetime in nonmedical work would I meet so many people.

Yes, this is just one of the many calls that come. Other well-equipped institutions are being offered to us free. One institution can reach more souls than many workers. The Spirit of prophecy says, "Christ devoted more time to healing the sick than to preaching." This was the way the Lord Jesus spread the gospel, and by the combination of preaching and healing it will be finished. May each Adventist be faithful in his place and work as we go out to spread this gospel to all Bolivia in the short space of peace that God has given us.

## Among the Seri Indians

By Clifford L. Burdick

RECENTLY I returned from Mexico, where I spent about a year pioneering among the Seri Indians. It appears to be the first time that the third angel's message, or any gospel message for that matter, has penetrated into this erstwhile forbidden territory, occupied by a tribe of Indians that have been pretty generally conceded to be about the fiercest on the North American continent.

For centuries the Seri Indians have occupied a section of the west coast of Mexico and Tiburón Island, largest in the Gulf of California, of about five hundred square miles in area. This has been their ancestral home and fortress. Until recently it has been little short of suicidal for Mexicans or foreigners to visit

the island. The favorite Seri method of killing uninvited visitors was to club them to death while they slept. They admitted their preference for human flesh because of its superior flavor. Cannibalism finally ceased, however, not through conversion to Christianity, but rather because the Mexican Government threatened the tribe with extermination.

The Seri Indians are fishermen by occupation, since they live in a desert country where farming is impossible. I have even fished large toads out of the drinking water from the well at Desemboque, one of their villages. A less promising field in which to sow the seeds of truth it would be difficult to conceive. We were warned by those who knew the Seris that it would be a waste of time, that they were totally lacking in the capacity for appreciation of favors. But somehow we felt that God intended that even this backward group should hear the story of God's love. Was not the gospel to go to every tribe?

It took some time to gain the confidence of these people and to assure them that we were not trying to exploit them. Soon the people were flocking to our cabin for food, clothing, and even medicine. Few of these Indians could read enough Spanish to get much out of our tracts, except to look at the pictures, so we found that the most effective way of conducting Sabbath school was by the use of the primary Picture Roll. Some Sabbaths the same lesson would have to be repeated two or three times to accommodate all the people.

It soon became apparent that God's Word is sharper than a two-edged sword, and is able to arouse the conscience of even this tribe that for generations has manifested no trace of even a heathen religion unless it be the occasional wearing of a good-luck charm. One of our most promising disciples was the son of a former chief. When the Indians can get hold of dynamite they use it to blast fish. This Indian had held onto a stick too long, and in the blast had lost both his hands. He still wears a bandage under his chin and over his head to hold up his broken jaw. He told me that there was a tradition in the tribe that away back two men came to them and told them about God, but that I was the first one who ever brought the Bible to them, and he could plainly see that was what his tribe needed most of all.

History does record how the Jesuits tried to establish a mission among the Seris about two hundred years ago, but the Seris either drove them out or annihilated them.

One of the more observant Indians had remarked to my Mexican guide that America seems to have everything, but he did not understand why it should be more prosperous than other countries. After attending a few Bible classes he said he now knew the answer. America has everything because America has God. Perhaps some of us might profit by Jose's observation. Because he never had seen our country, he was inclined to overrate our righteousness; however, it is true that if we have Christ we have everything.

Manuela, a young woman, seemed to respond to the gospel message, and became a devoted friend, showing her appreciation in deeds of service, thus demonstrating that no human beings are beyond reach of the Holy Spirit. Finally she became sick, and in spite of all that could be done for her, she died. An operation in time might have saved her. Her mother refused to be comforted and, following the Seri custom, wailed loudly three times a day. She refused to eat and began to fail. The next Sabbath we taught from the picture on the roll, showing Jesus raising Lazarus from the dead. This led us to a further explanation of the

resurrection of all the dead. After the service a friend of the bereaved mother asked me whether he could borrow the Picture Roll. He took it to the mother and taught her the same blessed truth in the Seri language. The result was that she broke her fast.

After the lesson study one Sabbath an Indian woman stood in front of the picture of Jesus for some time. Then after rubbing her hand over the picture of the Saviour for a moment, she rubbed it over her own heart. It was her way of applying the righteousness of Christ to her own troubled soul. The chief of the tribe seemed to be less impressed by the message than some of the others, but when we left, he presented me with a large and beautiful pearl. Perhaps, after all, he had found the Pearl of great price.

Having no established religion of their own to hold and prejudice them, these Indians welcome our gospel message. Their greatest need now is a school or mission to continue the work and reap the harvest.

## The Cristobal (Panama Canal Zone) Soul-winning Sabbath School

By Mrs. Winifred Crager Wild

**A**N OPPORTUNITY for service knocked at my door when the Cristobal Spanish church asked me to be the Sabbath school superintendent for the present year. I recalled the years my father, Elder C. P. Crager, who had recently passed away, had given to the Sabbath school work in the South American Division—a work which he dearly loved. I made up my mind that if I accepted the office I would do all I could to make it a soul-winning Sabbath school and make every minute of the school time each Sabbath count very definitely toward this goal.



Upper: A Group of Seris Attending Sabbath School (Picture Roll in Background Showing Fishermen Catching Netful of Fish) at Desemboque. Fernando Laguna, Mexican Helper, Seated Under Picture Roll.  
Lower: This is the First Sabbath School Service Ever Held on Tiburon Island. (Chief Is Holding Gun Horizontally.) Francisco Laguna, Mexican Guide, at Right



Elder and Mrs. W. A. Wild with fifteen of the seventeen souls won through the efforts of the Cristobal soul-saving Sabbath school during the first three quarters of 1946. Elder Wild, who officially is the editor of *El Centinela* (Watchman), is acting as pastor of the Cristobal church, and Mrs. Winifred Crager Wild is the Sabbath school superintendent.

With this prayer in my heart I opened the first Sabbath school service in 1946. We immediately laid very careful plans with our Sabbath school committee, which was most co-operative and enthusiastic in regard to the soul-saving program, and we set the date for our first real soul-saving consecration service for February 16. Most earnestly did the teachers and officers pray for the success of that service, and most willingly did they help to prepare the program.

A few timely thoughts by one of our enthusiastic teachers, Leroy Washington, introduced the consecration service proper. He pointed out the importance of the Sabbath school as a soul-winning agency in our Seventh-day Adventist churches. A very fitting story illustration by our church elder, Brother Thomas Galliano, clinched the idea that today is the day of opportunity, and we should not delay a moment, for this might be our last chance to answer the call of salvation.

The superintendent then tried to paint, as nearly as possible in the words of Ellen G. White, the scenes in the Garden of Gethsemane and on Calvary, showing the price that was paid for our redemption. A call for consecration was then made, and a little child led the way to the front of the Sabbath school and stood as others immediately followed her example. We recalled that "a little child shall lead them." As the call was made particularly for those who had never been baptized, about a dozen responded. These were then asked to occupy the front row of seats that had been reserved for those who would respond.

The superintendent then reviewed briefly, in a very practical way, some of the details of the Ten Commandments, bringing out such points as might be helpful to the needs of our local conditions, while a few significant words to remind us of these points were written on large sheets of white paper tacked to the blackboard. Then a call was made for backsliders who found that God's looking glass revealed their need of a rebaptism. Three precious souls came forward and joined the group at the front.

Our hearts were full to overflowing as we felt the Spirit of God working mightily that morning, and tears flowed freely as A. V. Larson offered a consecration prayer. "Nearer, My God to Thee," partly spoken to music and partly sung by Dr. Allen Lokan, was a most fitting climax to the wonderful service, and the silent prayer to close the service was a thanksgiving prayer in the hearts of all. In silence the audience left the room.

Immediately a Bible class was formed, and knowing no better way to thoroughly prepare the candidates for baptism, we followed the Voice of Prophecy les-

sons with them. By special arrangement with the conference we were able to take care of the correction of the lessons ourselves and thus reduce the time of completing the course to a minimum. The people eagerly devoured the lessons, and on April 1 the Cristobal Sabbath school, with a very large number of invited friends, about three hundred in all, gathered at the Third Street church to witness the first fruits of the Cristobal soul-saving Sabbath school. Nine converts descended with their Lord into the watery grave, coming up to walk in a new life. The joy of the Sabbath school officers and teachers knew no bounds.

Right after this baptism a new call was made for those who wanted to take part in the next baptism, and as some had not been able to make full preparation at the time of the first one, five more were immersed on June 24, by the pastor, and three on August 26, making a total of seventeen for the first three quarters of the year. Having set a personal goal of twenty for the year we are glad to say our prospects for reaching it are good.

I thank God for the Sabbath school and for its soul-saving possibilities that make it a most fruitful center for evangelism in these closing days. May we all be ready and on time at that larger Sabbath school to meet with those of all ages who have loved the Sabbath school, so that we may listen to the most thrilling mission experiences of soul-saving work that will there be told.

## The First Baptism in Kipsikis, in East Africa

By C. J. Hyde

WE HAVE just conducted our first baptism in the Kipsikis country. Others of these people had been baptized earlier, but they had come to the Kisii camp meetings for their immersion. This year it was thought that to hold a baptism in their own country would bring much encouragement and strength to the work there, and that it would also be an object lesson to those still in the baptismal classes. A small stream was effectually dammed to form a suitable pool, and the sun very kindly shone out after days of rain. It was the most reverent outdoor baptism that we have witnessed in Africa. The candidates and the congregation filed in a most orderly and quiet manner from the school to the water, and took up their places without talking or commotion. The ceremony was completed with the sense of God's presence. Seven were baptized.

One who had been faithful to all the light he had while in the ranks of another society and had been baptized by them according to Scripture, was given the right hand of fellowship upon his profession of faith and belief in our doctrines. Two others were prevented by sickness. Our total number of Kipsikis baptized members is thus brought up to twenty. Eighty-five are now taking instruction in the baptismal classes and twelve new names were written down for the hearers' class during this last safari.

This good progress has been made in the face of stiff opposition from people of a missionary society which has been working for many years among this tribe. Because of this opposition, God has been working for us in a very apparent way. Here is a typical example of His divine help. Interested people had built a prayer house for themselves without any help or even suggestion from us, and we were happily surprised to see this little building when visiting. Enemies quickly worked up antagonism until the place was closed by order from the district commis-

sioner. When we saw this we decided to apply for permission for a school instead of for a prayer house, as this would give us what we wanted for the future. While in the struggle we would plan for the future as well as for today. After we made our application to the district commissioner to come and view the place from a distance, the senior education officer sent the African school inspector to measure distances from other schools, and the item was placed on the agenda of the ensuing local native council meeting.

We have no Seventh-day Adventist member on that council, and while the chief was very favorable to us, some four others were determined that we should not be allowed to gain this foothold. One man even went so far as to say, "I'll die rather than see the Seventh-day Adventists get this place." When the day for the meeting came and the elders were assembled, one of the opposition was absent owing to his wife being very sick. Another had been unfaithful in his service, and his "brass lion" (emblem of an officer) was taken from him by the district commissioner before the meeting began, thus silencing him in disgrace. The third, the man who had sworn that we should not get in, excused himself from the meeting for a while, and the remaining one became very sleepy. It was at this point, while one was out and the other asleep, that the item was called. The Seventh-day Adventists were given the desired permission without a hand being raised in opposition!

There is a sequel to this. The man who had sworn that we should not get in while he lived went back home, and a few days later, while thatching his house, fell from the roof and died as the result. Now an awe has taken hold of that part of the country. People are saying, "Truly these are God's people, for they progress in spite of all opposition. God is working with them." As I mentioned at the beginning, this is but one of several similar incidents. Right from the first, when Brother Lewis began to edge his way in, resistance has been stiff. But we are thankful for this, for it means that we shall have strong Christians, and not a mass movement coming in to something popular. Pray for the Kipsikis. We believe that God has many precious souls here waiting to be called out, and we need faith to keep up with His opening providences.

## Rio-Espirito Santo Mission

By A. C. Harder

THE Rio-Espirito Santo Mission in Brazil has been greatly blessed in its activities in the past year. Calls for the living preacher are coming to us from many places, and it has been difficult to answer the calls received. We were urged to visit a place called Barra Alegre, so one of our workers went to this place to hold meetings. The interest grew rapidly. As there was no hall large enough to hold the people, the evangelist conducted the meetings on the open street night after night for about three months. He soon organized a baptismal class, and as a result twenty-eight were baptized. Many more expect to be baptized later.

The town presented us with three houses, one to be used for our church, one for a school, and the third for the home of a native teacher. Besides, they presented us with some good land for the teacher to plant, and a large building site for a new church.

This was the first baptism that had ever been conducted at this place, and there were perhaps more than a thousand people present. They behaved very well while the candidates went into the water, many of them singing.

This message will clean people up when they are converted and born again. Drunkards leave their drink, smokers leave their tobacco, and the homes become orderly and clean. They have their regular morning worship in their homes, study their daily Sabbath school lessons, attend regular Sabbath school services, and live a good, clean life before the world.

The testimony borne by these people has been such that we were invited to come to another place a few hours away from here and repeat the same meetings there. This is part of our program for the present year. So one group after another is being added to our list, and the membership is growing rapidly.

This mission has only one ordained minister besides the president, hence, the baptizing of new members was all done by two workers. With the help of the Lord we baptized 371 believers last year, leaving many more to be baptized this year. When at our workers' meeting in the beginning of this year we studied our problems and set the goals for the new year, the workers themselves suggested the goal of 550 to be baptized this year.

We are establishing church schools over the field, and every teacher is conducting at least one baptismal class a year with the students, and with some from the neighborhood. Thus new families are being brought into the church, and the work grows. We calculate that we get at least twenty-five per cent of all our baptisms as a result of our church school teachers' work.

Then we give due credit to the work of the lay preachers. This mission has sixty-four licensed lay preachers who hold meetings and win scores of new members.

Our teachers and the Dorcas Societies are also conducting first-aid work. This is our first experience in this endeavor, and it is giving us wonderful results. Poor sick people will walk many leagues (one Brazilian league equals four miles) to come to our little medical station to be treated by our teachers. Of course we do all the work free of charge. Remember the work of this mission in your prayers.

## The Adventist Book of the Year

ABOUT fourteen years ago the General Conference took action requesting L. E. Froom, secretary of the Ministerial Association, to give special study to the historical background of the great prophetic teachings that distinguish the advent movement, and to write out a full report. As is often true in work like this, the further the study was pursued the more avenues opened up and the more documents, rare books, and manuscripts came to light.

Now there comes from the press the first of four volumes giving a full report on the findings. These volumes are entitled *The Prophetic Faith of Our Fathers*. The remaining volumes will be appearing approximately a year apart over the next three years. This is the first work of its kind in our denominational literature. Adventists have always declared that they were not preachers of new, strange doctrines, but the restorers of ancient ones. These four volumes will document this declaration as regards basic Seventh-day Adventist views on Bible prophecy, and particularly on the primary rules of prophetic interpretation we have consistently employed since the days of the Millerites.

These volumes, as might be expected, are not light reading, but they are most important reading. They make us a more intelligent people on the reasons for our prophetic faith. We commend to our ministry and to all our serious-minded laity *The Prophetic Faith of Our Fathers*.

F. D. N.

## Sheridan, Wyoming

By Ben Savage

THE Sheridan church and the Sheridan district of Wyoming enjoyed a spiritual feast August 3 and 4. Some of our believers came one hundred miles to attend the week-end services. E. H. Oswald gave a message Friday night that stirred every heart. Sabbath morning, H. R. Kuehne, our conference secretary, had charge of the Sabbath school. At the close Elder Oswald made an appeal for missions. The amount of \$415 was given in cash and pledges. At the eleven-o'clock hour, M. H. Schuster, pastor of the south Denver church, gave us a timely message that was enjoyed by all. In the afternoon we took up our "dark-county project." Several had part. Cash and pledges to the amount of \$400 were taken up for the work in Wyoming. At the young people's hour, Sabbath afternoon, Elder Schuster gave another timely message. Saturday night a sound moving picture of our mission work in Africa and South America was shown by Elder Kuehne.

Our Sheridan church has a membership of 115 and is constantly growing. Sabbath, August 10, four were baptized. This makes fourteen baptized this year in the Sheridan church. Several more are preparing for baptism. We are also making plans to conduct a church school.

## "Onward," Illinois' Motto

By J. Ernest Edwards

THE keynote of the Illinois camp meeting was struck by the newly elected president, Theodore Carcich, in his appeal on the first Sabbath evening service of the camp meeting. The entire congregation, led by the deep moving of God's Spirit, came forward for prayer and reconsecration and accepted as their soul motto "Onward for God." Throughout the three-day encampment this spirit of earnestly seeking for God's power prevailed.

The stirring Sabbath message by H. M. Blunden, the lay workers' hour of soul-winning service recognizing the activities of lay Bible teachers and Dorcas sisters, and the ordination service of L. J. Marsa to the gospel ministry were outstanding spiritual contributions to the camp meeting.

The 1,800 Sabbath school members, filling the auditorium at Broadview Academy, contributed in cash and pledges more than \$11,000 to missions.

In an unusual youth forum the conference president earnestly presented the educational method of saving, holding, and training children and youth for God. After calling hundreds of boys and girls and young people to the platform, he appealed to the parents and members to invest their means in the salvation and the training of their children. Almost \$6,000 was pledged for urgent improvements of Broadview Academy.

The Sunday night service, with its appeal based on Romans 13:11 and the nearness of Christ's coming, presented by L. E. Lenheim, the newly elected union conference president, stirred every heart to seek Christ first in every phase of life.

The services conducted by the following missionaries, E. M. Meleen from India, W. R. Vail from Africa, and N. C. Burns from Australia, and W. R. Dickson, of the

Review and Herald Publishing Association, were greatly appreciated.

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

During the camp meeting the conference approved of a plan to assist each church in procuring a projector and a doctrinal film library for its use in conducting cottage meetings and Bible Community Schools. This equipment will open the way for a mighty laymen's advance in this large field. The conference also plans to place a complete set of the Conflict Series in every public library in its territory.

The spirit of unity and the renewed dedication to God of life and service portend a day of greater soul-winning evangelism in this strategic conference with its great metropolis, Chicago.

## Session of Colorado Conference

By J. J. Nethery

THE session of the Colorado Conference was held August 14 in connection with a general meeting in the city of Denver. All the work of the session was accomplished in one day. N. C. Petersen and his conference staff were re-elected to carry on the work for the coming two years. Elder Petersen had recently come to take over the work of the conference, succeeding G. F. Eichman, whose sudden death brought great sorrow to the believers in the conference. The meeting was held in the Central Denver Church, a very commodious edifice built in recent years in a fine residential section of that city.

M. V. Campbell, president of the union, and his staff of workers were present at the meeting and rendered efficient and appreciated service. The general meeting was held in Boulder on Sabbath, August 17, in the auditorium of the Central High School of that little city, and was well attended from various sections of the conference.

It was interesting to meet many former friends of the Colorado Conference and to find them of good courage in the service of the Lord and determined to go forward in the work of warning the hundreds of thousands in Colorado. Particularly it was interesting to notice the support being given the project of further developing Campion Academy. This haven of refuge has been well attended by the young people of the conference, and omens are that greater numbers will be able to take training in this institution, as a very substantial building program is successfully under way.

## Newspaper Publicity

By J. R. Ferren

A RECENT experience that should encourage ministers and church leaders to be faithful in reporting to their newspapers comes from R. H. Libby, pastor of a church in the suburbs of Battle Creek, Michigan. He, with another minister, held a series of six Sunday night meetings in the form of informal debates, which he reported quite fully each Monday in the Battle Creek *Enquirer-News*. The final meeting in the series was attended by a woman who later told Elder Libby that she had read the



newspaper accounts each week until her growing interest had led her to attend the last debate. This led her to further thorough study, resulting in her joining the Adventist Church. Her husband has become interested and is now studying our message.

## IN BRIEF

### Atlantic Union

On October 5, the Hempstead, Long Island, N.Y., church was dedicated. W. A. Fagal gave the dedicatory address. An evangelistic effort opened on October 6 by the pastor, A. E. Holst.

A new church school has been opened at Randolph, Vermont. Mrs. Mark Summer is the new teacher.

Five persons were baptized on September 14 in the Boston Temple by C. A. Reeves.

Richard A. Mitchell and Richard Leshner are planning to hold an effort in the Rutland, Vermont, church.

### Canadian Union

C. A. Purdom is the new chaplain at the Rest Haven Sanitarium in Canada.

On August 17 nine young people were baptized at White Rock, British Columbia, as a result of the work of lay members.

F. W. Bieber and family have moved to Vancouver, where Brother Bieber will be the new secretary of the educational and Missionary Volunteer departments.

M. B. Bordson is the new principal for the Newfoundland Junior Academy.

### Central Union

On August 4 three persons were baptized at Cortez, Colorado, as a result of an effort in that city. On August 17 two more were baptized as a result of the same effort.

Guy C. Williamson has accepted a call to pastor the Lincoln, Nebraska, city church. He was formerly in the Arkansas-Louisiana Conference.

C. A. Mock, of Missouri, has arrived in North Platte, Nebraska, where he will take charge of the North Platte district.

F. J. Brant, of Arkansas-Louisiana, has accepted an invitation from the Nebraska Conference to pastor the Sharon church in Omaha.

New workers in the office of the Nebraska Conference are the Misses Bowes, Wehling, and Shanon.

Carl Sundin, former pastor of the Lincoln, Nebraska, church, has accepted a call to the Missouri Conference.

Five were recently baptized at Thermopolis, Wyoming.

The Fulton, Kansas, church, which was purchased from the Presbyterians, has recently been dedicated.

### Columbia Union

The Fearing-Reid evangelistic campaign for the Paterson-Passaic, New Jersey, area, has begun in the Republican Club Auditorium.

W. L. Wellman and Royal Sage have been continuing their tent meetings in Freehold, New Jersey.

Thomas Ipes and Singing Evangelist K. McComas are entering upon a church effort in Bridgeton, New Jersey.

Hollis Wolcott has accepted a call to the West Pennsylvania Conference. He was formerly located in New Jersey.

Arden Reynolds and his family have located in Rockaway, New Jersey, where Brother Reynolds will have charge of the Rockaway, Franklin, and Phillipburg churches.

Bess Ninaj, who for the past two and a half years has served as Bible instructor with the Fearing evangelistic group, has accepted a call to connect with the faculty of Washington Sanitarium as Bible instructor.

Miss Lillian Halstead has accepted a call to do Bible work in the New Jersey Conference. She was formerly in the Kentucky-Tennessee Conference.

Mrs. Grace Nelson has been released from the East Pennsylvania Conference to work in the office of the New Jersey Conference.

Margaret Steeves, former office worker in the Potomac Conference, has gone to Union College to complete her education this year.

R. L. Boothby and his workers, Brother and Sister Giles Roberts and Miss Vinnie Goodner, are now located in Huntington, West Virginia, where Elder Boothby has opened a series of evangelistic meetings in the City Auditorium.

Elder and Mrs. L. R. Mansell are now located in Lynchburg, Virginia. Elder Mansell succeeds K. S. Crofoot as pastor of the Lynchburg church.

E. F. Koch and his wife are now located in Richmond, Virginia. He plans to hold a series of evangelistic meetings in south Richmond.

G. S. Rapp has accepted the pastorship of the Takoma Park church. He was formerly pastor of the Capital Memorial Church in the city of Washington.

Construction has already started on the new Strasburg, Virginia, church.

C. C. Morris has accepted a call to the Ohio Conference. C. B. Green, former district leader, will take up the treasurer's work left by Brother Morris in the West Pennsylvania Conference.

The Mansfield, Ohio, church was dedicated free of debt September 14. T. W. Thirlwell gave the dedicatory sermon.

Kenneth H. Wood, Jr., opened a series of meetings in Cleveland, Ohio, on September 1. Associated with him are Mr. and Mrs. D. S. Thurston, Benjamin Leach, Mrs. Eva L. Bruder, and Miss Lillie Kraft.

On Sunday night, September 8, Merle L. Mills opened a series of meetings in Fremont, Ohio. Associated with him are Brother Wiley Fowler, Benjamin Mowry, and Mrs. Verna Bretz. Mrs. Mills is serving as pianist.

### Lake Union

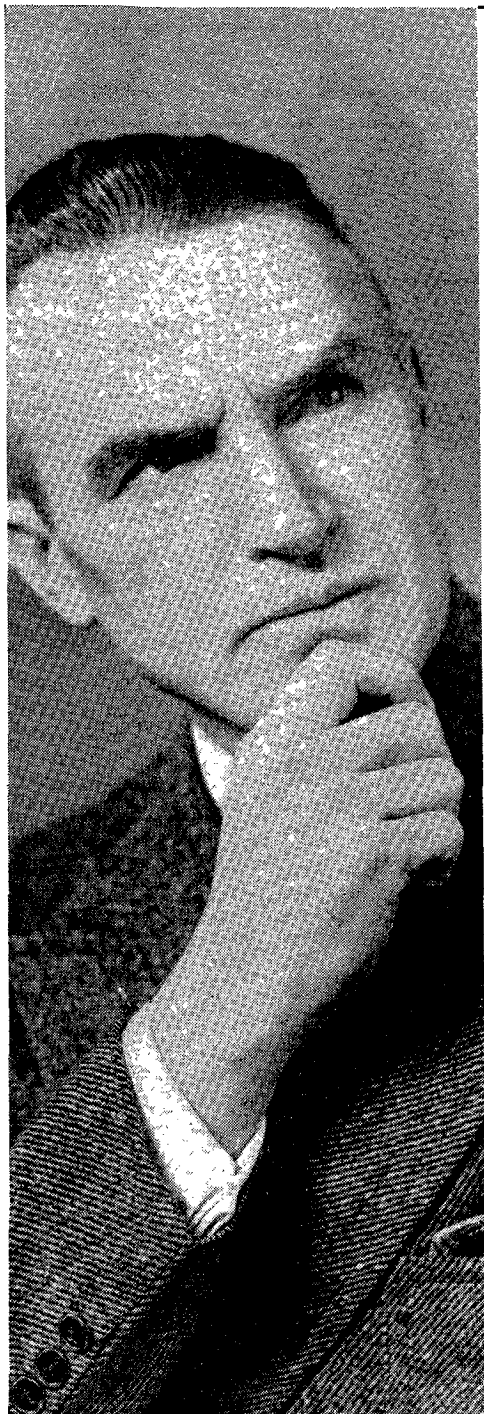
The Fort Atkinson, Wisconsin, effort opened September 22. E. D. Calkins presented the opening sermon. R. G. Burchfield conducted the choir. Associated with this group also are Brother and Sister Paul Matacio.

C. M. Bee will hold a ten-week series of evangelistic meetings in Oshkosh, Wisconsin, in the 20th Century Club rooms.

Miss Eunice Shoup is the new dean of women at the Cedar Lake Academy this year. Mr. and Mrs. Leonard Woods accepted a call from Southwestern Junior College in Texas and have left Cedar Lake. Mr. and Mrs. Robert Cash are taking the place left by Brother Woods.

Some new workers in the Michigan Conference are Miss Gertrude Dyer, who takes the place of Miss Ethel West; Miss Alyce Ivey, of Kalamazoo, who is now secretary to Elder R. H. Wentland; Betty Grate, recently arrived from Indiana to work at the Book and Bible House; and Mrs. Robert Cummins, from the Chesapeake Conference, to become secretary to Elder D. W. Hunter.





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- ★ The Prophecies of Daniel
- ★ Missions and Mission Work
- ★ The Harmony of Science and Religion
- ★ Leading the Children to Christ
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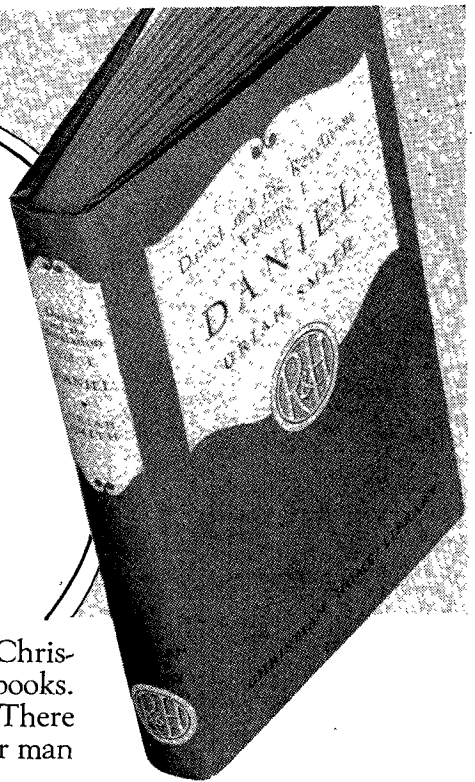
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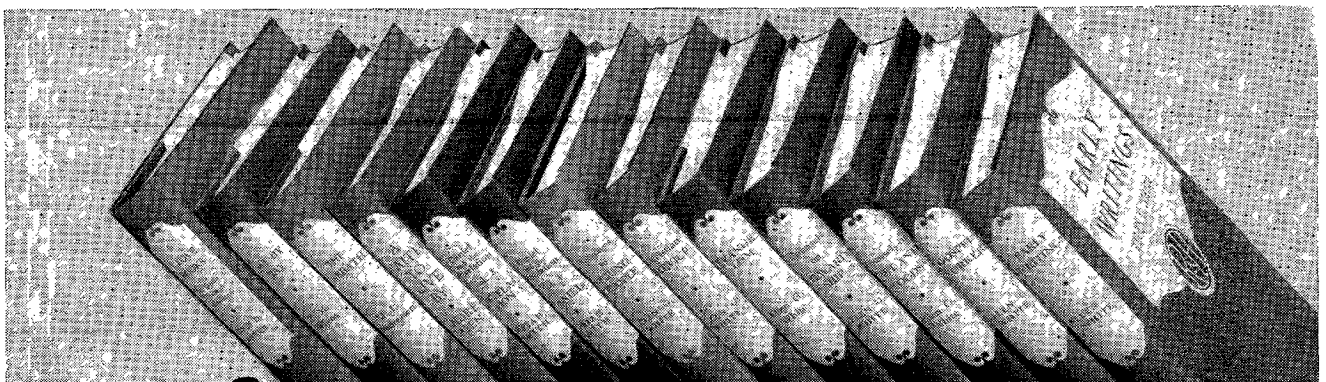
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## North Pacific Union

Sabbath afternoon, September 28, a baptismal service was conducted by Glenn Patterson in Bremerton, Washington, at which time six believers were baptized.

F. M. Burg, former dean of the school of theology at Walla Walla College, has retired from active service and plans to live in California, so as to be near his daughter.

Two persons were baptized on Sabbath, September 7, at Orofino, Idaho.

R. Allan Anderson gave the dedicatory address at the Havre, Montana, church on Sabbath, October 5.

## Northern Union

The evangelistic meetings held in Des Moines by J. L. Shuler and his associates are meeting with fine success.

Eight young people were baptized at Glenwood, Minnesota. Later in the afternoon of the same day, three were baptized in the Willmar, Minnesota, church.

Evangelistic meetings in Duluth, Minnesota, opened on Sunday night, September 29. W. R. Archbold is leading out in these meetings.

Two were baptized in Granite Falls, Minnesota, recently, and two at the Southside Minneapolis church.

Six were baptized at Strawberry Lake, North Dakota, recently by M. S. Krietzky. Five churches were represented by the group.

The Lyceum Theater effort in Minneapolis, Minnesota, with M. K. Eckenroth as the evangelist, opened its second year of meetings with good results.

## Pacific Union

A new union school is being erected in Los Angeles, California, for the colored young people. This school will have twelve grades. J. F. Dent will be the new principal.

Waldo Hesselune, former pastor of the Paradise church of the Northern California Conference, has accepted a call to the pastorate of the Salt Lake City church.

W. M. Adams, Jr., began a series of meetings in Reno, Nevada, recently.

On August 31 a baptismal service for ten candidates was held in the Santa Cruz, California, church.

Elder Chalmers and Walter Barber have been holding a tent effort on Kauai, Hawaii, and report between twenty and twenty-five keeping the Sabbath, most of whom are ready for baptism.

H. L. Shull is the new treasurer for the Hawaiian Mission. He was formerly business manager at Southwestern Junior College.

Brother and Sister Albert Munson are leaving Hawaii for duties on the mainland. Brother and Sister George Munson have accepted a call back to Korea.

## Southern Union

New workers in the North Carolina Conference are Brother and Sister Norman Johnson.

V. W. Esquilla joins the Carolina Conference as district pastor of the Columbia, South Carolina, district.

T. J. Jenkins plans to hold an effort in Wilmington, North Carolina, shortly.

H. R. Thurber is planning a strong effort in the Raleigh, North Carolina, church.

Elder and Mrs. H. W. Walker have recently moved to the Georgia-Cumberland Conference. They were formerly of the East Pennsylvania Conference.

Donald West and his family are now in the Georgia-Cumberland Conference. Brother West has been elected head of the publishing department.

Allen T. Bidwell and his family have recently moved to Waycross, Georgia, where Brother Bidwell will have charge of the Waycross district.

Lester D. Pratt, formerly superintendent of the Macon district in the Georgia-Cumberland Conference, was nominated to serve as home missionary and Sabbath school secretary in the Alabama-Mississippi Conference.

Three young men were ordained to the gospel ministry September 22. They were H. T. Anderson, L. H. Pitton, and E. L. Marley.

## Southwestern Union

Boyd Olsen and his family have joined the Arkansas-Louisiana Conference, where Brother Olsen will be the educational and Missionary Volunteer secretary. He was formerly in Idaho. N. M. W.

## Into the Blue

(Continued from page 14)

lant manners. In fact, the thirsty birds had imbibed so freely of the berries fermented by the late August sun that the sight was deplorable. The birds were overcome with wine and lay alongside the rail fence like drunks in a gutter. Natives were picking them up eagerly, and many a bird woke up to find himself being stewed in a pot!

Because of his devotion to his family and his gift of music to the world, I dislike to think of the bobolink as a game bird. Of course, in autumn his duties are done, his songs sung, and he is not a dam, so the oldest known game law would not apply: "If a bird's nest chance to be before thee, . . . and the dam sitting upon the young, . . . thou shalt not take the dam with the young." Deut. 22:6.

## CHURCH CALENDAR

Nov. 1-30	Review Campaign	Nov. 28	Thanksgiving
Nov. 16-23	Week of Prayer	Dec. 7	Home Missionary Day
Nov. 23	Week of Prayer and Sacrifice Offering	Dec. 14	Sabbath School Rally
		Dec. 28	13th Sab. (Far East. Div.)

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GENERAL CHURCH PAPER OF THE SEVENTH-DAY ADVENTISTS

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# NEWS AND NOTES

## Fall Council Election

At the recent Fall Council at Grand Rapids, Michigan, the following were elected to offices in the Northern European Provisional Division: President, G. A. Lindsay; treasurer, A. Karlman; publishing department secretary, L. A. Vixie; home missionary department secretary, Axel Varmer; Missionary Volunteer and Sabbath school department secretary, A. Lohne.

Other offices filled at the Fall Council were the following General Conference department secretaryships: Missionary Volunteer Department, associate secretary, L. A. Skinner; Medical Department secretary, T. R. Flaiz, M.D.; Medical Department, associate secretary for medical extension, G. A. Roberts; American Temperance Society, vice-chairman and secretary, W. A. Scharffenberg; associate secretary, C. S. Longacre.

O. A. Blake was elected South American Division auditor.

## Bible Sabbath, December 7

In co-operation with the American Bible Society in the promotion of World-wide Bible Reading, the General Conference Committee has designated December 7 as Bible Sabbath, with the suggestion that all our ministers preach on the importance of systematic Bible reading. It will be a fine thing in connection with our visitation efforts to influence others to read the Bible, for us to spend the Sabbath worship hour in contemplation of the importance of the Bible in our own lives. May our own hearts be impressed with this fact: "The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life."

## Dinner Given for Chinese General

In a little Seventh-day Adventist chapel and reading room in Chinatown, San Francisco, a group of missionaries waiting to return to the Orient, gave a simple dinner in honor of General Feng and his wife and party, who recently arrived from China. General Feng has been known as one of the leading founders of the China Republic, also as the Christian general of China. He was one of China's leading generals right up to the close of the recent war. He is now retired from the army but is still a prominent member of the China Government. Both General and Madame Feng are earnest Christians. He

has been a patient in our sanitariums in China many times and has been greatly interested in our medical missionary program through the years.

The general stated to Elder Branson, the president of the China Division, that he hoped our church would be able to greatly expand its work in China during the next few years, and expressed a deep interest in our plans for rehabilitation.

## Oldest Minister Sends Greetings

A. T. ROBINSON, who, according to the sustentation records, is our oldest ordained minister, writes a word of greeting from his home in Napa, California. He is in his ninety-seventh year. He reminisces on the long ago, of his accepting the truth in 1871 as the result of reading "three little black-covered books" published at the Review and Herald in Battle Creek, and of his being baptized by Uriah Smith. He recounts his contacts with the pioneers and his marriage to the daughter of William Farnsworth, who was a member of the first Seventh-day Adventist church, which was located at Washington, New Hampshire. "Thus," he declares, "I am linked in memory with the very beginning of this great advent movement." He states that while he lives almost under the shadow of the St. Helena Sanitarium he has not had to visit it as a patient in the last three years, and adds, "I am now in good health." With the true advent ring he ends his letter, "Well, it looks as though we were getting pretty close to this old world's limit."

Sometimes we think we have been in the world a very long time as a religious movement preaching the nearness of the end. But in truth we have not been carrying on a world-warning message very long when we still have in our midst a minister whose memories run almost to the beginnings of our work. What hath God wrought in the lifetime of one man! We are sure that our fellow ministers and our membership at large join us in sending greetings to this saint of the Lord, who lives now amid the hallowed memories of the past.



Seated in Middle Section: Center—General Feng and Madame Feng. Elder Branson on the General's right and Mrs. Branson on the Madame's left. Dr. Liu is beside Elder Branson and Mr. William Minehan, the asst. vice-president of the Bank of America of San Francisco, is just behind General Feng. The rest of the General's party and the missionaries are grouped around the table.